

ב"ה
**Torah
Tidbits**

ISSUE 1549

י' שבט תשפ"ד • JAN. 20 2024

פרשת בא
PARSHAT BO



United We Stand



Rabbi Avi Berman
Dear Torah Tidbits Family
Page 4



Dr. Ethan Eisen
Trauma
OU Israel Parenting Column
Page 58



שה תמים זכר בך־שנה יהיה לכם
מִן־הַכִּבְשִׁים וּמִן־הָעִזִּים תִּקְחוּ שְׁמוֹת לְבָנֶיךָ:

YERUSHALAYIM SHABBAT PARSHAT BO ZMANIM
CANDLES 4:25 PM • HAVDALA 5:41 PM • RABBEINU TAM 6:18 PM



OU ISRAEL 02-560-9100



TorahTidbits.com



ADVERTISING & SPONSORSHIPS 02-560-9125

Table of Contents

- 04** Dear Torah Tidbits Family
Rabbi Avi Berman
- 08** A Personal Covenant
Rabbi Moshe Hauer
- 12** Aliya-by-Aliya Sedra Summary
Rabbi Reuven Tradburks
- 18** The March of Folly
Rabbi Lord Jonathan Sacks zt"l
- 24** Be Prepared to Avoid Missing the Train
Rabbi Shalom Rosner
- 26** Revealed Revelation
Rebbetzin Shira Smiles
- 28** Direct Confrontation
Rabbi Judah Mischel
- 32** Schedule
OU Israel
- 38** Bishul Akum and
Non-religious Jews Part 2
Rabbi Ezra Friedman
- 42** Simchat Shmuel
Rabbi Sam Shor
- 44** Putting the Jews on Trial
Rabbi Moshe Taragin
- 48** Moving Mountains
Rebbetzin Dr. Adina Shmidman
- 50** The Spirit of Wealth
Rabbi Aaron Goldscheider

- 54** Eiruv Chatzeirot at a Hospital
Rabbi Daniel Mann
- 56** Tu B' Shvat - A Long Journey Home
Rivi Frankel
- 58** OU Parenting Column
Dr. Ethan Eisen
- 60** The Y-Files Comic
Netanel Epstein
- 62** Torah 4 Teens by Teens
Ian Schwartz // Ometz Shmidman

See TorahTidbits.com > Individual Articles
for this weeks Divrei Torah by: Rabbi Dr. Tzvi
Hersh Weinreb, Rabbi Nachman Winkler,
Rabbi Chanoch Yeres and Sivan Rahav-Meir.

Torah Tidbits is proud to share a photo
each week on the cover from our readers!
It is an honor to showcase the immense
talent from across the country.

Send us your best photos
and give us the opportunity
to highlight your story.

Everyone is invited to submit!
(amateurs and professionals alike)
Please email to aarong@ouisrael.org



THIS WEEK'S COVER PHOTO

Bedouins in Judean Desert with sheep and goats. Photographed by Daniel Santacruz who made aliyah to Maale Adumim. "It's marvelous that some of the animals mentioned in Tanach are part of our daily lives today, which shows the continuity of the Jewish tradition".



HELPFUL REMINDERS



Kiddush Levana:

7 Days After Molad - 9 Shvat/ Thurs. night Jan. 18

Last Opportunity to Say Kiddush Levana until - 16 Shvat/Thurs. night Jan. 25



Tu BeShvat is observed this coming week, January 25

CANDLE LIGHTING AND HAVDALA TIMES



	BO		BESHALACH	
	CANDLES	HAVDALA	CANDLES	HAVDALA
Yerushalayim / Maale Adumim	4:25	5:41	4:31	5:47
Aza Area (Netivot, Sderot et al)	4:43	5:44	4:50	5:50
Beit Shemesh / RBS	4:43	5:42	4:50	5:48
Alon Shvut	4:41	5:41	4:47	5:47
Raanana / Tel Mond / Herzliya / K. Saba	4:41	5:42	4:47	5:48
Modiin / Chashmonaim	4:41	5:42	4:47	5:48
Netanya	4:41	5:42	4:47	5:48
Be'er Sheva	4:43	5:43	4:49	5:49
Rehovot	4:42	5:42	4:48	5:48
Petach Tikva	4:25	5:42	4:31	5:48
Ginot Shomron	4:40	5:41	4:47	5:47
Haifa / Zichron	4:29	5:40	4:36	5:46
Gush Shiloh	4:39	5:40	4:46	5:46
Tel Aviv / Givat Shmuel	4:42	5:42	4:48	5:48
Givat Zeev	4:45	5:41	4:51	5:47
Chevron / Kiryat Arba	4:41	5:42	4:48	5:48
Ashkelon	4:43	5:44	4:50	5:50
Yad Binyamin	4:42	5:42	4:48	5:48
Tzfat / Bikat HaYarden	4:31	5:38	4:38	5:44
Golan	4:37	5:38	4:44	5:44
Nahariya/Maalot	4:38	5:39	4:44	5:46
Afula	4:38	5:39	4:45	5:45

Rabbeinu Tam (Jerusalem) - 6:18 PM • Next Week - 6:25 PM

All Times According to MyZmanim (20 mins before Sunset in most Cities;
40 mins in Yerushalayim and Petach Tikva; 30 mins in Tzfat and Haifa)

Daf Yomi: Bava Kama 79



OU Kashrut ♦ NCSY ♦ Jewish Action ♦ JLIC ♦ NJCD ♦ Yachad / Our Way ♦ OU West Coast ♦ OU Press ♦ Synagogue/Community Services ♦ OU Advocacy ♦ OU Israel
MITCHEL R. AEDER, PRESIDENT OF THE ORTHODOX UNION Yehuda Neuberger,
Chairman of the Board, Orthodox Union | Dr. Josh Penn, OU Kashrus Commission
RABBI MOSHE HAUER, EXECUTIVE VICE PRESIDENT | RABBI JOSHUA M. JOSEPH, E.D.
EXECUTIVE VICE PRESIDENT & CHIEF OPERATING OFFICER Rabbi Dr. Tzvi Hersh Weinreb, Exec. V.P. Emeritus
OU KOSHER: Rabbi Menachem Genack, CEO/Rabbinic Administrator OU Kosher | Rabbi Moshe Elefant,
COO/Executive Rabbinic Coordinator ISRAEL: Rabbi Yissachar Dov Krakowski, Rabbinic Administrator |
Rabbi Ezra Friedman, The Gustave and Carol Jacobs Center for Kashrut Education/ Deputy Rabbinic Administrator
Headquarters: 40 Rector St. 4th floor, New York, NY 10006 ♦ 212-563-4000 ♦ website: www.ou.org



Editor Emeritus: Phil Chernofsky
Editor: Rabbi Aaron Goldscheider | aarong@ouisrael.org
Advertising: Ita Rochel | 02-5609125 or ttads@ouisrael.org
Website: www.torahtidbits.com

Not getting enough TTs? Too many? None at all?
Contact our DISTRIBUTION 050-577-2111 • ttdist@ouisrael.org

OTHER Z'MANIM



JERUSALEM

Ranges 11 days Wed - Shabbat

Jan. 17 - 27 / 7 - 17 Shvat

Earliest Tallit and Tefillin 5:45 - 5:42
Sunrise 6:39 - 6:35
Sof Zman Kriat Shema 9:14 - 9:13
Magen Avraham 8:36
Sof Zman Tefila 10:05 - 10:06
(According to the Gra and Baal HaTanya)
Chatzot (Halachic Noon) 11:49 - 11:51
Mincha Gedola (Earliest Mincha) 12:19 - 12:21
Plag Mincha 3:54 - 4:02
Sunset (Including Elevation) 5:03 - 5:12



Seymour J. Abrams • Orthodox Union Jerusalem World Center • Avrom Silver Jerusalem College for Adults • Wolinetz Family Shul • Makom Balev • Birthright • Yachad • NCSY in Israel • JLIC in Israel • Camp Dror • Pearl & Harold M. Jacobs ZULA Outreach Center • The Jack Gindi Oraita Program • OU Israel Kashrut

STUART HERSHKOWITZ, PRESIDENT OU ISRAEL
Zvi Sand / Yitzchak Fund: Former Presidents, OU Israel
| Rabbi Emanuel Quint z"l, Senior Vice President |
Prof. Meni Koslowsky, Vice President

VAAD MEMBERS:

Michael Elman | Yonatan Frankel | Yitzchak Fund |
Daniella Hellerstein | Stuart Herszkowitz | Jeremy
Lustman | Meir Raskas | Atara Reichel | Zvi Sand |
Norman Schmutter | Mark Schneider | Esther Williams

RABBI AVI BERMAN, EXECUTIVE DIRECTOR,
OU ISRAEL

David Katz, CFO, OU Israel | Chaim Pelzner, Director
of Programs, OU Israel | Rabbi Sam Shor, Director
of Programs, OU Israel Center | Rabbi Shalom
Gold zt"l, Dean, Avrom Silver Jerusalem College
for Adults

22 Keren HaYesod <> POB 1441 <> Jerusalem

9101032

phone: (02) 560 9100 | fax: (02) 561-7432

email: office@ouisrael.org

website: www.ouisrael.org

Founders and initial benefactors of the OU Israel
Center: George and Ilse Falk a"n

Torah Tidbits and many of the
projects of OU Israel are assisted
by grants from THE JERUSALEM
MUNICIPALITY



OU Israel, Torah Tidbits does not endorse the political or
halachic positions of its editor, columnists or advertisers, nor
guarantee the quality of advertised services or products. Nor
do we endorse the kashrut of hotels, restaurants, caterers or
food products that are advertised in TT (except, of course,
those under OU-Israel hashgacha). Any "promises" made in
ads are the sole responsibility of the advertisers and not that
of OU Israel, the OU Israel Center, Torah Tidbits.



DEAR TORAH TIDBITS FAMILY

RABBI AVI BERMAN
Executive Director, OU Israel

When asked to meet with the young advisors in our many programs, such as Camp Dror counselors, NCSY advisors, OU Youth Center advisors, Zula advisors - people going into *chinuch* - I always ask them a simple, yet powerful, question: How many teachers do you think you've had in your entire life? Depending on the age of the people I'm talking to, the answers for college students could be over a hundred, while for 10th and 11th graders, a few dozen. The reason this calculation is so important is that I can then turn to them and say, "Look how many people invested in you, and who spent their time teaching you, guiding you. Let us take a moment and give thanks to our teachers." It's an inspiring moment for everyone, because my audience is full of future educators. Through this exercise, they come to realize that they might be counted among those dozens and hundreds of influences on the lives of their students and campers.

Then, I ask them an even deeper question. "While I'm sure every one of your teachers has impacted you, I want you to try to count how many of your teachers stand out as having a major impact on your life and who you are as a person, above and beyond the rest. How many of them go down in your mind as the 'Wow' teachers? The teachers you connected to on a deep level, want to emulate and continue to look up to."

Whether they initially came up with 70 or 120 teachers who taught them throughout

their life, everyone always had a short list of three, four, maybe five teachers who had such a major impact on them as described above. This makes sense. It doesn't matter if every teacher they had was excellent. Some always just stand above the pack.

I had a teacher like this once. His name is Rav David Yassi, and he was my *Rav* for 11th and 12th grade. He had an enormous influence on my life and is one of the reasons that my wife and I decided to go on *shlichut*, to work for NCSY in Vancouver, which paved the road to where I am today in the OU family. Several months ago, I decided to write about him in Torah Tidbits. After writing it, I said to myself, "Avi, you need to make sure to get him a copy. He should know how much of an impact he had on you." Of course, life got busy, and I didn't get a chance to do it, then so much time passed that it started to feel too late to give it to him so I let it slide.

Last week, I was informed that a different Rav of mine from high school, my 9th grade rebbe, Rabbi Meshulem Dvir, passed away. Rabbi Dvir had multiple sclerosis for close to forty years, but it never stopped him from being active. He was an inspiration, and it was important for me to be *menachem avel* and visit his family in mourning.

This past *Motzei Shabbat*, I spoke to an old classmate friend, and we agreed to go together. Another four classmates joined, and suddenly we were a group of six going to be *menachem avel* Rabbi Dvir's wife and son

who were sitting *shiva* in Merkaz Shapira. It was myself, Rabbi Avraham Nativ, Gidon Sherman, Yorai Segev, Rabbi Yaakov Abuchbut, and Tzvi Zeltzer.

There were so many beautiful things we saw when we arrived. First, the place was packed.

Rabbi Dvir clearly had such a strong impact on so many after being a teacher for several decades. The family, particularly Rabbi Dvir's son, asked us for any stories we could share because they felt

the perspective of his students was so unique, and we told them story after story.

When walking out of the *shiva* house, we all looked at each other and said collectively, we should go visit Rav Yassi. He lived just a house over. It was late on a *Motzei Shabbat*, but we decided to be Israeli and knock on the door anyway, just to say hi, maybe a thank you for influencing us so positively way back when. I also thought, maybe now is a good time to tell him that I wrote about him in the Torah Tidbits, and show him the article which I hadn't done yet.

So we knocked on the door. Rav Yassi opened the door, and saw us standing there, this group of his students from dozens of years prior. He looked at me and pointed: "Berman, right?" I said, "Absolutely." He looked at another former student: "Nativ!" "Yes, that's me." He never lost a beat. He continued, "I was about to tell you the *shiva* is next door, but I started to think that you might actually be here for me!" We said we were indeed here for him.

He welcomed us into his home, and we began to reminisce. For two hours on a

Motzei Shabbat, we sat and talked, catching up on his life, and him catching up for hours. It was unbelievable to talk to a man who we last spoke to when we were in 12th grade, over thirty years ago. It was before our professions, marriages, kids,



some of us grandkids. But we reconnected so strongly. We also had deep conversations about *chinuch* and the challenges of the generation. Hearing his unique perspective

after teaching for so many decades was incredibly important to us.

I remember thinking how appropriate it was to have this experience during the story of Moshe *Rabbeinu* and the plagues, where there is a certain emphasis on *hakarat hatov*, recognition of the good others have done for us. As Rashi points out (on Shemot 7:19), Moshe *Rabbeinu* did not strike the Nile to fill it with blood or to produce the frogs, as he was saved by the Nile and showed it *hakarat hatov*. Similarly, he did not strike the ground to produce the lice, because the ground had helped hide

לעילוי נשמת

Our beloved husband, father,
grandfather and great grandfather
Rabbi Lipman Z. Rabinowitz z"l
הרב חיים ליפמן זאב
בן אבא שמואל ולאה ז"ל

On the occasion of his
15th *yahrzeit* - ט"ו בשבט

Renee Rabinowitz
Rabinowitz and Adams Families

the slain Egyptian (Rashi on Shemot 8:12).

It felt fitting that we were here, thanking Rav Yassi, for all that he had done for us, during this time. Unfortunately, for Rav Dvir zt"l, we only thanked him to his family after he passed away. But here, we were *Baruch Hashem* able to thank and show our gratitude to Rav Yassi while he was still alive and well. We were able to thank Rav Yassi's wife for all the years she dedicated to Rav Yassi's career, having students over for Shabbat dinner or just to visit, making delicious food - her cookies and cakes especially - that we warmly remembered. It's one thing to thank someone at the time, but coming thirty-three years later and saying how much you remember and how much you appreciated it and continue to appreciate it was very special for us.

One of the most impactful things he said to us that night is how while most teachers experience burnout and begin to coast, he decided to retire before he started to feel that way. He said that he wanted to make sure that he had the same energy and enthusiasm on his last day of teaching that he had on his first. Therefore, he retired after 35 years of teaching, well before the retirement age in Israel. He wanted to leave at the peak of his career, not at the low point of it. He said that he knew that teaching is taking care of the future generation of *Klal Yisrael*. How could he face himself in the mirror if he knew he could not give them his all?

I think that philosophy is what made him such an incredible teacher and role model. It was never truly a career for him. It was always a life mission, and he believed that mission was to guide the next generation and to lead us to fulfill our potential. We

gave name after name of former students of his, and we realized there were leaders today in all sorts of areas, contributing significantly to the State of Israel and to the Jewish people, some as senior officers in the IDF currently fighting in Gaza. We knew it was all because of him.

At some point in the conversation, Rav Yassi turned to me. "Berman! You tried to make me famous!" I had no idea what he meant. He said, "I saw what you wrote about me in your English parsha pages!" He didn't know the name of the Torah Tidbits since he doesn't speak English, but as it turns out some of his neighbors who do speak English had shown him what I wrote about him several months ago. I told him how much I had wanted to bring it to him, so I was glad others did it instead. But also I told him I hope he knew every word I wrote about him was true, and how much of an impact on my life he had. Not only was I grateful for Rabbi Yassi, I was grateful for the opportunity to tell him personally so many years later.

Moshe *Rabbeinu* taught us in these past few parshiyot how far the sense of *hakarat hatov* goes. I hope that each and every one of us takes the time to call someone who had a big impact on us and tell them how we feel, how much we appreciate them, how they invested so much in us, and that we thank them. It is an incredible feeling to be appreciated, but it's also a special feeling to be able to say thanks as well. I highly recommend it!

Wishing you all an uplifting and inspiring Shabbat,

Rabbi Avi Berman
Executive Director, OU Israel
aberman@ouisrael.org

www.MarSeaModest.com



Delivery & Home Shopping available J'lem
Global Shipping - 972 (0)50-424-8359
Showroom: Kochav Yaakov
Email: info@marseamodest.com

WOMEN & GIRLS
UP TO 3x

MarSea

TUVIA ANDY HAAS

**BALANCE and FALL-PREVENTION
SPECIALIST for OLDER ADULTS**

- Maintain Healthy Bones and Muscles
- Decrease Stiffness and Joint Pain
- Increase Strength! Stay Independent!

MASSAGE THERAPIST & FITNESS TRAINER
052.673.3704 | www.andyhealth.com | jerusalemmyhome@hotmail.com

Lenny Davidman

**Professional
Planning & Production**

**English Speaking
Pesach Program
at the Dead Sea**

**Events, Congresses &
Tours in Israel**

**pesach.LDevents.com
www.LDevents.com
054-557-3101
Lenny@LDevents.com**



KEREN MALKI
תלמידי חסידים להגשמת צרכיהם
THE MALKI FOUNDATION

.....
www.kerenmalki.org
02-567-0602

Keren Malki empowers families of children with special needs in Israel to choose home care. Donations are tax-approved in Israel, US and UK.

Honoring the memory of Malka Chana Roth ז"ל 1985-2001, killed in the Sbarro bombing.



Jeff Mor
DIAMONDS & JEWELRY



TRUE WHOLESALER FROM THE DIAMOND
BOURSA WITH OVER 25 YEARS EXPERIENCE
MEMBER DIAMOND DEALERS CLUB

ENGAGEMENT RINGS • STUD EARRINGS
PENDANTS • TENNIS BRACELETS

☎ 050-573-9061 ✉ jeffmor36@gmail.com
🌐 www.JeffMorDiamondJewelry.com

PolarAir

Air Conditioning & Heating
Sales & installation of
Inverter | Multi | VRF | Central

- ✓ Plenty of references
- ✓ Professional & reliable
- ✓ Only Jewish labor



www.polarair.biz | polarairbiz@gmail.com | ☎ 052-240-5063



**BROTHERS
MOVING CO.**



THE STRONGEST... THE MOST GENTLE

054-216-0087 • brothersmovingisrael@gmail.com



FROM THE DESK OF RABBI MOSHE HAUER

OU EXECUTIVE VICE PRESIDENT



A Personal Covenant

"In each and every generation one is obligated to view themselves as if they left Egypt."

The obligation to experience the Exodus anew defines how the Pesach Seder is conducted. The story is told chronologically, "beginning with the humiliation and ending with the glory." We eat the bitter herbs of slavery and drink the four cups of liberation. We feel the tension and then the release, spontaneously bursting into the songs of Hallel, not a song for the past, but the song of the present sung by those who have just experienced G-d's grace.

The need to personally experience and commit is one that is inherent in the story of the Exodus. While in Parshat Shemot (2:24, 3:16-17) the initiation of the process of redemption is attributed to the covenant that Hashem had made with Avraham,

Yitzchak and Yaakov, its ultimate climax is reached in our Parsha (ch. 12) via the direct commitment of the Jews of Egypt as expressed in the Pesach offering. After the first nine plagues - known from the outset to be futile in gaining our freedom (4:21-23), the time for redemption was at hand. At that point we could no longer be passive witnesses to Hashem's miracles. Hashem was about to take us as His own. And that would only happen if we moved from being Avraham's grandchildren to becoming personal partners with Hashem.

And so, Hashem instructed us to bring the Pesach offering. This was to be a *Korban* different from all others. Its sacrifice was not simply a method of serving Hashem; it was a covenantal act. Without it we would not be distinguishable from our Egyptian neighbors and would not be redeemed, despite our Avrahamic pedigree. Yet this covenant did not stand alone; only those who had been circumcised - who had entered the covenant of Avraham - could participate.

Two covenants: The covenant of Avraham - administered by the father to his infant son - symbolizing the critical foundation of our relationship to Hashem, a product of our heritage. And the covenant of Pesach, a Mitzvah unique in the sense that it is limited to the personally committed Jew, as our Sages (see Rashi to 12:43) teach us, "anyone whose actions are foreign to their Father in Heaven may not eat of the Korban Pesach." Here we move from the inherited to the

earned, leading us to turn painfully to the rebellious son of the Hagaddah and tell him, "Because of this - because of the Korban Pesach - Hashem acted for me when I left Egypt." To be redeemed, to be a part of the ultimate Jewish destiny, we must not rely on pedigree alone. We need to step into our own covenant with G-d.

Pesach, the festival that marks the beginning of our national history, is also a festival that disregards history. Suddenly everything depends on the present. A present built solidly on the past, to be sure, but one that cannot rely on the past alone to survive. On this night we must all view ourselves as if we left Egypt. We cannot satisfy ourselves with the glory of our past; we must move to make ourselves a living part of that history. It is our turn to make our own covenant. ■

May the learning
in this week's Torah Tidbits
be in memory of

EVELYN SUGAR a"h

חנה יהודית בת יצחק יוסף ע"ה
on her 1st yearzeit
the 10th of Shevat

*Bracha Goldman
and Ellen Waldman and families*

In loving memory
of our mother
חיה בת מרדכי ושרה ע"ה
Claire Haia Birnbaum a"h
on her 5th yearzeit
ז' שבט

**She emigrated from Vienna
in 1938 and lived in Haifa
until 1952, participating in
the 1948 War of Liberation.
Though she lived in America,
she always remained an Israeli.**

*She is remembered by
her children, grandchildren
and great grandchildren
who have returned to live in Israel
and by those not yet Israeli*

Shelley and Philip Stein and family

SHLOMO SEALING & ROOF

Advanced sealing system
Repair of tiled roof

- > Licensed sealer
- > 23 years of experience
- > Warranty on every job

We specialize in sealing roof and building walls, constructing and repairing roof tiles, constructing and repairing drainpipes, sealing balconies, basements and pools. Our company uses only SII-certified approved by Ministry of Health. Among our clients: the Jerusalem municipality, Bezeq, Ben Gurion Airport, house committees and more. visit and consultation - no strings attached **FAIREST PRICE GUARANTEED!**

Email: gagotshlomo@gmail.com

Shlomo: 050-266-9766

Office: 052-774-3343

AMERICAN TAX SERVICES

US TAX RETURN FILING
american-taxes.com



PARENTS
\$1.5K
PER CHILD TAX
CREDIT

EVERYONE
\$3.2K
COVID-19
STIMULUS

STUDENTS
\$1000
ANNUAL TUITION
REIMBURSEMENT

CALL DAVID LONN, US ACCOUNTANT
TO SCREEN YOUR ELIGIBILITY:

TEL 058-528-1996

US # 646-670-6240

Email: David@american-taxes.com

PROMO CODE: TIDBITS





OU... BEYOND KASHRUT

Standing Room Only at NCSY Israel's Latte & Limud



NCSY Israel is the premier youth movement dedicated to connecting, inspiring and empowering English-speaking teens through the values of Torah, tradition and Zionism. Since 2015, NCSY Israel has enhanced the religious and national connections teens have to Israel, positively impacted their attitude towards National Service, and has provided integration support to help acclimate them into Israeli society.

Since October 7, NCSY Israel has focused on helping teens find meaning and be a part of the story of bravery and unity unfolding before our eyes. NCSY Israel's

Latte & Limud events bring relevant Torah discussions to local coffee shops for English-speaking teens from across the country. The first Latte & Limud after the start of the war was in memory of Rose Lubin H"YD, a beloved JSU/NCSY alumnus from Atlanta, GA. Teens studied and discussed the topic of what it means to be "The Chosen People". The Latte & Limud provided an opportunity for the teens to understand their role living in Israel during Operation Iron Swords and learn as a Zechut for our IDF soldiers, the hostages and refugees.

For more info. visit israel.ncsy.org

Each week we share one of OU Israel's impactful programs helping English-speaking Olim with their Klita and impacting Israeli society.

"Latte & Limud has found the best balance between social & learning. It teaches me so much about my connection with Judaism while having a great time with my friends."
-Ometz S., Alon Shvut

Photos: D2 Photography



Reichman
University

Raphael Recanati
International School

LIVE IN ISRAEL, STUDY IN ENGLISH

OPEN HOUSE ON CAMPUS

FRIDAY, JANUARY 26, 9:00



UNDERGRADUATE PROGRAMS

- Business Administration
- Business & Economics (double major)
- Communications
- Computer Science (BSc)
- Economics & Entrepreneurship with Data Science (double major)
- Entrepreneurship & Business (double major)
- Entrepreneurship, BA & Computer Science, BSc (double major)
- Government
- Sustainability & Government (double major)
- Psychology

ONE SEMESTER / ONE YEAR / FULL DEGREE

GRADUATE PROGRAMS

- MA**
- Behavioral Economics
 - Counter-Terrorism & Homeland Security Studies
 - Diplomacy & Conflict Studies
 - Financial Economics
 - Human-Computer Interaction (HCI)

GLOBAL MBA

- Innovation & Entrepreneurship
- Big Data

MBA

- One-Year MBA
- Healthcare Innovation

MSc

- Machine Learning & Data Science

RSVP: ☎ +972 9 9602700 📞 +972 54 5628121 ✉ rris.registrar@idc.ac.il

www.rris.runi.ac.il



ALIYA-BY-ALIYA SEDRA SUMMARY

RABBI REUVEN TRADBURKS
RCA ISRAEL REGION

PARSHAT BO

The 8th and 9th plagues occur. Before the 10th, death of the first born, the mitzvot of Korban Pesach and of Matza are given. The first-born die. The Jews are sent out of Egypt. Mitzvot are given to commemorate the momentous event of the Exodus from Egypt.



1ST ALIYA (10:1-11)

The eighth plague: locusts. Moshe and Aharon come to Paro: locusts will swarm, eating all vegetation left from the hail. They leave. Paro's advisors warn him that Egypt is heading to destruction. Moshe and Aharon are brought back. Paro says: go and serve your G-d. Who is going? Moshe replies: young, old, men, women, animals. Paro refuses: only men. And sends them out.

The plagues have patterns. One pattern in these last plagues seems to be a reversal of creation. The order of creation was: day 1, light. Day 2, heavens. Day 3, land and vegetation. These last plagues reverse that pattern: plague 8, locusts eat and destroy the vegetation. They swarm from the sky. Plague 9, darkness, no light. As if the world of Egypt is unraveling back to chaos.



2ND ALIYA (10:12-23)

The east wind brings in the locusts. They darken the earth, eating all vegetation. Paro quickly calls Moshe and Aharon: I have sinned to G-d your G-d. Pray to remove this death from

me. Moshe does. The wind brings the locusts back to the sea. Paro does not send the people out. The 9th plague: 3 days of darkness. There is light for the Jews.

The plagues are educational. They are to teach fundamental principles of belief in G-d. Moshe states that to Paro in plagues 1, 4, and 7. So you may know that I am G-d. So you may know I am G-d in the midst of the land. So you may know that there is none as I. These are the 3 core ideas of belief in G-d that we say in the Shema – there is a G-d, He is ours (connected to this world) and He is One.

In addition, the plagues rise – from water (blood, frogs), to land (wild animals and their death) and to the sky (hail, locusts, darkness). He rules over all.

And they can be viewed as they impact our life. We know that there is a delicate balance needed to sustain life. As science advances, we become even more aware. We need water. Our bodies fight off illnesses that can be deadly. We need nutrition. A tip in the balance of nature brings natural disasters.

The plagues can be seen as if to say – this whole life of yours is a delicate balance. If it is off kilter, watch out. You are dependent on water – watch what happens when it is blood. The animal kingdom is a delicate balance of predators and hunted. Frogs gone wild wreak havoc. Lice have their function - unleashed make us miserable. Animals do not prey on people – when they do, chaos. Our bodies fight illness – disease and boils convey our vulnerability.

Hail symbolizes the delicate balance of nature, that when upset can bring massive destruction. Our food is tenuous – locusts unleashed can bring life threatening famine. And darkness – light is simply indispensable for our functioning.

The plagues say to us – our world is a delicate balance – our individual life of water, food and illness, the animal kingdom and its wondrous balance, the natural world and its connectedness. All of this has to be just right for it all to work. And that is His Hand. His Hidden Hand calibrates all this so we don't even notice this infinite complexity. We moderns know this increasingly every day, as science uncovers even more and more fascinating balances. The plagues hammer home our vulnerability and reliance on the Hidden Hand controlling it all.



3RD ALIYA (10:24-11:3)

Paro calls Moshe: Go serve G-d, even your babies. Just leave the animals behind. Moshe replies: we need to take them – we don't know what to offer until we get there. Paro: don't ever see me again or you will die. G-d tells Moshe that after the next plague they will go free. And the Egyptians will equip the people with gold and silver.

Justice is a central theme of the Torah. The injustice of the slavery must be righted – hence the promise that the Egyptians will give gold and silver, a small righting of the wrong of the slavery.



4TH ALIYA (11:4-12:20)

Moshe tells Paro of the impending plague of the first-born. Your people will plead with us to leave. Moshe leaves angrily. G-d tells him that Paro will not listen. Moshe and Aharon are given the instructions for the Korban Pesach: on the 10th of the

בע"ה

Ashkelon Sea-Front Properties

Now is the time to seriously consider buying a sea-front property in Ashkelon. Gaza will soon no longer be a threat and prices will soar. We have the largest stock of new and second-hand properties at the best prices.

פי כה אמר ה' צבקות אליקי ישראל עוד יקנו בתים ושדות וכרמים בארץ הזאת ירמיהו ל"ב טו

"For this is what the Lord Almighty, the G-d of Israel, says: Houses, fields and vineyards will again be bought in this land."

Jeremiah 32:15



Ashkelon Properties
LIVE OPPOSITE THE SEA
call David at 054-433-2621
davidz@AshkelonProperties.com
www.ashkelonproperties.com

month take a lamb for the family, guard it until the 14th, the entire Jewish people shall offer it, consume it at night roasted with matzah and maror, with your staff in your hand, shoes on your feet. Meanwhile I will smite all first born at midnight. This day and its celebration will be marked eternally. 7 days eat matzah; no chametz shall be eaten for 7 days.

Matzah is to be eaten on the night of the exodus – before midnight. But I thought we eat matzah because of the haste of the exodus? That doesn't happen til tomorrow. Rav Menachem Liebttag points out that the seder on the night of the exodus is an anti-Egypt dinner. Animals are sacred to Egypt – we roast one. And bread that rises is a proud Egyptian development. All bread in these parts is flatbread – pitas, laffa. Bread in fancy bread molds is Egyptian. The seder night in Egypt is a finger in the eye

of Egypt. Your sacred animals? We'll roast them. And your fancy Egyptian bread? Not impressed – pass me the matzah.



5TH ALIYA (12:21-28)

Moshe instructs the people in the Pesach offering, including marking their doors with its blood. You are not to leave your home on that night. This holiday will be observed forever; when you get to the Land, observe it. Your children will ask you why; tell them because G-d passed over our homes. The people hearing these instructions bow and go and do exactly as G-d commanded Moshe and Aharon.

Imagine the faith necessary to follow these instructions. Ok, G-d has promised that the first-born Egyptians will be smitten on the 15th at midnight. And with that, we will go free. But for slaves to brazenly prepare to slaughter the sacred animals of Egypt and to roast it? It may not be cooked in water or in the oven – it must be roasted. Why must it be roasted on an open fire? I don't know, I speculate, but, well, you can't hide the smell of a barbecue. The whole neighborhood enjoys it. The Jews are commanded to celebrate, unashamed, on full display, burning what is sacred to the Egyptians, right in their faces – *before* they go free!

And to magnify the confidence, the faith, the assurance, know that you will observe this forever. Before the exodus happens, they are planning to celebrate it forever. That is confidence. Faith.

When Moshe instructs the people, they did exactly as G-d commanded. Wow.



6TH ALIYA (12:29-51)

At midnight, all the first-born in Egypt died. Paro calls Moshe and Aharon and orders them to leave to serve G-d. Quickly, so all of Egypt is not smitten.

600,000 adult men were amongst the Jews who left Egypt. The dough was baked as matzah as they could not wait for it to rise. The sojourn in Egypt was 430 years. G-d tells Moshe and Aharon the rules of the Pesach offering: only circumcised slaves, not employees, the whole people, don't take it out of the home, one rule for all the people.

The Exodus from Egypt is a core belief: that G-d shapes Jewish history, with a Yad Chazaka and an outstretched arm. And since it is such a core belief, we have a bunch of mitzvot to keep reminding us of it. To get it to sink in. Because. Belief in an all-powerful G-d who Created the world is one thing. And Who gave us the Torah. But Who, in addition, is active in our history? That is hard to see. We live in a foggy world, where ebbs and flows of our history seem random. We had kings, then exile, then return. But then 2,000 years of exile, with far more moments where the belief in a G-d active in our history was, well, was very difficult. Challenging. Culminating in the darkest eclipse of them all in the Shoah. G-d's Hand in history has too often, in fact most often, been obscured from our view. Where is He leading us, how is He guiding us? If belief in His Hand in history were easy, we wouldn't need all these exodus from Egypt reminders. We have them because we need them.

But for us it is a bit different. We, the privileged generation, oh, how privileged, we, who have returned to our Land, we are truly privileged; because when we read of His Yad Hachazaka and His Zroa Netuya, His strong hand and outstretched arm – we can give a nod, yes, affirm, that He does guide our people, does intervene in our history. For us, He has made it easier.



7TH ALIYA (13:1-16)

G-d commands: all first-born people and animals of the Jewish people shall be holy to Me. Moshe tells the people: remember this day, for on it, G-d took you out of slavery with a strong Hand. When you come to the Land of Israel, observe this: eat matzah for 7 days, rid the house of chametz, tell your children that it is for this that G-d took us out of Egypt. And bind them as a sign on your arm and remembrance between your eyes. Every first-born animal is a dedicated offering. When your child asks what is this?, tell them that G-d took us out of Egypt. Bind this as a sign on your hand and a guide between your eyes, as G-d took us out with a strong hand.

The story of the Exodus mitzvot, including binding tefillin on our hand, our weaker arm, for He has the strong arm, and on our heads – these mitzvot work. The story of the Exodus from Egypt is easily the most familiar story of the Torah. Mitzvah reminders work. ■



STATS

15th of 54 sedras; 3rd of 11 in Shemot.
Written on 205.67 lines in a Torah, 24th.
14 parshiot; 8 open, 6 closed.
106 pesukim - rank: 29 (7th in Shmot) tied with Toldot & Vayigash; but larger than each one, otherwise.
1655 words - ranks 21st (5th in Shemot).
6149 letters - ranks 20th (6th in Shemot).
Rise in rankings results from Bo's pesukim being much longer than average for the Torah (longest in Shemot).



MITZVOT

20 mitzvot; 9 positive, 11 prohibitions.
Last four sedras of Devarim, all of Bereishit (12 sedras), Shemot & Va'eira have a total of 5 mitzvot (.8%). The other 36 sedras (2/3 of the Torah) have the other 608! (99.2%).

EYEWORLD STANDS WITH OUR BRAVE SOLDIERS!

עם ישראל חי!



EYE WORLD
Excellence in eye care
עולם העין
העיתיים שלכם זו חומתחיות שלנו

ARNONA/TALPIOT -

Beit Hanatziv, Derech Hevron 101A
RAMAT ESHKOL Shopping Center (Above Waffle Bar)
(02) 674-3888

THE LEAK DETECTIVES
Experts in Non-Invasive Leak Detection

We get it right the first time!

We Service all of Israel!

Water Leaks? Mold and Mildew? Peeling or Bubbling Paint?

WE USE ADVANCED TECHNOLOGY TO IDENTIFY AND ELIMINATE ALL FORMS OF WATER INTRUSION.

- Infrared thermal imaging inspections.
- Certified professional trained inspectors.
- Comprehensive reports.
- Inspections for Insurance claims.
- Pipe cameras, Tracer gas.
- Acoustic testing, balloon tests and more.
- Waterproofing, plumbing, roofing.
- Inspection before purchase.

Anglo Service!

Shomer Shabbos

Call today for a FREE phone consultation
053-712-0322

MORTGAGE ISRAEL

Israel's Leading Mortgage Company Since 2003

HELPING YOU PURCHASE YOUR HOME IN ISRAEL

Mortgages
Refinancing
Home Equity



ADAM SIEGEL
052-371-1871
ASIEGEL@MORTGAGEISRAEL.COM



DAVI KATZ
054-333-0039
DKATZ@MORTGAGEISRAEL.COM



ARYEH STRICKOFF
058-532-5012
ASTRICKOFF@MORTGAGEISRAEL.COM



YITZCHAK WAGNER
053-722-8001
YWAGNER@MORTGAGEISRAEL.COM

NO-OBLIGATION, FREE CONSULTATIONS!
www.mortgageisrael.com info@mortgageisrael.com



ANGLO- SAXON-JERUSALEM

ISRAEL'S LEADING REAL ESTATE NETWORK

FOR SALE IN JERUSALEM:

COUNTRY LIVING IN CLASSICAL JERUSALEM!

On the top of prestigious Abu-Tor, a rare small semi-detached house on a beautiful 365 Sq.m. plot, great potential & building rights, private land, ideal central & quiet location, Exclusive!
Moshe 053-6305725

BAKA (MORDECHAI HA YEHUDI ST.)

Beautiful 5.5-room garden apartment in the heart of Baka, in an Arab-style house. Next to Derech Beit Lechem shops & restaurants, private entrance, 152sq meters, stunning large garden, lots of light.
Exclusive! Nava 053-6642512

KIRYAT SHMUEL (SHIMONI)

4.5 rooms, 2nd floor, elevator, full of potential & light, spacious, 3 exposures, balcony, view, 2 private parking spaces, storeroom, excellent location. Exclusive! **Moshe 053-6305725**

**3 Moshe Hess St., Jerusalem
0778038511**



WATERPROOF

your home

SEALING SERVICES

- Leak detection + moisture
- Sealing solutions
- Water damage
- Roof coating
- Waterproofing, pools, porches, stone walls, tiled roofs
- High standard interior - exterior painting
- Licensed & insured

**Mold
mildew
expert**

shmuelnathan4@gmail.com
www.freshcoatpainters.co.il
052-840-5660



HON DOR INVESTMENT HOUSE LTD.

- Portfolio Management
- Government & Commercial Bonds
- Currencies, Fixed Incomes, Options
- Kosher Investments
- IRA
- Professional and Individual Services that you Expect and Deserve.
- 30 Years of Experience

8 Harav Kook st. 054-2325272
P.O.Box 983 Jerusalem, 9100901
hondor@hondor.co.il



ZHUBRAK ACCOUNTING & CONSULTING

HAVE A U.S. BASED BUSINESS AND NEED ACCOUNTING HELP?

Accounting & Bookkeeping

CFO & Controller Services

Tax Prep

QuickBooks & Consulting

Financial Statements Prep

Audit Readiness

Profit planning

SEC Reporting & Compliance

"Sean's been our dedicated accountant and QB guy for years."
-Josh and Michal Geiger, RBS.

US (917) 697-2283 | IL 053-8298351
www.zacfinancials.com | sean@zacfinancials.com



Ohr Meir & Bracha - The Terror Victims Support Center

3/1 Yakim Street, P.O. Box 41055, Jerusalem 91410

+972-2-5401006 | 718-705-7444 | 050-419-7775

www.omb.org.il | office@terror-victims.org.il








Ohr Meir & Bracha - The Terror Victims Support Center tirelessly supports families, children and soldiers affected by terrorism. Through food aid, clothing, Tefillin, Tzitzit, educational support, mentorship, celebratory events and much more.

Please partner with us and make a donation that we need so we can continue helping those in need.

Thank you and Tizku L'Mitzvot.
Tax ID receipt available

Come help us packaged Thursdays 8:00-9:30 a.m. 3 Yakim St. Jerusalem



COVENANT & CONVERSATION

THOUGHTS ON THE WEEKLY PARSHA

RABBI LORD JONATHAN SACKS ZT"L
FORMER CHIEF RABBI OF THE UNITED HEBREW
CONGREGATIONS OF THE COMMONWEALTH

May the learning of these Divrei Torah be לעילוי נשמת
HaRav Ya'akov Zvi ben David Arie'el zt"l

לעילוי נשמות

פנחס בן יעקב אשר וגולדה בת ישראל דוד איז ע"ה ועזריאל בן אריה לייב ומעניה בת יצחק שרטר ע"ה

The March of Folly

There is a fascinating moment in the unfolding story of the plagues that should make us stop and take notice. At the opening of this week's parsha, seven plagues have now struck Egypt. The people are suffering. Several times Pharaoh seems to soften, only to harden his heart again. During the seventh plague, hail, he even seems to admit his mistake.

"Pharaoh summoned Moses and Aaron. 'This time I have sinned,' he said to them. 'The Lord is in the right, and I and my people are in the wrong.'" (Ex. 9:27)

But as soon as the plague is over, he changes his mind:

"He and his officials" says the Torah, "hardened their hearts" (Ex. 9:34)

And now Moses and Aaron have come to warn of a further plague, potentially devastating, a plague of locusts that, they say, will devour all the grain left after the hail as well as the fruit of the trees. And for the first time we hear something we have not heard before.

Pharaoh's own advisors tell him he is

making a mistake:

Pharaoh's officials said to him, "How long will this man be a snare to us? Let the people go, so that they may worship the Lord their God. Do you not yet realise that Egypt is ruined?" (Ex. 10:7)

These words immediately transform the situation. How so?

Back in 1984 the historian Barbara Tuchman published a famous book called *The March of Folly*. In it, she asked the great question: How is it that throughout history intelligent people have made foolish decisions that were damaging both to their own position and to that of the people they led?

By this she did not mean, decisions that in retrospect proved to be the wrong ones. Anyone can make that kind of mistake. That is the nature of leadership and of life itself. We are called on to make decisions under conditions of uncertainty. With the wisdom of hindsight we can see where we went wrong, because of factors we did not know about at the time.

What she was talking about were decisions that people could see at the time were the wrong ones. There were warnings and they were ignored. One example she gives is of the legend of the wooden horse of Troy. The Greeks had laid siege to Troy unsuccessfully

for ten years. Eventually they appeared to give up and sail away, leaving behind them a giant wooden horse. The Trojans enthusiastically hauled the horse inside the city as a symbol of their victory. As we know, inside the horse were thirty Greek soldiers who, that night, came out of hiding and opened the city gates for the Greek army that had sailed back under cover of night.

It was a brilliant ploy. Laocoön, the Trojan priest, had guessed that it was a plot and warned his people, in the famous words, "I fear the Greeks even when they come bearing gifts." His warning was ignored, and Troy fell.

Another of Tuchman's examples is the papacy in the sixteenth century which had become corrupt, financially and in other ways. There were many calls for reform, but they were all ignored. The Vatican regarded itself, like some financial institutions today, as too big to fail. The result was the reformation and more than a century of religious war throughout Europe.

That is the context in which we should read the story of Pharaoh and his advisers. This is one of the first recorded instances of the march of folly. How does it happen?

Some years ago, DreamWorks studio made an animated film about Moses and

Frustrated that you can't get into shape?
Don't have the time or motivation to go to the gym?

Personal training is for you!

Work out in the comfort of your home | Senior fitness | Diastasis recti rehabilitation

transform change begins with you.

Rachel Feld
Certified Personal Trainer
054-471-8420



Jerusalem Real Estate is My Business
Eta: 054-723-3863

Amazing stand alone homes in
OLD KATAMON, TALBIYA, BAKA, GERMAN COLONY

GERMAN COLONY. 450 sqm. Large garden and parking. **Call for more details**

In GERMAN COLONY. 300 sqm plus 170 sqm registered garden. Plus parking and roof top terrace.

Call for more info

In BAKA, 236 sqm on two floors, plus 80 sqm of outdoor space, high ceilings, authentic Jerusalem building with modern addition. 4 bedrooms plus office/ or sitting room. Master suite on entrance level. Parking and storage.

MEKOR HAIM 100 sqm with 3 bedrooms and 2 full bathrooms, registered parking and sukka terrace. Shabbat elevator. **Price 3,650,000 NIS**

In GERMAN COLONY, 140 sqm on one floor, 2nd floor walk up, completely renovated. 4 bedrooms and 2 full baths. Large sukka terrace. **7,100,000 NIS**

OLD KATAMON, Moshava Bldg. 74 sqm, two beds, 2 baths & 2 terraces. 3rd floor great views. Available immediately. 2 elevators, underground parking. 24/7 doorman. **3,500,000 NIS**

Eta Morris Realty, Ltd.
etamorrisrealestate@gmail.com
Eta: 054-723-3863 etamorrisrealty.co.il

the Exodus story, called *The Prince of Egypt*. The producer, Jeffrey Katzenburg, invited me to see the film when it was about half complete, to see whether I felt that it was a responsible and sensitive way of telling the story, which I thought it was.

What fascinated me, and perhaps I should have understood this earlier, was that it portrayed Pharaoh not as an evil man but as a deeply conservative one, charged with maintaining what was already the longest-lived empire of the ancient world, and not allowing it, as it were, to be undermined by change.

Let slaves go free, and who knows what will happen next? Royal authority will seem to have been defeated. A fracture would appear in the political structure. The seemingly unshakeable edifice of power will be seen to have been shaken. And that, for those who fear change, is the beginning of the end.

Under those circumstances it is possible to see why Pharaoh would refuse to listen to his advisors. In his eyes, they were weak, defeatist, giving in to pressure, and any sign of weakness in leadership only leads to more pressure and more capitulation. Better be strong, and continue to say "No," and simply endure one more plague.

We see Pharaoh as both wicked and foolish, because we have read the book. His advisors could see clearly that he was leading his people to disaster, but he may well have felt that he was being strong while they were merely fearful. Leadership is only easy, and its errors only clearly visible, in retrospect.

Yet Pharaoh remains an enduring symbol of a failure to listen to his own advisors. He could not see that the world had

changed, that he was facing something new, that his enslavement of a people was no longer tolerable, that the old magic no longer worked, that the empire over which he presided was growing old, and that the more obstinate he became the closer he was bringing his people to tragedy.

Knowing how to listen to advice, how to respond to change and when to admit you've got it wrong, remain three of the most difficult tasks of leadership. Rejecting advice, refusing to change, and refusing to admit you're wrong, may look like strength to some. But, usually, they are the beginning of yet another march of folly. ■

These weekly teachings from **Rabbi Sacks** zt"l are part of his 'Covenant & Conversation' series on the weekly Torah teaching. With thanks to the Schimmel Family for their generous sponsorship, dedicated in loving memory of Harry (Chaim) Schimmel. Visit www.RabbiSacks.org for more.



Izzy Leizerowitz
Broker Fee: 2% + VAT

KETER ADVISORS: THE CROWN JEWEL OF ISRAEL REAL ESTATE

2024 : BUY MORE WITH LESS

BAYIT VEGAN, J'LEM STARTING AT 3.0M NIS
5% NOW - 95% AT KEYS - 0% INTEREST



2 BEDROOM - 2 BATH
GARDEN APARTMENT
82 square meter
apartment with a 27
square meter garden with
parking. Price: 3.0M NIS

RA'ANANA STARTING AT 3.04M NIS
PRES-SALE: 7% NOW - 0% MADAD INTEREST



2 OR 3 BEDROOM - 2 BATH
90 square meter with 11 square meter
balcony, 3rd floor, one underground parking.
Price: 3.04

3 OR 4 BEDROOM - 2 BATH
104 square meter with 11 square meter balcony.
5th floor, 2 underground parking spots.
Price: 3.59

TIBERIAS - KINNERET, NORTH ISRAEL
LOOK WHAT 1.7M NIS (\$452K USD) BUYS YOU



4-room apartment, 136
square meters, fourth floor,
master bedroom with
shower toilet and walk-in
closet, bathroom, storage
room and private parking in
Tabu

IL: 972.52.682.9367
info@keteradvisors.com

US: 786.385.8859
www.keteradvisors.com



"NETWORKING FOR SINGLES"

???

DO YOU KNOW AN AMERICAN SINGLE GENTLEMAN IN HIS 60S /EARLY 70S, LIVING IN ISRAEL, WHO IS GENUINELY RELIGIOUS, AND LOOKING TO GET MARRIED?

 I HAVE AN INCREDIBLE AMERICAN WOMAN, WITH A REFINED PERSONALITY, RELIGIOUS, DIVORCED, NO KIDS, MID 60S, HAD HER OWN BUSINESS WHEN SHE WAS WORKING AND NOW SHE VOLUNTEERS FOR AN ORGANIZATION FOR OLIM CHADASHIM IN ISRAEL. SHE IS HAPPY TO MEET SOMEONE WHO HAS KIDS AND GRANDCHILDREN.

 **HAPPY TO HEAR YOUR IDEA!**
Please contact me at:
DANIELLA@MARRIAGEARCHITECT.COM
to tell me about him and I'll see if it's a good fit for her. Thank you!


Daniella Rudoff
The Marriage Architect

www.MarriageArchitect.com

Ben Zimra בן זימרא

REAL ESTATE

The best deals in Jerusalem

FOR SALE

RASKO, GOOD DEAL!
Nice 4 rooms + large separate unit, elevator, balcony, good shape, 3 directions, parking, quiet.
3,350,000 NIS

NAYOT IN A GREEN AREA
Large 4 rooms, 93m, in a building with elevator, 12m sukkah balcony, renovated, master bedroom, parking, storageroom, quiet.
Exclusive, 3,500,000 NIS

HEART OF BAKA
Great location, lovely 3.5 rooms, 80m, 2 balconies, exit to a garden, renovated, master bedroom, quiet.
3,560,000 NIS

OLD KATAMON
Penthouse, 5 rooms, 135m, elevator, 18m sukkah balcony with view, good shape, quiet, bright.
6,400,000 NIS

28, Kovshei Katamon Street, Jerusalem
Tel: 02.5633008 - www.ben-zimra.com

1898  2024

PROFESSIONAL SERVICES & REPAIRS SINCE 1898

May Hashem protect our men & women serving to defend our Country & the people of Israel & safely bring home all of the hostages

- **PROFESSIONAL GLUING** for all your loose & shaky wood furniture + 5-yr guarantee
- **EXPERT SOFA FRAME & RECLINER REPAIR**
- **SEAT CORE REPLACEMENT**- With new HIGH DENSITY plywood seat cores
- **CANE SEAT/BACK REPLACEMENT**
- **LEG TIPS** for quieter chairs and helps to prevent water damage to the legs

***** **RESTORE YOUR FURNITURE TO HEALTH** *****

Website: www.thefurnituredoctor.co.il Email: office@thefurnituredoctor.co.il
Phone: 02-999-2418 WhatsApp: 058 787 3755

YU IN ISRAEL

INFO SESSION

**Earn a Degree Designed
in Partnership with
Bar-Ilan University
and Tel Aviv University**

Prepare for personal and professional success through the new Yeshiva University in Israel Undergraduate Program!

Combine world-class Torah studies with elite academics and tap into Israel's innovation hub while experiencing vibrant student life on scenic Jerusalem campuses:

- » Men's Torah studies and programming at the Gruss Institute Men's Jerusalem campus.
- » Women's Torah studies and programming at the Ulpanat Chorev l'Banot Women's Jerusalem campus.

**Come Learn About YU in
Israel's New Undergraduate
Programs in Partnership
with Israeli Universities!**

January 22 | 7PM
Inbal Hotel, Jerusalem

**Register by
January 18**



Yeshiva University



Info & Application: [YU.EDU/YUI](https://yu.edu/yui) | Questions? YUIPROGRAM@YU.EDU



RABBI SHALOM

ROSNER

Rav Kehilla, Nofei HaShemesh
Maggid Shiur, Daf Yomi, OU.org
Senior Ra"m, Kerem B'Yavneh

Be Prepared to Avoid Missing the Train

יָכֵחַ תֹּאכְלוּ אֹתוֹ מִתְּנִיכֶם חֲגָרִים וְעֵלֵיכֶם בְּרָגְלֵיכֶם וּמִקְלָכֶם בְּיָדְכֶם וְאַכְלֵתֶם אֹתוֹ בַּחֲפוּזִין פֶּסַח הוּא לָהּ' (שְׁמוֹת יב:יא)

And this is how you shall eat it: your loins girded (strap tightened around waste), your shoes on your feet, and your staff in your hand; and you shall eat it in haste it is a Pass-over sacrifice to hashem. (Shemot 12:11).

Bnei Yisrael are instructed to eat the korban Pesach in a specific manner. One of the requirements is to make sure that one's belt is buckled, shoes on and staff is in hand. Why is this required? It does not take long to grab a staff and tie one's shoes. Why the rush?

Rav Yerucham Levovitz, the Mashgiach in Mir offers an important insight through a *mashal*. When one orders a wagon (or in modern terms, a taxi), they are certain to pack their suitcase so that the driver does not need to wait. However, they do not necessarily put on their coat or hold their umbrella until after the taxi arrives. They

can rely on the fact that the private car they ordered will wait a minute or two for them to complete those minor tasks. However, when one seeks to catch a train, they do not leave any tasks for the last minute, when the train reaches the station. They know that the train remains at the station for a fixed time period and it will not wait for anyone to put on a coat or take their cane. Similarly with respect to the *geula* – if we procrastinate, we can miss the train!

The midrash (Vayechi 120) states that Rabbi Yirmiya requested to be buried with his cane and coat so that he will be ready when the Mashiach arrives. The Chafetz Chaim stressed that everyone (especially Kohanim) needs to be familiar with the laws of *Korbanot*. Once the Mashiach arrives, we have to be experts in that area. That is not the time to begin to study and understand the intricacies of the laws of *korbanot*. His theory is based on a pasuk in Beha'alotcha. Hashem appears to Aharon and Miriam suddenly (פְּתָאָם). It was unexpected- but perhaps to highlight the difference between Moshe and other prophets. Hashem appeared to Moshe without any warning and that is why Moshe had to refrain from relations with his wife and remain in a state of *tahara* at all times. So

too, with respect to the Mashiach – it will come suddenly, and we ought to be prepared for its arrival at any given minute.

Yitziyat Mitzrayim happened quickly – בחֲפוּזִין setting the stage for the future *geula*. We can not act in a lackadaisical manner. We must always be ready for the future redemption. It is also important for us to never be complacent with where we are with respect to our spirituality. We should constantly seek to grow and flourish. To avoid delaying learning *kodshim*, or any topic until a later date. To strengthen our performance of mitzvot and chesed now, without delay as we do not know what tomorrow brings. We witnessed over the past few months how life can change overnight. May we be able to be productive with each moment and merit a *geula shlema bimhera (speedily) beyamenu*. ■

**DANIEL BOUZAGLO
JERUSALEM REAL ESTATE**

Gershon Agron 24, Mamilla - Jerusalem

Exclusive offers to our clients
Call now: 077-9973185

BAKA-NEW PROJECT 2-4br
contact us for pre-sale offers

Armona-new Tama38 building
Ein Gedi st. 3br+2bath-3.49M

Shats street, Rechavia\city center
Renovated 2br, 3rd floor, lift and balcony 2.75Mnis

Holiland tower, 3br, terrace, gym
4elevators, 2 parking, gym-3.05Mnis

German Colony-New Project
132 sqm, 4br, garden apt., parking- 7.5M nis

Old Katamon-new Pre-Sale
1-5 br apartments, near Shtibalach

Private house - Villa, one of a kind
Talbieh border German Colony

David Crown complex
136sqm, 15sqm terrace, concierge ...

For a large selection of properties, go to:
www.daniels-assets.com
usa# 5164675892, uk# 2037697899
Whatsapp : 052-2636656

db
Daniel Bouzaglo
Jerusalem Real Estate

They Murdered 1,200 Lives!
We'll Plant 12,000 Trees & create NEW Life!
This Tu B'shvat Join People Worldwide!

Promo: TT to Double Your Trees FREE!

כי האדם עץ השדה

- ✓ Support farmers protecting the land and Israel
- ✓ Show Hamas supporters worldwide we're here STAY!!
- ✓ Plant the Fruit Trees נשמת לעילוי the 1,200 קדושים!!!
- ✓ Share in the mitzvah and bracha!!! לכם ברכתי

Plant @ IsraelTrees.org/United4NewLife

זו ארצנו This is OUR land

"אור חדש על ציון תאיר"

מזל טוב לקרן (מדריכה של ה-OU בשדרות) ואור האריש על הולדת בן בכור זיו ישראל

ומזל טוב לתמר ואפי שפיר על הולדת הבן מאור ציון

שתזכו לגדלם לתורה, לחופה, ולמעשים טובים!!

From the Kalish, Miller and Kram families



REBBETZIN SHIRA

SMILES

Faculty, OU Israel Center

Revealed Revelation

"Vayotzi'enu Hashem miMitzrayim, lo al yidei malach, ve'lo al yedei saraf, ve'lo al yidei shaliach, ela Hakadosh Baruch Hu be'chvodo u'beatzmo." In this climatic piece from the Pesach Haggadah, we describe how Hashem came down to take the Jewish people out of Egypt Himself with no intermediaries. What is the significance of this pivotal event? How can we internalize its message at our own Pesach Seder each year?

Rav Scheinerman in *Ohel Moshe* explains that before *yetziat Mitzrayim*, the Jewish people were close to the lowest level of impurity, and therefore needed a tremendous boost of spirituality to bring them to a level worthy of redemption. Since their pure *neshamot* were buried deeply within layers of sin, even an angel would not have succeeded in raising them to the necessary level. It was only a revelation of Hashem Himself that enabled the people to experience a high level of *emunah* through which they could be redeemed. We see *Am Yisrael's* willingness to follow Hashem into the desert with unquestioning *emunah* was a result of this profound clarity that they encountered the night of the Exodus.

Every year, on Seder night, we have the opportunity to connect to the Divine providence of Geulah. Rav Elyashiv zt"l notes that we add a special prayer in *birkat Hamazon*,

"May Hashem grant us a day that is continuously long, a day when the righteous sit with crowns on their heads, and bask in the Presence of Hashem, may our portion be with them." Seder night is the only time in the year when we make this request since it is a time when we can feel a special closeness to Hashem and access its abject spiritual energy.

The *Netivot Shalom* teaches that we find a hint to this increased connection to Hashem at the beginning of the Seder. We start the Seder with the declaration of *"ha lach ma anya* - This is the bread of affliction." The matza, *"lechem oni*," is the gift of connection that Hashem grants us this night without any effort invested on our part. We encourage all those who are hungry to come take advantage of this experience. It is a night of intense influence from Above, with no precondition for our spiritual level.

What if one does not necessarily feel this closeness? To answer, the *Ishbitzer* Rebbe finds relevant symbolism in the egg that we eat on Seder night. When looking at an egg, one has no idea whether it is fertilized or not. Only if one waits to see if the egg hatches, he will know that it was indeed fertilized. Likewise, we have been touched by the spiritual energy of the Seder experience, although we may not feel any different. Yet, if we wait seven weeks until *Shavuot*, we will see that there has been positive change. May we merit true redemption this year and sit together at a glorious Seder enveloped by the *Shechinah*. Amen, *kein yehi ratzon*. ■

Grow your portfolio
with shares in
an Israeli company,
unlocking potential
in the thriving German
real estate market

for sale now!

054-5844469

Liat@upstream-capital.co.il

UPSTREAM CAPITAL

UPSTREAM CAPITAL GROUP

Mergers and
acquisitions

Financial activity in Tel
Aviv stock exchange

Banking
Investments

Eiferman Properties Ltd.
www.eifermanrealty.com

JERUSALEM SALES

NEW PROJECTS - Excellent Opportunities
Desirable Neighborhoods - Call For Information

SHAAREI CHESED / RECHAVIA

*Duplex! 5 bdrms, 25 sqm kitchen, succah,
shabbat elevator, 2 parking, storage.

*New 228 sqm duplex penthouse, 30 sqm succah,
shabbat elevator, parking, view

TALBIEH

250 sqm + 200 sqm garden, private land

NACHLAOT

2 rms, priv entr, storage room, NIS 2,190,000

OLD KATAMON

*Renovated 3 bdrm, ensuite MB, succah, low floor

*160 sqm 4 bdrms, garden, storage, parking

HAR NOF -New listing!

Centrally Located- 10 room duplex with 400 sqm
garden (room for a pool), excellent condition

MEKOR CHAIM - NEW PROJECT

126 sqm, spacious 4 bdrms, succah, 3 exposures,
2 parking, storage. Close to Baka & G. Colony

SALE/RENTAL - RAMOT B

Cottage, 200 sqm, 5 bedroom, 3.5 bathrooms,
semi furnished, garden, view. Option for a unit

FOR MANY MORE PROPERTIES:
02-651-4030

משפחה אחת OneFamily
מחברים על סטרוך ביחד Overcoming Terror Together

Terror's devastating effects
can last a lifetime.

OneFamily is the premier national organization,
which rehabilitates, reintegrates, and rebuilds the
lives of Israel's thousands of victims of terror and
war since 2001. Through financial aid, support
groups, and holistic treatments for all ages.

We continue to host weekly retreats for bereaved parents at Cyprus'
'Secret Forest' Spa. Amidst nature and a supportive group, they can
take steps toward healing and bond with others who share their
traumatic experiences.

f onefamilytogether www.onefamilytogether.org info@onefamilyfund.org





RABBI JUDAH MISCHEL

Executive Director, Camp HASC
Author of *Baderech: Along the Path of Teshuva* (Mosaica 2021)

Direct Confrontation

Throughout the early 20th Century, Jews suffered brutal religious persecution at the hands of the evil Soviet regime. Religious life was forced underground, where a clandestine network of Jewish life persisted, fueled by great self-sacrifice. The incredible efforts of Rebbe Yosef Yitzchok Schneersohn, the Friediker (or Previous) Lubavitcher Rebbe, energized the core of Jewish life in Russia, and motivated underground efforts to operate *mikvaos*, shuls and *yeshivos*, provide religious services, and strengthen Torah observance throughout the USSR.

A constant target of the Yevseksiya, the treacherous Jewish section of the Soviet Communist Party, the Previous Rebbe was under constant surveillance. He was accused of counter-revolutionary activities, subjected to brutal torture and imprisonment, and ultimately sentenced to death for treason.

One morning, when the Friediker Rebbe was observing his father's *yahrzeit*, three members of the Yevsektzia burst into the *beis midrash* with weapons drawn and arrested him. Throughout interrogations and imprisonment, the Rebbe remained steadfast, asserting

that regardless of the threats and intimidation, he would not give up any of his efforts to teach Torah and spread Yiddishkeit, no matter the cost: "I have already made it clear that I will not budge from my principles. There is yet to be born, and never will there be born, a man or a demon who will move me in the slightest degree from my principles."

One of the agents pointed his loaded revolver at the Rebbe: "This toy does away with 'principles,' and has made many a man change his mind." The Rebbe stared at the officer, and calmly responded: "This toy impresses he who believes in *ein velt un asach getter*, one world and multiple gods. But for one who has one God and multiple worlds, your toy makes no impression whatsoever."

"Hashem said to Moshe, בֹּא אֶל פַּרְעֹה, 'Come to Pharaoh, for I have hardened his heart and the heart of his servants in order that I may place these signs of Mine in his midst, and in order that you tell into the ears of your son and your son's son how I made a mockery of the Egyptians, and that you tell of My signs that I placed in them — in order that you will know that I am Hashem.'" (10:1-2)

As preparation for redemption from Egypt, Hashem instructs Moshe Rabbeinu, *Bo*, "Come to Pharaoh." Numerous commentaries have pointed out the Torah's choice of words: it seems the instructions to confront Pharaoh would be more appropriately framed with the imperative to 'go to', *lech el Pharaoh*. Isn't Hashem sending Moshe on a mission, representing the Jewish

Nation, before the evil ruler? 'Go' is an encouraging word; 'Go with success, go present your message with confidence and faith...' Yet, this is not the word Hashem uses. The Ribbono shel Olam is instead inviting Moshe to 'come with Him' to meet Pharaoh.

Pharaoh is the quintessential *rasha*, an evil and brutal tormentor whose reign of darkness was the template for all subsequent exiles and sufferings. He represents *kefirah*, denial of faith, and rebellion against the Creator. Rebbe Nachman of Breslov explains Hashem's instructions in light of the great heresy and darkness represented by Pharaoh (*Likutei Moharan*, 64): "Through *emunah*, faith, believing that God is כָּל עֲלָמִין וְסוֹבֵב כָּל עֲלָמִין, 'filling all worlds and encircling all worlds' — and in truth His Godliness is in every place — accordingly, the Jewish People (represented by Moshe) will prevail over all (dark) philosophies, ideologies, doubts and heresies...."

'Hand-in-hand' with HaKadosh Baruch Hu, Moshe is empowered to meet Pharaoh head on, directly confronting his evil. Moshe is modeling a pathway of *emunah* that embraces the unanswerable questions and challenges, the existential tension and painful 'not-knowing' inherent in a life of faith. The One God tells Moshe, 'Come with Me to Pharaoh; you are not alone. We will face these cruel demons together!'

Throughout this lengthy exile, in every generation, we are forced to confront 'Pharaohs' of all types. There has been no lack of dangerous enemies who have threatened our physical safety, no lack of 'revolvers' pointed our way. Many forces also threaten our spiritual well being, seeking to interfere with our way of life

and *avodas Hashem*. These include peer pressure, low self-esteem, and unchecked cravings for money, power, fleeting pleasures and *kavod*. Within all of us there is a 'Pharaoh' voice, belittling us, attempting to make us appear small in our own eyes, encouraging us to remain enslaved to our desires, sufferings and negativities. In the face of all of them, let us remember Hashem's encouragement and invitation, "*Bo*, Come with Me. You are not alone in this."

This Shabbos marks Yud Shvat, the *yahrtzeit* of the Friediker Rebbe. It also marks the blessed day of the formal acceptance of *nesiyus*, leadership, by his great son-in-law and successor, the Lubavitcher Rebbe Menachem Mendel Schneerson, one year later. Together, the Rebbe and his holy father-in-law blazed a trail for us, inviting us to live with faith, confidence and fearlessness. Resonating with their legacy, we come to recognize, and eventually attain a constant awareness, that while there are 'multiple' distractions and impediments to Divine service, there is only One God. Therefore, we can stare darkness and evil in the face, and refuse to budge from our deepest principles.

Following his escape from Nazi occupied Poland, Rebbe Yosef Yitzchok arrived in the United States and issued an urgent call to world Jewry, crying out from the depths of his soul his message of *emunah*, his direct confrontation with exile: *L'alter l'tshuvah, l'alter l'geulah*, "Immediately to repentance — immediately to redemption!"

So may it be...immediately, in our days! ■

♥ Mazal Tov to ♥
Aharon & Miriam Botzer and family
on the birth of a grandson

You are not alone!
Dr. Batya Cohen can help you!
For grief, loss and trauma counseling
call 02-676-4060 or 054-351-4093



Be part of the second Torat Imecha

Nach Yomi

SIYUM ISRAEL CELEBRATION

in the place where it all began

Wednesday, January 24, 2024

Nefesh B'Nefesh Aliyah Campus,
Cinema City, Yerushalayim

For women only

5:00pm Shiur with Michal Horowitz

6:00pm Welcome

6:30pm Siyum Program and Dinner

Meet the
Educators

Celebrate the
Participants

Join the
Community

Register and donate at
ouwomen.org/siyum24



Our Vision ... Fulfilling your Dream

RE/MAX
VISION / ITN

Together we will win!

Our thoughts and prayers go out to anyone suffering during this difficult time.
May Hashem protect our soldiers and bring them home safely!



**The largest collection of exclusive Jerusalem properties
is just one search away www.remaxjerusalem.com**



Nachlat Achim/Shareit Chesed
Beautiful 260 sqm private home, 5 bdrms,
5 bthrms, private garden, private rooftop,
2 private parking spots Fully a/c.
26,000 NIS/month
Orna Even Parker 054-621-6069



Carmel 48, Mevaseret Zion
Corner Cottage, Renovated & Furnished,
151 sqm, 366 sqm Lot, 7 Rms Incl. Rental
Unit, Covered Parking, Storage (13 sqm),
Lg. Garden (198 sqm), View NIS 5,950,000
Shlomo Benzaquen 052-601-4411



Yosef Nedava St, Pisgat Ze'ev
Beautiful renovated 4 rm garden apartment
99 sqm with a 167 sqm garden, safe room,
storage unit and private entrance
NIS 3,000,000
David Weiser 055-276-2960



Abu Tor/ Baka
Magnificent Old Arab Garden apartment,
2 bedroom /2 full baths (72 sqm),
high ceilings, mosaic floors,
large private garden. NIS 2,950,000
Alyssa Friedland +972 54-668-4111



Horkania Penthouse, Katamon/Rasco
Newly renovated, 4 bedrooms, 3 full
baths, 150 sqm, large balcony with amazing
view, U/F heating, central a/c, elevator,
parking. NIS 6,465,000
Ariyel Maresky 072-392-2109



Tsiyon Garami St, Pisgat Ze'ev
Villa, 542 sqm plot, 230 sqm built, 9 rooms
master suite, utility room, safe room,
balcony and, huge garden, 2 parking spots,
2 rental units. NIS 6,700,000
David Weiser 055-276-2960



Yehuda/ Yocheved St, Baka
Multi Family HOME - heart of BAKA! 3
properties - ONE PRICE! Duplex (5 rms) +
3 rm w/terrace + studio apt + 2 parking
spots! NIS 10,400,000 (\$2,900,000)
Alyssa Friedland +972 54-668-4111



Emek Refaim, German Colony
Entire building in the heart of the German
Colony. Commercial & residential on a plot
of 518 sqm. Amazing opportunities, call to
discuss. NIS 31,000,000 negotiable
Sharon Sasson 050-912-1234



Shlomo U'Moshe Tajer St, Pisgat Ze'ev
Villa 508 sqm plot, 230 sqm built, 7 rooms,
master bedroom, safe room, storage unit, 3
balconies, garden, 2 parking spot, 2 rental
units NIS 6,500,000
David Weiser 055-276-2960

Join Our Team - Ariyel Maresky- 054-577-7509

עמק רפאים 54, ירושלים | טל. 02-6731661, פקס. 02-673-0358

vision@remax.co.il | www.remaxjerusalem.com

This Week's Inspirational Torah Learning with OU Israel



SUNDAY JAN. 21

L'Ayla Morning of Learning for Women
@ OU Israel Center

Sundays January 7-28,
9:30AM-1:00PM

9:30AM

Tanach with with Mrs.
Leah Feinberg Miriam and
Devorah: Women of Valor,
Vision and Verse

10:20AM

Machshava with Mrs. Sara
Malka Reichman Beacons
of Trust: Bitachon in Tanach

11:10AM

Tefilla with
Mrs. Zemira Ozarowski
A Bite of Tefilla -
Sandwiches & Davening
Insights

12:00AM

Halacha with Mrs. Shani
Taragin Delving into the
Halachot of Muktzah

40 NIS for the day
Register at www.ouisrael.org/events/layla-day

2:00PM

Men's Gemara Chabura
Rabbi Jeff Bienenfeld

MONDAY JAN. 22

All classes are
@ OU Israel Center

9:15 AM

**The Different Shades
and Colors of Prayer**
Rabbi Dr. Aaron Adler

10:15 AM

Am Yisrael At War
Rabbi Anthony Manning

11:20 AM

**Deepening our Eternal
Relationship with Eretz
Yisrael: Timely teachings
from the Wisdom of
Rav Kook** Rabbi Aaron
Goldscheider

12:15 PM

**Israel's Continuing
Struggle for Survival**
Dr. Deborah Polster

8:30 PM

The Bais-Semichat Chaver
Program
Rabbi Elyada Goldwicht

SPECIAL EVENT

4:00PM

Tu B'Shvat Workshop
for Young Families@
OU Israel Center



TUESDAY JAN. 23

**Torah Tuesdays in
Bakka-All Classes**
@ Kehilat Nitzanim,
3 Asher Street

9:15 AM

Torah Tapestries
Rebbetzin Shira Smiles
(Women only)

10:15 AM

Minchat Chinuch-
Meaning in Mitzvot
Rabbi Yitzchak
Breitowitz

11:15 AM

Sefer Breisheet-
Chumash B'lyun
Rabbi Shmuel Goldin

12:15 PM

Unlocking the Eternal
Wisdom of Chazal
Rabbi Shai
Finkelstein

WEDNESDAY JAN. 24

Evening Classes
@OU Israel Center

7:30 PM

Kosher 101: Kashrut for
Dummies- Navigating the
World of Kashrut in Israel
Rav Ezra Friedman

8:30 PM

**The Bais (For Men)
War Time Halachic
Dilemmas**
Rabbi Aschi Dick

2:00PM

Men's Gemara
Chabura Rabbi Jeff
Bienenfeld

SPECIAL EVENT

7:30PM

Tu B'Shvat
Neighborhood
Shiur with
RABBI SAM SHOR
@ Young Israel of
Talpiot Mizrach, 11
Avshalom Haviv Street,
Armon HaNatziv

THURSDAY JAN. 25

All classes are
@ OU Israel Center

9:30 AM

Parshat HaShavua
Rabbi Ari Kahn

10:45 AM

**Iron Sword-Perspective
for Today from Parshat
HaShavua**
Rabbi Baruch Taub

12:00 PM

Lunch and Learn with
Rabbi Neil Winkler
40 NIS per person

2:00 PM

Men's Gemara Chabura
Rabbi Jeff Bienenfeld

SPECIAL EVENT

9:00AM- 10:30AM

Tu B'Shvat Shiur and
Planting with
**RABBANIT SHANI
TARAGIN**
@ OU Israel Center



VIRTUAL SCHEDULE

(Zoom Only Classes):
<https://us02web.zoom.us/j/88363420460>
Password: ouisrael

Rabbi Taub

Parsha, 7:00pm Mon
Halacha, 7:00pm Wed

Rebbetzin Shatz

(L'Ayla)-Insights of
Chazal- Tues, 5:00pm

Rabbi Goldwicht

Parshat HaShavua
Wed. 8:30pm
<https://us02web.zoom.us/j/2244321902>
Password 18

***L'AYLA CLASSES
ARE FOR WOMEN ONLY**

**THE BAIS CLASSES
& PROGRAMS
ARE FOR MEN ONLY**



Schedule Subject to change, please check website for updates: Ouisrael.org/events/

MISSED A CLASS? View shiur recordings at: ouisrael.org/video-library/

OU Israel "Kulanu" Singles 50's-60's

Tu B'Shvat Visit to the Jerusalem Botanical Gardens

THURSDAY, JANUARY 25, 2:30-4:30PM

- ▶ Learn about the gardens' history
- ▶ "Train ride" and walking tour of the Gardens' serene beauty
- ▶ Take home a plant in a self-made biodegradable pot
- ▶ Meeting place: The Jerusalem Botanical Gardens: Zalman Shne'ur St. 1, Jerusalem
- ▶ register online: www.ouisrael.org/events/kulanutu-bshvat/
- ▶ Be one of the 30 participants to join us!

Fee: early bird by Jan. 15th 50NIS, After January 15th 60NIS
Hostess: Chana 050-229-4951 & Judy 052-230-9314

WWW.OUISRAEL.ORG






JCHAT Young Professionals Presents

Get that Next Date:

Navigating the five types of intimacy to improve your connection

WED, JAN. 31, 2024, 8:00PM



An evening workshop with **ALEEZA BEN SHALOM**
 Popular Dating Coach and Star of Netflix hit series "JEWISH MATCHMAKING"

Limited Spaces, please RSVP to secure your ticket:
www.ouisrael.org/events/jchat-get-that-next-date-seminar-with-aleeza-ben-shalom/

50 NIS

For Young professionals ages 30's & 40's

WWW.OUISRAEL.ORG

L'Ayla presents:

TU BSHVAT SHIUR & PLANTING!

THURSDAY טו שבט, JAN. 25, 9:00AM-10:30AM

- * Shiur with **Rabbanit Shani Taragin**
- * Support the south by planting bulbs from **Kibbutz Saad**

Location: OU Israel Center

Register at www.ouisrael.org/events/layla-tubshvat **25NIS**

WWW.OUISRAEL.ORG





KOSHER 101:




Kashrut for Dummies- Navigating the World of Kashrut in Israel
 A new Seminar Series Presented by OU Israel's Gustave and Carol Jacobs Center for Kashrut Education, and hosted by **Rav Ezra Friedman**, Director of Kashrut Education

WEDNESDAY EVENINGS AT 7:30PM

JANUARY 17TH An introduction to the wide world of Kashrut with **Rabbi Ouriel Sefarty**: Kashrut professional, Former Rabbinic Representative OK Kosher

JANUARY 24TH Interesting Issues in Modern Kashrut **Rabbi Motty Hasofer**, Manager of Ingredients and Food Production, Badatz Landau.

WWW.OUISRAEL.ORG



Bishul Akum and Non-religious Jews PART 2

Last week we discussed the subject of *bishul akum* by a non-shomer shabbat Jew. Our Sages decreed that one may not consume food cooked by non-Jews, even if the food is kosher. *Pitchei Teshuvah* (YD 113:1) cites *Tiferet Lemoshe*, who raises the question of whether a Jew who is considered a *mumar* (halachic apostate) is included in that decree. A Jew who desecrates Shabbat publicly or believes in and serves foreign gods loses certain aspects of his or her identification as a halachic Jew. The question is whether this includes the rabbinic halachah of *bishul akum*. This article will evaluate and rule on the subject

THE RATIONALE FOR STRINGENCY

Numerous reasons are given by authorities who are stringent and include non-shomer shabbat Jews in the decree of *bishul akum*. A prominent reason is the basis of the decree according to *Rashi* (*Avodah Zara* 38:a), who states that the concern of *Bishul akum* is that the non-Jew might intentionally mix in non-kosher food in order to cause a Jew to transgress. This concern should logically apply to non-shomer shabbat Jew as well, since he has no reason to ensure that a Jew should keep kosher. Another reason for stringency is derived the opinion of the *Ran* (*Chulin* 4:b) that one should not marry the children of *mumarim*; this stringency stems

from the view that *bishul akum* is based on the concern of intermarriage. (Accepting invitations to eat with non-Jews leads to close social contact and quite possibly to intermarriage.) Although there is no such thing as intermarriage with a Jew (no matter what their halachic status is), yet still perhaps our Sages intended that religious Jews should distance themselves forming familial ties with non-shomer shabbat Jewry.

Another basis for stringency is the fact that certain authorities (*Pri Chadash* 112:1 and *Pri Megadim* 112:3) prohibited kosher food cooked by Karaite Jews. According to those opinions, a nonobservant Jew would have the same status. Rav Yosef Shalom Elyashiv adds a general reason to be stringent in this particular halachah. Rav Elyashiv claims that the concern of intermarriage is a more general decree to distance us from non-Jews and their influence, which is liable to cause us to abandon religious Judaism. Based on this concern, Rav Elyashiv argues that forming familial ties with non-religious Jews is no less problematic, and as such there is room to add extend the decree of *bishul akum* to include them (see *Otzar Halachot Bishulei Akum* p.37).

THE RATIONALE FOR LENIENCY

The lenient opinions rebut all of these arguments. Regarding the concern of

mixing non-kosher food, most early authorities (the *Rambam*, *Ramban* and *Rashba*) hold the opinion that the issue of intermarriage is the main source of the decree and that the other reason, concern about admixture of non-kosher food, is not accepted. (Even *Rashi* himself cites both reasons, and its not clear if he holds by both or only one.) There is no prohibition against marrying children of non-shomer shabbat Jews; our Sages only used the idea of a *mumar* against very specific cases, but this does not contest the essential Jewish status of non-religious Jews. The opinion of some later *poskim*, who ruled that Karaite Jews are included in the decree of *bishul akum*, is held only by a small minority and is not accepted by most authorities.

TINOK SHENISHBA

Tinok Shenishba is a halachic term for a Jew who was raised without sufficient knowledge and understanding of Judaism. An example of this would be a Jew who was raised by non-Jews in a non-Jewish setting. The Talmud (*Shabbat* 68:a) uses the term *tinok shenishba* in relation to punishment for transgressing the mitzvah of Shabbat. It is clear from our Sages that a *tinok ahenishba* does not have the status of a *mumar*, and this has numerous practical applications. Early authorities dispute whether the leniency relating to a *tinok shenishba* is attributed to lack of basic Jewish knowledge or that the concept is broader, applying even if one knows

the laws of the Torah yet has been overly influenced by a non-Torah culture. Later authorities expand the concept of a *tinok shenishba*. Responsa *Achiezer* (3:25) and *Chazon Ish* (YD 2:28) explain among other points that since unfortunately many Jews in Israel do not keep Shabbat although they might be well aware of the laws of religious observance, there is a prevalent cultural or social identification as "Jewish without being religious." This would render many non-religious Jews today "*tinokot shenishbu*." Responsa *Tzitz Eliezer* (9:41) and others mention that since many modern non-religious Jews are *Tinokot Shenishbu* as opposed to *mumarim*, there is no reason to prohibit their cooked food because of the *bishul akum* decree.

THE RULING

The question of *bishul akum* by non-religious Jews is a matter of dispute amongst modern authorities. *Poskim* such as Rav Yosef Shalom Elyashiv (*Kovetz Teshuvot* 3:115) and Rav Yitzchak Weiss (Responsa *Minchat Yitzchak* 6:9) are stringent, while *poskim* such as Rav Ovadia Yosef (*Yabia Omer* YD 5:10) and Rav Eliezer Waldenberg (*ibid*) are lenient.



Rav Moshe Feinstein (*Igrot Moshe* YD 1:45) mentions the issue in his responsa and seems to be lenient. Rav Yisroel Belsky asked Rav Feinstein the question and receive a sharp answer that there is no concern of *bishul akum* by a non-religious Jew. This is also the policy of OU Kosher.

IN SUMMARY:

- Later authorities dispute whether a non-religious Jew is included in the decree of *bishul akum*.
- Some authorities rule that non-religious Jews today are considered *tinokot shenishbu* and as such, they retain their Jewish status regarding many halachot which would certainly exclude them from *bishul akum*.
- OU Kosher rules like many later authorities that non-religious Jews are not included in the decree of *bishul akum*. ■



מדר עורכי דין
Madar Law Office

ENGLISH SPEAKING LAW FIRM

Orit Madar, Adv.
Family Law and Mediation
Divorce, Child support, Custody
Inheritance & Wills

Yariv Madar, Adv.
Bodily Injuries, Medical Malpractice
Civil Litigation

10 Hillel St., Jerusalem | 36 Dam hamkabim st., Modiin
02-6255592, 050-3202909
Madar@netvision.net.il

**ARE YOU A TEEN
LIVING IN ISRAEL?**

**GET READY
FOR AN
UNFORGETTABLE
SUMMER!**

**AM
YISRAEL
CHAI**

NCSY Chai is a summer
experience for 10th-12th
graders living in Israel
with separate programs
for boys and girls.

**STAY TUNED FOR
MORE INFO ON
NCSY CHAI 2024**



**Readathon participants
get 1 free month membership**



**Interactive Storytelling
Craft Challenges and Thought Provoking Dialogue**
Join us as we read a chapter each week
on Zoom or live in Maale Adumim

Find out more
WhatsApp 058-629-0790



January 6th - February 10th
It's not too late to sign up for the
Annual A.H.A.V.A Readathon 2024!
<http://ahava-readathon.org>

Use muggle magic
to learn more



Book Club



SIMCHAT SHMUEL

BY RABBI SAM SHOR

Program Director, OU Israel Center

Among the many important passages in our *Sedra* this week, we read the *pesukim* related to *Makat Choshech*- the plague of darkness.

The *Torah* tells us:

וַיֹּאמֶר ה' אֶל-מֹשֶׁה נָטָה יָדְךָ עַל-הַשָּׁמַיִם וְיְהִי חֹשֶׁךְ עַל-אֶרֶץ מִצְרַיִם וַיְמַשׁ חֹשֶׁךְ; וַיְטַשׁ מֹשֶׁה אֶת-יָדוֹ עַל-הַשָּׁמַיִם וַיְהִי חֹשֶׁךְ-אֲפֹלָה בְּכָל-אֶרֶץ מִצְרַיִם שְׁלֹשֶׁת יָמִים: לֹא-רָאוּ אִישׁ אֶת-אָחִיו וְלֹא-קָמוּ אִישׁ מִתַּחַת יָדוֹ: שְׁלֹשֶׁת יָמִים וְלֹא-כָל-בֶּנִי יִשְׂרָאֵל הָיָה אוֹר בְּמוֹשְׁבֹתָם:

Then Hashem said to Moshe, "Hold out your arm toward the sky that there may be darkness upon the land of Egypt, a darkness so dense that it can be touched." Moshe held out his arm toward the sky and thick darkness descended upon all the land of Egypt for three days. People could not see one another, and for three days no one could get up from where he was; but the Jewish People had light in their dwellings...

The *Degel Machane Ephraim, Rebbe Moshe Chaim Ephraim of Sudilkov zy'a*, the grandson of the *Baal Shem Tov*, points out that our *meforshim* explain that there was no physical difference between what

physically was unfolding throughout *Mitzrayim* and what physically transpired within the Jewish homes. The actual darkness was equally dense throughout all of Egypt.

However, explains the *Degel Machane Ephraim*, what was different is that the Jewish people saw light, even within this intense utter darkness! What was the source of this heightened ability to see and perceive light even within total darkness? The Rebbe explains that since the Jewish People kept Shabbat, which is a source of light and spiritual clarity, the light of Shabbat remained with them, and sustained and protected them from the danger of the utter darkness that had descended upon all of Egypt.

Indeed, Shabbat is a source of great light and protection to the Jewish People, and has both identified, kept us together and sustained *Am Yisrael* throughout many periods of darkness, turmoil and tragedy.

Similarly, the *gemara* in *Masechet Shabbat* (118b) presents to us the following passage about the inherent redemptive power of Shabbat:

אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שְׁמַעוֹן בֶּן יוֹחִי: אִלְמָלִי מִשְׁמַרְיָן יִשְׂרָאֵל שְׁתֵּי שַׁבָּתוֹת כְּהִלְכָתָן – מִיָּד נִגָּאִים

Rebbe Yochanan said in the name of Rebbe Shimon ben Yochai: If only the Jewish people would fully keep two Shabbatot they would immediately be redeemed.

How exactly are we to understand this teaching; does it mean any two Shabbatot, does it mean two successive Shabbatot, does it mean every single Jew must keep

those two Shabbatot?

In a beautiful teaching, the *Piasieczna Rebbe, Rebbe Kalonymus Kalmish Schapira zy'a*, explained our *gemara*. The Rebbe taught the first Shabbat we must observe fully is Shabbat itself. The second Shabbat our Sages are speaking of, explained the Rebbe, is the Shabbat that we bring into the other seven days of the week. If we are able to bring the light of Shabbat into our week, if we bring the *achdut* we experience on Shabbat into our week, if we bring the spiritual consciousness and closeness to *HaKadosh Baruch Hu* that we feel on Shabbat into the rest of our week, then we can indeed redeem our entire week, experience a taste of *geula*.

Yehi Ratzon, during these days filled with so much darkness, may we merit to appreciate and be guided by the great light that sustains us, the great redemptive light of *Shabbat Kodesh*. ■

Religious
Caregiver

Car owner

For details
050-323-1107
Yossi

Looking for
a unique experience
for your
Bat Mitzvah?

KULULAM

Enhance your simcha with crafted musical arrangements, organized lyrics sheets, and expert solo preparation for a memorable event!

For more information:
Abby Scheinfeld
054-219-4981

ISRAEL'S REAL ESTATE MATCHMAKER

WE CONTINUE TO PRAY FOR THE RETURN OF OUR HOSTAGES AND THE SAFETY OF OUR SOLDIERS

JERUSALEM - MAMILLA

6.2M USD
AGENTS FEE: 2%+ VAT

THIS VIEW COULD BE YOURS

- Luxury Apartment close walk to the Kotel
- Magnificent views of the Old City Walls
- Over 250 sqm/2700 sqft all on one level
- 4 Large bedrooms
- 3 Full bathrooms
- American size master bedroom, with walk-in closet & on suite bathroom
- Laundry Room
- Spacious dining & living room area
- Separate kosher kitchen
- Full sukkah balcony
- 24 hour security in the complex
- Double underground parking
- Storage room

+972 54 441 5704

KimBashRealEstate.com



GEULAS YISRAEL

BY RABBI MOSHE TARAGIN
Ram, Yeshivat Har Etzion

Putting the Jews on Trial

It happened before and it is happening again. Jewish victims of antisemitic violence are being accused of the very same heinous crimes committed against them. For the first time in history, our people have the military capability to defend ourselves and to respond to a barbaric pogrom. Despite our heroic and concerted efforts to limit civilian suffering, we are being indicted in the Hague on fabricated charges. The lopsided claims and imbalanced half-truths are at once comical, but also maddening. What is happening to our people and what is happening to our world? "How could there be so much moral confusion in a supposedly *enlightened* modern world?"

In truth, Yeshayahu already predicted this moral chaos, and this isn't the first time that his prediction came true. In chapter 54, Yeshayahu maps out two different antisemitic strategies:

כל כלי יוצר עליך לא יצלח וכל לשון תקום אתך למשפט תרשיע

He assures us that all *weapons* (כלי) hurled against us will fail. Additionally, all *tongues* which tussle with us in

"judgement" (לשון תקום אתך למשפט) will be defeated. Yeshayahu forecasts a perennial two-pronged assault against our people – one with weapons of violence and one with venomous tongues.

THE RAMBAM'S LETTER TO YEMEN

In the latter half of the 12th century the Yemenite Jewish community faced severe religious persecution, coupled with ferocious pressure to convert to Islam. Within this turmoil, a false Messiah arose, promising the Jewish community a speedy Messianic resolution. His exposure as a fraud sunk the Yemenite community into even deeper despair. Disheartened and confused, they sought the Rambam's counsel.

In his legendary response, known as the Iggeret Teiman or Petach Tikvah, the Rambam cited this verse in Yeshayahu, while explaining that, throughout history, our enemies always attempted to discredit our religious belief system. Jealous that we were chosen by Hashem, they endlessly sought to rebut Jewish faith and religion.

Writing this letter in the 12th century, the Rambam's words were ominously prescient. Twice in the 13th century Judaism would be put on public trial in Christian lands. In 1240 in Paris, the Talmud was put on trial, whereas in 1263 in Barcelona, Judaism itself was publicly debated, as the Ramban valiantly defended our religion. These are two infamous events during a dark period marred by relentless attempts by both Christians and Muslims to mock and discredit Jewish

faith. While Christianity and Islam flourished and dominated much of the civilized world, Judaism was in a constant state of decline. Attempts to discredit Jewish faith were part of a larger ploy to psychologically humiliate Jews and Jewish religion, to encourage Jews to convert to other, more popular religions.

Citing Yeshayahu, the Rambam assured the Yemenite community that all efforts to theologically discredit us would fail.

THE LANGUAGE OF DARWIN

As history shifted, the verbal assaults didn't end, they were just modified to reflect contemporary cultural trends. In a modern world which witnessed the collapse of organized religion, theological attacks were no longer relevant, and a new strategy of verbal assaults was required. The intellectual milieu of the 19th century provided a new basis for the continuing verbal attacks against our people.

Darwin illustrated that Nature was an evolutionary system which selected stronger creatures from weaker ones, to preserve the sustainability of the overall Natural order. *Social Darwinists* adapted this theory, asserting that *society* as well, was composed of stronger and weaker races. Weaker components of society must be periodically purged to insure the overall health of mainstream society.

Jews were soon cast as a sub-Aryan or inferior race, a threat to a superior enlightened European society. These theories, cited by Hitler in Mein Kampf, would, ultimately, launch his full-scale attempted genocide. In the past, our religion was attacked but in the first part of the 20th century our racial identity was under fire. It was just a different example of Yeshayahu's original ominous prophecy.

DISTORTING COLONIALISM

After a violent 20th century, terrorized by Fascist regimes which caused death and destruction to hundreds of millions, it was no longer culturally acceptable to assign superior or inferior races. Jew haters required a new story to perpetuate their verbal assault. They found new material in the woeful story of European colonialism. During a dark 400-year period beginning in the 16th century, mighty European powers colonized weaker countries, sapping their resources and subjugating their freedom. Fortunately, colonialism and its oppressive programs were largely abolished after WWII.

However, this 400-year tale of injustice and repression provided an easy narrative for modern verbal assaults against our people. Simplistically adapting colonialism to Jewish history, our enemies have falsely accused us of the nefarious by-products of colonialism, such as genocide and apartheid. Of course, no claim could be further from the truth. We are not foreign invaders, but have returned to our ancient homeland, with no intention to colonize or abuse any other population which desires to live alongside us in peace.

Just as Yeshayahu predicted, the false verbal assaults continue. At the tail-end of history we are living through the worst and most literal fulfillment of the prophecy. We are being tried in the international Court of the Hague. Yeshayahu's prophecy has never been more true. This is the first time we are literally being prosecuted in a court of law



Mazal Tov to

Hendelle Waldman and family
on the **Bar Mitzvah** of a **grandson**



Dr Muriel Metzger MD, MSc
Endocrinologist-Diabetologist

Emek Refaim 64, Jerusalem, 077-5560562
Nahal Tzeelim 6, Ramat Beit Shemesh, 02-9701100

Osteoporosis, Diabetes, Thyroid & Hormonal dysfunctions



or, as Yeshayahu predicted למשפט אתך תקום אתך. Luckily we know the end of the pasuk. This assault, as previous ones, will also fail.

NAÏVE EXPECTATIONS

The show trials in the Hague reflect an ancient prophecy of Yeshaya, but also showcase the folly of modern culture. In past centuries the concept of an international court would have been unthinkable. The world was mired in endless war and was sharply divided by antagonistic rivalries. The thought that an entire world would recognize the authority of one common court of law was unimaginable.

The post WWII era created a false mirage, raising unrealistic hopes that humanity had reached a post-war state of international harmony and global consensus. International bodies were established to promote international cooperation and maintain global peace and security. The United Nations was the showcase of this new world of harmony.

Instead, the UN became a mockery, being hypocritically manipulated by interest groups. As a result, its resolutions have become hollow and duplicitous, carrying no meaning or validity in the international arena.

Similarly, this show trial may have the same degrading effect upon the integrity of the International Court at the Hague. South Africa is a corrupt country, scarred by mismanagement, and suffering soaring crime rates, including horrific levels of gender based violence against women. Their galling prosecution of our people on spurious charges is a travesty which turns the entire notion of an international court into a parody. No court

in the world should be validating this case or should be allowing it to proceed.

This farcical trial underscores the futility of our hopes for complete global cooperation and harmony. Despite our greatest efforts, international harmony can only be delivered from above, not from below. One day the world will be fully united in its recognition of Hashem as the one G-d who chose us as His children to inhabit his city in Yerushalayim and provide prosperity and inspiration to an entire world.

DISTORTING A DIVINE TRAIT

Finally, this sham trial is perverting one of the core divine traits of Hashem. Hashem is the מלך המשפט, Who desires justice and law and who endowed these instincts to humans, as part of their package of divine-like traits called *tzelem Elokim*. He wants us to create societies of justice and law enforcement modeled after His concern for justice. Human courts which pervert justice vandalize the image of Hashem in our world. The charade trial in the Hague isn't just a historical travesty, it is also a divine tragedy. Courts are meant to uphold morality, not to facilitate immoral agendas of hate. This wreckage of justice defaces the presence of Hashem.

We daven that we can help restore Hashem's presence:

וצדקינו במשפט, ברוך אתה ה' מלך אוהב צדקה ומשפט ■

RETIRE EARLY OR LATE. LET ME HELP YOU MAKE THAT CHOICE!

AS A US TAXPAYER, DO YOU KNOW WHERE YOU CAN INVEST?

ARE YOU UNCERTAIN OF HOW TO HANDLE THAT NEW INHERITANCE?

AARON FROLICH, CERTIFIED FINANCIAL PLANNER
LICENSED INVESTMENT ADVISOR • 972-54-320-8077
aaron@greenpeakadvisors.com | www.greenpeakadvisors.com

GREEN PEAK ADVISORS
 Guiding You to Financial Security

CFP

Mazel Tov to
David & Ilana Goodman and family
 on the birth of a **granddaughter**

Flying Soon?
Travel with Confidence
 1UniTravel - Medical Insurance
 at great prices Choose from multiple options
1unitravel.brokersnexus.com
 1UniSim - Sims for USA and Worldwide
 Starting at \$40
sales@1unisim.com
 Call 077-400-3199 or
 USA 718-715-0001

MAXI BOX Storage
 Your place for extra space
053-7272-815

Wills • Probate • Pre & Post-Nuptial Agreements
 Guardianship • Durable Power of Attorney
 (Financial/Health/Personal Decisions)
HALACHIC ESTATE PLANNING
TIRTZA JOTKOWITZ, ESQ.
tirtzaj@gmail.com • 052-509-3356 • 02-625-6475
 (845) 425-8871 • (845) 694-7645

Dr. Eliezer Rosenblum
 NYS Licensed and Board Certified
Chiropractor
 Offices in Jerusalem, Ramat Beit Shemesh
052-662-4658

HEALTHFUL SPECIALTY SHMURA MATZA

This year a wider selection of OU products

Whole Wheat,
 Organic Whole
 Spelt, GF Gluten
 Free Oat Hand
 & Machine.

The Matza Man

Hechsharim & to order:
www.MatzaMan.co.il
hillel.leib@MatzaMan.co.il

Distributed throughout Israel

Tzvi Air
AIR CONDITIONING
 ENGINEERING, DESIGN
 AND INSTALLATIONS

“Tzvi Air is a pleasure to work with and did an amazing job!”
Jamie Geller, Celebrity Chef

100% SATISFACTION GUARANTEED

Nothing matters to us more than a satisfied and happy customer. **We guarantee that you will be 100% thrilled.**

BEST PRICE GUARANTEED

If you find the same level of quality and service for a lower price, **we'll match it.**

DESIGNERS AND ARCHITECTS

Send your plans for free design today.

Call / Whatsapp 02-628-8282
 or email us at info@tzviar.com



HAFTORAH INSIGHTS

BY REBBETZIN DR. ADINA
SHMIDMAN



Moving Mountains

חִיָּאֲנִי נְאֻם־הַמֶּלֶךְ הַ צְבָאוֹת שְׁמוֹ כִּי כְּתוּב
בְּהָרִים וּכְכַרְמֶל בָּיִם יָבוֹא

“As I live—the word of the King, Whose Name is Hashem, Master of Legions, [I swear that] like Tabor among mountains and Carmel by the sea, so shall this come to pass.”

This profound statement by the Navi Yirmiyahu captures the unwavering nature of Hashem’s words, using the metaphor of mountains – Har Tavor and Har Carmel – to convey their immutability. Mountains, known for their steadfastness, serve as a fitting representation of the unchanging nature of Hashem’s directives.

However, the paradox arises when we delve into the Midrash, where the same mountains, Har Tavor and Har Carmel, are depicted as being moved during the time of the Torah’s reception. This apparent contradiction invites us to explore a deeper understanding of the metaphor and its dual interpretation.

The Midrash, rather than negating the stability associated with mountains, highlights the

extraordinary impact of the Torah experience. It portrays Har Tavor and Har Carmel as not merely unyielding geological formations but as entities capable of being transformed by the Divine Word. This transformation is not a deviation from their nature but a testament to the profound influence of Hashem’s teachings.

Moreover, the Midrash expands on the metaphor, attributing different elements to the movement of each mountain. Har Tavor is moved by the earth, symbolizing the fixed and grounded aspects of our existence, while Har Carmel is moved by the sea, representing the fluid and dynamic facets of life. This intricate symbolism suggests that Torah learning creates a permanent change as well as continuous development in individuals.

We are soon approaching the conclusion of the second cycle of Torat Imecha Nach Yomi and the beginning of the third cycle. May the Torah, likened to the unmovable mountains and yet capable of moving them, guide us on a transformative path, anchoring us in our spiritual foundation while propelling us towards continued growth and connection. ■

Pinchus Klahr, MD Rheumatology

US Board Certified / Misrad HaBriut recognized specialist
in all Arthritis conditions Joint and Muscle Pain
Conscientious “American style” Care

Conveniently located at
Refa Na Medical Center, Givat Shaul, Jerusalem
052-713-2224

Now also seeing patients at the
LaBriut Health Center in RBS **02-970-1100**

TRANSFER YOUR OLD FILM/VIDEO's
(All formats) In Quality to Digital

Preserve Family History from Fading

Michael 052.286.8626
Photography with feeling
Facebook.com/L'Dorot Photography



**SAVE
THE
DATE**

SAVE LIVES, ONE KILOMETER AT A TIME

Join **TEAM UNITED HATZALAH**

JERUSALEM MARATHON
FRIDAY, MARCH 8, 2024

TO RUN WITH US:





RABBI AARON GOLDSCHIEDER

EDITOR, TORAH TIDBITS
RAV, THE JERUSALEM SHUL - BAKA, JERUSALEM

The Spirit of Wealth

On the eve of the Exodus, before the culminating plague of the firstborn, God instructed Moshe to tell the Jewish people to ask their Egyptian neighbors for their finery—"silver and gold jewelry" (Exodus 11:2)¹—which they dutifully did (Exodus 12:35-36). Although a final financial blow to the Egyptian slave owners and their abettors and enablers, this transfer of wealth was actually foretold to Avraham centuries earlier, during the vision at the the *berit bein ha-betarim*, the Covenant between the Parts: "...and afterwards they shall leave with great possessions" (Genesis 15:14). This was also promised to Moshe at the dawn of his prophetic career at the burning bush: "Each woman shall ask her neighbor for... silver and gold jewelry... and you shall empty out Egypt" (Exodus 3:22). Why is obtaining the material wealth of the Egyptians important for the redemption story?

1. Alternatively, they asked for their fine china, and it should be rendered "silver and gold utensils," as the word *keli* has various meanings. The sense is the same: the acquisition of something slaves could not imagine being theirs.

One approach espoused by Rabbeinu Chananel and the *Chizkuni* is that this constituted reparations for centuries of forced labor.² This was a literal object lesson in justice ultimately being served; in the fullness of time, God punishes the wicked and rewards the righteous. It further reinforced the theological lessons of the plagues, with God's invisible hand moving around wealth as He saw fit.

Still, one wonders, is this sufficient cause for the Torah to mention it four times? Rav Avra-



ham Yitzchak Hakohen Kook suggested a different approach based on the following Talmudic passage quoted in the name of the academy of Rabbi Yannai:

God asked the Jewish people for a favor: Please ask Egypt for gold and silver jewelry, so that that righteous man (=Avraham) will not be able to claim, "He fulfilled for them

'they shall enslave and oppress them' (Genesis 15:13) but he did not fulfill for them 'afterwards they shall leave with great possessions' (15:14)."³

What is so significant about this aspect of God's promise to Avraham that He was concerned that he would complain, as it were? And why was this phrased as a request?

In his commentary on this dictum, Rav Kook

2. Rabbeinu Chananel on Exodus 11:2; *Chizkuni* on Genesis 15:4 and Exodus 3:22 (cf. the commentary on Exodus 11:2).

3. *Berachot* 9a-b.

proposed that the Israelites' enrichment was a critical component of their redemption and not merely the cherry on top.⁴ First, slavery crushes body and spirit alike. After 210 years of grueling, relentless laboring for others, the Jewish slaves needed to begin thinking of themselves as masters of their own destiny. In the very early stages of the redemption, the text relates that the Israelites had difficulty accepting Moshe's message of hope and freedom because of their "smallness of spirit" (Exodus 6:9).⁵ It was necessary to make something unimaginable very real in order to break them out of their small-mindedness, to expand their focus beyond the day's toil and gruel. The sudden acquisition of precious metals would serve to awaken their sense of self-worth and to bolster their ambitions. Bedecked in gold and silver, their spirits could not help but be raised. God phrased this as a request to demonstrate to them that this wealth was the means and not the end. Enriching the people allowed them to broaden their horizons enough to bring spiritual greatness into their field of view.

Second, the desire to acquire material wealth is necessary for the Jewish nation to fulfill its divine mission. Only a nation that can garner the respect and admiration of the nations can be influential on the world stage. Countries interacting with the Jewish nation in the arena of commerce and finance are more likely to seek out Israel's unique wisdom and divine knowledge. Prosperity and a robust sense of Jewish pride enable and empower Israel to be a light unto the nations.

If the Jewish people had not been given riches as promised, Avraham would have

4. *Ein Ayah, Berachot*, 1:114.

5. See commentaries on this verse for other interpretations of the phrase *mi-kotzer ru'ach*.

complained not only because God had broken a promise, but because a vital development in the actualization of our founding father's vision would have been missing. Striving to attain spiritual heights and to disseminate divine wisdom defined Avraham's life and would become the hallmark of the entire Jewish people.

The licensed appropriation of Egypt's wealth is not just another detail in the dramatic story of the Exodus. It is a central theme, worthy of its repeated emphasis, in the evolution and development of the Jewish nation. It was an act that helped shake our people from their tunnel vision so that they could envision great accomplishments of the spirit. The nation of Israel would soon stand at Sinai, accept upon themselves a life of spiritual nobility, and assume the historic task of rectifying the world by means of the innovative and eternal ideals of the Torah. All the wealth of Egypt could not have compensated the slaves for their generations of enslavement, but a taste of those riches was enough to buy priceless freedom of the spirit. ■

Rabbi Goldscheider is the author of the newly published book 'Torah United' (OU Press), featuring divrei Torah on the weekly parasha from Rav Kook, Rabbi Solovetichik, and the Chassidic Masters.

Arthur Samuels, DPM



PODIATRIST
Over 30 years experience
Licensed in Israel
& America
053-427-6363

ArthurMSamuels@gmail.com

CINEMA CITY MALL, JERUSALEM



Strengthening Olim in Times of Crisis

Nefesh B'Nefesh is staying focused on its responsibilities and unique capabilities committing our efforts to three main areas: **Relief for Olim** in distress, **support** for our **Lone Soldiers** and their **families**, and **recruitment** and **coordination** of **volunteer physicians** to bolster Israel's national health care system.

For more information about these initiatives:

WWW.NBN.ORG.IL/WAR-EFFORTS



FROM THE VIRTUAL DESK OF THE
OU VEBBE REBBE
RAV DANIEL MANN



The Orthodox Union - via its website - fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and OU Israel's Torah Tidbits.



Eiruv Chatzeirot at a Hospital

לעילוי נשמת
יואל אפרים בן אברהם עוזיאל זלצמן ז"ל

Question: At a hospital, is it necessary to have an *eiruv chatzeirot* to carry inside the building?

Answer: That is an excellent question, as many people think an *eiruv* is only the *tzurot hapesach* (posts and connecting cord) that complete an area's halachic walls. The physical walls do create a *reshut hayachid* (private domain, where it is permitted to carry) of what otherwise would have been a *reshut harabim* (public domain, where it is forbidden to carry), either based on Torah law or, more likely Rabbinically (*karmelit*). However, Shlomo Hamelech instituted a prohibition on carrying from a domain belonging to one person/group to a domain belonging to another (Eiruv 21b) unless they placed an *eiruv chatzeirot*. The reason for the prohibition is that if people are accustomed to moving from domain to domain without thought, they may carry from a *reshut hayachid* to a *reshut harabim* (Rashi ad loc.).

The *eiruv chatzerot* is a significant amount of bread (practically, *matza*, because of its shelf life) belonging jointly to the Jews of a given enclosed area, placed at a location which halachically unites the living units of all (see Shulchan Aruch, Orach

Chayim 366:1). There is also a need, if there are more than one Jewish living unit in the area, to nominally "rent" the non-Jewish property from the area's non-Jews or from one with authority to act on their behalf (ibid. 382:1). (Completely irreligious Jews count as non-Jews regarding these *halachot* – see ibid. 385:3). These steps are taken regularly by community rabbis who are in charge of the "*eiruv*," and can last quite a while, but it is daunting, at best, for a simple Jew to do this for his short visit at a hospital. Therefore, it is critical to see if this setting requires an *eiruv chatzeirot*.

The hospital is presumably owned by one entity, and it does not make a difference if it is publicly or privately owned, and if privately, if by an organization, corporation, family, or individual. The important thing is that it is not that different rooms are owned by different entities. The question is whether when the hospital gives living rights to patients, who usually pay (directly or through medical coverage on their behalf), this creates new entities who jointly occupy the facility. In fact, if a lone owner of an apartment building rents out apartments (for 30 days – ibid. 370:8), the building likely requires an *eiruv chatzeirot* (e.g., if it has multiple Jewish tenants and is not included in a larger *eiruv*).

A few factors cause the usage of part

of an area by other entities to not be considered, in our context, the owner ceding his control over those areas. One is if the owner can move a sub-area's residents from one place to another (see Minchat Yitzchak IV:55; Be'ur Halacha to 370:3). In our case, even if the hospital cannot remove a patient from the hospital, he can move him from room to room, which might be enough to allow carrying because no room "belongs" to him.

Another factor that might help is *tefisas yad*, i.e., the owner retains usage of the room he gave to another, by means of keeping there an object of his that cannot

be readily moved from the room on Shabbat due to size or *muktzeh* status (Shulchan Aruch, 370:2). This might apply to some of the furniture or medical equipment in the room (see Igrot Moshe, OC I:141). On the other hand, some argue that furniture in a furnished rental is not *tefisas yad*, as it is part of the rental (see Shemirat Shabbat K'hilchata 17:(58)). Application of this idea to hospital settings can be complex.

Another unifying factor is if all the units share a service (e.g., fed from one kitchen, laundry service), although this may not be a sufficient leniency on its own (see Shulchan Aruch, OC 370:4 and Mishna Berura 370:33).

By applying the above principles, one can presume that he can carry from a room to the halls and other rooms in a hospital (see Netivot Shabbat 34:13; Eiruv 46a). A hospital chaplain can look into its specific setup and act to remove all doubt if there is some need or to placate the overly nervous. ■



BAKA - stunning 3 story house on a quiet and pastoral cul-de-sac, very high end designed, swimming-pool, large wrap around garden, parking

MENDEL 052-8980111

BAKA / MEKOR CHAIM - 4 rooms, 90m, 2nd floor, elevator, renovated by architect, fireplace, air conditioning, very central, close to all amenities

2850000 NIS - MENDEL 052-8980111

BAKA - Large 4 rooms, TAMA 38 advanced for 5 rooms + souccah/balcony, central, bright, to renovate, Close to cafes, schools, buses...

3400000 NIS - MICHAEL 0523202488

TALPIOT / Recent building 4 rooms, spacious, luxurious, terrace/succah, 14m, open view, master bedroom, calm, A/C, store-room, parking

3760000 NIS - MICHAEL 052-3202488

Having a dispute?



For a Din Torah in English or Hebrew contact 'Eretz Hemdah - Gazit' Rabbinical Court:
077-215-8-215 • fax: (02) 537-9626
beitdin@eretzhemdah.org

Mazal Tov to
Valerie Seidner and family on the marriage of her granddaughter, **Hodaya**



HOLY SITES IN ISRAEL

RIVI FRANKEL



Tu B'Shvat - A Long Journey Home

Growing up in New Jersey, to me, Tu B'Shvat was the holiday of 'bokser'. To those unfamiliar, bokser is dried carob, and somehow, every year, it appeared in our classrooms, a few pieces, in a plastic cup on the teacher's desk. We would pick it apart, examine the little carob seeds, and the courageous among us would brave a bite, quickly spitting out the bitter casing in disgust.

The carob may not be one of the seven species, but it is native to the Land of Israel and has been grown here since ancient times. And while it is not the prettiest, nor tastiest, of the foods at the Tu B'Shvat seder, it does have deep significance. The carob tree symbolizes stability and dependability. The Mishna in Bava Batra 2:11 discusses a law requiring people to plant trees at a distance far enough away from a neighbor's water source, so as not to encroach upon it. The standard distance is 25 cubits, but the carob tree, mentioned specifically, must be planted 50 cubits away because of its long roots.

We also see that the fruit of the tree is dependable. Rabbi Shimon Bar Yochai, his son (Shabbat 33b) and Rabbi Chanina Ben Dosa (Brachot 17b) were all sustained by eating carob. In fact, the measurement used in the diamond industry, the carat,

comes from the weight of a carob seed, which was so dependably uniform that it was used as an official measurement!

Despite its many benefits, a carob tree takes a long time to produce fruit. The Gemara in Taanit 23b tells a story about Choni HaMe'agel, famous demander of rain. Choni meets a man planting a carob tree and is confused as to why the man would bother if the tree wouldn't produce fruit for another 70 years. The man explains that today's carob trees were planted by the generations before, so now he must plant for future generations.

The main reason bokser became part of the Tu B'Shvat experience was because it stored well, traveled easily and was often the only fruit people could find in winter.

We have the tremendous *zechut* to live in Eretz Yisrael where we have an abundance of fresh, delicious fruit to enjoy at our Tu B'Shvat seder. There is beauty in adding carob to that array- a symbol of the dependable legacy of generations of Jews who came before us, who dreamed of this Land and

HIGH QUALITY PREMIUM
FOLDING CHAIRS
FOLDEES

COMFORT & DESIGN | MULTIPLE MODELS & COLORS | FAST DELIVERY

WWW.FOLDEES.CO.IL | 058-707-8181

kept that dream alive for their children. Like the carob, able to withstand harsh conditions and long journeys, our ancestors traveled distances with their faith to sustain them. And like the carob that takes more than a generation to grow, thousands of years of Jews have watered their faith, praying that one day their children could come home.

And here we are today, reaping the fruits of those dreams, while continuing to lovingly tend to the faith and hope that future generations will flourish here in peace and prosperity. ■

Rivi is leading a Tu b'Shvat tour and seder together with expert photographer Rebecca Kowalsky on Thursday morning, January 25th. Please email rivi@yeshisrael.com for more info and to register.

Rivi Frankel is a sought after licensed tour guide in Israel for groups, families, and individuals of all ages. She is a Tanach lecturer, has run educational programming around the world, and currently lives in Jerusalem.

HELPING OUR SOLDIERS ASSISTING THE NEEDY



**THIS WEEK:
"Am Yisrael Chai!" Collecting
for Tzitzit for the soldiers.**

**See What We Do
www.Yeshezra.org**

Bank transfer: Mercantile (17),
Branch 642, A/C 79747843
(Send Asmachta for tax receipt)

Checks: "Yesh Ezra," POB 31476,
Romema, Jerusalem

Credit Card: Sara – 077-820-0196.
Sun/Mon/Wed (10:15am-2.45 pm)

Inquiries: Menachem Persoff
050-570-1067 | menpmp@gmail.com

NACHI REALTY 054-461-3943

New on the Market in Rechavia!

Ground floor completely accessible, spacious & airy
4 rooms, 10m mirpeset, parking, tons of potential,
2 entrances so the 3rd bedroom can be used as a
clinic /office or studio unit. 4.17m shekel

Great family apartment in the best part of Katamonim

Spacious 4.5 rooms, 100m with a 9m Sukka mirpeset,
one floor up, good shape, 4 exposures, newly renovated
bathrooms. 3.37m shekel

For Rent in Katamon

30m studio on Bustani street, ground floor,
small garden, for independent people over 55,
3500nis/month incl va'ad habayit & heat



Be'er Tziporah a'h - Bottled Water Gemach



Walking down King George St. in Jerusalem
and want a cold bottle of water?

Come help yourself to a bottle at
52 King George.

In loving memory of Yoni's wife
Tziporah a'h, a true Eishes Chayil, always
full of chessed, kindness and laughter, and
brought life and strength to so
many people, that she touched!
She was like Aron, who loved
peace and pursued peace.



Yoni thanks Hashem for having
the opportunity of having Tziporah in
his life, to learn of her caring, patience and
happiness, to overcome her challenges. May
Tziporah's Neshama be a light onto the world,
in a time of darkness, and may her Neshama
shine to Gan Eden. Yoni misses Tziporah with
tears in his eyes, as Hashem gave him a gift, a
crown jewel, now he returns her to Hashem.

With thanks and Toda. Love, Yoni

To help refill the supply -
send tax deductible donations for
Be'er Tziporah a'h Bottled Water Gemach
to Chabad of Rechavia -
Rabbi Yisroel Goldberg email

Rabbi@JerusalemChabad.org
02 800-1717

www.JerusalemChabad.org/DonateShekels

הודו לה' כי טוב



OU ISRAEL PARENTING COLUMN

DR. ETHAN EISEN, PHD



Trauma

“Trauma” is a word that we’ve all heard or said thousands of times in the past few months, and each person, family, and community likely have their own unique definition of this word based on their own experiences. As the military has been doing its job to defend the people of Israel, and medical staff has helped bring the injured back to health, spiritual leaders and mental health professionals have been tasked with supporting the spiritual and psychological needs of the returning soldiers and their families.

Mental health professionals, like psychiatrists, psychologists, and social workers, have a crucial role to play in helping to address the shifting psychological and emotional challenges in this war. In addition to those directly impacted by the fiercest parts of the war, many others might be struggling—children who remain unsettled from running to the bomb shelters when air-raid siren sound, or who have been concerned for their parent or sibling who has been gone for several months; wives of soldiers who are balancing home life with concern for their husband; and people whose pre-existing mental distress has been triggered by exposure to the war, among others.

At times, in our communal focus on the psychological and emotional support and the developments of contemporary medical

and psychological science, we can overlook the great wisdom of our *mesorah* in helping us understand and address life’s greatest challenges. To name a few relevant aspects, In recent weeks, I have had conversations about how the Sages of our tradition have confronted questions of guilt in the context of war. Sadness and grief are experiences that individuals, families, and communities have endured throughout our history, and our tradition provides deep insight into how to mourn our loved ones, how to make meaning from tragedy, and how to permit ourselves to regular day-to-day functioning. Our prophets taught us timeless lessons about how to show kindness and compassion to those who are vulnerable and downtrodden, a message echoed through the generations of Jewish communities showing up for one another in times of need. The Sages of the Talmud and beyond have taught us about the corrosive nature of holding onto anger, the value and process of seeking and granting forgiveness, engagement in community life, and any number of other values that can form the foundation for repair in the aftermath of devastation.

I share these reflections to say that to best provide for those affected by the war, in addition to supporting the invaluable work of mental health professionals, we would also benefit from seeking guidance from the wisdom of our vast *mesorah*. To bring one example of many that I have recently studied, Rabbi Yitzchak Yaakov Weiss, the author of the *Minchas Yitzchak*, was one of

the great *poskim* of the latter half of the 20th century. In consecutive *teshuvos* (5:55-56), he addresses questions posed to him in the 1970s about tragic circumstances during the Holocaust. In these responses, the reader gains understanding about trauma and guilt, which can resurface after decades of dormancy. One learns about Torah perspectives on culpability, human error, and guidelines for seeking atonement. Through the words and language that he uses, Rav Weiss’s compassion for the questioner comes through, providing guidance to the reader for how he or she might relate to these same issues.

As we begin to confront the various psychological, emotional, relationship, and spiritual challenges faced by those impacted by this war, we would do well to access the knowledge and experience of both mental health professionals and spiritual leaders who are connected to the profound wisdom of our *mesorah*. These professionals and leaders should seek out each other’s perspectives and experiences to better serve their communities, and please God, together, we can provide the best support possible to those affected by this war. ■

Rabbi Dr. Ethan Eisen is the Clinical Director for Thank you Hashem’s Israel Initiative helping soldiers and their families.

KNOW WHAT TO ANSWER

FREE COUNTER-MISSIONARY

Videos • Parsha Insights • Booklets • Counseling

jewsforjudaism.org

Rabbi Bentzion Kravitz • rabbikravitz@JewsforJudaism.org

Jonathan Rosenblum, DPM

050-595-5161

Pediatric and Geriatric Foot Care, Bunions, Hammertoes, and Diabetic Wound Care



EMOTIONAL SUPPORT- THROUGH CHALLENGING TIMES

24/7 Free Confidential Support Line

For all Olim and Lone Soldiers

074 775 1433

We are always here for you

Tikva by KeepOlim



Real Life Rescues



'INCREDIBLY MOVING': KIRYAT GAT HEAD OF UNITED HATZALAH WOMEN'S UNIT DELIVERS BABY IN EMERGENCY BIRTH

Last Sunday evening, at approximately 7 p.m. in Kiryat Gat, emergency services were called to assist a 40-year-old pregnant woman in her ninth month after her water broke.

United Hatzalah volunteer Hila Rinkoff, a senior EMT and head of the Kiryat Gat Women's Unit, was at home when she received the alert on her communications device. Responding in her private vehicle, Rinkoff reached the scene in under three minutes.

Upon arrival, Rinkoff found the pregnant woman waiting outside. She quickly and professionally began assessing the woman's medical condition, noting that the contractions were severe, occurring every two minutes. Rinkoff quickly contacted the United Hatzalah Dispatch Center and requested paramedic assistance at their location. A United Hatzalah ambulance arrived, and the crew assisted the woman into the vehicle, continuing assessments while awaiting the arrival of the Advanced Life Support ambulance.

Suddenly, the woman expressed a sudden need to push. Rinkoff quickly checked, and observed that the baby's head was crowning. The ambulance crew immediately initiated the delivery procedure, helping the woman regulate her breathing and guiding her through the intense contractions. Shortly after, the Advanced Life Support Ambulance pulled up, and the paramedic quickly entered the United Hatzalah ambulance to assist with the imminent birth. A beautiful baby girl was born shortly thereafter.

The paramedic assessed the newborn and confirmed the baby's health. Both mother and baby were transferred to the Advanced Life Support Ambulance and transported to the hospital for monitoring and further examination.

"No matter how many births I have been at, it's always incredibly moving to help a woman bring new life into the world," reflected Rinkoff. "The mother told me how helpful it was for her that a woman was with her at that stressful but beautiful moment. It really calmed her down and made the delivery so much more pleasant for her in that uncomfortable situation."



GabaiRealEstate
GabaiRealEstate.com

עם הנצח לא מפחד מדרך ארוכה!! עם ישראל חי!

Old Katamon JLM
New On The Market! In an authentic and charming building (only 3 floors), 144 SQM on 1 level with high ceilings, 4 exposures, large and open living area. Amazing potential on a quiet street. **Contact for info**

Best Street In Rehavia
Best Value On The Market! Charming & Renovated 3-room apt. 63 SQM, 2 beds, 2 full baths, succah balcony, 1st floor, central air, bright, spacious! **Contact for info!**

German Colony
New On The Market! Charming 182 SQM cottage on a quiet one-way street. 4 Bedrooms, large private garden, private parking, recently renovated! Excellent Location

Neot Deshe, Mamilla Rental
Steps From The Old City & Mamilla! Modern 70 SQM apt., 3 Rooms, 2 full bathrooms, fully accessible, parking, storage, fully furnished, bright, spacious! Prime Location! Asking: 3,100 USD (Includes Vadd and Armona)

Diskin, Shaarei Chesed Rental
Just Listed! Rare & Spacious 215 SQM duplex apt, 5 beds, 3 baths, 30 SQM succah balcony, bright, fully accessible (both levels), parking, open views, sh. elevator.

Yaar Baram, Nofim, Modi'in
In the popular Nofim Garden Project! Spacious 130 SQM duplex penthouse with 2 large succah balconies, 5 rooms, 2.5 bathrooms, 2 parking spots, storage, open views facing the park and more! Asking: 3,990,000 NIS

Commercial Office Rental Efrat
Just Listed! 78 SQM store in the Te'ena shopping center. Perfect for doctor/therapist/dentist office. Great access. Can be divided into 2-6 rooms, with a bathroom.

Yaniv: 052.614.1442
Yaniv@gabairealestate.com
Elia: 052.862.9208
Eliagabai@gmail.com



TORAH 4 TEENS

BY TEENS NCSY ISRAEL



Ian Schwartz
Gush Chapter Director
In the Blink of an Eye

Yetziat Mitzraim is filled with incredible miracles. From the changing of the Nile from water to blood, the hybrid of fire and ice seen in the hail, or the splitting of the sea, there are many breathtaking and wondrous moments in the exodus. It seems like when we open up Tanach, it is filled with these incredible miracles, and when we look around we don't seem to see such miracles.

However over the past 75 years we have seen miracle after miracle in the Land of Israel. From the returning of millions of Jews from the four corners of the earth or to the settling of what was thought to be an inhospitable desert, we live in a generation where we are witnessing miraculous prophecies being fulfilled all around us.

The Ramban writes in this week's Parsha that the belief in miracles is a fundamental part of Judaism. This means to believe that ultimately nature and science has no power in of itself but rather is a function of the more constant will of Hashem. To know that in a moment Hashem can flip the script and change the laws of nature.

Part of this war is the constant checking of the news on our phones, television, and WhatsApp. We become so obsessed and focused with all the military progress in Gaza and the North. We tend to get so focused on the worldly details of the situation. While this is of course important, it's vital to keep the belief in our hearts that in a moment Hashem

could obliterate all of those trying to destroy us. בעל מלחמות מצמיח ישועות.

Reb Aryeh Levine the Tzadik of Jerusalem was known as the "prison rabbi" for his work visiting the political prisoners during the British mandate. An iconic line that he would always repeat to those in chains was שוֹעֵת הַיּוֹמָהּ. כהרף עין "The salvation of Hashem comes in the blink of an eye." We should be zoche to a swift victory over all of our enemies and the return of all the Jewish people to their homes.



Ometz Shmidman
12th Grade, Alon Shvut
Behind the Egyptians

Is פרעה really guilty? After all, he didn't have a choice whether to send בני ישראל or not, as we see several times in the Parsha, God doesn't let him say yes. This begs the question, if God did not make פרעה decide to say no, would he have said yes? We must ponder why the Egyptians have been punished if there were doing as they should, punishing Am Israel. One answer is that while that is true, the Egyptians took it further and

LIFE SETTLEMENTS

Do you have a life insurance policy you:

- No longer want?
- No longer need?
- Can no longer afford the premium?
- Could you use extra money instead of keeping your policy?

I can guarantee that if you qualify with the underwriting process I can get you more money than if you cash it in with the company.

Please contact Moshe Russell at:
Buymypolicy32@gmail.com

punished us more than they were supposed to, resulting in them being punished for overstepping. In this Parsha we go through three מכות. Each one worse than the one before it. It says in Dvarim 28:67 מִיָּוֶמָּה יִתְּנֶה עָרֶב וְיִקְרַע תֹּאמַר מִיָּוֶמָּה בֹקֵר. It says that in the morning they would wish for night and at night they would wish for morning. The Pshat is to say that they wished for the day to be over and after the day is over they wished for the night to be over. In the Talmud Bavli in Masechet Sotah there is another explanation that is offered, that instead of hoping for the following night during the day, they would wish for the previous night over the current morning for compared to this morning, last night was a picnic. In my opinion, the Egyptians were in the same state, after each מכה, they would wish it was the previous one from how horrible this one is. Shabbat Shalom! ■

Choose from a variety of curtains & blinds in the comfort of your home

Get 10% OFF with this ad

Made & installed to order

- Curtains & draperies
- Designer curtains
- Venetian & Woven wood blinds
- Blackout, Vertical, Roller, Roman & Pleated shades

Call Joe Stepsky for a free consultation

052 5988 889

www.ashleywilde.co.il



US BROKERAGE SERVICES IN ISRAEL

Get the Best of Both Worlds

Keep your money in the US and receive local expert investment advice

CALL 02-624-0995 054-599-9530

aaron@lighthousecapital.co.il • www.aaronkatsman.com

Securities offered through Portfolio Resources Group, Inc., member of FINRA, SIPC, MSRB, SIFMA



Oded Lewensohn,
Adv. & Notary

לבינסון רז ושות'



Lewensohn Raz & Co.
Law Offices & Notary



Moshe Raz,
Adv. & Notary

Estates, Probate,
and Inheritances*

Real Estate
Transactions

Tama 38 and Renovation
Construction Projects

* Durable Powers of Attorney for Health and Financial Matters

27 Keren Ha'Yesod St., Jerusalem | 02-6731000 | 054-6380149 | office@lawlr.co.il | www.lawlr.co.il



**Reichman
University**

Raphael Recanati
International School

APPLICATION CHECKLIST:

- ☒ **Anti-Zionist protests** on campus
- ☒ Institutionalized **antisemitic environment**
- ☒ **Championing terrorism** as a form of social justice
- ☒ Denunciation of genocide regardless of **"context"**
- ☒ **Safe learning environment** for all students
- ☒ One of the most outstanding **research universities** in Israel
- ☒ **Two rabbinic Mizrachi JLIC** couples providing TLC to students
- ☒ **Strong Shomrei Shabbat community** of students & alums
- ☒ Variety of **20 undergraduate & graduate degrees** fully taught in English
- ☒ You'll get to **live in Israel, and study in English**

Our website



For more information:

+972 9 9602700

+972 54 5628121

rris.registrar@runi.ac.il

Follow us on @

