

ב"ה *Torah* **Tidbits**

ISSUE 1556

MAR. 9 2024 • כ"ט אדר א' תשפ"ד

פרשת ויקהל
PARSHAT VAYAKHEL

SHABBAT MEVARCHIM & SHEKALIM



**UNITED
WE STAND**



Neither More nor Less
Rabbi Dr. Tzvi Hersh Weinreb
Pg 18



**The Arrivals Hall at
Ben Gurion Airport**
Shoshana Judelman Pg 72



את־הארץ ואת־בדיו את־הכפרת
ואת פרכת המסך שמות ל"ה:ב

YERUSHALAYIM SHABBAT PARSHAT VAYAKHEL ZMANIM
CANDLES 5:06 PM • HAVDALA 6:20 PM • RABBEINU TAM 7:00 PM



OU ISRAEL 02-560-9100



TorahTidbits.com



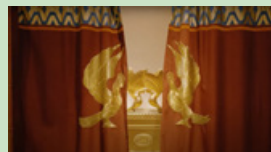
ADVERTISING & SPONSORSHIPS 02-560-9125

Table of Contents

- 04** Dear Torah Tidbits Family
Rabbi Avi Berman
- 08** True Unity
Rabbi Moshe Hauer
- 12** Aliya-by-Aliya Sedra Summary
Rabbi Reuven Tradburks
- 18** Neither More nor Less
Rabbi Dr. Tzvi Hersh Weinreb
- 22** A Complicit World
Rabbi Shmuel Goldin
- 26** God's Shadow
Rabbi Lord Jonathan Sacks zt"l
- 32** Probing the Prophets
Rabbi Nachman Winkler
- 34** The Individual and Society
Rabbi Shalom Rosner
- 36** Desirable Donations
Rebbetzin Shira Smiles
- 40** Schedule
OU Israel
- 50** Gather!
Rabbi Judah Mischel
- 52** Simchat Shmuel
Rabbi Sam Shor
- 54** The Second Time Around
Rabbi Moshe Taragin
- 58** First Tzedakah Box
Rebbetzin Dr. Adina Shmidman
- 62** Completing the Half-Shekel
Rabbi Aaron Goldscheider
- 66** Reattaching Ripped Tzitzit
Rabbi Daniel Mann
- 68** Transporting the Ark
Rabbi Gideon Weitzman
- 72** The Arrivals Hall at
Ben Gurion Airport
Shoshana Judelman
- 74** How Do We Emerge From
Darkness Into Light?
Sivan Rahav Meir
- 76** The Y-Files Weekly Comic
Netanel Epstein
- 78** Yachad
Aviyah Atkin // Yitz Shmidman

THIS WEEK'S COVER PHOTO

Photographed by Zeev Schwartz - Temple Institute
Special thanks to Nina Broder for sharing this photo
with Torah Tidbits.



IMPORTANT REMINDERS



המולד יהיה ביום ראשון, שלש עשרה דקות, וששה חלקים אחרי עשר בבקר
ראש חודש אדר השני יהיה מחר ביום ראשון וביום שני הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Adar Bet is on Sunday, March 10, and Monday, March 11



Earliest Kiddush Levana, 3 Days After Molad: 4 Adar Bet/ Wed. night March. 13
7 Days After Molad: 8 Adar Bet/ Sun. night March 17
Last Opportunity to Say Kiddush Levana until: 15 Adar Bet/ Sun. night March 24

This Shabbat we read **Parshat Shekalim** as a reminder that the due date for the half shekel
was approaching in the time of the Beit Hamikdash

CANDLE LIGHTING AND HAVDALA TIMES



OTHER Z'MANIM



	VAYAKHEL		PEKUDEI	
	CANDLES	HAVDALA	CANDLES	HAVDALA
Yerushalayim / Maale Adumim	5:06	6:20	5:11	6:25
Aza Area (Netivot, Sderot et al)	5:25	6:22	5:29	6:27
Beit Shemesh / RBS	5:25	6:21	5:30	6:26
Alon Shvut	5:22	6:20	5:27	6:25
Raanana / Tel Mond / Herzliya / K. Saba	5:23	6:21	5:28	6:26
Modiin / Chashmonaim	5:23	6:21	5:28	6:26
Netanya	5:23	6:21	5:28	6:26
Be'er Sheva	5:24	6:21	5:29	6:26
Rehovot	5:23	6:21	5:28	6:26
Petach Tikva	5:06	6:21	5:11	6:26
Ginot Shomron	5:22	6:20	5:27	6:25
Haifa / Zichron	5:12	6:21	5:18	6:26
Gush Shiloh	5:21	6:19	5:27	6:24
Tel Aviv / Givat Shmuel	5:24	6:22	5:29	6:27
Givat Zeev	5:26	6:20	5:31	6:25
Chevron / Kiryat Arba	5:22	6:20	5:27	6:25
Ashkelon	5:25	6:22	5:30	6:27
Yad Binyamin	5:23	6:21	5:28	6:26
Tzfat / Bikat HaYarden	5:14	6:19	5:20	6:24
Golan	5:20	6:18	5:25	6:23
Nahariya/Maalot	5:21	6:20	5:26	6:26
Afula	5:21	6:20	5:26	6:25

Rabbeinu Tam (Jerusalem) - 7:00 PM • Next Week - 7:05 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 Metzlia 10



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, ED.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

JERUSALEM

Ranges 11 days Wed - Shabbat

March 6 - 16 / 26 Adar Aleph - 6 Adar Bet

Earliest Tallit and Tefillin **5:09 - 4:57**

Sunrise **6:00 - 5:47**

Sof Zman Kriat Shema **8:55 - 8:47**

Magen Avraham **8:19 - 8:11**

Sof Zman Tefila **9:53 - 9:47**

(According to the Gra and Baal HaTanya)

Chatzot (Halachic Noon) **11:50 - 11:47**

Mincha Gedola (Earliest Mincha) **12:20 - 12:17**

Plag Mincha **4:27 - 4:32**

Sunset (Including Elevation) **5:45 - 5:52**



Seymour J. Abrams • Ortho-
dox 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 Herschkowitz | 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 | Natan Kandler, COO,
OU Israel | Chaim Pelzner, Director of Programs,
OU Israel | Rabbi Sam Shor, Director of Programs,
OU Israel Center | Rabbi Sholom 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
aberman@ouisrael.org

I am the oldest in my family. While I have five amazing siblings, being the oldest can have its challenges. I found this out soon after my family made *aliyah* in 1985, when I was nine years old. As the oldest child, no one in my family could have prepared me for what *Rosh Chodesh Adar* is like in Israeli schools, especially in dormitory schools. There are many beautiful Israeli customs I had to learn to navigate as a young *oleh chadash*, but this one was really special for me.

Rosh Chodesh Adar was a day that everybody in school waited for, basically from the first day of the school year. It didn't matter if you were just starting elementary school, junior high, or high school, or if you were in your last year of these schools, you felt it. I can clearly remember coming into *yeshiva* in Ohr Etzion in 9th grade, and not quite understanding the hype in *yeshiva* the day before *Rosh Chodesh Adar*. There was a buzz of excitement in the air. There was a tremendous amount of whispering and a lot of passing notes in class.

I remember that the senior class made sure the freshmen were all in the dorms after 10:30 pm and the school was cleared out for them to be able to pull the pranks they had planned for that year. Even though it was the 12th graders pulling the annual pranks, we were so willing to let them do their stunts because we knew that in three years' time, it would be us running the pranks and coming up with crazy and creative ways to bring in *Adar*.

It was here that I saw just how serious *Adar* was taken in *yeshiva*. The goal of these pranks was to take our teachers and the rest of the school by surprise, of course while not harming anyone in the process. I can remember them so clearly from my time. One year we made a pyramid of the tables and chairs towering over the *yeshiva*. Another year, we built a literal brick wall at the entrance to the building, barring anyone from entry. One time, we took the teachers' and rabbis' bicycles and hung them up by ropes from one rooftop to the other of the buildings of the *yeshiva*.

I don't know if they still are like this, but I remember that none of us could sleep the night before, we were so excited. The amount of effort that went into the planning and execution of these pranks was unbelievable. To be honest, looking back, it was all kind of pointless, but it was a lot of fun nevertheless.

Adar puts us in a funny mindset. We all know, "*Mishenichnas Adar, marbim*

Dedicated in loving memory of

Laura Spiegler a"h

אהובה בת שמריהו ע"ה

ב' אדר ב' תשע"ו

and

Ethel Spiegler a"h

עטיל בת שמואל הלוי ע"ה

ג' אדר ב' תשס"ה

on their *yahrzeits*



Purim, alongside all of our holidays, is linked to the eternal history of the Jewish People. If we let it be decided according to the needs of right now, we send a terrible message to our children that we define things according to the present, and do not see this *Purim* as another year where the Jewish People overcome

besimcha" - "When *Adar* enters, we increase our joy." We get really happy, overflowing with rejoicing and merriment. But I think we can all feel that this year is different. It seems harder to get into this mode, with the current situation. The thought of getting my kids ready with their costumes and thinking about preparing *mishloach manot*, and even just the joy of *Purim* itself, it causes a very strange feeling for me, a very different vibe this year.

About three weeks ago, I found myself talking to a number of women - some from Israel, and some from America - and they were discussing whether they felt *Purim* parties should be canceled this year or not. At a certain point, they turned to me and asked, "Rabbi Berman, what's your opinion?" I told them that I think that children should not lose out on *Purim* because we're going through a challenging year. As it is, they're already aware of what's going on, hearing all sorts of sad and unsettling news from their parents, rabbis, teachers, classmates and the media. Another soldier falling. Another family that lost a child. Another mother that has to bury her son.

challenges, strive higher, and get stronger. Stopping the happiness of *Purim* says that we are hopeless, and I just don't think that's true.

So, it's important to me that *Purim* parties, especially children's parties, continue even this year. True, we do need to be extra sensitive this year. This is not an ordinary year, and we must have those who cannot celebrate in mind with us. But we also need to show our youth, and ourselves, *Am Yisrael Lo Mefached*, the Jewish People are not scared. Even though there are challenges, we are here for the long run. Our children must learn that from us.

There is something I suggested to those women that should mark a difference between this year and other years. I believe that this year, we should not allow our children to use firecrackers or pop guns on *Purim*. We have so many people who are literally just coming out of the fighting in Gaza. So many people are still in trauma. This is clearly not a year for toy guns to be part of our *Purim* celebrations.

That is a practical suggestion. Nevertheless, the joy must continue. When *Adar* comes in, that is an indication that we have

two weeks to plan. Two weeks to invite, to create *mishloach manot*, to donate money to be distributed to the poor, to make parties and to rejoice. I really hope that *yeshivot* and schools will continue the atmosphere of excitement and cheer that are hallmarks of Israeli *Adar* celebrations. I hope they will continue their annual rabbi-student basketball games. I hope they will continue their *Shuk-Purim*. I hope all the fun activities schools do to be *marbim besimcha*, increase joy, during the month of *Adar* will continue this year. The children and teenagers of today should see it. They need it. They need to know we are still happy. That we know that those who try to destroy us, like Haman so many years ago, will themselves be destroyed. Like it happened then, so will we be successful now with the help of *Hakadosh Baruch Hu*.

We need to show our children that our role in this world is to bring light, and to clear away the darkness. This *Purim* has more significance than ever. So we celebrate this *Purim*, with all of its *mitzvot*. We must think of those who need our help. Of those who cannot yet return home. There are teenagers that have not been home since *Simchat Torah*. There are families, little kids, who have not slept in their own beds since October 7th. With your generous help, OU Israel will be doing activities all over the country in preparation for *Purim*. We'll be sending *mishloach manot* to soldiers on army bases. We'll be supporting teenagers who are evacuated from their homes and making sure they have a happy *Purim* as well.

Be'ezrat Hashem, I'm looking forward to a sensitive, yet most of all joyous *Purim* this

year. Wishing you all a happy *Adar* and *Chodesh Tov*. We should see lots of *simcha* in *Klal Yisrael*.

Wishing you all an uplifting and inspiring Shabbat,



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




All your jewelry needs in one place!


A 5th generation skilled craftsman will fix, refurbish, polish or restore your family heirlooms, Kiddush cups, candlesticks, and any gold/silver jewelry · Deliveries directly to/from your home in Jerusalem area
Details: Santo - 052-228-9627



TAL CLEAN

Sofas & Carpets Cleaning







Contact us:

050-445-5975


info.talclean@gmail.com



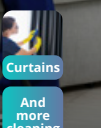
Sofas Cleaning




Carpet Cleaning



Polish



Curtains



Mattress

And more cleaning services

FOR MORE INFORMATION, VISIT WWW.TALCLEAN.CO.IL

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
Modest Swimwear

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
תורנית 075-76-8337 075-133
THE MALKI FOUNDATION

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

www.kerenmalki.org
02-567-0602



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

OU EXECUTIVE VICE PRESIDENT

**ORTHODOX
UNION** מרכז
אורתודוקסי
Enhancing Jewish Life

True Unity

We are all rightly preoccupied with the profoundly unsettling events of the past months. War, loss, and dislocation have traumatic effects that are currently being experienced by so many. It is not only their problem; it is ours. Klal Yisrael has taken this to heart and responded with an inspired generosity of spirit, compassion, and resources that has crossed geographic, social, and ideological boundaries. This unity of spirit stands in sharp contrast to the sharp ideological divisions that produced so much internal strife and hatred preceding this war and that are sadly beginning to reappear.

Ideological divisions can tear us apart when we lose sight of the essential unity between us that makes it so natural for Jews everywhere to drop everything to do more for each other. They tear us apart when we forget that the future of the Jewish people is a joint project involving every part of our people. Our ideological divisions, however sharp, must never overwhelm the love and commitment we viscerally feel for each other and our commitment to a shared destiny.

Vayakhel Moshe – Moshe brought together the community. Ramban notes that this was the first step of the actual building of the *Mishkan* as this was to be

a collective project, brought to fruition through the participation of the entire community. This is also the theme of *Parshat Shekalim*, where everyone was mandated to give a half shekel for the building project, making it a truly shared enterprise. The Talmud (Megillah 13b) teaches that this national campaign to fund the Temple service that was initiated each year on Rosh Chodesh Adar served as the antidote to Haman's scheme in the story of Purim (see Tosfos Megillah 16a). This commitment to the joint national enterprise spiritually set the stage for our eventual victory in the Purim battle that the Talmud (Megillah 2a) refers to as *zman kehilla lakol*, a time when everyone needed to come together to stand up for their survival, *l'hikahel v'la'amod al nafsham*.

We therefore celebrate Purim as a day of unity and *ahavat Yisrael*. In the Megillah, the call for unity was not symbolic or shallow; it was raw and real. Esther was safe in the palace, secure in her anonymity as she was not known as a Jew. But as Mordechai told her, a choice to escape the fate of the Jewish people would have led her to oblivion rather than survival. Instead, she realized she was an inseparable part of her people and chose to step forward and risk her life for the sake of the Jews, gaining for herself eternity. To Esther, her connection to her people was not a slogan; it was her reality. We emulate this in our own way

each Purim – meaningfully though not nearly as dramatically - when we deploy our resources to benefit others in fulfillment of the mandates of *mishloach manos u'matanos l'evyonim*, coming together to provide each other with care and support.

It remains essential that we all keep these values and feelings at the forefront. The future of Klal Yisrael is our shared enterprise. We need each other, we love each other, and we will do anything for each other. Those feelings must dominate the future if we are to avoid repeating the tragedy of the recent past. ■



Having a Brit?
KISEI SHEL ELIYAHU
 Available to borrow
 from the OU Israel Center
 donated by Marion & Michael Silman
Ita Rochel 02-560-9125

Access to Off-Market Properties, Alternative High-Yield Funds, and VC Opportunities


- ✓ Exclusive access to vetted, thoroughly evaluated investment opportunities.
- ✓ Expert advice from leading Wealth Creators.
- ✓ Exposure to specialised, niche and bespoke local and global investment opportunities.

CONTACT US TODAY for a confidential consultation and discover how we can help you achieve your financial objectives.



liron@dealflowportal.com
 +97 250 914 6138

www.dealflowportal.com




MEIR & BRACHA
 The terror victims support center

www.omb.org.il
office@omb.org.il

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

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

SCAN ME





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 make a donation for
 over 400 families of
 victims of terror for Purim.
 Challot, fresh chicken, fruits,
 vegetables, grape juice and
 beautiful Mishloach Manot!

Purim Sameach!
 Tax ID receipt available





OU... BEYOND KASHRUT

Meaningful Summer at Camp Dror

For over 25 years, Camp Dror has provided hundreds of boys and girls from Israel and around the world with two months' worth of summer camp experiences packed into two and a half weeks – color war, hiking in Israel, trips, Ruach and so much more! Located in the beautiful Golan Heights, Camp Dror gives campers a unique combination of summer fun, love of Eretz Yisrael, Torah learning and opportunities for personal growth.

With separate campuses for boys and girls, our mature and experienced staff creates a warm atmosphere in which deep and lasting relationships flourish. Camp Dror is for children entering 5th-11th grades. Campers entering 10th and 11th grade have a special teen Fagin Manhigut program.

Early bird rate ends March 28.

www.campdror.com +972-50-202-2085

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



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.

NEW

**DESIGNERS
AND ARCHITECTS**



**Send your plans for
free design today.**

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



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

 **Doron M. Spierer**
MD, FAAFP

ד"ר דורון שפיר
מומחה ברפואת המשפחה

Is delighted to announce that I am
available in Jerusalem for:

***Consultations and second opinions
for complex medical cases.***

House calls.

***Routine and urgent medical care for
patients of all ages.***

Students and tourists welcome!

**Call or WhatsApp:
+972.58.6640293**



ALIYA-BY-ALIYA SEDRA SUMMARY

RABBI REUVEN TRADBURS
RCA ISRAEL REGION

PARSHAT VAYAKHEL

The parshiot of Vayakhel and Pekudei are a repeat of Terumah and Tetzaveh. But not quite. In Terumah and Tetzaveh the *instructions* for building the Mishkan and the Kohanim's garments were given. In our parsha, the deed is done. Terumah is the instructions; Vayakhel is the doing.

The order of how the things actually were made differs from the instructions that Moshe received. In Terumah, the most important parts, the vessels of the Mishkan came first. After all, the building is not as important as the Aron. When actually doing the construction, the structure comes first, then the contents.



1ST ALIYA (SHMOT 35:1-20)

Moshe gathers the people, instructing them not to work on Shabbat. He appeals to the people to supply all that will be needed: metals, textiles, oil, spices, jewels. Skilled workers shall make all that G-d has commanded: the Mishkan, its covers, the Aron, the Shulchan, the Menorah listing all the vessels, the structure of the Mishkan and the Kohen's garments.

The mitzvah of Shabbat is repeated

Mazal Tov to

Rabbi Yaakov & Sheila Iskowitz
and family on the birth of a
great granddaughter



before the instructions to build the Mishkan. As if to say: although we are building a Holy building, even *it* does not supersede Shabbat. No work on Shabbat. It's not that we don't know about Shabbat. We have been commanded to keep Shabbat no less than 4 times previously, this being the 5th. We were commanded with Shabbat i) right after leaving Egypt as one of the rules of the Manna (Shemot 16:22), ii) in the 10 Commandments, iii) in Mishpatim (23:12) to let animals, workers and yourself rest and revive, iv) Ki Tisa (31:12) as a sign of the covenant and v) here, no work and no fire. Shabbat has different themes. i) The **Provider** theme (Manna): He Provides double; *davka*, specifically on the day you don't work. ii) The **Creator** theme: in the 10 Commandments – G-d created the world. iii) The **Social Conscience** theme: don't enslave your workers in the way the Egyptians enslaved you – be a good employer. iv) The **Covenantal** theme – Shabbat is an expression, a sign of our special relationship. v) The **Rendezvous** theme: Shabbat is a meeting in *time* between man and G-d, as the Mishkan is a meeting in *space* between man and G-d. The Mishkan cannot be built on Shabbat: work on the *spatial* meeting place cannot be at the expense of the *temporal* meeting time.



2ND ALIYA (35:21-29)

In response to Moshe's appeal, the people bring generously: the metals, the textiles, the jewels, the spices and oil.

Powerful insights into human nature are often hidden in parallel stories in the Torah. Understated. The people brought their gold and other precious things with great generosity. Remember ever hearing of the generosity of the people in zealously bringing their gold? Have we had that already in the Torah? Sure. Golden Calf. Man is capable of being a zealous and generous donor to idol worship one day. And a generous donor to G-d the next. This generosity is a *tikkun* of that generosity.



3RD ALIYA (35:30-36:7)

Moshe introduces Betzalel, called by G-d, filled with the spirit of G-d, to be the head craftsman. Moshe called Betzalel and Oholiav and all craftsmen to come to do all that G-d has commanded. They took the materials to begin the work. More donations came the next day. Moshe announced that no more donations were needed.

The names Betzalel and Ohaliav have a shared theme: coverings. Betzalel means to be in the shade, in the shadow of G-d. Covered by G-d. Ohaliav is from ohel – tent. My tent, my cover is Av, my heavenly Father. Coverings are a central theme in the Mishkan, though overshadowed (pun intended) by the more interesting items like the Aron and Menorah. Hence, a touch of poetry that the ones to lead the fashioning of the covers should have names that mean covering.



4TH ALIYA (36:8-19)

The work was done: the **curtain drapes** over the Mishkan, the **goat skin drapes**, and the **colored skin drape** on top.

The first things to be made are the

The reason so many buyers use **our** company? We offer the widest range of **sea-view** properties, and we negotiate the **best deals** for our clients!



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

drapes. By drapes, we mean long woven material and skins that are draped over the walls to form the roof and to cover the walls – draped over one wall and extended all the way to the other wall and on down to the ground. This order is odd. Even if we explain that the order of fashioning the component parts of the Mishkan differs from the commands in Terumah – here we make the building first, whereas there the essential vessels came first. But then why, when making the building components first, why not start with the walls, then the coverings. Why the coverings and then the walls? Why this order?

The Mishkan is man encountering the Divine. The vessels can be seen to represent how we perceive Him: He is the Source of Light, i.e. wisdom symbolized by the Menorah. He is the Source of our

sustenance symbolized by the Shulchan and its bread. He is the Source of our neshama, our life force and our spirit, symbolized by the Incense. And the Giver of the Torah, the Aron.

But while we know Him as Provider of those things, He remains draped in mystery, veiled. The focus on the coverings and on the curtains separating the Holy of Holies and the outer area, and then the curtain separating the outer area to the courtyard – well, the focus on coverings is noticeable. It communicates a powerful message – our encounter with the Divine remains veiled in mystery, He remains hidden, behind the veil. Hence the veils and the covers are actually a much more essential part of the building than the walls. And deserve to be built first.



5TH ALIYA (36:20-37:16)

The **planks for the walls**, the **Parochet** to hang in front of the Holy of Holies and the **Curtain** at the entrance to the Mishkan. Bezalel made the **Aron** and the **Shulchan**.

Our parsha is the building of the Mishkan. Terumah and Tetzaveh were the instructions on how to build the Mishkan; our parsha is the actual building.

The meaning of this very lengthy repetition, or more accurately, the lengthy instructions, followed by the lengthy description of

the building demands attention and explanation. Why does the creation of a place for G-d to dwell in immanence in this world demand such a long section of instruction and then building?

There are 2 stories of Creation. Parallel stories. G-d's Creation of a world for us. And our creation of a place for Him.

In His Creating a world for us, there was water, light, heavens, nourishment of vegetation, and animals. Then man's soul breathed in his nostrils and placed in the Garden.

In our creation of a place for Him, there is the water of the wash basin, light of the Menorah, heavenly image of the white curtains, cloud-like, encircling the courtyard, nourishment of the breads, animal skin drapes. Then incense of pleasant aroma, indicating His Presence descending into the Mishkan.

These are parallel stories. He made a world for us. We make a place for Him.

But though the projects are similar, their building schedules differ vastly. When He Creates, He Says and it is. When we create, well, it takes us time. We are in the image of G-d, but G-d we aren't. He Wills and it is. We will – and then work mighty hard to make things happen. Perhaps this long description of instructions and long description of construction is to highlight the contrast. When He Creates, it is in an instant. When we create a home for Him, though we are G-d like, imitating Him, we are images of Him. For us, this creation takes a lot of instruction. And a lot of construction. Though there is great nobility in creating a place for Him on this earth, it is nobility of a human sort; creation of a human sort takes a long time.

Mazal tov to

Akiva Avraham Solomont

עקיבא אברהם סולומונט

upon becoming Bar Mitzva!

ש"ק פרשת ויקהל - שבת שקלים



With lots of love
Stdler & Solomont Families





6TH ALIYA (37:17-29)

And he made the **Menorah** and the **Incense Altar**.

The Menorah and the Incense Altar are kindred spirits; one burns oil, the other burns incense. But they are contrasts in their products; one produces a clear and pure flame, the other a dense smoke.

Light is a universal symbol of insight, of wisdom, of knowledge. "I see the light". The thickness of a cloud of smoke runs counter to the illumination of light. Light illuminates; clouds obscure.

The Menorah and Incense are counterpoints. The Divine illuminates, provides us wisdom and insight. While at the same time we navigate life in a type of fog, a cloud, with true knowledge of the Divine obscured.



7TH ALIYA (38:1-20)

He made the **altar for the offerings**, the **copper wash basin**, the **lace curtains** to hang around the entire perimeter of the Courtyard and the **screen** to cover the entrance.

As we move away from the Holy of

Holies, the materials become less majestic and grand. Not gold but copper. Not fancy regally colored curtains but white hangings. The white hangings that surround the Mishkan could be seen as symbolic of the white of angels, surrounding the Royal Throne. Or perhaps as clouds, painting the entire Mishkan as if it were perched in the sky, the Divine abode perched in the clouds. ■



STATS

22nd of 54 sedras; 10th of 11 in Shemot.
Written on 211.2 lines in a Torah ` (ranks 22nd).
13 Parshiot; 7 open, 6 closed.
122 pesukim (ranks 17th, 3rd in Shemot).
1558 words (ranks 24th, 6th in Shemot).
6181 letters (ranks 21st, 5th in Shemot).



MITZVOT

Vayakhel has a single mitzvah counted among the 613.

A SHORT VORT

BY RABBI CHANOKH YERES
Rav, Beit Knesset Beit Yisrael, Yemin Moshe

(לה:א) - "ויקהל משה את כל עדת בני ישראל (35:1) Rashi on the pasuk claims that this assembly took place on the morrow of Yom Kippur, when he descended the final time from Mount Sinai. Rashi is consistent with what he wrote on the Pasuk in Parshat Yitro (18:13) "And it came to pass on the morrow that Moshe sat to judge the people", quoting the Sifrei that this event also happened on the day after his descent from the mountain- on the day following Yom Kippur. Moshe could not sit to judge the people before the Torah was given. In the Sefer Peninei Torah, a question is raised. We see that both events of building the Tabernacle and judging the people took place the same day. What is the connection between these two events?

Moshe was enthusiastic about the response of the Israelites in receiving forgiveness by G-d for the sin of the Golden Calf on Yom Kippur, readiness to build the Tabernacle as requested by G-d. Yet, Moshe was concerned about the questionable sources from where these donations came from being earmarked for the Tabernacle's building. Doubtful theft raised Moshe's concern.

To keep the spiritual integrity of the Tabernacle intact, Moshe arranged immediately to judge all the cases to clarify the legal ownership of property and money. This is the reason that at this critical juncture that the Israelites assembled to donate to the Tabernacle, Moshe needed to sit and judge cases for the people. It is this way Moshe could ascertain the legitimate donors to this holy building project.

Shabbat Shalom



GERMAN COLONY - Large beautiful house, 7 rooms, 300m, 3 levels with elevator, private garden, 175m, beautiful roof terrace, 100m, quiet location, pastoral & green, 2 parking spots, 2 large storage rooms, basement, building rights

MICHAEL 052-3202488

BAKA - Large 4 rooms, TAMA 38 advanced for 5 rooms + Succah/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

FOR RENT: IN THE HEART OF THE MOSHAVA - In a new character building with large lobby, new 4 room apartment, Succah/balcony, elevator, A/C, suitable for disabled, parking, immediate entrance

10000 NIS/MONTH MICHAEL 0523202488

Meaningful Mishloach Manot



Misloach Manot this year have an added value



Buy a gift of value



contribute to people with disabilities

Mishloach made for you with Love by people of disabilities



STAND UNIFIED >>



02-6519555 / 315



shop@shalva.org



052-401238



shop.shalva.org

BATTLE OF THE BANDS

YESHIVA COMPETITION

SUPPORTING MENTAL HEALTH
FOR GAP YEAR STUDENTS

Motzei Shabbat
March 30th 10:00 P.M.
Yafo 34, Crossroads
Jerusalem

**Grand Prize for
the Winning Band!**

To Register



**For More Info Text or
Whatsapp Avishai:**
053-445-3786

**The yeshiva battle of the bands is a
competition between and for young
men in different gap year - yeshiva
programs.**

Functional Medicine Clinic



Health
Oriented



Holistic
Approach



Patient
Centered



Focus on
Underlying
Cause



Ask us
about our new
super brain
supplement
ReMIND

Dr. Barry Dinner MBBCH, ABAARM
is a highly experienced physician
with a fellowship in functional
and anti-aging medicine.

OUR SPECIALTIES

PCOS & PMS • Hormone Balance
Thyroid Issues • Chronic Fatigue
Autoimmune Disorders • GI Issues
Fibromyalgia • IBS • Cardiac Disease
GERD & Acid Reflux • Brain Health

beyoung
MAINTAIN YOUR YOUTH

VISIT OUR WEBSITE AT BEYOUNG.LIFE

☎ **US: +718.838.1509 IL: 02.622.8674**

✉ info@beyoungclinics.com

**KIM
BASH**
Real Estate



ISRAEL'S REAL ESTATE MATCHMAKER

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

New Properties

MAMILLA

253 SQM, luxury apartment, 4 bedrooms, 3
bathrooms, master suite, walk-in closet,
separate pesach kitchen, dining & living
area, laundry room, sukkah balcony, 24-
hour security, double parking, storage.
6.2M USD

ZICHRON YAACOV

190 SQM, 7-Bedroom house, 419 SQM lot,
spacious, large kitchen, master suite with
sea-view balcony, garden and pool.
5.99M NIS

MOSHAV ZECHARIA

Luxury villa, 750 SQM living, 1040 SQM
outdoor, four floors, smart home, 10 min
from RBS. Includes spa, Jacuzzi, sauna,
gym, private pool, separate unit.
26M NIS

OR AKIVA

4-Bedroom mini penthouse, 13th floor, 2
bathrooms, powder room, 245SQM sea view
patio. All bedrooms view the sea, 2 parking,
Shabbat elevator. Near David shopping
center, 3 min walk. Direct bus to Binyamina
station. **2.7M NIS.**

HARISH

Brand new, 3 bedrooms, 2 bathrooms,
upgraded kitchen, garden, double
parking, storage, Anglo neighbourhood.
2.3M NIS.



+972 54 441 5704

KimBashRealEstate.com



THE PERSON IN THE PARSHA

BY RABBI DR. TZVI HERSH WEINREB
OU EXECUTIVE VICE PRESIDENT, EMERITUS

Neither More nor Less

This essay requires two introductory clarifications.

First of all, this Shabbat, we supplement the regular weekly reading, *Parshat Vayakhel* (Exodus 35:1-38:20), with a brief passage from the beginning of last week's *parsha*, *Ki Tisa* (Exodus 30:11-16). Why?

Because this Shabbat is the first of a series of *Shabbatot* that mark several significant events on the Jewish calendar. This week, we recall the ancient requirement that each of us must contribute one half-*shekel* to the Holy Temple at this time of year to help fund the communal sacrifices. Therefore, we read the passage in *Ki Tisa* which alludes to this mitzvah.

Secondly, a phrase in this passage evokes within me the image of the seventh-grade teacher who introduced me to the Mussar Movement, a nineteenth century social and educational phenomenon that emphasized ethical behavior and advocated the study of biblical and talmudic texts from ethical perspectives.

His name was Rabbi Simcha Zissel Levovitz, of blessed memory. He had studied in the famed Lithuanian *yeshivot*, witnessed their destruction, and escaped the Holocaust. He reached the shores of

America just a few years before I was privileged to experience his tutelage.

I must confess that, to say the least, I did not then appreciate the wisdom that he tried to teach me. He spoke in broken English. He was understandably totally ignorant of the interests and preoccupations of a twelve-year-old Brooklyn boy in the early 1950s. Somehow, however, he was able to leave a lasting impression upon me, an impression which expands and deepens with every passing year.

There was an important fact about his origins that he never shared with our class but which I discovered much later in my life. He was the son of one of the most brilliant proponents of the teachings of the Mussar Movement. His name was Rabbi Yerucham Levovitz, of blessed memory. He reached the apex of his long career while serving as *mashgiach*, or spiritual guide, of the Yeshiva of Mir in pre-Holocaust Lithuania. He passed away shortly before the Holocaust and left scant published writings in his lifetime.

It was left to his son, my seventh grade rebbe, to publish several volumes of his teachings, compiled from his father's notebooks, from his own notes, and from the notes and recollections of his father's numerous disciples.

These several volumes, well-edited and enriched by my *Rebbe's* thorough hand and insightful intellect, have a prominent place on my own bookshelves and remain a cherished source of moral teaching for me. My

own interests in psychology help me especially appreciate Rav Yerucham's insistence that in order to be a moral and ethical person, one must know oneself well.

This brings us to this week's "supplemental" passage. It begins with the command that all who are counted in the census must give a half-*shekel* as a *terumah*, a donation, to the Lord. "The wealthy must not give more, nor may the poor give less, than the half-*shekel*..."

Rav Yerucham, in the first volume of his *Da'as Chochmah U'Mussar*, finds this sentence challenging. He underscores the fact that the great medieval commentator Ramban insists that these are strict prohibitions, technical violations of biblical commands. No matter how destitute, the poor man sins if he does not manage to scrounge for the required funds. More puzzling, the rich man sins if he donates more than the half-*shekel*.

Rav Yerucham wonders about this. He first attests to a fundamental premise of the Mussar Movement. All Torah prohibitions are meant to challenge our self-control, to test our ability to deny our temptations, to refrain from activities that we desire, whether they are forbidden foods, insulting others, or avoiding illicit relationships. What is the challenge to the rich person? Is he tested by being told that he may not give more? Even the richest of men, unless excessively stingy, would be upset if he was instructed not to write a check!

Rav Yerucham responds by clarifying the psychology of the rich man. The rich man seeks acclaim, adulation, power. He wants people to know how wealthy he is because that is how he can attain high positions

in society. He wants to achieve positions of power even if he is totally unqualified to occupy those positions. Consider how many high positions in political and institutional life are filled by those whose only qualifications are their bank accounts!

Yes, argues Rav Yerucham, the rich man is indeed tempted to donate much more than a half-*shekel* to the Temple. He must, therefore, be instructed to control his impulse and to recognize limitations, be they intellectual, spiritual, or physical.

Rav Yerucham builds upon this insight by quoting another Medieval rabbinic sage, Rabbenu Yonah, who remarked, "The wise must guard his wisdom as the philanthropist guards his wealth." As Rav Yerucham explains, "Just as the philanthropist must not be deluded into thinking that his wealth qualifies him to speak on matters that are beyond his ken, so must one who is wise in many respects not think that he knows it all."

I would go further than Rav Yerucham, if that's acceptable. For his reflections, profound and vital as they are, are limited to the rich and wise. But I maintain that just as the wealthy and the wise are prone to overestimate their capabilities, so are the poor prone to underestimate theirs.

Therefore, the Torah tells the poor person, "You are not as poor as you think. You can earn more, you can improve your position in life, you are encouraged to donate a half *shekel* just as your rich neighbor is required to donate."

And so too, to those who are not considered wise: the message is that you are wiser than you think. You are capable of studying, of growing beyond what you believe are your limitations.

These are the lessons of the Mussar Movement. To those who are likely to think too much of themselves: don't tread beyond your very real limitations. Be honest with yourself! Know your place. And to those of you who are too humble, too self-deprecating: know that you have untouched potential. You can go much higher than you can now imagine.

I close by changing "channels" from the Mussar approach to a Chassidic teaching of the great scholar, author of *Avnei Nezer*, Admo"r Rebbe Avraham of Sochatchov, of blessed memory, a near-contemporary of Rav Yerucham.

He sees great significance in the fact that the public announcement that the half-*shekel* is due is declared just prior to the month of Purim and the month of Pesach. It is at this time of year that we all want to reconnect to the Jewish people and to the Almighty. But for the past many months, we may have distanced ourselves from our Jewish community and may have alienated ourselves from the Lord. With the half-*shekel*, suggests the Sochatchover, we "buy our way" back into the community of Israel and thereby regain our membership in His people. That's how we reconnect to the Almighty. That's how we approach the holy days that lie ahead in the coming months.

Not a bad deal for a half-*shekel*! ■

**Wanted: Native English-Speaking
male computer tutor in the
afternoon for elder at home.**

**Please call 0544387668 and ask for
Rochel or email bsrochel@gmail.com**



CROSSROADS


**FREE PROFESSIONAL
THERAPY & 24/7
CRISIS HOTLINE FOR
ENGLISH SPEAKING
TEENS & YOUNG
ADULTS IN ISRAEL**

If you feel that emotional support can be helpful to you or someone you know, please contact Crossroads at 02-624-6265 and a professional social worker will schedule a meeting with you. If you are experiencing a crisis, you can reach out to a Social Worker through our Crisis Hotline (050)-HOTLINE.

 crossroadsjerusalem.org

 ^{24h} 050-468-5463 (Hotline)

 02-624-6265

 Yaffo 34, Jerusalem





before



after

Revitalize Your Home:

Sofa | Mattress | Carpet

with **CLEANEXT** Cleaning Experts!

Transform your living space with our professional cleaning services. Say goodbye to stains and odors, and hello to freshness and comfort.

Experience our exceptional service with a highly recommended, no-obligation demonstration in your home.

Contact us now for a consultation! **052-2200222**

ד"ר דרור



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

© the-leak.com



ONLY 24
MORE
GLUING DAYS
UNTIL
PESACH

1898



2024

TM

THE FURNITURE DOCTOR

PROFESSIONAL SERVICES AND REPAIRS SINCE 1898

PESACH IS COMING!

LET US STRENGTHEN YOUR LOOSE & SHAKY FURNITURE

DON'T WAIT UNTIL IT'S TOO LATE!

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

Phone: 02-999-2418 WhatsApp: 058 787 3755

Email: office@thefurnituredoctor.co.il

Website: www.thefurnituredoctor.co.il



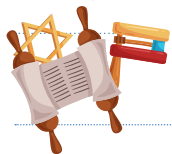


MIDEI CHODESH B'CHODSHO

RABBI SHMUEL GOLDIN

FACULTY, OU ISRAEL

RABBI EMERITUS, CONGREGATION AHAVATH TORAH, ENGLEWOOD NJ



A Complicit World



Our natural tendency this Purim will be to focus on the character of Haman the Amalekite. Rarely, in recent memory, have we confronted the full evil of Amalek as clearly as we do today in Gaza and beyond.

I turn our attention, however, to another character of the Megillah. His contribution to the Purim story mirrors a different evil that threatens us squarely as we meet our current challenges.

I would argue, in fact, that Achashveirosh, the Persian King, is the most complex, the most misunderstood, and for us, the most critical character of the Purim story.

Popular belief has this monarch pegged as a fool, a King whose actions and decisions are manipulated and controlled by those around him.

The rabbis, however, are not so certain...

The Talmud records a debate between the two powerful sages Rav and Shmuel, as to whether Achashveirosh was a clever or a foolish king.¹

I have long felt that these two possibilities may not be mutually exclusive, but – in fact complement each other as follows: Achashveirosh was a clever monarch whose ingenuity consisted of making himself appear foolish and unaware.

To clarify, *Achashveirosh was a king who deliberately ignored events outside the palace, caring not a whit for what happened to the subjects of his kingdom, as long as their problems remained beyond his gates.*

Proof of this truth can be found through a careful reading of the Megillah story.

We begin with the King's acceptance of Haman's plans to exterminate the Jews.

The Megilla states that, on the thirteenth day of the month of Nissan (the first month of the Jewish year), letters were written and sent to all the provinces of the kingdom granting the populace the right “to destroy, to slay, and to exterminate all the Jews, from young to old, children and women, on one day, on the thirteenth of the twelfth month, which is the month of Adar, and to plunder their possessions.”²

The couriers go forth with the letters, and the Megillah continues: “and the king and Haman sat down to drink, and the city of Shushan (the first place to receive the news) was confounded.”³

Note that the text does not say that only the Jews of Shushan were confounded.

Apparently, the entire city is in a state of bewildered shock- including its non-Jewish inhabitants.

1. Talmud Bavli Megilla 12a

2. Megillat Esther 3:12-13

3. Ibid 3:15

And, for good reason...

The king has just publicly mandated an eleven-month waiting period for genocide.

Both the Jews and their neighbors have been placed in an untenable position.

How am I supposed to act toward my Jewish neighbors during this period? How am I supposed to act if I am a Jew? Do I still approach the woman next door to borrow a cup of sugar, knowing full well that I will either kill or be killed eleven months from now? Do we say Good Morning to each other? The situation we have been placed in is absurd.

And while the consternation begins to spread throughout the kingdom, how does the king react? The Megillah is clear: “and the king and Haman sat down to drink and the city of Shushan was confounded.” *As long as the problem stays outside my walls, Achashveirosh declares, let’s party!!*

Mordechai hears the horrific news and descends into mourning. He dons sackcloth, anoints himself with ashes and walks the streets of the city “crying a loud and bitter cry.”⁴ He stops, however, when he reaches the palace gates. Why? Here, again, the Megillah explains: “He [Mordechai] came until the front of the King’s gate, for it was forbidden to enter the king’s gate in a garment of sackcloth.”⁵

Throughout history there have been benevolent monarchs who held audiences with their subjects for the airing of concerns. But, not Achashveirosh. *Those with problems in this King’s kingdom, had better stay off the palace grounds. In Achashveirosh’s palace, everything is light and airy. No problems here, and you had better not bring*

any in. Keep your personal concerns and issues outside the King’s gates.

But this “Achashveirosh phenomenon” becomes even more pronounced as the story continues to unfold...

Mordechai sends a messenger to Esther asking her to intercede with the King on behalf of her people. Esther initially responds that she cannot. A palace edict mandates that anyone appearing before the king without being summoned will be summarily executed, unless the king extends his golden scepter, indicating that the individual should be spared.

Let’s stop right there for a moment...

Wouldn’t it be nice to live in a world where each day we would see only the people we want to see; to create an environment that we control completely, fashioned by our whims? *This is Achashveirosh’s fantasy world.* He will see only those he wants to see. He will deal only with the issues that suit him. If anyone should dare appear before him without invitation, even his closest adviser, even his Queen, they do so at the pain of death.

The only problem with such a world is that it becomes harder and harder to maintain. The individual trying to preserve it becomes increasingly suspicious and paranoid. In Achashveirosh’s mind, enemies who would “burst his bubble” lurk around each corner. This explains why the king can’t sleep and needs to be read to, like a child, in the middle of the night.⁶

Only when we get to the story’s climax, however, does the full evil of Achashveirosh become completely apparent.

We move now to Esther’s second party

4. Ibid 4:1

5. Ibid 4:2

6. Ibid 6:1

with the King and Haman (at Esther's first party, her only request of the King and Haman was that they come to a second get-together).

Achashveirosh turns to Esther and asks "what is your request, Queen Esther? It shall be granted to you. What is your petition? [Even if it be] up to half the kingdom, it shall be fulfilled."

Esther responds "If I have found favor in your eyes O King, and if it pleases the King, let my life be granted to me as my request, and my people as my petition. For I and my people have been sold, to be destroyed, slain, and exterminated; and if we had only been destined to be sold as slaves and maidservants, I would have been silent, because the issue would be beneath the king's concern."

The King is aghast! "Who is this and where is he, whose heart has moved him to do so?" Esther responds, "A man who is a tormentor and an enemy; this wicked Haman!"⁷

Confronted with this astonishing news, how does the king react?

He runs away!

In his anger, Achashveirosh leaves the party room for the garden. His worst nightmare, after all, has come true! The problems are no longer outside his walls. They have entered the palace! He simply cannot deal with this reality.

Achashveirosh then returns to find Haman falling on the couch upon which Esther sits, pleading for his life.

How, again, does the King now react?

He accuses Haman of attempting to "conquer" (seduce) Esther while the King is still in the palace.

7. Ibid 7:2-6

Let's consider for a moment. Could the King truly believe that all that is on Haman's mind, as his fate hangs in the balance, is the seduction of Esther? Absolutely not. The King is rewriting reality to suit his own needs. He is defining the problem in limited, controllable terms.

Haman is trying to seduce Esther.

The King can now solve the problem simply, by killing Haman.

And, so he does. Achashveirosh orders that Haman be hanged on the gallows that Haman had prepared for Mordecai; he grants Haman's estate to Esther; he gifts to Mordechai the Signet Ring that he had previously given to Haman; and, from his perspective, the problem is solved.

The fact that the extermination of the Jews is still pending is of no concern. This is a problem, after all, that exists outside the palace.

Which is why the Megillah states that Esther must now "speak again to the King, fall at his feet, weep, and implore him to avert the looming tragedy facing her people."⁸ And, the King is compelled to respond if he wants to maintain any sense of marital bliss. (One could even argue that this is the greatest miracle of the entire Purim story. So great is the King's love for Esther that he does not order her executed; which would have been the easiest way to "keep the peace in the palace.")

Achashveirosh is forced, against his own inclinations, to act. And yet, how does he finally respond to Esther's pleas/ demands? Does he rescind the decree against the Jews? Absolutely not. As the Megillah explains, in Achashveirosh's realm "an edict that is written in the king's name and

8. Ibid 8:3

sealed with the king's Signet Ring cannot be revoked"⁹ Doing so would expose the fallibility of the King; and in Achashveirosh's world, that is completely unacceptable!

Instead, Achashveirosh issues a second edict allowing the Jews across the realm to organize and defend themselves.

And, finally, the full evil of Achashveirosh is revealed...

The King mandates civil war in the streets of his empire.

A pox on both your houses, the emperor effectively says. *Go ahead and kill each other. As long as I am safe and secure behind the palace walls, what happens outside those walls is of no concern to me.* Achashveirosh thus emerges as the ultimate paradigm of the despotic monarch, and in a broader sense, of an uncaring world.

He is the antecedent of all those individuals, societies, and countries, who are willing to stand idly by as others fight for their existence, as long as they, themselves "remain safe."

A short generation after the Shoah, we well remember a world that shut its eyes and doors to frightened refugees during the decimation of European Jewry, hiding behind immigration quotas and more.

Today we watch as Israel is battered by those who insist upon limiting its actions, even if it means handing Hamas a victory.

Haman then, and Hamas now, cannot exist without an Achashveirosh, without a society that gives them license to perpetrate their evil. ■

9. Ibid: 8:8

Rabbi Goldin is the author of the OU Press volumes "Unlocking the Torah Text," and "Unlocking the Haggada."



Zalman Shazar10, Ir Yamim
Mail: Alon@Next-Home.co.il
Website: www.Next-Home.co.il

ALON: 972-53-631-3131
CHANA: 972-58-721-8373

NEXT HOME - Netanya by the Sea.

We work with money changers, mortgage brokers, banks, lawyers, and other realtors in Jerusalem, Tel Aviv, Herziliya, and Caesaria. For first time home buyers, renters, or investors, **NEXT HOME** will find the right property for YOU!

Ir Yamim, Uzi Hitman, apartment faces Nature Preserve, 135m, first line to the sea, 2 underground parking spaces, 2 storage spaces, pool and gym.

Ir Yamim, Arik Lavi project Gindi 5.5 room apartment, 4th floor, 145m plus attached storage, 2 parking spaces at a great price.

Ir Yamim, Dudu Dotan, a very well-invested dream penthouse, 180m, adjacent storage, 2 parking spaces, 35m balcony overlooking the sea.

Ramat Poleg, a large private house built 250m, with a yard of 100m at an excellent price.

Ir Yamim, Ehud Manor, a huge apartment about 200m, large balcony, first line to the sea, pool and gym.

Jerusalem, city center, 140m apartment, 40m balcony, view of city and Western Wall, Close to the Great Synagogue.





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 Ariele zt"l

לעילוי נשמות

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

God's Shadow

In Vayakhel we meet, for the second time, the man who became the symbol of the artist in Judaism, a man by the name of Betzalel.

Then Moses said to the Israelites, "Know that the Lord has chosen Betzalel son of Uri, the son of Hur, of the tribe of Judah, and has filled him with a Divine spirit of wisdom, understanding, and knowledge in every craft, to make artistic designs for work in gold, silver, and bronze, as well as cutting stones for setting, carving wood, engaging in every other craft. He has also given him the ability to teach others, together with Oholiav, son of Achisamach of the tribe of Dan. He has filled them with the skill to do all kinds of work as engravers, designers, embroiderers in sky-blue, purple, or scarlet wool or fine linen, and as weavers. They will be able to carry out all the necessary work and design. (Ex. 35:30-35)

It would be Betzalel (together with Oholiab) who would make the Tabernacle and its furnishings and be celebrated through the centuries as the inspired craftsman

who used his skills for the greater glory of God.

The aesthetic dimension of Judaism has tended to be downplayed, at least until the modern era, for obvious reasons. The Israelites worshipped the invisible God who transcended the universe. Other than the human person, God has no image. Even when He revealed Himself to the people at Sinai:

"You heard the sound of words but saw no image; there was only a Voice." (Deut. 4:12)

Given the intense connection – until around the eighteenth century – between art and religion, image-making was seen as potentially idolatrous. Hence the second of the Ten Commandments:

"Do not make for yourself any carved image or likeness of in the form of any creature in heaven above or the earth beneath or in the waters below." (Ex. 20:4)

This concern continued long after the biblical era. The Greeks, who achieved unrivalled excellence in the visual arts, were, in the religious sphere, still a pagan people of myth and mystery, while the Romans had a disturbing tendency to turn Caesars into gods and erect statues to them.

However, the visual dimension was not

wholly missing from Judaism. There are visible symbols, like tzitzit and tefillin. There is, according to the Sages, a meta-mitzvah known as *hiddur mitzvah* – “beautifying the command” – to try to ensure that all objects used in the performance of a command are as beautiful as possible.

The most significant intrusion of the aesthetic dimension was the in Tabernacle itself, its framework and hangings, its furniture, the cherubim above the ark, the menorah, and the vestments of the priests and the High Priest, *lekavod uletifaret*, “for dignity and beauty” (Ex. 28:2).

Maimonides in *The Guide for the Perplexed* (III:45) says that most people are influenced by aesthetic considerations, which is why the Sanctuary was designed to inspire admiration and awe; why a continual light burned there; why the priestly robes were so impressive; why there was music in the form of the Levitical choir; and why incense was burned to cover the smell of the sacrifices.

Maimonides himself, in the work known as *The Eight Chapters* – the introduction to his commentary on *Mishnah Avot* – speaks about the therapeutic power of beauty and its importance in counteracting depression:

Someone afflicted with melancholy may dispel it by listening to music and various kinds of song, by strolling in gardens, by experiencing beautiful buildings, by associating with beautiful pictures, and similar sorts of things that broaden the soul...

The Eight Chapters, chapter 5

Art, in short, is balm to the soul. In modern times, the thinker who spoke most eloquently about aesthetics was Rav Kook. In his *Commentary to the Siddur*, he wrote:



Jerusalem Real Estate is My Business

Eta: 054-723-3863

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

In OLD KATAMON 220 sqm plus 80 sqm of outdoor space. For renovation, pkg & storage. Includes separate unit. **9,000,000 NIS**



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



Call for more info

OLD KATAMON Spacious 253 sqm apartment for rent. 7 bedrooms, 4.5 bathrooms, large outdoor space , private entrance, parking



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.



BAKA Two story penthouse 200 sqm. Light open space kitchen & living room, sukkah terrace. Elevator, balconies, 2 parking, elevator, storage room. **12,500,000 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

“Literature, painting, and sculpture give material expression to all the spiritual concepts implanted in the depths of the human soul, and as long as even one single line hidden in the depth of the soul has not been given outward expression, it is the task of art [*avodat ha-umanut*] to bring it out.” (Olat Re-ayah, II, 3)

Evidently these remarks were considered controversial, so in later editions of the *Commentary* the phrase “Literature, painting, and sculpture” was removed and in its place was written, “Literature, its design and tapestry.”

The name Betzalel was adopted by the artist Boris Schatz for the School of Arts and Crafts he founded in Israel in 1906, and Rav Kook wrote a touching letter in support of its creation. He saw the renaissance of art in the Holy Land as a symbol of the regeneration of the Jewish People in its own land, landscape and birthplace. Judaism in the Diaspora, removed from a natural connection with its own historic environment, was inevitably cerebral and spiritual, “alienated.” Only in Israel would an authentic Jewish aesthetic emerge, strengthened by and in turn strengthening Jewish spirituality.

Perhaps the most moving of all remarks Rav Kook made about art came in the course of a conversation he had with a Jewish sculptor:

“When I lived in London I used to visit the National Gallery, and my favourite pictures were those of Rembrandt. I really think that Rembrandt was a *tzaddik*. Do you know that when I first saw Rembrandt’s works, they reminded me of the rabbinic statement about the creation of light?

We are told that when God created light [on the first day of Creation, as opposed to the natural light of the sun on the fourth day], it was so strong and pellucid that one could see from one end of the world to the other, but God was afraid that the wicked might abuse it. What did He do? He reserved that light for the righteous in the World to Come. But now and then there are great men who are blessed and privileged to see it. I think that Rembrandt was one of them, and the light in his pictures is the very light that God created on Genesis day.”¹

I have often wondered what it was about Rembrandt’s paintings that so enthralled the Rav. Rembrandt lived in the Jewish quarter of Amsterdam, knew Jews and painted them, as well as painting many biblical scenes, though the closeness or otherwise of his connection with Jews has been the subject of controversy. Rav Kook’s admiration for the artist had, I suspect, nothing to do with this and everything to do with the light Rembrandt saw in the faces of ordinary people, without any attempt to beautify them. His work let us see the transcendental quality of the human, the only thing in the universe on which God set His image.

Art in Hebrew – *omanut* – has a semantic connection with *emunah*, “faith” or “faithfulness.” A true artist is faithful both to his materials and to the task, teaching us:

To see a world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour.²

1. Rav Avraham Kook, article in The Jewish Chronicle; London; 13 September 1935, p. 21.

2. From *Auguries of Innocence* by William Blake

The name Betzalel means, “in the shadow of God.” Art is the shadow cast by the radiance of God that suffuses all things:

The world is charged with the grandeur of God. It will flame out, like shining from shook foil.³

And as Goethe said: “Where there is much light, the shadow is deep.”⁴ When art lets us see the wonder of creation as God’s work and the human person as God’s image, it becomes a powerful part of the religious life, with one proviso. The Greeks believed in the holiness of beauty. Jews believe in *hadrat kodesh*, the beauty of holiness: not art for art’s sake but art as a disclosure of the ultimate artistry of the Creator. That is how *omanut* enhances *emunah*, how art adds wonder to faith. ■

3. From *God’s Grandeur* by Gerard Manley Hopkins

4. Johann Wolfgang von Goethe, *Götz von Berlichingen with the Iron Hand*, translated by Walter Scott, London; 1799.

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.

SMART HOME INSTALLATIONS

- ✓ Take Command of your Home with your Phone
- ✓ Fully Automatic Trisim, AC, Lights, Dud and More....
- ✓ Unmatched English Excellence and Service
- ✓ Free Consultation

Upgrade your Home,
Elevate your Life!
The Future is Now!

בורוך לרנר
Boruch Lerner
חשמלאי מוסמך
Certified Electrician
058-627-7490

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

Dr. Harry Weisman

Former Assist. Clinical
Professor of Medicine,
UCLA School of Medicine;
Div. of Endocrinology & Metabolism

Author of
The 18% Solution -
Lose 18% of Your
weight in 18 Weeks



Weight loss Consultation

+972 53 472 2159

SEND A
PURIM E-CARD
TO FAMILY AND FRIENDS
AND SUPPORT
UNITED HATZALAH!



www.israelrescue.org/ecards/



BEIT KNESSET HANASSI PRESENTS

**AN EVENING WITH
RAV SHLOMO KATZ**

**TUESDAY,
MARCH 12TH**

8:00 P.M.

ADMISSION 50 NIS

ALL ARE INVITED!



**RISE
UP
TOGETHER**



BEIT KNESSET HANASSI · 24 USSISHKIN STREET · RECHAVIA



PROBING THE PROPHETS

BY RABBI NACHMAN (NEIL) WINKLER

Faculty, OU Israel Center

Rabbi Winkler's popular Jewish History lectures can be viewed by visiting the OU Israel Video archive: <https://www.ouisrael.org/video-library>

Shabbat Shekalim

The Shabbat of, or before, Rosh Chodesh Adar (specifically, the Adar preceding Pesach) is designated by the G'mara in Megillah as the first of the “special” parashot that herald the arrival of Pesach. These parashot include a special Torah reading for the maftir and, consequently, a distinctive haftarah recitation from the nevi'im as well. The source of the haftarah reading is the twelfth perek of M'lachim B which relates the efforts of King Yeho'ash to repair and reinforce the weakening structure of the Beit HaMikdash.

While Ashkenazic custom focuses on the fund raising of Yeho'ash found in the twelfth chapter, Sepharadi communities begin some p'sukim earlier, at the end of the eleventh perek, where we read of the *brit* that the King sealed between Hashem, the King and the nation which had the people remove all remnants of idolatry from the Temple. Rav Soloveitchik explained the minhag based upon the *Al Hanissim* of Chanukah which first mentions that the purification of the Bet HaMikdash (“V'tiharu et mikdashhecha”) preceded the kindling of the lamps (“V'hidliku neirot b'chatzrot kod-shecha”) and the Temple's rededication. In the same way, Sepharadi custom found it

essential that the haftarah first include the purification of the Bet HaMikdash before detailing the fund-raising for, and the eventual renewal of, the Mikdash.

The Rav's grandson, HaRav Moshe Lichtenstein, offers a different –or perhaps, additional – reason for the Sepharadi minhag. He focusses upon the *brit* that King Yeho'ash sealed between Hashem, the King and the nation that is included in those final verses of the eleventh perek. Rav Lichtenstein points out that, before commanding the fund raising for the Mishkan (Shmot 25; 1-8), the Torah relates the *brit* made between Hashem and Israel (ibid 24; 7-8). Similarly, by including the earlier p'sukim, the haftarah reflects the Torah episode of Moshe establishing a covenant between Hashem and Israel before he commanded the nation to raise the necessary funds for the Mishkan,

Although these similarities create a powerful connection between Shabbat Shekalim and the actions of King Yeh'oash, it is fair to note that the maftir reading for Parashat Shekalim speaks of the *obligation* of the people to pay the half-shekel - while the haftarah speaks of a *voluntary* contributions that had no specified amount. In his work, “Netivei Nevu'ah”, Rav Lichtenstein delineates the advantages of each form of donation: Certainly, he explains, the call for unrestricted contributions would likely bring in more funds but donating a like amount from each would

prove that the Mikdash belonged equally to every member of Israel.

He points out that Moshe Rabbeinu's first call for unlimited donations to construct the Mishkan reflected the passion of a generation who had experienced the divinely brought exodus, witnessed the miraculous parting of the Sea of Reeds and heard G-d's celestial voice at Har Sinai. It was a nation imbued with an awe of Hashem and was eager to please Him. The call for contributions of indefinite amount for such a generation was more than successful – it was beyond expectations, as the Torah testifies: (Shmot 36; 7) “The effort (the funds) sufficed to complete the project...and more”.

However, the passion of that first generation could not be ensured for the future, the same commitment to building a Hashem's “house” or generosity for supporting its daily needs was not guaranteed forever. And so, the *machatzit hashekel* “tax” was instituted, guaranteeing an equal share for all in the dwelling place of G-d's *shechina* AND guaranteeing an ongoing source of funds for its upkeep.

King Yeho'ash was deeply committed to the task of repairing and renovating the Bet HaMikdash as we learn from his attempts to organize a “fund drive”. His concern was not the daily Temple service but the immediate repair of the edifice. As a result, he did not decree any tax on the populace. Instead [as depicted in Sefer Divrei HaYamim II (25; 5)], he sent the kohanim out to the Judean cities to actively raise the necessary funds from the citizenry. These personal entreaties to the populace made by those respected

**EYEWORLD STANDS WITH
OUR BRAVE SOLDIERS!**

עם ישראל חי!



**EYE
WORLD**
Excellence in eye care
עולמ העין
העיינים שלכם זו חסדמיות שלנו

ARNONA/TALPIOT -

Beit Hanatziv, Derech Hevron 101A

RAMAT ESHKOL Shopping Center (Above Waffle Bar)

(02) 674-3888

individuals serving in the Bet HaMikdash, proved to be successful.

In conclusion, when raising funds remember the common goal of both *machatzit hashekel* and *terumah*: the involvement of all!

Simply put: **only when the many remain connected can the money be collected.** ■

רפואה שלמה

Yosef Ezriel ben Chaya Michal

Chana bat Bruriah

Benzion Simcha Mendel Ben Chana Rachel

Feyge Sara bas Chaya Peshe

Nechama Charna bat Feigel

Leah Naomi bat Tova

Pesach ben Sarah Frieda

אברהם יהושע בן פרל באהדנא

לב אייזיק בן אולגה

יהונתן בן מחלה



RABBI SHALOM

ROSNER

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

The Individual and Society

The Parshiyot of Vayakhel and Pekudei are sometimes read together and at other times, like this year, one follows the other. The word Vayakhel comes from the word כלל which relates to the **general**, while Pekudei – relates to the **specific** פרט.

Rav Zevin in L'Torah V'L'Moadim points out that there are two diametrically opposed world views.

SOCIETY

One where society as a whole is the main focus (ex: socialism or communism taken to an extreme), and the individual has no inherent value. Individuals can be sacrificed for the good of society. The rights of individuals can be compromised for the benefit of society as a whole.

INDIVIDUAL

The other extreme view is one that places the individual in the center. The purpose of society is to serve the individual. I decide for myself what I want to do and what is best for me, even at the expense of what is best for those around me.

Judaism rejects these two extreme approaches. As a play on the middot of interpreting the Torah כלל צריך לפרט ופרט כלל צריך – society is to look out for the individual and the individual is to look out for the best interests of society.

The gemara tells us one who saves a single life, it is as if they saved an entire

world. The individual is valuable and we are to do all in our power to save each and every life. At the same time, we are taught מִי כַעֲמֹךָ יִשְׂרָאֵל – who is like your nation of Israel. The unit of Am Yisrael is second to none. The Torah and Hazal seem to highlight the importance of both views.

BALANCE BETWEEN INDIVIDUAL AND SOCIETY

Each star in the sky shines and is a world unto itself, yet together the stars are part of a galaxy. We need to find the proper balance of being sensitive to each and every individual and being the best we can be, while taking into consideration the needs and concerns of others in society.

During these past few months, so many people have been encountering very challenging times, yet they are able to gather the strength to perform tremendous acts of chesed for others. Individuals volunteering for miluim, sacrificing their own livelihood to defend our nation. Others opening their homes to families that have been evacuated. It is that combination of Vayakhel and Pekudei that enabled the שכִּינָה to reside among us in the mishkan and it is what continues to serve as the key ingredient to the survival of our nation. Caring for society, while working on ourselves.

May the שכִּינָה continue to rest among us, protect us and may we be zoche to a lasting peace in the land of Israel. ■

נשים מתאחדות בתפילה

הלל עם ריקה רזאל ומסיבת ראש חודש

✧ יחד עם בנותיה מיכל והללי ✧

לכבוד ר"ח אדר ב' • לשמירת החיילים • החזרת החטופים • ורפואת הפצועים

דברי חיווק
סיון רהב מאיר
Words of Chizuk
SIVAN RAHAV MEIR



ביהכנ"ס המרכזי ישרון
רחוב קינג ג'ורג' 44, ירושלים • בשעה 11:00

ל' אדר א'
10.3

WOMAN UNITED IN PRAYER FOR AM YISRAEL
ROSH CHODESH ADAR MUSICAL HALLEL

✧ RICKA RAZEL AND HER DAUGHTERS MICHAL & HALLELI ✧

FREE ENTRANCE > DONATIONS AT DOOR WILL BE APPRECIATED

SUNDAY, MARCH 10TH, 11AM YESHURUN CENTRAL SYNAGOGUE, 44 KING GEORGE ST., JERUSALEM

YOUTUBE LIVE: "HALLEL ADAR B WITH RICKA RAZEL"

חפשו ביוטיוב "הלל אדר ב' עם ריקה רזאל" הכניסה חינם! תרומות יתקבלו בברכה!



Desirable Donations

Our *parashah* presents a detailed description of the materials that *Benei Yisrael* donated towards the construction of the *mishkan* and its necessities and the sacred clothing of the Kohanim. “*Vaya-vo’u ha’anashim al hanashim kol nediv lev heivi’u...*” The men came with the women; everyone whose heart motivated him brought... (*Shemot 35:22*). The verse’s choice of the word “*al*” is curious, what is the significance here and how is it applicable to us today?

Onkelos interprets the verse to mean that the men brought the women adorned with their jewelry which they removed and donated to the Mishkan. Rav Moshe Feinstein in *Darash Moshe* expounds - the women showed how beloved their jewelry was to them, nevertheless donating it to the Mishkan was an even more special cause. When one gives something precious to a distinctive enterprise, the donation is elevated to a higher level.

Rabbeinu Bachaye explains that the women were already there when the men came to donate. Their *zerizut* was such that they preempted the men in giving. This is especially significant since the women did not give their jewelry to participate in the

sin of the golden calf. The greatness of the women is alluded to in the following verse, “*Asher od biksha nafshi ve’lo matzati adam elef mei’echad matzati, ve’isha bechol eleh lo matzati*” - Which my soul sought yet, but I did not find; one man out of a thousand I found, but a woman among all **these** I did not find.” (*Kohelet 7:28*) “**These**” echoes the words said as the Jewish people created the golden calf, “**Elah** elohecha *Yisrael!* – These are your gods, Israel!” (*Shemot 32:4*), among which no women were found! As a reward, women received the celebration of Rosh Chodesh which had originally been given to the men, specifically to the twelve tribes. In celebrating Rosh Chodesh, women are reminded of their passionate dedication to Hashem and reinforce its priority.

The *Chidushei Harim*, Rebbe of Gur, offers a beautiful Chassidic interpretation. When the men donated their gold to the Mishkan they manifested a “*teshuvat hamishkal*.” They found themselves in a similar situation to that of the sin of the golden calf however, this time they responded positively and donated to a holy endeavor. Since the women did not sin in donating to the calf, they did not need this teshuvah. Chazal teach us that those who sin and repent are (in certain respects) on a higher level than those who never sinned. It is harder to admit that one made a mistake and try to make amends than never to have fallen in the first place.

Hence, our verse is telling us that the men were **al - above** the women in this case, since they were *baalei teshuvah* who were rectifying their sin.

The Torah, therefore, is praising both the men and the women here. The women for their alacrity and *mesirut nefesh* in seeking holiness, the men, for repairing their sin of the past. This is the beauty of Torah; everyone can find something personal in every word. ■

SCHOLAR IN RESIDENCE



PROFESSOR RABBI
AVRAHAM STEINBERG

FRIDAY NIGHT, MARCH 8, 8:15 P.M.

*"Personal Experience with
Gedolei Torah on Medicine and
Halacha"*

SHABBAT MORNING, MARCH 9

Drasha after Mussaf followed by a
Kiddush and *Question & Answer
session on Medicine and Halacha*

MOTZAEI SHABBAT, MARCH 9, 8:00 P.M.

*"War in Light of Halacha:
Spiritual Resilience for the IDF
and Am Israel"*

All Welcome to Attend · Free of Charge



BEIT KNESSET HANASSI · USSISHKIN 24

**Please note the updated
mailing address for the
OU Israel Center:**

OU Israel
22 Keren Hayesod
POBox 1441
Jerusalem 9101302



FOR SALE

Moshav Detached House

House w/ Pool, Breathtaking View
Only 20 minutes from Jerusalem

DEAL 5,800,000 NIS

Airbnb 420,000 NIS Yearly Return

Call 054-793-1975

JERUSALEM

DEAL!

NEW ARNONA PENTHOUSE
145sqm + 26sqm Balcony

4,700,000 NIS

Call 055-270-4922

RAMAT BEIT SHEMESH

NEW PROJECTS

PUT ONLY 20% DOWN NOW

& the rest at the key

3-4-5 rooms

starting at 2,050,000 NIS

Mini Penthouse w/ Open View
3,200,000 NIS

Fully Detached Houses
XL Garden

Starting @ **7,500,000 NIS**

Neve Shamir

Large Selection of 5 Rm Apts.
For Sale/Rent

+972-52-286-4129



www.LEMKINREALTY.com



Beating the banks every time

Property purchases. Investment. Living Expenses.
Forward Contracts - lock in the rate up to 1 year.



5000+

Customers served



\$4B+

Exchanged



Since

2007



02 624 0288



info@wirepayisrael.com

*(Formerly Forex Israel)

משפחה אחת
מתגברים על הסדר בחד



OneFamily
Overcoming Terror Together

PROVIDING SUPPORT TO 4500 TERROR VICTIM FAMILIES

Bring the spirit of Purim in the form of
Mishloach Manot to families and victims
of terror throughout Israel.

3 WAYS YOU CAN PARTICIPATE:

**SPONSOR
THESE
GIFTS**



**JOIN A TEAM
THAT WILL
PREPARE THE
GIFTS**



**HELP US DELIVER
MISHLOACH MANOT
THROUGHOUT THE
COUNTRY**



Help us spread the joy of Purim



**CHAVIVA: 054-6644186 WWW.ONEFAMILYTOGETHER.ORG
INFO@ONEFAMILYFUND.ORG**





WOMEN'S OPEN MIKE NIGHT

NEXT SHOW:
MONDAY
MARCH 18

SIGN UP TO PERFORM
7 PM
SHOW STARTS 7:30 PM

FOLLOWING SHOWS:
15.4 * 3.6

BEIT CANADA
SHIVTEI YISRAEL ST. 22
ירושלים

LIGHT RAIL TO CITY HALL

Get 6 min
Onstage
Sing
Dance
Act
Tell Jokes Etc.
Or Just Watch!

WOMEN ONLY AGE 18+
ENTRY 50 ₪ CASH ONLY
SEM STUDENTS 2 FOR 1

MC ELANA SPIRO
053 930 3601

Bs'd



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

American Tax Services

is excited to announce a new partnership with

Cohesive Blue

offering you world class investment advice with American service.

- Full service US and Israeli Tax Filing
- Corona Stimulus up to \$3200
- Tuition Reimbursement of up to \$1000 per year for students
- Child tax credit of up to \$1600 per child for parents

COHESIVE BLUE   American Tax Services
SERVING THE AMERICAN COMMUNITY

When your accountant works together with your financial advisor, it means more money in your pocket.

Cohesive Blue	American Tax Services
 Marc Spiro	 David Lonn
 0536405764	 0585281996
 Marc@cohesiveblue.com	 David@American-Taxes.com
 www.cohesiveblue.com	 www.american-taxes.com

This Week's Inspirational Torah Learning with

SUNDAY MAR. 10

2:00PM

Men's Gemara Chabura
Rabbi Jeff Bienenfeld



SPECIAL EVENTS

9:15AM-1:00PM

L'Ayla Women's
Rosh Chodesh Adar
Bet Seminar

8:00PM

Next Gen- Women's
Purim Chagiga
(Women ages
20's-40's)

MONDAY MAR. 11

All classes are
@ **OU Israel Center**

9:15 AM

**The Different Shades
and Colors of Prayer**

Rabbi Dr. Aaron Adler
(resumes March 18)

10:20 AM

Am Yisrael At War:

**Rabbi Anthony
Manning**

11:25 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
(will resume March 18)

8:30 PM

The Bais-
Semichat Chaver
Program
Rabbi Elyada Goldwicht

TUESDAY MAR. 12

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

9:15 AM

Pirkei Avot In Depth **Rabbi
Moshe Snow** (NEW
CLASS SERIES)

10:15 AM

Minchat Chinuch-Meaning
in Mitzvot **Rabbi Yitzchak
Breitowitz**

11:15 AM

Sefer Breisheet- Chumash
B'lyun **Rabbi Yossi Goldin**

12:15 PM

Unlocking the Eternal
Wisdom of Chazal
Rabbi Shai Finkelstein
(Resumes March 19)

SPECIAL EVENT

9:15AM-1:00PM

L'Ayla Day
@ OU Israel Center
**Rebbetzin Shira
Smiles, Mrs. Leah
Feinberg, Rebbetzin
Zemira Ozarowski
and Rabbanit Shani
Taragin**

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

WEDNESDAY MAR. 13

Evening Classes
@OU Israel Center

8:30 PM
The Bais (For Men)
War Time Halachic
Dilemmas
Rabbi Aschi Dick

THURSDAY MAR. 14

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 **7:00PM**

WPCJ/L'Ayla- Whisper
Freedom-Screening
of Recorded
Performance for
Women



VIRTUAL SCHEDULE

(Zoom Only Classes):

Rabbi Taub
Parsha, 7:00pm Mon
Halacha, 7:00pm Wed
<https://us02web.zoom.us/j/88363420460>
Password: ouisrael

Rebbetzin Shatz
(L'Ayla)-Insights of
Chazal- Tues, 5:00pm
<https://us02web.zoom.us/j/85177782268>
Password: ouisrael

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



CARING FOR *Klal Yisrael* IN TIMES OF WAR



OU ישראלי

עמו אנכי
בצרה

**A Full Day Training for Rabbis, Rebbetzins,
Community Leaders and Educators**

**THURS. MARCH 14, 2024 | 4 ADAR BET 5784
9:00AM- 4:00PM**

**Mishkanot Shanaanim Conference Center,
Yerushalayim**

**Care Amid Crisis-The Role of Spiritual Leaders
in Times of Trouble**

**Anxiety, Fear and Trauma-How can we support
individuals as they navigate the uncertainty of War?**

**Grief, Bereavement and Injury-Helping
Families to Heal**

**100 NIS Registration Fee,
Includes all sessions,
refreshments and
light dairy/parve lunch**



SCAN ME

Registration:

www.ouisrael.org/events/conference5784/

**Made possible through the generous support of
Esme and Kalman Bookman, Yerushalayim,
and in partnership with Barkai and Get Help Israel**



WWW.OUISRAEL.ORG



Especially Now! Join **OU** Purim Campaign

Give **Pre-Purim Mishloach Manot**
to heroic IDF soldiers in bases and in hospitals

Price: \$28 / NIS 100

Donate through our website
www.ouisrael.org/purim

or scan the code



Donations made to the OU Israel are tax deductible

ZECHER Le'Machatzit Hashekel



While we cannot give a physical half-shekel to the Beit HaMikdash today, we can show Hakadosh Baruch Hu how much we desire the Beit HaMikdash, by giving zecher le'machatzit hashekel. Every Jew gave machatzit hashekel, and fulfilling this mitzvah today shows we are all part of Klal Yisrael.

Participate in the unique mitzvah of zecher le'machatzit hashekel through OU Israel, and partner with us to continue to do our work with at-risk Israeli teens and helping English-speaking olim thrive in Israel.



Scan to Donate

OU ISRAEL CENTER

WWW.OUISRAEL.ORG

02-5609110

ROSH CHODESH ADAR BET SEMINAR FOR WOMEN

UNMASKING THE MEGILLA CHARACTERS

SUNDAY MARCH 10 - 30 ADAR ALEF, 9:15AM – 1:00PM

In loving memory of Mrs. Linda Pruwer-Brachfeld a"h
מרת חיה סאשא בת ר' יוסף הלל

9:15AM ACHASHVEIROSH
Mrs. Zemira Ozarowski

9:45AM HAMAN Mrs. Sylvie Schatz

10:15AM ESTHER
Mrs. Sara Malka Reichman

10:45AM Inspirational Brunch
When a Good Girl Plays an Evil Diabolical Villain

Mrs. Sharon Katz, co-author and actress in
Esther and the Secrets in the King's Court.

11:30AM VASHTI Mrs. Adina Ellis

12:00PM MORDECHAI Rabbi Aaron
Goldscheider

12:30PM CHARVONA
Mrs. Leah Feinberg

40NIS

Brunch Provided

Free Babysitting available upon request

22 KEREN HAYESOD ST., YERUSHALAYIM

REGISTER ONLINE AT: WWW.OUISRAEL.ORG/EVENTS/ADAR-BET2024



Save THE date



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

MONDAY, MARCH 25, 5:00PM

**SHUSHAN PURIM SEUDA
DELICIOUS FOOD AND WINE**

Costumes encouraged/prizes awarded
Join us for a lively and enjoyable
Purim experience

Location: OU Israel Center, 22 Keren Hayesod
MORE DETAILS TO FOLLOW!



22 KEREN HAYESOD, YERUSHALAYIM

02-560-9100

WWW.OUISRAEL.ORG

OU Israel L'Ayla presents:
SEFER SHOFTIM TIYUL
with **Rivi Frankel**

SUNDAY MARCH 17, 9:00AM-1:30PM



THE Women's INITIATIVE



75 NIS

Join us as we travel through Eshtaol and Zora with Tanach in hand, exploring the end of Sefer Shoftim. We will mine the text and the landscape for meaning that was relevant then and today.

Bus leaves from the OU Israel center

22 KEREN HAYESOD ST., YERUSHALAYIM

REGISTER ONLINE AT: WWW.OUISRAEL.ORG/EVENTS/SHOFTIM-TIYUL

For Women Only

MOTHER-DAUGHTER

Pre-Purim Event

TUESDAY MARCH 19, 7:00PM-9:00PM

All girls aged 9-12 and their mothers are invited to join us for an evening of learning and art in preparation for Purim!

Events will take place simultaneously in:

*Yerushalayim * Modiin
* Efrat * Beit Shemesh

For more details and to register:
www.ouisrael.org/events/Purim2024-md



OU ISRAEL CENTER | WWW.OUISRAEL.ORG | 02-5609100



OU Israel's weekly



LUNCH & LEARN

with Rabbi Neil Winkler

THURS. AFTERNOON AT 12:00PM

Join us each week for light lunch,
and food for thought!

Bagels and Spreads are provided.
Suggested Donation
40 nis per person



OU ISRAEL CENTER | 22 KEREN HAYESOD ST. YERUSHALAYIM | 02-560-9100



WEEKLY L'AYLA DAY OF LEARNING FOR WOMEN

TUESDAYS, STARTING FEB.20, 9:15AM-1:00PM



9:15AM Parshat HaShavua
with **Mrs. Shira Smiles**
Torah Tapestries



10:20AM Tanach with
Mrs. Leah Feinberg
From Yosef's Coat to
Mordechai's Sackcloth:
Exploring Clothing in Tanach



11:10AM Tefilla with
Mrs. Zemira Ozarowski
A Bite of Tefilla - Sandwiches
and Davening Insights



12:00PM Halacha with
Mrs. Shani Taragin
Delving into the Halachot
of Shabbat

40NIS

22 KEREN HAYESOD, YERUSHALAYIM

02-560-9110

WWW.OUISRAEL.ORG



The Women's Performance Community of Jerusalem
& OU Israel present a screening of the 2022 hit musical

WHISPER FREEDOM

The Soviet Jewry Struggle

THURSDAY, MARCH 14, 7:00PM

30 NIS

Moscow, 1972. A Soviet stage star, hiding her Jewish identity, finds herself in the grip of the KGB, as she unwittingly becomes embroiled in the world of Zionist activists who are fighting to escape Communism.

Experience the thrilling, triumphant musical honoring the brave refuseniks and their supporters around the world who cried out, "Let my people go!"

Register at:

www.ouisrael.org/events/whisperfreedom-screening



For
Women
Only

Photos by Beth Goldstein Lanin

OU ISRAEL CENTER | 22 KEREN HAYESOD ST. YERUSHALAYIM | 02-560-9100



מתנה דרור
CAMP DROR
OU ISRAEL אוניברסיטת ישראל

Camp Dror

registration is open for

#DROR24!

A summer of fun & connection



Separate campuses
for boys & girls

Camp Dror Early Bird 7400 shekels

Fagin Manhigut Early Bird 7590 shekels
(teens entering 10th and 11th grades)

Early Bird rate ends on March 28

More fun

More friends

More trips

More ruach



www.campdror.com
+972-502022085



HolyBagel^{cafe}

**KIM
BASH**
Real Estate

HG

HAIM GIVATI & Co.
LAW OFFICES & NOTARY
חיים גיבטי & חברה
לשירות משפטי ונדל"ם

POMERANZ
BOOKSELLER



DJ BENJI SCHARF

**YOUNG
NCSU**
Helping the Jewish Community

OU
ישיבת או

DOROT - The OU Women's Intergenerational Choir

Director Hadassah Jacob
052-384-7230

Monday Evenings 7:00-9:00pm

Call to check



Call to check

PRI HADASH

WOMEN'S WRITING WORKSHOP
AT THE OU ISRAEL CENTER

Tuesday mornings 10.30-12.30

For more details, call Ruth 02-628-7359
or Judy 054-569-0410

PLEASE NOTE TORAH TIDBITS ADVERTISING THROUGH PURIM

Shabbat March 15-16

» Deadline Sunday, March 10

Shabbat March 22-23

» Deadline Sunday, March 17

Shabbat March 29-30

» Deadline Thursday morning, March 21 at 11am
(no guarantee that ads received after this time will go in)

SHIUR SPONSORS

TO SPONSOR A SHIUR CONTACT

Chana Spivack - 050-229-4951 or donate online:
<https://www.ouisrael.org/donate/ou-israel-center/>

RABBI SHAI FINKELSTEIN'S SHIUR

is sponsored for this academic year by the
Sondhelm and Wertenteil families in memory of Mel David z"l
מנחם מנדל בן אברהם מאיר וטויבא רבקה ז"ל

RABBI ADLER'S SHIUR

is sponsored for this academic year by the Frist family
in memory of their beloved daughter and sister
Elishava Frist a"h - ע"ה - אלישבע סימא בת זלמן ע"ה

RABBI GOLDSCHIEDER'S SHIUR

was sponsored for this Academic Year בשמרת זלמן ע"ה
מרים בת אברהם ע"ה ושם טוב בן שלמה ז"ל

REBBETZIN SHIRA SMILES SHIUR

was sponsored for this academic year by
Dr. & Mrs. Menachem Marcus in memory of their parents,
Rose & Dr. Emanuel Marcus z"l and Rosi & Ernest Strauss z"l
רייזל בת יוסף מאיר ומרדכי בן משה מרקוס ז"ל
לימוד בת אברהם ודניאל בן דוד שטראוס ז"ל

RABBI BREITOWITZ'S TUESDAY SHIUR - MINCHAT CHINUCH

is sponsored for this academic year by Rabbi Refoel & Sharon Auman
in memory of their parents Edith & Reiner Auman z"l
יונה בן צדוק ז"ל ואסתר ע"ה בת רפאל הי"ד
and their son Rabbi Shmuel Eliyahu Auman z"l
הרב שמואל אליהו ז"ל בן הרב רפאל נ"י

RABBI GOLDIN'S SHIUR

was sponsored for this academic year by Dr. & Mrs. Menachem Marcus
in memory of beloved aunts Irma Haas a"h and Hilde Myer a"h

RABBI MANNING'S SHIUR

was sponsored for this academic year בשמרת זלמן ע"ה
ברנה בת ברנדית ע"ה ודליג בן קלמן ז"ל

RABBI TAUB'S WEEKLY THURSDAY PARSHAT HASHAVUA SHIUR

is sponsored by The Jewish Legacy Foundation

Torah Tidbits **distribution** is looking
for the right connection to help get
TT to TZFAT and **KARMIEL** each week



Call Toni at 0505-772-111

GET FIT WHILE YOU SIT:

Exercise for ladies

Sundays 12:30-1:15pm

at the OU Israel Center

Sura Faecher 0504153239

רפואה שלמה

אורה בת ראינה

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





RABBI JUDAH MISCHEL

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

Gather!

At a Rabbinic convention in St. Petersburg, a very wealthy *gevir*, known for his open-hearted support of Torah institutions, approached the Chofetz Chaim, Rav Yisroel Meir haKohen. While he had been a consistent donor to the yeshivah in Radin and contributed to many causes that the Chofetz Chaim took responsibility for over the years, he had never been privileged to meet the renowned *gadol* in person. He approached the *rav* with humility and awe, and asked for a blessing for *parnassah* and success.

The Chofetz Chaim looked up, grabbed the donor's hand and said, "Oy! What a pity that this generous hand is *mechalel Shabbos*! How sad that it desecrates the holy day!"

The respected sage held onto his hand, looked pleadingly into his eyes, and began to cry.

The donor began to cry as well. "I want to do *teshuvah*," he blurted, "I would love to keep Shabbos! But please... I have so many responsibilities, so many people are counting on me! Please allow me to work just one last Shabbos so that I may close up shop and tie up my affairs before moving forward..."

"If Shabbos were mine, I would permit it!" answered the Chofetz Chaim. "But it belongs to the *Ribbono Shel Olam* and to *Klal Yisrael*... So no, I will not permit its

desecration — not even one moment of Shabbos!"

וַיִּקְהַל מֹשֶׁה אֶת־כָּל־עֵדֶת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר
אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה ה' לַעֲשׂוֹת אֹתָם:
שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה
לָכֶם קֹדֶשׁ שַׁבַּת שַׁבְּתוֹן לַה' כָּל־הָעֹשֶׂה בּוֹ מְלָאכָה
וּמָת:

Moses then gathered the whole Israelite community and said to them: These are the things that Hashem has commanded you to do: On six days work may be done, but on the seventh day you shall have a Sabbath of complete rest, holy to Hashem; whoever does any work on it shall be put to death. (*Shemos*, 35:1-2)

The name of this week's sedra, *Vayakhel*, "And he gathered," frames the primary mitzvah and focus of the reading. Moshe Rabbeinu assembles *Klal Yisrael* and reinforces Shabbos as the backbone of our relationship with Hashem. As an illustration of the foundational nature of Shabbos, consider the juxtaposition between the commandment to observe Shabbos and the instructions for the construction of the Mishkan, Hashem's home among us.

Rav Yehoshua Neuwirth, zt'l, is the renowned author of the classic *Shemiras Shabbos k'Hilchasah*, a multi-volume work addressing a wide range of halachic aspects of Shabbos observance. His father served as the rabbi of major congregations in Berlin and Mainz, before the War, and

then, through a series of incredible miracles, most of the family survived the Shoah by hiding in Amsterdam. In 1946, as a teenager, Rav Yehoshua fled to the Holy Land.

As migrating to Pre-State Israel was illegal, the organizers of the effort told Rav Neuwirth that his boat had to leave on Shabbos. While such a ‘Shabbos journey’ was technically justified due to *pikuach nefesh*, Rav Neuwirth promised himself that if he would make it to Eretz Yisrael, he would commit himself to doing something to glorify Shabbos observance. His masterpiece, addressing contemporary laws of Shabbos, was the fulfillment of that promise.

Upon arriving in Yerushalayim, Rav Neuwirth studied at Yeshivas Kol Torah, and established a close, lifelong relationship with Rav Shlomo Zalman Auerbach, one of the respected *Gedolei haDor*, whose *piskei halacha* are featured throughout *Shemiras Shabbos k’Hilchasah*.

In the introduction to the new printing of the sefer, Rav Neuwirth shares an insight pertinent to the parshah. Of all the mitzvos in the Torah, Shabbos is the only commandment that is introduced with the term *Vayakhel* — from the same root as *kehilah*, ‘gathering’ or ‘community’. While there are many *mitzvos* in Torah that have a communal, public component, in order for Shabbos to be observed in its intended form, it must be fulfilled, celebrated and experienced within a community. While much of religious life is expressed communally, the Torah *defines* Shabbos in this way. It is *בני ובני ישראל*, “Between Me, and between the Children Israel...”

ויקהל: Today, just as in the Mishkan,

Shabbos gathers together all of Am Yisrael, welcoming us into a shared, intimate meeting with Hashem. With work being forbidden, hierarchy is dissolved; social status and all external metrics of power, influence and success, are irrelevant in this ‘sanctuary in time’. There is no ‘getting ahead’, no competing with others — nor even *speaking* of the workday world which seems to divide us into professions, labels or classes.

All of this allows us to orient our attention toward our inner world, and toward community, our closeness with others. As in the Mishkan, we are to be consciously ‘before Hashem’ in *d’veykus*, closeness to God. In this world of the spirit, all are ‘friends and family’.

On this Shabbos, we gather also to read the maftir of *Shekalim*, the contribution of the half shekel. Each of us individually are but one ‘half’; we are built to gather in one another and to form ‘wholenesses’ between every other member of this vast family. May we answer the great call to unity and togetherness, and fulfill the plea of the righteous heroine, Esther haMalkah: *Lech, k’nos kol haYehudim*, “Go, gather together all the Jews!”. ■

מכון
עיון ושיווק נד"ר

077-2050015
052-2678749

golanechasim@gmail.com



Meir
Golan

**NEW BUILDING FOR SALE
in RECHAVIA, JERUSALEM**

Includes a variety of 3-6 rooms,
garden apartments & penthouses,
high standard, Shabbat elevator,
parking & storage for each apt.
Suitable for a large family/community



SIMCHAT SHMUEL

BY RABBI SAM SHOR

Program Director, OU Israel Center

This Shabbat, we will read *Parshat Shekalim*, one of the four special *parshiyot* which link together the days of *Adar*—beginning this coming week with *Rosh Chodesh Adar*, with the days of *Nisan*, leading up to *Pesach*.

Each of these four special *parshiyot*, introduces us to important, eternally relevant messages.

Parshat Shekalim begins with these familiar verses:

This is what everyone who is entered in the records shall contribute; a half-shekel to the Mishkan by weight—twenty gerahs to the shekel—a half-shekel as an offering to Hashem.

Everyone who is entered in the records, from the age of twenty years of age and above, shall give an offering to Hashem:

The wealthy shall not pay more and the poor shall not pay less than half a shekel when giving the offering to Hashem as atonement for each of you.

The Chasidic Masters suggest many important messages inherent within this mitzvah.

The **Toldot Yaakov Yosef, Rebbe Yaakov Yosef of Polnoye zy'a**, explained that each person must give exactly a half *shekel* to instill within us that no one individual is truly complete or fulfilled as a lone individual, that it is only through coming together with others and helping one another, that we truly feel complete.

Similarly, the **Avodat Elazar of Kozh-nitz zy'a**, points out that even one who has

great wealth, must bring only the same half *shekel*, as one who is impoverished, as if to teach each of us, that no matter our means, none of us is truly complete, as an individual—we are only truly whole, when we join together with the rest of *Klal Yisrael*.

Taking this idea a step further, the **Birkat Avraham of Slonim, zy'a** points to a well known Talmudic teaching in *Masechet Kid-dushin 40b*:

A person must always consider as if they are half meritorious and half liable. With one ma'ase mitzvah, they bring themselves and the entire world to the side of merit...:

The *Birkat Avraham*, explains that this *gemara* is teaching us the fundamental lesson of the mitzvah of *machatzit hashekel*. The Rebbe explains, that not only are we as individuals only truly whole when we join together and contribute to the enterprise of the *Mishkan*, but in doing so, we are simultaneously reminded of the capacity each and every one of us has to be a conduit for good, to grow and improve as individuals, and that in so doing each one of us is simultaneously contributing to the betterment of the entire world.

Yehi Ratson, on this *Shabbat Shekalim*, may we find *chizuk* in these powerful teachings from these great Chasidic Masters, and may we merit to look out for and give to one another, and continue to lift up one another and the entire world through our *mitzvot* and *maasim tovim*. *Chodesh Tov!* ■

Join OU Israel L'Ayla for a
Sefer Shoftim Yom Iyun for women



WEDNESDAY MARCH 20, 9:15AM-1:00PM

9:15AM Words of Introduction
Mrs. Zemira Ozarowski

9:25AM Shimshon and the
Plishtim **Mrs. Yael Dworkin**

10:15AM Gideon: Faith over Fear
- What it Takes to be a Leader
Mrs. Adina Ellis

11:05AM Brunch Break

11:20AM Fascinating women:
Yael and the Mother of Sisera
Mrs. Pearl Borow

12:10PM Devorah: Illuminating
The World With Song
Mrs. Aviva Dworkin

- ◆ 40NIS
- ◆ Brunch will be served



22 KEREN HAYESOD ST., YERUSHALAYIM

REGISTER ONLINE AT: WWW.OUISRAEL.ORG/EVENTS/SHOFTIM2024

Still haven't taken care of
writing your Will?

**Meet EZwill – your online
Will creation service!**



- ✓ Simple & secure
- ✓ Affordable
- ✓ Step-by-step guide
- ✓ Option for Halachic addendum
- ✓ Created and supported by an Anglo-Israeli lawyer with 15+ years experience

Visit www.ezwill.co.il and
finally get it done!

**FEATURING A COMPLETE LINE OF
HAND SHMURA MATZA
SUPERVISED BY THE OU**

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

Please order your healthful
specialty shmura matza today

For Hechsherim, & ordering visit
www.MatzaMan.co.il
matza2024@matzaman.co.il
Distributed throughout Israel



Hachnassat Kalla - YAD GITTEL

**Get your trousseau (nedunya)
at COST PRICE**

For more details call 0523882751
or Sonia 0528066664
yadgitteltrudy@gmail.com



GEULAS YISRAEL

BY RABBI MOSHE TARAGIN

Ram, Yeshivat Har Etzion

The Second Time Around

The physical construction of the mishkan was executed by a select team of artisans, craftsmen, and engineers. Most of the general populace had little direct involvement with the building process. After donating the raw materials for the mishkan they stepped aside, allowing the professionals to complete the project.

It is surprising then, that the Torah describes the various dimensions and contours of the mishkan in such precise detail. These specs were only relevant to a handful of people tasked with the actual construction and manufacturing process. It is odd that the Torah provides such meticulous details which were only relevant for a tiny percentage of the population.

It is even more peculiar that the Torah repeats this enormous list of details a second time, in Parshat Vayakhel. In general, the Torah economizes its words, and, in this instance, it could have easily crunched the entire construction story into a few sentences. The Torah could have summarized the entire parsha by writing “All the materials were collected and handed to the craftsmen who then fashioned the mishkan as Hashem had earlier instructed”. Why does the Torah expound such complicated details a second time? Isn’t one round enough?

THE BRIDE AND GROOM AND THEIR FURNITURE

A little over 20 years ago, my revered Rebbe U’Mori, Harav Aharon Lichtenstein delivered a legendary speech addressing this riddle. He spun an enchanting story to illustrate the reason for the Torah’s verbosity.

He told the story of a groom and a bride visiting a store, a few days before their wedding, to select furnishings for their new home. They strolled leisurely through the store, patiently considering each furniture option. Their relaxed pace stemmed from the fact that, for them, selection of furniture wasn’t just a logistical or practical issue. Each furnishing evoked their hopes and dreams for their future. As they chose dining room furniture, they imagined it decked out for Shabbat and surrounded by family. As they selected kitchen furnishings, they dreamed of preparing food for guests. As they chose their bedroom furniture, they envisioned the many private moments they would spend together. Each decision and each selection was a labor of love. The furniture was ordered and stored, in anticipation of the wedding day.

Shockingly, the night before the wedding the bride betrayed her husband. The next day the appalling news broke, and the entire wedding disintegrated into anger and vitriol, as both families stormed out

of the wedding hall in outrage. Realizing that his marriage was doomed, the groom contacted the furniture store to cancel the furniture order.

For months the two parties didn't speak. At some point though, a relative of the bride contacted the groom, pleading with him to consider a possible rapprochement. At first, he was horrified by the notion, but ultimately, he agreed, hesitatingly, to meet the woman who had so deeply insulted him. Though at first it was extremely awkward, ultimately, they agreed to reunite, and, after many meetings, the wedding was rescheduled.

A few days prior to the wedding the groom and bride returned to the furniture store to select new furniture. This time, however, every selection was cloaked with pain and anguish. Instead of the love and anticipation which had sparked their initial visit they were now haunted by suspicion and distrust. They had little appetite for leisurely selections but instead made hurried decisions, ordering whatever floor models were available. The selection of furniture was now emotionally burdensome and laborious. They had little desire for details.

RESTORING INNOCENCE

Human beings can forgive each other but can rarely remove the scars of past wounds. We can summon generosity of spirit and forgive those who injured us, but the pain rarely disappears. Even after forgiveness, the relationship is rarely the same. After it heals, it still hurts.

Hashem is different. He promises that, after forgiveness, we can return to our original state of innocence. The bold announcement of **חַדָּשׁ יְמֵינוּ כַּקֵּדָם** invites us to return to our original state of purity,

prior to our religious breakdown.

The betrayed husband forgave his wife, but their relationship would never be the same. He could not select furniture with the same enthusiasm he once felt. By contrast Hashem, our Husband, reboots our relationship “just as it was”. His “excitement” about the mishkan and its furniture is just as enthusiastic as it was prior to the debacle of the egel. The lengthy repetition of mishkan details in Vayakhel emphasizes that Hashem forgave us as if the egel betrayal never occurred. The details “matter” to Him now, just as they did before.

The first of the 13 attributes of mercy or the **”ג מידות הרחמים** is the phrase containing the repeated twice **ה' ה' ה'**. According to the gemara in Rosh Hashanah (17b) the repetition of the exact same word indicates that Hashem has mercy for us both *before* and *after* our sins.

Namely, teshuvah resets our relationship to the exact same pre-sin condition, with the exact same tone and tenor. The very same word which describes divine mercy *prior* to sin, depicts divine mercy *after* sin.

The repetition of details in Vayakhel is Hashem's way of signaling that He loves us as deeply as He did before our betrayal. The details of our home and the dimensions of our furniture are just as endearing to Him now as they were before. We returned to innocence.

HISTORICAL REBOOT

What is true about our *religious* relationship with Hashem is also true about our *historical* relationship with Him. The midrash (Eichah Rabbah 5) cites two interpretations about the word כקדם, effectively presenting two different “earlier” stages in history which we yearn for. According to one interpretation we yearn to return to the condition of Adam Harishon prior to his sin. We seek to reset our relationship with Hashem to the original pristine state of Man prior to original sin. We seek a religious reboot.

However, the second version of the midrash claims that we seek a restoration of the days of Shlomo Hamelech. Namely we seek *historical* restoration not a *religious* reboot. We long for a return to Jewish sovereignty and to Jewish monarchy.

The End of The Innocence

On October 7th we lost our historical innocence. This dark day shattered so many previously held conceptions. This historical rupture altered the manner in which we processed our return to Israel. Before this tragedy, we viewed our return to our homeland with unbridled optimism. Prophecies were materializing before our eyes and the graph

of Jewish history was surging upward. It seemed as if the tables of history had turned, as we witnessed the level of divine hashgacha which had been obscured for so many gloomy centuries of Jewish exile. We thought we had left the era of הסתר פנים behind, and were sauntering toward redemption. We felt a boy-like enthusiasm about our future under Hashem's redemptive care.

October 7th reminded us of just how far we still need to go. It shattered our conception of history. We are no longer as innocent and even naïve as we were beforehand. The massacre sobered us with a heavy dose of realism. In the immediate sense, the redemptive process doesn't appear to be as smooth as we had anticipated. Our pride at returning to Israel has been enveloped in heartache and sadness.

In the aftermath of this tragedy, can we reset our historical outlook to its original state? Can we feel the same rush of optimism, even though we suffered such a breakdown. Can we renew our enthusiasm to its October 6th condition? Can we blend optimism with realism? Hashem expects us to. He wants us to view this process of returning כקדם, just as we viewed it before. We are no longer naïve and no longer giddy. That doesn't mean we aren't faithful and optimistic.

שובה ה' רבבות אלפי ישראל

We pray for the safe return of hundreds of hostages, tens of thousands of soldiers and hundreds of thousands of displaced Jews to their homes.

חדש ימינו כקדם

We pray that Hashem quickly resets our condition in Israel. We hope that after the fall, we are able to reboot it in our imaginations as well. ■

Tinnitus Ringing of the Ears טינטון



Robert Levine, MD Otoneurologist

Founder of Harvard Medical School
Tinnitus Clinic
Director for 25 years

Founder of Israel Center for
Advancement of Tinnitus Therapeutics
Director for 11 years

ProfLevineAppointment@protonmail.com

📞 058-400-1948

BE READY FOR EVERY THING

Pick up your
copy and be
prepared for
every occasion
and Jewish life
cycle event.



- ✓ Checklists to help you prepare for every event
- ✓ Companion Shabbat & Holiday Planner
- ✓ Makes a great gift

online at amazon.com or
in Israel exclusively at



POMERANZ
Bookseller

📱 @BALAGANBEGONE

ORGANIZEDJEWISHLIFE.COM



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

Heart Of The German ColonyTM

One of the most unique properties in all of Israel. A preserved building with historic significance on an exclusive street in the German Colony, surrounded by greenery. Private home with 8 bedrooms, 5 full baths, 2 half baths, a large garden area & succah balconies.

Gdud Haivri, Old Katamon

Brand New On The Market! Across from the Moon Grove on a quiet and charming street close to Talbieh! 1st-floor apartment with large garden in use. 58 SQM, 3 rooms, 1 bathroom, excellent condition, opt. for saferoom

Ben Maimon, Rehavia

Just Listed! Amazing investment property, 30 SQM, 2 rooms, 1 bathroom, bright, balcony, 2nd floor, charming and quiet street. Great vacation unit! Asking: 1.950m NIS

Talbieh Garden Unit

New On The Market! 100 SQM, 4 rooms, 2 bathrooms, private entrance, 100 SQM garden in private use, good condition, lots of charm and character! Asking: 4.5m NIS

Garden Apartment In Baka

Quiet Street In The Heart of Baka! Charming 90 SQM garden apt. with a 50 SQM private garden. 4 rooms, private entrance, parking, storage. Asking: 4,450,000 NIS

Penthouse In Old Katamon

New 208 SQM penthouse! Can be designed as 5 or 6 rooms, 4.5 bathrooms, 22 SQM balcony + 100 SQM roof terrace, 2 parking spots, high end finishes, quiet street!!

Diskin St, Shaarei Chesed^{Rental}

215 SQM duplex apartment with a 30 SQM succah balcony, 5 bedrooms, 3 bathrooms, shabbat elevator, building parking, fully accessible. Contact for more info



Yaniv: 052.614.1442
Yaniv@gabairealestate.com

Eli: 052.862.9208
Eliagabai@gmail.com





HAFTORAH INSIGHTS

BY REBBETZIN DR.
ADINA SHMIDMAN



The First Tzedakah Box

PARSHAT SHEKALIM - MELACHIM II 12:1-17

How do you run a successful fundraising campaign? During the time of evil Queen Atalia, the Beit Hamikdash fell into a state of disrepair. Her righteous son Yoash turned to the people to donate money after the funds of the Kohanim were not enough to sustain the repairs. His campaign was highly successful and the funds were raised to repair and reconstruct the Beit Hamikdash. What was it that made his campaign successful?

Divrei Hayamim II highlights the people's generosity in the time of Yoash and describes the monies as given with great joy and abundance. This description was also used to describe King David's original efforts many years earlier to raise money for the building of the Beit Hamikdash. The posuk in Divrei Hayamim I states, וַיִּשְׂמְחוּ, *הָעָם עַל-הַתְּנָדָבִים כִּי בָּלָב שָׁלֵם הַתְּנָדָבוּ לָהּ*, *the people rejoiced in their donations, for they donated wholeheartedly to Hashem.*

King David expresses his awe of the people's contributions and says to Hashem, שְׁמֹרָה-זֹאת לְעוֹלָם, *preserve this (spirit of generosity) forever.* We recite these words from the end of Divrei Hayamim in the Tefillah ובא לציון. Rav Pam z"tl explains that King David recognized that there may be a time when people will be asked to contribute

and may not respond as generously as during the Beit Hamikdash fundraising campaign. Perhaps the marketing won't be as slick, the cause not as compelling, the need not as well expressed. King David asks Hashem to take some of the "preserved" simcha of giving from his Beit Hamikdash building campaign and to bestow it on the people of future generations so that they too may know the joy of giving and supporting others with an open heart.

This Haftorah of Parshat Shekalim introduces the Purim and Pesach season when we are called upon to give generously to support those in our community who are in need. May we indeed merit to give with joy and warmth, recognizing that it is a privilege to give Tzedakah and help our fellow man. ■

Arthur Samuels, DPM



PODIATRIST

Over 30 years experience

Licensed in Israel
& America

053-427-6363

ArthurMSamuels@gmail.com

CINEMA CITY MALL, JERUSALEM

Purim Themed Tours • Public & Private Tours

• Israel Museum • Bible Lands Museum • Virtual Tours of the Persian Empire



Nachliel knows his stuff...he can create a unique blend of the ancient and the modern, as he tickles your imagination at the Met. A deep, impressive dive into Jewish History. Dive in!

- Rabbi David Fohrman

I strongly recommend and encourage everyone to join Nachliel Selavan "The Museum Guy"...we are all walking out with not only a renewed appreciation of Tanach, but appreciating the civilizations, the symbols, the meaning behind them, that help bring Tanach to life...

- Rabbanit Shani Taragin

by Nachliel Selavan M.Ed "The Museum Guy" 054-452-0209 

10% discount coupon: PURIMvirtual10 www.museumtours.co.il

BANKS AREN'T WHAT THEY USED TO BE

IF YOU AND YOUR BANK IN ISRAEL OR ABROAD
AREN'T **COMMUNICATING EFFECTIVELY**

IF YOU SUSPECT THAT YOU'RE **PAYING TOO MUCH IN FEES**
TO BANKS OR INVESTMENTS MANAGERS

IF YOU'RE LOST IN THE MAZE OF **REGULATION**

IF YOU'RE PLANNING **SUBSTANTIAL TRANSFERS** TO OR FROM ABROAD

IF YOU HAVE ANY **BANKING QUESTIONS**

**WITH OVER 40 YEARS OF EXPERIENCE IN BANKING IN ISRAEL AND
ABROAD, I CAN HELP BRIDGE THE GAP BETWEEN YOU AND YOUR BANK**

052-447-3489 | KALMANWALKER@GMAIL.COM

Learn Hebrew with NBN!



Conversation-based Hebrew classes online!

Every Monday | 8PM (1PM EST) | On Zoom



For more information & registration:
WWW.NBN.ORG.IL/CONVERSATIONS

Weekly events available for all!

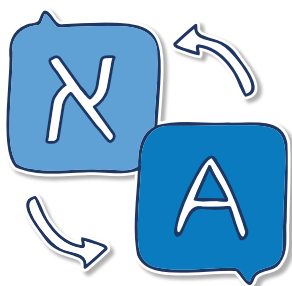
נפש Nefesh
ב'נפש B'Nefesh

Translation *Tuesdays*



Don't let Hebrew get in your way!

Every Tuesday | 10AM-2PM | NBN Aliyah Campus



Translation Tuesdays goes beyond basic translations. Our dedicated NBN staff offer one-on-one assistance to help you navigate and understand any challenging Hebrew task.

For more information & registration:

WWW.NBN.ORG.IL/TRANSLATIONS



RABBI AARON GOLDSCHIEDER

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

Completing the Half-Shekel

On the first of the four special Shabbatot, which oftentimes coincides with *Parashat Vayakhel*, we read *Parashat Shekalim*. This is to commemorate the ancient practice of the Temple era, during which a collection was taken at this time of year, the beginning of Adar, to fund the purchase of sacrifices for the coming season.¹ Why was the half-shekel given specifically at this time of the year? The Talmud says it was to preempt a terrible event that would occur in Adar:

Reish Lakish said: It was revealed and known before the One who spoke the world into existence that Haman would weigh out shekels for Israel[’s destruction]. Therefore, He preceded their shekels to his shekels. And this is what we learn, “On the first of Adar, they make announcements about the shekels.”²

What is the connection between Haman and the giving of the half-shekel?

In a lengthy discourse,³ Rav Avraham Yitzchak Hakohen Kook explained that Haman thought the time was ripe for

attacking the Jews because the Jewish people exhibited disunity. Haman said to Achashverosh: “there is a certain people who are scattered and separated” (יִשְׁנוּ עַם אֶחָד מְפֹזָר וּמִפְּרָד) (Esther 3:8) - they were a unified people (עַם אֶחָד) but



now they are an aggregate of individuals (מְפֹזָר וּמִפְּרָד). He mistakenly believed that the divine protection afforded the Jewish people was reduced in their exilic dispersion. But Queen Esther believed in the unity embedded within the heart of the nation, “Go gather (כָּנֶס) all the Jews” (Esther 4:16). The term *kene-*

set Yisra’el (כְּנַסְתָּ יִשְׂרָאֵל), the assembly of Israel, reflects the closeness and unity of the Jewish people.

The half-shekel given each year to the Temple was a tangible symbol of the special brotherhood and unity of the Jewish people. Members of other nations cooperate to attain individual success. Without social order, no one’s prosperity (let alone security) is assured. But the fellowship of the Jewish people is not motivated by practical considerations such as these. Jewish unity is directed toward the nation’s highest aspiration, drawing down God’s

1. Mishnah, *Shekalim*, 1:1.

2. *Megilah* 12b.

3. The presentation below is based on *Midbar Shur, derush* 15.

presence into our midst. Only when there is peace can God live among us. When the half-shekel was collected for the very first time in the wilderness, the silver was used to make sockets for the pillars of the *Mishkan*. Collectively, these formed the foundation for the place God would call home, as it were, on earth. Therefore, the half-shekel had to be given by all, as a token of Jewish unity. The annual donation of the half-shekel demonstrated our ongoing unity and commitment to keeping it that way. Hamans of the world should take note and not think otherwise.

Why a half-shekel instead of a whole shekel? Rabbi Shlomo ha-Levi Alkabetz reportedly said that it represents the fact that every Jew is only half a person and is made whole when joining hands with brothers.⁴ Rabbi Elazar Rokeach of Amsterdam quoted commentators who note that the Hebrew word for shekel (430 = שֶׁקֶל) is numerologically equivalent to the word for soul (430 = נֶפֶשׁ).⁵ Therefore, when one gives a half-shekel, it can be said to signify that we are only offering half of our soul, since we need to bond with our fellow Jews to complete our souls. The half-shekel is all about unity.

According to the Torah, the small coin was intended to atone for one's soul (Exodus 30:12). Overindulgence in our personal aspirations and achievements, at the expense of our people, is a transgression that requires atonement. Giving the half-shekel, becoming more selfless and

identifying more with our people, affects this. Even today, without a Temple and the donation of half-shekels, the personal atonement and sustainment of national unity continues. The public reading of *parashat Shekalim*, Rav Kook says, awakens a desire to draw closer to our fellow Jew, which in turn brings us into greater proximity with our Creator.

The Arizal introduced an intention to be recited and meditated upon before beginning the morning prayers every day: "I hereby take upon myself the fulfillment of the mitzvah to 'love your neighbor as yourself' (Leviticus 19:18)." With Rav Kook's teaching in mind, we can fully appreciate the significance of intentionally seeking brotherhood and unity before prayer. It is not merely a convenient place to express this sentiment. Prior to appearing before the Almighty in prayer, we take a moment to recognize that we can only stand in His presence when our people are one.

In some liturgical rites, the same sentiment appears towards the conclusion of our prayers. "For the sake of my brothers and friends, I speak for your peace. For the sake of the House of the Lord, our God, I request good for you" (Psalms 122:8-9). These verses link brotherly love with the Temple, the place of God's presence. Harmony is essential in order to experience

Carmei Gat's expert Anglo agent
Exclusively selling a rare garden home

4 bedrooms, 3 bathrooms, kosher kitchen, 1 minute walk to Anglo Shul

Email: debisraelhomes@gmail.com
 Whatsapp: 0532852345

4. Quoted in *Torat Moshe* on Exodus 30:13.

5. *Ma'aseh Roke'ach al ha-Mishnah, Seder Mo'ed, Shekalim*.

God's immanence.

This is true even outside the house of God. Rabbi Shlomo Zalman Auerbach was a *rosh yeshiva* in Jerusalem and one of the outstanding rabbinic personalities of his generation. A student once gave him a ride back to his home from the yeshiva and noticed that when the rabbi got out of the car to enter his home, he would pause to brush off his jacket and straighten his tie before entering. "Now that the day is over and you are going home, why are you concerned about your appearance?" asked the student. The great rabbi answered: "I am about to enter my home. The Gemara says that in a home where there is peace, God's presence resides.⁶ I am about to stand before the *Shechinah*. I want to enter my home in the most respectful manner knowing this is where God dwells."

Wherever there is harmony, there God can be found. ■

6. See *Sotah* 17a.

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.



SPONSOR A SHIUR

Sponsor a Shiur to support the ongoing Torah learning at the OU Israel Center visit:
www.ouisrael.org/donate/ou-israel-center/
or email cspivack@ouisrael.org

single shiur 180nis
morning 360nis
or full day 500nis

WWW.OUISRAEL.ORG

URGENT TZEDAKKAH APPEAL

Very ill widow woman with no family, cancer survivor etc., desperately needs money for basic needs, medical expenses, and a place to live.

Endorsed by Rabbonim, Badatz stamped
For info call: 0587780691

For Donations:

Matat Mordechai Charity
Bank Mizrahi Tefachot (20)

Branch# 401 - Kiryat Hasakim, Sarei Yisrael Street 15 Jslm
Acct# 567448

Amuta# 567448 - Widows acct. 3649 - S.Shapiro

Donations can be sent to:

Rebbetzin Tzipporah Heller Gottlieb
Neve Yerushalayim Seminary

1 Beit Yitshak Street, Har Nof, Jerusalem 94130

Checks should be made out ONLY to
Rabbi Yehuda & Rebbetzin Yehudis Samet



FOLDEES

HIGH QUALITY PREMIUM

FOLDING CHAIRS

- STYLE & COMFORT
- MANY COLORS & DESIGNS
- FAST DELIVERY

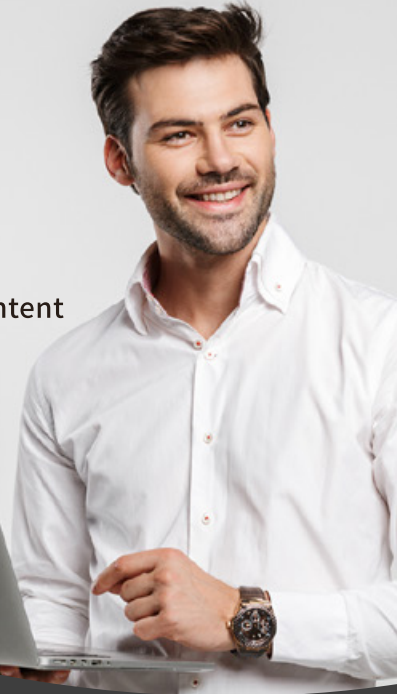
WWW.FOLDEES.CO.IL | ☎ 058-707-8181



Keep Your Parents Happy and
Make Bubby Proud!

Earn a B.A. Stay in Yeshiva

Affordable | Online & Flexible | Familiar Course Content
Personalized Advising | Built for YOU



We can help you reach your goals! Track toward careers like:

Clinical Psychology
Nursing Homes
Real Estate
Cyber Security

Data Science
Business Administration
School Principal
and More!

The Rechtschaffen Institute of Judaic Studies (RIJS)

Contact **Rabbi Bloom** today for your free consultation!

EMAIL: **yiep36@gmail.com**

PHONE: **USA (818) 206-5859 ISRAEL 054 206-0385**

www.theyiep.com/new

RIJS exams and courses are recommended for college credit by NCCRS.

RIJS is not a degree granting institution. We are here to assist in the process of getting your degree from various regionally- and nationally-accredited institutions.



ERETZ HEMDAH

ASK THE RABBI SERVICE

RAV DANIEL MANN



לעילוי נשמת
יואל אפרים בן אברהם עוזיאל זלצמן ז"ל

Reattaching Ripped Tzitzit

Question: One of my *tzitzit* strings ripped so that it was very short. May I tie the ripped part to the stub to restore it to legal length?

Answer: According to your description, the *tzitzit* are kosher without reattachment, as we will explain. If the other *tzitzit* are of kosher length (details are not our focus) and only one string ripped, the *tzitzit* remain kosher for the following reason. The Shulchan Aruch (Orach Chayim 12:1) cites two opinions on leeway regarding ripped *tzitzit* strings. The Ri posits that each of the four strings can be “too short” on one of its ends if the other end is the proper length. (Background – each corner of the *tzitzit* has four strings, which look like eight because both ends of the strings face in one direction. One can know the pairings of the string ends if he, as

recommended, was consistent about keeping the same four string ends together on opposite sides of the knots.) Rabbeinu Tam holds that two of the four strings must be complete on both ends. If only one of the eight strings became too short, the *tzitzit* are kosher according to all.

Now to your question about whether it is possible to fix *tzitzit* by tying on a string to a stub. *Retzuot* of *tefillin* that are tied together are not kosher (Menahot 35b; Shulchan Aruch, OC 33:5) because we derive from the word “*u’kshartam*” that there must be a *kshira tama* (i.e., attaching the *tefillin* with unblemished *retzuot*). The Taz (OC 12:3) and Magen Avraham (15:1) posit that the disqualification of tying is unique to *tefillin*, as generally, things that are connected by a permanent knot form one halachic unit. The Magen Avraham points out, for example, that when threads are tied together, their new size counts regarding size requirements of the laws of *nega'im*. Although there are some halachic comparisons made between *tefillin* and *tzitzit*, here it makes sense to follow the precedent found in the *gemara* (Menachot 35b) that the remnants (*gardumei*) of *tzitzit* strings are kosher, whereas the remnants of *tefillin retzuot* are not because *tefillin* have a level of sanctity that *tzitzit* do not.

The Taz, though, points out that the connection needs to be made at the right time, because of the concept of *ta'aseh v'lo min*

Gemach for Chatan and Kalla:

**Meals for wedding and
Sheva Brachot at cost**

Eida Hachareidis Hechsher

Tel: 052-633-1744

gadgadood@gmail.com



he'asuy (=tvlmh). This means that regarding *mitzvot* that require acting to create the object of the *mitzvah* (including *sukka* or *tzitzit*), the creating must be significant at the time it was done, as opposed to receiving its significance retroactively. For example, if one tied three sets of *tzitzit* strings on a three cornered garment (for which there is no *mitzvah* of *tzitzit*) and later forms a fourth corner, the existing sets of strings are invalid until he redoes them (Shulchan Aruch. OC 10:5). So, says the Taz, if one tied strings together before attaching the *tzitzit* to the garment, all is fine. However, if one originally attached *tzitzit* strings that were too short and tied on extensions afterwards, it is *pasul* because of *tvlmh*.

What is more complicated is when the *tzitzit* were fine when they were attached, later strings ripped, and one wants to return them by tying. This seems to depend on a difference of opinion regarding a case of a *mitzvah* that was done properly, lost relevance, and was restored (see Pitchei Teshuva, Yoreh Deah 286:13, regarding *mezuzot* on a doorway which went in, out, and back into obligation in *mezuzah*). The Ba'er Heitev (OC 12:3) cites our Taz as saying that our case would be fine, but the Sha'arei Teshuva (ad loc.), Eliya Rabba (12:1), and Mishna Berura (12:7) point out that the correct reading of the Taz is that it is *pasul*.

However, the Mishna Berura (ibid.) points out that if one fixed a string when the *tzitzit*

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

had enough kosher strings, it is not a problem of *tvlmh*, and the string apparently counts in your case. The value of fixing can show itself if other strings rip even later. Also, an individual short string is not optimal (see Taz ibid.), and reattaching the string apparently fixes that drawback. ■



077-2050015
052-2678749
golanechasim@gmail.com



Meir Golan

ARNONA: 3-room apartment, 73m, bright, Sukkah terrace, Shabbat elevator, fully accessible, green & quiet street, 2,450,000 NIS

BAKA: 4 room apartment, 84m, elevator, neat & nice apartment, 2,850,000 NIS

ARNONA: 4-room apartment, 90m, master suite, balcony, storage, Shabbat elevator, private parking, 3,290,000 NIS

BAKA: New 4 room apartment in a new building, 88m, master suite, storage, Shabbat elevator, private parking, Sukkah balcony in process of being added 3,890,000 NIS

ARNONA: 5-room apartment, 108m, balcony, nice view, Shabbat elevator, fully accessible, private parking, storage 4,290,000 NIS

OLD KATAMON: 5-room garden apartment, 125m, Large garden + separate unit for rent or for guests, balcony, storage, 5,200,000 NIS

NORTH TALPIOT (CASPI STREET): New garden apartment, 5.5 rooms, 165m, 80m garden, architecturally renovated, underfloor heating, central air conditioning, parking, 5,890,000 NIS



RABBI GIDEON

Machon Puah for Fertility and
Gynecology in Accordance with Halacha

WEITZMAN

Transporting the Ark

The word halacha comes from the root, *halach*, to walk, to go, and the literal meaning of the word is the way to go. It can also be explained as how our tradition and practice develops and “goes” with the time.

On the one hand Jewish law is timeless and eternal, we hold the same traditions and practice the same laws as were given on Sinai. Shabbat will always be a day of rest, and we refrain from work on Shabbat, in the same way that all of the generations did since the Torah was given.

But, of course, the world changes and progresses, new technologies are developed and refined. As this happens, the halachic system is not stagnant or indifferent to such changes and developments. On the contrary, Poskim always examined new realities and attempted to view halachic questions and suggest the best and most relevant solutions in order to utilize the benefits of the technological advances, within the halachic framework.

There is a subtle allusion to this in the Mishkan and the vessels therein, appearing in the Parshiot that conclude the book of Shemot. The Aron, the Ark, contained the tablets and the broken shards of the first tablets. The Aron housed the Torah

and was the central element of the entire Mishkan. This is clear, since the Torah was, and remains, the focus of all worship and service of the Lord.

Similar to the Mishkan and all of the other vessels, the Aron could be moved, and, when the cloud indicated that it was time to move, Cohanim dismantled the Mishkan and carried the Aron with poles to the next location.

It is interesting and significant to note that even when the Aron was stationary, the poles that were used to carry it were still attached. The Cohanim never removed the poles and the Aron was always ready to be transported.

The message here is that the Torah is not static and stagnant. Rather, the essence, heart and soul of the Torah never changes, but the expressions of how to observe the Torah's principles and guidance must be relevant to the current reality. The Aron is always ready to be moved from place to place, from the current situation to a new reality.

An excellent example of this is to be found in reproductive technology; the inception of reproductive technologies presented many opportunities and myriad challenges and the halachic world was able to find the most appropriate solutions.

More on this next time. ■

**Refuah Shleima to
Ruth Friedson**

Dr. Eliezer Rosenblum

NYS Licensed and Board Certified

Chiropractor

Offices in Jerusalem, Ramat Beit Shemesh

052-662-4658

KNOW WHAT TO ANSWER

FREE COUNTER-MISSIONARY

Videos • Parsha Insights • Booklets • Counseling

jewsforjudaism.org

Rabbi Bentzion Kravitz • rabbikravitz@JewsforJudaism.org

NACHI REALTY 054-461-3943

New Price - 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. 3.97m shekel

For Rent in Rechavia

Rashba street, 2 rooms, 50m, 1.5 bathrooms, mirpeset, small building, 12 stairs up. available from April. 5670 NIS/month

For Rent in Katamon

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



WOLGEL LAW
U.S. IMMIGRATION & NATURALIZATION

American Immigration
& Naturalization Law

Michele Coven Wolgel

US Citizenship for Children &
Grandchildren

**US government filing fees going
up April 1st – act quickly!**

www.wolgelaw.co.il

lawyer@wolgelaw.co.il

Tel: 02 590 3444

facebook.com/uscitizenshipinfo

יחד ננצח!

ENJOY HOME-MADE FOOD THIS PESACH

Without the pressure.

Whether you would like a fully catered Pesach or complimentary dishes to add to your menu, fill up your freezer with fresh, delicious, home-made food, made by a culinary chef. *We only use top quality ingredients with top quality hechsherim.*



DEVORA HARSTEIN
QUALITY CATERING



ALSO OFFERING FULLY FRESH CATERING SERVICE
FOR PESACH BRISIM OR PIDYON HABEN

16 YEARS
PESACH CATERING



ORDER EARLY TO AVOID DISAPPOINTMENT



devoraharstein.com



+972 527 1234 79



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

NEW BOOK!

עלה נעלה

**Eretz Yisrael and
Aliyah in the Weekly Parshah**



Available online and at local Jewish bookstores.

For further information call:

0523-360553

ת"ב

MAXI BOX
Storage

Your place for extra space

053-7272-815

**Pesach &
year round
kitchen
kashering**



KASHER
ME NOW

☎ **058-4140781**
☎ **026431427**



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**





TRAVEL CAN BE UNPREDICTABLE.
WE'RE NOT.



Book with PAS Concierge, and enjoy
consistent, reliable service.

✉ Email: office@pasconcierge.com

📞 WhatsApp: +1-332-233-6860

☎ Phone: 072-224-3661

📅 Schedule a call: [PASConcierge.com](https://www.PASConcierge.com)

✈ Flights ✈ Hotels ✈ VIP Transfers ✈ Travel insurance ✈

~ Plane and Simple Concierge ~



Izzy Leizerowitz

Broker Fee: 2% + VAT



KETER ADVISORS: THE CROWN JEWEL OF ISRAEL REAL ESTATE

MEIR SHEFIYA (near Zichron Yaakov) INVESTMENT LAND OPPORTUNITY



Land Borders Israel National Trail

Parcel 1 is already SOLD OUT!

**Parcel 2 Sale is underway!
25% PARCEL 2 SOLD IN JUST DAYS**

**18 Dunam Left – Zoned Agricultural
100K NIS per ½ Dunam(500 sqm)
190K NIS per Dunam (1,000 sqm)**

**Pricing includes mapping, filing,
initial taxes, legal fees**

**Volume Pricing Discounts
Available**



**Have a USA IRA or 401k Plan? Did You Know You Could Buy
This Land With Your Fund Money WITHOUT Penalty?
Call Me And I Will Show You How**

IL: 972.52.682.9367

info@keteradvisors.com

US: 786.385.8859

www.keteradvisors.com

**FEATURING A COMPLETE LINE
OF HAND SHMURA MATZA
SUPERVISED BY THE OU**

**Please order your healthful
specialty shmura matza today**

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



**Visit our website for details
including Hechsherim, & ordering:
www.MatzaMan.co.il
matza2024@matzaman.co.il
Distributed throughout Israel**



PILATES
WITH A TOUCH OF YOGA

Women's Workout Class

Take control of your body

- Feel more **secure**
walking, climbing steps,
stay active
- Exercises are chair-based
low impact and
minimal stress on the joints
Includes stretches that will
improve mobility
- Individualized attention**
customized for specific issues

**Hitzkiahu Hamelech
Jrusalem**

**Wednesday 10:30 am
Monday 7:30 pm**

Yonit -0547756576



HOLY SITES IN ISRAEL

SHOSHANA JUDELMAN



The Arrivals Hall at Ben Gurion Airport

Since Simchas Torah, my vision has changed.

In writing this recurring column, I thought I would address various well known holy sites in Israel, bringing some thought or insight to enhance a visit. Instead, I find myself looking at our land and our lives through a completely different lens. And finding holiness in unusual places.

In the last two months I travelled out of Israel three times. And each time I was overcome with feelings of gratitude upon my return.

In Europe I am an oddity, my colorful head scarf loudly proclaiming my otherness, and my senses on constant alert as a result. I know that I do not belong, and the current political climate only intensifies these feelings.

So when I land back in Israel, I feel my shoulders relax, my breath come more easily and my heart fill with a sense of belonging.

There is no other place in the world where a Jew can feel so welcome and so immediately connected.

In 1798, Rebbe Nachman travelled by foot, carriage, and boat from Ukraine to Eretz Yisrael. It took him weeks.

It is told that when he finally arrived at

the Port of Haifa, he disembarked, walked four cubits, and stated that he was ready to return to Europe. Although he actually stayed 6 months, he explained that in those first few steps the spiritual tikun he had been seeking had already been affected.

Unlike Rebbe Nachman, the vast majority of us have, as our entry point, Ben Gurion Airport. And while we are by no means as sensitive to the effect Eretz Yisrael has on our souls, every one of us can feel the rush of energy and connection that occurs when we land. The somatic sense of being home.

As the gateway to reunion between Jews and our Homeland, the Arrivals Hall of Ben Gurion Airport takes on a certain sanctity of space.



The hall, designed by Moshe Safdie, never fails to open my heart. The vast expanse, with its twin sloping paths, enables departing and arriving travelers to share space for a few moments, creating a bridge of achdus and shared intentions for successful journeys.

Currently, both sides of the hall are lined with hostage posters, breaking our hearts, and charging us with the mission of awareness. Some posters have handwritten notes, personal expressions of love and tefillah, which only add to the poignancy and immediacy of the call.

And at the end of the arrivals path, a giant mezuzah, broadcasting proudly that this is a Jewish place.

A mezuzah contains the words of the Shema- the credo of the Jewish People proclaiming our loyalty to Hashem and declaring His Oneness. The Torah tells us to affix these words to the doorposts of our homes and Chazal teach that the mezuzah guards the inhabitants of a house both when they are home and when they are away.

This mezuzah hangs on the symbolic “doorway” to Eretz Yisroel, embodying the concept of Hashem’s protection for Jews who are home and for those who are not

yet home.

May each of us be blessed to feel this protection in a real way.

And to come home. ■

Shoshana teaches Chassidus for the Shirat David Community in Efrat as well as in Jerusalem for Midreshet Rachel v'Chaya and Shiviti Women's Institute. She is a guide in Poland with JRoots and co-leads inspirational trips to Ukraine and around Eretz Yisroel. Shoshana has also been a guide at Yad Vashem since 2014.



For sale! Exclusively in Arnona (Hashofet Haim Cohen St.)

An amazing apartment!
Beautiful and unique
3 room apartment – very spacious!
85 SQM, 3 Air directions,
Balcony & Private parking,
An Africa-Israel project.

Asking price:
2,990,000 NIS

Ofer Stein
☎ 052-450-7266
☎ 02-567-2050
✉ ofer@homeil.net

For more properties in Jerusalem, feel free to contact us.

The Clara Hammer Chicken Fund continues to provide chickens for Shabbat and other basic necessities for over 200 poor and needy families every week.

You can send your donations to:

The Clara Hammer Chicken Fund

P.O.B. 18602 Jerusalem 91185 | Tel. 02-582-3477

Donate via PayPal at [Chickenladyofjerusalem.com](https://www.paypal.com/donate/?url=https://www.chickenladyofjerusalem.com)

**Or you can pay Hacker's Butcher Shop directly
via credit card at Tel. 02-5819378**



The daughter and granddaughters of Mrs. Chana (Hammer) Homnick a"h are carrying on the Chicken Fund in their grandmothers' memory.





How Do We Emerge From Darkness Into Light?

“How do we emerge from darkness into light?” This difficult question was asked by *Rabbi Chaim Sampson*, the host of a Project Inspire Shabbat event attended by more than a 1,000 people from all over the world. Among all the lectures and conversations on Shabbat, his answer to this question stood out.

“So how do we emerge from darkness into light?” Rabbi Sampson asked. “Today there is so much sadness and grieving. I want to tell you about a 5-year-old child who lost his parents in the Holocaust. He was forced to leave his beloved home and, together with his big brother, endured a slave labor camp, a concentration camp, a death march, hunger, cold, and daily horrors. At the age of 8 when the war ended, he was illiterate. Instead of going to school he had to move dead bodies at Buchenwald, and simply did not know how to read or write. He made aliyah by boat and when he arrived in Israel was immediately sent to a detention camp in Atlit.

What kind of future would you have envisioned for a child like this? Orphaned, abandoned, poor, without education, with unimaginable fears and traumas. I want to invite this child to the stage. He is already 87 years old. He is known as Rabbi Yisrael

Meir Lau. He rehabilitated himself and progressed in life. He married and raised a wonderful family. He was the Ashkenazic Chief Rabbi of Israel. He is the chairman of the Yad Vashem Council and one of the most famous spokesmen on Israel’s behalf and on behalf of the Jewish people throughout the world.

Let us hope that children from Be’eri, Sderot, and Kfar Aza can gain strength from his story. This is not only a personal story of Yisrael, the orphaned child. This is the story of the nation of Israel. We have living proof in our generation of the ability to emerge from disaster to rebirth. It is a great privilege to hear the story of Rabbi Lau, our story, especially during this time.”

May everyone hear good news. ■

Translation by Yehoshua Siskin



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

SINCE 1974

Zimuki
JERUSALEM REAL ESTATE

****SALE! Rechavia, Diskin St.** 130 sqm. 3 beds + 2.5 baths + private parking. Facing city view. Needs renovation. 5,700,000 ₪

****SALE! PRICE REDACTION! German Colony** On a private and secluded St. Second floor apt in a small two unit cottage. 70 sqm. 2.5 beds + 1 bath. Small Sukka high ceiling balcony. 3,400,000 ₪

****RENTAL! Nivot, Davidzon St.** 100 sqm, 4-beds, 1st floor + elevator. Furnished or empty. Immediately. Short/long term. 7,900 ₪

****RENTAL! Talbiyeh,** 130 sqm penthouse. 3.5-beds, F/F, large terrace, private parking + storage. 13,500 ₪

Ruth Abrahami - 054-8070677 02-5638221
WWW.ZIMUKI.COM

A small Sefer Torah with its own Aron Kodesh is available to shiva houses or for any other necessary occasion on a temporary free-loan basis. If needed call Uri Hirsch 0545513173

Jonathan Rosenblum, DPM

050-595-5161

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

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



ZHUBRAK ACCOUNTING & CONSULTING CAN HELP!

Accounting & Bookkeeping
CFO & Controller Services
Tax Prep
QuickBooks & Consulting
Financial Statements Prep
Audit Readiness
Sales Tax Reconciliation & Compliance
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

HELPING THE HOME FRONT ASSISTING THE NEEDY



Two boys from broken families urgently need help to prepare for, and celebrate, their Bar Mitzvot

See What We Do and to Donate:
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

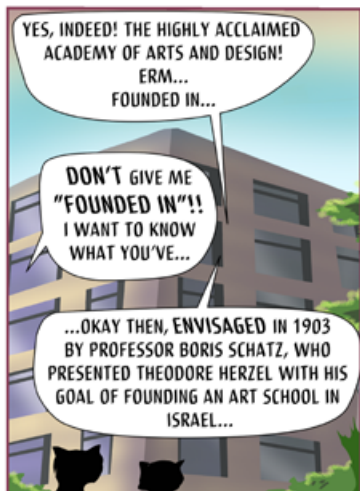
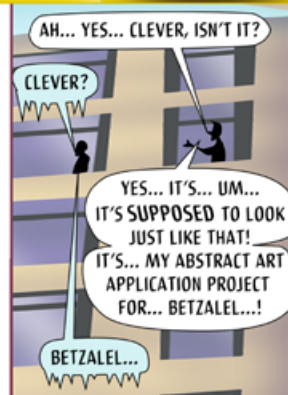
THE Y FILES

(*YERUSHALAYIM)

Theme:
ISRAEL

בצלאל
Betzael Academy of Arts & Design

by
Netanel Epstein
www.netbatsps.com



Theatre Zion presents:



a comedy-drama

by Jeffrey Sweet
directed by Aryeh Weisberg

Starring:

Yehoshua Looks, Esther Eisenberg,
David Golinkin



"A little gem all around." - Baltimore Sun

"Funny and wise..." - Chicago Magazine

"Very moving, beautifully written." Chicago Tribune

March 12 - 23 at the Khan Theatre

Tickets: theatrezion.co.il 02-630-3600



Oded
Lewensohn,
Adv. & Notary

לבינסון רז ושות'
משרד עורכי דין ונוטריון



ewensohn 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



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



YACHAD



Torah Tidbits is proud to now share a monthly dvar Torah from OU Israel's Yachad program. It is an honor to share insights from Yachad members and their madrichim who will present their unique perspectives on the parshat hashavua. Welcome to the pages of Torah Tidbits!

This dvar Torah is a summary from a chavrutah between *Aviyah Atkin*, Yachad Israel Director of Engagement and Yachad Jerusalem Chapter participant *Yitz Shmidman*.

After successfully pleading to Hashem on Bnei Yisrael's behalf after *chet ha-egel*, Moshe gathered the nation. The primary purpose of this assembly was to inform Bnei Yisrael about the *Mishkan* – Hashem's dwelling among the people – and the guidelines for its construction.

Various Hasidic teachings suggest that this order of events is no coincidence: the atonement and the mishkan are intertwined. In *Netivot Shalom*, Rav Sholom Noach Berezovsky quotes the *Noam Elimelech* on *Devarim*, in which Rebbe Elimelech of Lizhensk discusses the kabbalistic custom of stating “*T'shem yechud b'shem kol Yisrael*” before each mitzvah. This is a statement that one is about to serve Hashem and seeks to draw His presence into the performance of that mitzvah.

Noam Elimelech suggests that there is a world called “*Yisrael*” in which all sins and mistakes are absolved through the concept of “*v'amech kulam tzadikim*” (Isaiah 60:21). Although we may or may not be individually

worthy, we attach ourselves to the “*klal*” in the performance of mitzvot. And when we are together as a “*klal*” – united as “*Yisrael*” – we are righteous and worthy.

Rav Berezovsky explains that this was the essence of the good news Moshe delivered after *chet ha-egel*. Hashem accepted Moshe's request to view *chet ha-egel* **not** as a collective sin [mistake], but rather as numerous individual sins [mistakes.] It is because of the togetherness of the “*klal*” that “*amech*” can be deemed “*tzadikim*.”

This gives further insight into why Moshe immediately gathered the people. Moshe says, “*eleh ha-devarim asher tzivah Hashem la-asot otam*” (Exodus, 35:1). At first, the flow of the pesukim may seem odd, since the pesukim that follow discuss not violating Shabbat and *mitzvot lo taaseh*, actions we are forbidden to do. However, the *Netivot Shalom* says that, on the contrary, the gathering is about what we are commanded **to do** – gather together, unite, and identify as “*klal Yisrael*.”

The relevance of the concepts of unity and togetherness today are likely very obvious. In this challenging period for our people, it is unity that allows us to feel strength and an incredibly deep-rooted sense of community. This is our daily message here at YACHAD; it is one we are proud to proclaim loudly to the world. When we are together, we are invincible and have unlimited potential. With Hashem in our midst, this has long remained the secret to our perseverance and success.

■ כוחנו באחדותנו! ביחד ננצח



Meet Moshe Aharon!

He's about to graduate with an MBA through
YIEP & Bellevue University at the top of his class,
and hasn't even missed one day of Yeshiva in
over two years.

Find out HOW!

PHONE: USA (818) 206-5859 | ISRAEL 054 206-0385

EMAIL: yiep36@gmail.com

www.theyiep.com/new



BELLEVUE
UNIVERSITY

YIEP

YESHIVA INITIATIVES
EDUCATIONAL PROGRAMS

Bellevue University is accredited by the Higher Learning Commission, a regional accreditation agency



Maximize Your Tzedaka With Stocks Donations

Turn your stocks into support for any Israeli charity, take advantage of significant tax benefits, and build your philanthropic path with JGive Platinum's donor-advised fund (DAF).



No
Capital
Gains
Tax

For more information, email us at platinum@jgive.com
or scan the QR code:



The above should not be misconstrued as tax advice, legal advice, a recommendation, or an opinion regarding the advisability of participating in financial products of any kind or type, including but not limited to participation in donor-advised funds (DAF). The above is not meant to be a substitute for personal advice tailored to the client's needs, nor does it take the place of advice given by qualified professionals.