

ב"ה **Torah Tidbits**

ISSUE 1585

United 
We Stand


OU ישראל

NOV. 2ND 2024 • א' מרחשון תשפ"ה

פרשת נח
PARSHAT NOACH

SHABBAT ROSH CHODESH

Achieving One's Potential –
מבול and בוי"ל

Rabbi Shalom Rosner Page 32



From Devastation to Restoration

Mrs. Leah Feinberg
Page 66

Torah Institute
NACH YOMI



מכל תביא אל-התבה

בראשית ו' י"ט

YERUSHALAYIM SHABBAT NOACH ZMANIM

CANDLES 4:13 PM • HAVDALA 5:26 PM • RABBEINU TAM 6:05 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	Noach: Moral Leadership Rabbi Moshe Hauer
11	Aliya-by-Aliya Sedra Summary Rabbi Reuven Tradburks
18	Nimrod and the Psychology of Evil Rabbi Dr. Tzvi Hersch Weinreb
24	Individual and Collective Responsibility Rabbi Lord Jonathan Sacks zt"l
28	Probing the Prophets Rabbi Nachman Winkler
32	Achieving One's Potential - מבול and בו"ל Rabbi Shalom Rosner
36	Remarkable Roots Rebbetzin Shira Smiles
38	Yearly Zmanim Pullout
44	Schedule OU Israel
50	Noach: Build! Rabbi Judah Mischel
52	Simchat Shmuel Rabbi Sam Shor
56	Noach: Post October 7th Improvements Rabbi Moshe Taragin
60	The World of Rav Kook: Loving More Rabbi Aaron Goldscheider
64	Kiddush and Havdala in Shul Rabbi Daniel Mann
66	From Devastation to Restoration Mrs. Leah Feinberg

70	Shagririm Balev Asks Aleeza Ben Shalom
74	The Y-Files Comic Netanel Epstein
76	Torah 4 Teens by Teens Deena Kalker // Rivka Treister

A SHORT VORT

BY RABBI CHANOCH YERES
RAV, BEIT KNESSET BEIT YISRAEL, YEMIN MOSHE

“Go forth from the ark” (8:16) - צא מן התיבה (ח:טז)
Why did Noach wait for a Divine command to leave the ark and not just look to see if the ground is dry and make up his own mind to exit?
The Midrash (Bereishit Rabbah 34:4) quotes a verse in Kohelet (10:4) “If the spirit of the ruler rises against you, do not leave your place”, referring to Noach’s entering the ark with Divine permission. Similarly, Noach can only disembark from the ark with Divine permission.
Since the entire experience of being saved was beyond normal, so too, leaving the ark could only be with permission from G-d.
The Malbim (Rabbi Meir Leibush ben Yechiel Michel Wisser 1809-1879, Kyiv) answered that although G-d could have saved Noach and his family in a more natural way, like placing them on an isolated island, not touched by the flood, G-d chose not to so. G-d had decreed that the earth and its inhabitants be destroyed. Therefore, Noach entered the ark, seven days prior to the flood, to establish residency on the ark, underlying that he is no longer an inhabitant of the earth. He would be now considered an inhabitant of the waters, like the fish, which were excluded from the cursed decree. Therefore, Noach needed the Divine command to leave the ark, since he was unaware of how long the earth was decreed to remain desolate.
- Shabbat Shalom

IMPORTANT REMINDERS

🌙 KIDDUSH LEVANA:

Earliest Kiddush Levana 3 Days After Molad: 3 Marcheshvan/Sun. night Nov. 3

7 Days After Molad: 9 Marcheshvan/ Motzei Shabbat Nov. 9

Last Opportunity to Say Kiddush Levana until: 14 Marcheshvan/ Thurs. night Nov. 14

📅 **On the 7th of MarCheshvan we begin to recite in the Amida טל ומטר**



COVER IMAGE Photographed by Moshe Rosenberg

This picture was taken in the Safari in Ramat Gan. Before coming to Israel I lived in Kew Gardens New York. I came to Israel for the first time as a volunteer during the 6 day war in 1967. That visit changed me and 2 years later, August 1969 I came on Aliyah by myself (leaving behind my parents and 6 siblings). I am retired now and live in Rehovot. I enjoy taking pictures ever since getting my first camera for my bar-mitzvah. I feel it's not the camera but seeing the picture that counts.

CANDLE LIGHTING AND HAVDALA TIMES



OTHER Z'MANIM



	Noach		Lech Lecha	
	Candles	Havdala	Candles	Havdala
Yerushalayim/Maale Adumim	4:13	5:26	4:08	5:21
Aza Area (Netivot, Sderot et al)	4:32	5:29	4:26	5:24
Beit Shemesh/RBS	4:32	5:27	4:27	5:22
Alon Shvut	4:29	5:27	4:24	5:22
Raanana/Tel Mond/Herzliya/K.Saba	4:30	5:27	4:24	5:22
Modiin/Chashmonaim	4:29	5:27	4:24	5:22
Netanya	4:30	5:27	4:24	5:22
Be'er Sheva	4:31	5:29	4:26	5:24
Rehovot	4:30	5:28	4:25	5:23
Petach Tikva	4:13	5:27	4:08	5:22
Ginot Shomron	4:29	5:26	4:23	5:21
Haifa / Zichron	4:18	5:26	4:13	5:21
Gush Shiloh	4:28	5:26	4:23	5:21
Tel Aviv / Givat Shmuel	4:30	5:28	4:25	5:23
Givat Ze'ev	4:33	5:26	4:28	5:22
Chevron / Kiryat Arba	4:30	5:27	4:24	5:22
Ashkelon	4:32	5:29	4:26	5:24
Yad Binyamin	4:30	5:28	4:25	5:23
Tzfat / Bikat HaYarden	4:20	5:24	4:14	5:19
Golan	4:26	5:24	4:20	5:19
Nahariya/Maalot	4:27	5:26	4:22	5:20
Afula	4:27	5:25	4:22	5:20

Rabbeinu Tam (Jerusalem): Noach - 6:05PM • Lech Lecha - 6:00PM

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 Basra 130



OU Kashrut • NCSY • Jewish Action • JLIC • NJCD / Yachad / Our Way • OU West Coast • OU Press • Synagogue/Community Services • OU Advocacy • OU Israel
MITCHEL R. AEDER, PRESIDENT OF THE ORTHODOX UNION Yehuda Neuberger, Chairman of the Board, Orthodox Union | Dr. Josh Penn, OU Kashrus Commission

RABBI MOSHE HAUER, EXECUTIVE VICE PRESIDENT | RABBI JOSHUA M. JOSEPH, E.D., EXECUTIVE VICE PRESIDENT & CHIEF OPERATING OFFICER Rabbi Dr. Tzvi Hersh Weinreb, Exec. V.P. Emeritus

OU KOSHER: Rabbi Menachem Genack, CEO/Rabbinic Administrator OU Kosher | Rabbi Moshe Elefant, COO/Executive Rabbinic Coordinator **ISRAEL:** Rabbi Yissachar Dov Krakowski, Rabbinic Administrator | Rabbi Ezra Friedman, The Gustave and Carol Jacobs Center for Kashrut Education/ Deputy Rabbinic Administrator
Headquarters: 40 Rector St. 4th floor, New York, NY 10006 • 212-563-4000 • website: www.ou.org



Editor Emeritus: Phil Chernofsky
Editor: Rabbi Aaron Goldscheider | aaron@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 • ttadist@ouisrael.org

JERUSALEM

Ranges 11 days Wednesday - Shabbat
Oct. 30 - Nov. 9 / 28 Tishrei - 8 Marcheshvan

Earliest Tallit and Tefillin **5:03-5:11**
Sunrise **5:55-6:04**
Sof Zman Kriat Shema **8:38-8:43**
Magen Avraham **8:01-8:05**
Sof Zman Tefila **9:33-9:36**
(According to the Gra and Baal HaTanaya)
Chatzot (Halachic Noon) **11:22**
Mincha Gedola (Earliest Mincha) **11:52**
Plag Mincha **3:41-3:34**
Sunset (Including Elevation) **4:55-4:47**



Seymour J. Abrams • Orthodox Union Jerusalem World Center • Avrom Silver Jerusalem College for Adults • Wolinetz Family Shul • Makom Balev • Birthright • Yachad • NCSY in Israel • JLIC in Israel • Camp Dror • Pearl & Harold M. Jacobs ZULA Outreach Center • The Jack Gindi Oralita 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 Hershkowitz | 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@OUISTRAEL.ORG

My family and I love having guests, and *Baruch Hashem* our house is full most Shabbatot and *chagim*. As special as our company is, there's that moment when the guests go home when my wife and I sit with our children and are able to give them our full attention. This reminds me of an idea that comes up every year on Shemini Atzeret.

The gemara (Sukkah 55b) tells us that during the first seven days of Sukkot, the service in the *Beit HaMikdash* was devoted to the whole world and all the different nations (adding up to seventy bull sacrifices). However, the last day is Shemini Atzeret, a day with just one bull sacrifice, devoted to the personal relationship between Hashem and the Jewish people. The gemara says that Hashem is telling us, through Shemini Atzeret, "While I love all the nations, you are My children. Please stay with Me for one more day, after all the other nations have left, so that we can have a closer time together."

That thought has always been so heart-warming to me. Every Simchat Torah is really about the Jewish people celebrating *HaKadosh Baruch Hu* and His Torah, with dancing, singing, and praise, along with members of our shul, yeshiva, seminary and community. It has become a day where we can tell our Father in Heaven how much we love His Torah, and Him telling us how much He wants to be with us.

And if we think about it, the theme makes perfect sense for this time period. We began with starting to blow the *shofar*



every morning during the month of Elul, and adding Psalms 27 (*"Le'David Ori ve'Yishi"*). We then add selichot, followed by the Yamim Noraim and Sukkot. Simchat Torah then caps all of these events and brings them all into perspective. We are Hashem's children.

I have always felt that there needs to be something to recognize this at the end of Simchat Torah. Why does it feel like we just let Simchat Torah come to an end and get on with our lives without any fanfare, even though it is the most important part of this whole season of holidays? Shouldn't there be something to recognize and express that theme that Simchat Torah represents as the capstone of our High Holidays and our relationship to Hashem?

Fifteen years ago, after moving to our current home in Givat Ze'ev, I shared with my family that I wanted to invite the community to our house for the last hour of Simchat Torah. During this time, we sing *shirei neshamah*, deep, thoughtful songs,

and say goodbye to Simchat Torah and the whole holiday season. That first year, we got seventeen or eighteen people to come from the community, and every year after it continued to grow.

The singing is really a cathartic experience. It allows us to say farewell to the last 52 days that have been so meaningful and so special between us and our Father in Heaven. It allows us to close our eyes and reflect back. We can consider what we as individuals, as a community and nation, have gone through in the last 52 days. It becomes an opportunity to think about how we will implement the changes we promised to make in our lives for the rest of the year.

A number of years ago, when Rabbi Eli Sheinfeld became the rabbi of our shul in Givat Ze'ev, he asked me if he could have the honor of hosting this singing at his house. I was flattered, in fact, that this event was considered important enough to the community that the Rabbi desired to make it an official event of the community and that he would host it. When this happened, *Baruch Hashem*, the crowd really grew. It now has approximately 50-60 people every year, all coming to sing and hear a few words from the Rabbi. In fitting with the theme of reflecting on the life we have lived for the last 52 days, the singing begins with tunes from Elul, Rosh Hashanah, *selichot*, Yom Kippur, and then to Sukkot. It is a beautiful way to relive these moments and recap them in a visceral, emotional, and heart-stirring way, and also to say goodbye to them and move on to the time we call here in Israel, "*acharei hachagim*," after the holidays.

As I've written about before, our neighbors in Givat Ze'ev, the Steinberg family, tragically

lost their son, Yoni Hy"d, on Simchat Torah last year. This year, in discussion with the Steinberg family, we moved the singing to the Steinberg home. The entire community came to their home, and it was jam-packed. A feeling of togetherness and unity was in the air and in all of our hearts.

Many have tried to answer the question, how should we balance the tension between commemorating the devastating massacre of last year while maintaining joy for the *chag* itself, where a holiday has also become the *yahrtzeit* of so many holy Jews? How do we act differently? What do we change in davening? How do we change our *hakafot*?

All I needed was the singing that would take place at the Steinberg home. I knew that no matter how I danced with the Torah, and how my davening was, the singing would be there to allow me to sit down and reflect; reflect on who we have lost, reflect on our feelings of hurt and sadness, and reflect also on that most important relationship - *HaKadosh Baruch Hu*. This thought enabled me to dance with the Torah with all my might because I knew that the singing at the end of Simchat Torah would be there to keep that balance. It enabled me to have a "normal" Simchat Torah. Perhaps because of this article, other communities will end

**The OU Israel Family
and Israel Free Spirit
send heartfelt condolences to
Barak Schechter and family
and to the Nahary and Vega families
on the passing of his wife/
their mother/daughter and sister**

SARAH a'h

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

the chag with heartfelt singing as well and this can help others find their balance on Simchat Torah for many years to come.

Yoni's father, Danny, spoke at this event. He recalled how last year, when he walked home during the last hour of Simchat Torah, he encountered the army personnel who had come to notify his family that Yoni had fallen as a hero. He said that looking around the room, at the same time that last year was so, so bitter, and seeing the entire community surrounding them, he knew this was the proper way to recognize and commemorate this time.

May we take this special relationship with *HaKadosh Baruch Hu* that we have formed throughout the last two months, and continue to pray that Hashem take these *tefillot* from Elul to Rosh Hashanah to Yom Kippur to Simchat Torah, *tefillot* that were so different this year from any other year, and see them for what they are: expressions of how much we love Him, how much we are willing to sacrifice for Him, and for each other. This past week we had way too many funerals and over 60 Jewish children have become orphans the past two weeks. Our hearts and minds are with them. May Hashem thereby grant us a healthy winter,

a winter of victory over our enemies, and may we only hear *besorot tovat*.

Wishing you all an uplifting and inspiring Shabbat,



Rabbi Avi Berman

Executive Director, OU Israel

aberman@ouisrael.org

Before Rosh HaShana, my column thanked our many Torah Tidbits volunteers for all of your efforts to ensure your beloved Torah Tidbits reaches you before Shabbat. As I wrote then, since our Torah Tidbits volunteer network is so expansive, we don't even know who all of you are. Whether you, our valued volunteer, just started today or you have been with us for years, whether you deliver to many *shuls*/establishments or just bring them from one *shul* to the other, if you have not done so already, please fill out the short form using the QR code below so that I can get to know you and express our appreciation for your efforts.

SCAN for
Volunteer Form



May the Torah learning
from the Torah Tidbits
be in loving memory of

VIVIAN CHESNER a"h
Beloved Mother and Grandmother

וועליה בת דניאל ע"ה
נלב"ע א' מרחשו

*Nechama & Elliot Rosner
and Family*

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

**Personal training
is for you!**



transFORM
change begins with you.

Rachel Feld
Certified Personal Trainer
☎ 054-471-8420

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



**BROTHERS
MOVING CO.**



THE STRONGEST...THE MOST GENTLE

054-216-0087 • brothersmovingisrael@gmail.com

www.MarSeaModest.com

**WOMEN & GIRLS
UP TO 32**

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



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



KEREN MALKI

053-043-9975, 704-113317, 977-1133
THE MALKI FOUNDATION

🌐 kerenmalki.org

☎ 02-567-0602

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

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

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



FROM THE DESK OF RABBI MOSHE HAUER

OU EXECUTIVE VICE PRESIDENT

**ORTHODOX
UNION**
Enhancing Jewish Life

Noach: Moral Leadership

The ethics and morals of leaders are of essential importance.

Pirkei Avot is the most well-known section of the Mishna as it is dedicated to articulating the Sages' ethical messages. Surprisingly, according to the Rambam (Introduction to Rambam's Commentary to the Mishna), it was not written for the masses but rather specifically for the leaders and judges of the community, "because if members of the masses are not ethically trained, they only harm themselves, whereas if the judge/leader is not an ethical and well-mannered personality, he loses his way and causes the people to be lost via the harm he causes."

It was corrupt leadership that brought the destruction of the world in the *mabul*, the great flood. "The sons of *elohim* saw that the daughters of man were lovely, and they began to take whomever they chose to be their wives." (Bereishit 6:2) Rashi follows the translation of *Onkelos* and understands that these "sons of *elohim*" were the children of the leaders and judges of the time, leading Ramban to comment that society is doomed when those charged with preserving order and justice in society are themselves corrupt.

In this context, we can have a completely different understanding of God's instruction to Noach upon his emergence from the ark: "One who sheds the blood of man - by man shall his blood be shed, for in God's image man was made." (Bereishit 9:6) The verse here is introducing the death penalty for a murderer and it is being justified by the significance of the life he has destroyed. Yet all indications are that at this point man was further away than ever from reflecting God's image. Why is now the time to elevate the significance and godliness of the victim and therefore initiate the death penalty for his murder?

In context, however, we understand that the "men in God's image" referenced here are not the victims but the judges, those sons of *Elokim* - the gods of the earth - whose essence and actions are supposed to reflect the essence and actions of the God in heaven but often fall short. After the disaster of the flood was brought on by the corruption and failure of the judges and leaders, Hashem turns to man and charges him to lead society towards truth and justice by zealously safeguarding it. "One who sheds the blood of man - by man shall his blood be shed." Leadership cannot sit by and watch impassively as evil is perpetrated; they must respond, "for in God's image man was made." Corrupt and failed leaders destroy the world. Those who strive to live up to the Divine image of care and responsibility redeem it. ■

Real Life Rescues



The Gas Run That Saved A Life

On Wednesday in Holon, just after 9 PM, United Hatzalah volunteer EMT Nehoray Cohen went out to refuel his ambucycle. Just as he was finishing filling his tank, he received a notification on his communications device about a man who had lost consciousness in an apartment building near the gas station. He rushed to the scene on his ambucycle and arrived in under 30 seconds.

Cohen entered the apartment and found a man in his 60s lying on the floor of the kitchen, with blood on his face. Family members said he had suddenly lost consciousness and stopped breathing, causing him to fall on the floor. Cohen checked for a pulse, but there was none. He immediately reported to dispatch and attached his defibrillator to the patient. Cohen administered a shock and initiated CPR. A second shock was administered, followed by another round of chest compressions. More first responders arrived at the scene, and they provided assisted ventilation while Cohen continued the chest compressions.

Shortly after, an intensive care ambulance arrived. The paramedic administered additional shocks, advanced ventilation, and medication, while EMTs took turns performing chest compressions. After over 20 minutes, the patient's pulse was restored, and he began breathing independently. He was transported to the hospital for further care.

"It's always incredibly rewarding to help save someone's life," said Cohen. "When you go out for the most mundane task of refueling your vehicle, you don't expect that something like this is going to happen. Thanks to this refueling and my ambucycle, I was able to respond extremely fast, with a wonderful outcome."



It's now "after the chagim"

**Now is the time to act.
The very last sea-view
apartments are available,
but moving fast, don't wait
or you may regret it...**



Ashkelon

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





WOLGEL LAW
U.S. IMMIGRATION & NATURALIZATION

**American Immigration
& Naturalization Law**

Michele Coven Wolgel

US Citizenship for Children & Grandchildren

www.wolgelaw.co.il
lawyer@wolgelaw.co.il
Tel: 02 590 3444
facebook.com/uscitizenshipinfo

יחד ננצח!



OU... Beyond Kashrut

Binaya - Creating a Strong Foundation for Marriage

The Pearl and Harold Jacobs Zula Outreach Center (also known as הזולה של חצרונים) is a safe haven for at-risk teens, primarily from religious backgrounds. Thanks to the incredible Zula staff, many Zula alumni stay connected to the Zula after getting married, and many of our young married Zula couples met at the Zula.

In order to help these young couples create healthy relationships, we established Binaya – the Center for Young Couples from the Zula. Binaya couples attend monthly meetings at the Zula which include joint learning, experiential activities, and opportunities to enhance personal connections. Seminar topics include communication skills, marriage and Halacha, Jewish ideals and more. Fun activities, such as a woodworking session, foster teamwork and partnership while the couple gets to bring something they made together home as a reminder of the skills they gained at Binaya. Couples strengthen the foundation of their marriage while gaining tools and techniques that they can use as they build their lives together.

Each week we will share one of OU Israel's impactful programs helping English speaking olim with their klita and impacting Israeli society.



ISRAELI WILL SERVICES

FOR YOUR ISRAELI ASSETS

EXERCISING
POWERS
OF ATTORNEY

HALAKHIC
WILLS

PROBATE

ESTATE
PLANNING

Michael Hayman, Adv.

Personal, personable and professional tailored
service from an Anglo oleh, happy to make home visits

OBLIGATION FREE CONSULTATION

Tel: 053-722-9212

Email: Michael@wills4olim.com

www.wills4olim.com

American Pediatric & Young Adult Medical Care in Israel



DR. YARDAENA OSBAND, MD, IBCLC

US & Israel Board Certified Pediatrician

- Pediatrics & Lactation Consultant
- Pediatric Second Opinions
for Medical/Developmental Concerns
- Personalized Primary Care for Young Adults
- Comprehensive Care for Seminary/Yeshiva
Students with Chronic Medical Conditions



02-563-5673 📞 **+ 972-58-563-5673**

60 Diskin Street, Jerusalem
www.privatedoctorisrael.com



THE

FURNITURE DOCTOR

Professional Services and Repairs since 1898

Glue with us once and you'll stick with us forever



It's time to make those furniture repairs

- The HIGHEST LEVEL of GLUING for All your LOOSE & SHAKY furniture
- Expert SOFA FRAME & RECLINER repair
- LEG TIPS - For quieter chairs & tables

RESTORE YOUR FURNITURE TO HEALTH

Website: www.thefurnituredoctor.co.il Email: office@thefurnituredoctor.co.il

Phone: 02-999-2418

WhatsApp: 058 787 3755



ALIYA-BY-ALIYA SEDRA SUMMARY

RABBI REUVEN TRADBURKS
RCA ISRAEL REGION

PARSHAT NOACH

Parshat Noach describes: the destruction of the world through the Flood, Noach and his family, the story of the Tower of Babel and the introduction of Avraham's family.

The first 2 parshiot in our Torah, Breishit and Noach, are essentially parallel creation stories, or more accurately a creation and a recreation.



1ST ALIYA (6:9-22)

Noach is righteous, while the world is filled with evil. Noach is instructed to build an Ark, for while G-d is to destroy all living beings, He establishes a covenant with Noach to save him. Noach, his family, 2 of each animal and the food are to be brought into the Ark. Noach did all that G-d commanded.

The world will be destroyed with water. The Torah describes in the second verse in

the Torah, that the first thing to exist in the world was water: "The spirit of G-d hovered over the waters". If you want to indicate that the world is getting a reboot, is starting again, cover it with water, as it was "In the beginning".

There is a detailed description of the dimensions of the Ark, while there is hardly any description of man's evil that is causing the world to be destroyed. The Torah is more interested in the recreation than it is in the story of man's failure. The title of the Flood story should not be the destruction of the world, but rather the recreation of the world.



2ND ALIYA (7:1-16)

Noach is again described as righteous. Bring 7 of each pure animal, 2 of the impure, and all the birds into the Ark. Noach was 600 years old and brought his family into the Ark. The waters of the springs of the depths were released and the stores of water above were opened. All entered the Ark, as G-d had commanded Noach.

Both aliyot began with Noach's righteousness and end with him doing as G-d commanded. In a word, righteousness is defined as doing what G-d commands.

The water floods the world from below and from above. We have seen water below and above before: in Creation, Ch. 1:6, G-d separated between the waters above and below and made the heavens between. Creation involved dividing the waters; while here the process of creation is being

**May the Torah learning
from this issue of Torah Tidbits
be לעילוי נשמת**

Joseph (Joe) Manasseh ז"ל

**יוסף בן גבריאל מנשה ומעלתו ז"ל
on his third Yahrzeit - כ"ט תשרי**

**Greatly missed by his children,
grandchildren
and great-grandchildren**

*Families Ross, Miller,
Lipnick & Manasseh*

undone. The waters that were gathered in creation are here being released. The Flood is Creation being redone.



3RD ALIYA (7:17-8:14)

The Flood covers the earth. All living things on land die, save Noach and all that are in the Ark. G-d remembers Noach. The waters recede. The Ark rests on Mt. Ararat. Noach sends out the raven. Then Noach sends out the dove to see if the water has receded enough for land to be inhabitable. She returns for she has found no place to rest. After 7 days, she is sent out again and returns with an olive branch. The third time she is sent out, she does not return. Noach removes the covering and sees there is dry land.

There is a lot of detail of water and of time. The rising water, the receding water, how many days it rained, how many days it took to recede. This stands in stark contrast to the initial creation of the world. In creation, G-d Said and it was. And after 6 days, the creation ceased. In this recreation, the covering of the world with water took months; the receding of the water took time. Why?

This is the most crucial part of this story. The world was not destroyed – I mean, not back to “tohu v’vohu – to void and empty”. G-d did not look at the evil of the world – man and animals - and destroy the world. He could have chosen to destroy the world entirely and begin anew with another 6 days of creation. He did not do that. He “recreated” the existing world – saving Noach, saving the world, covering it slowly with the water that existed.

It looks like G-d is committed to this world, even binding himself to it; He will destroy it and rebuild it but use the world as it is. The

story of the Torah is G-d’s commitment to man and to the world He created. He saves the world. He saves Noach. But even before this; Adam and Eve sinned and were punished. But not destroyed. Cain killed Abel, the most egregious sin, and is punished; but is not himself killed. G-d is committed to this world and is committed to mankind. He destroys the world naturally, maintaining it, covering it slowly with water and waiting for the water to recede. That very process communicates His commitment to His world and to mankind.



4TH ALIYA (8:15-9:7)

Noach is told to leave the Ark with his family and with the animals, blessing the animals to teem over the land. Noach offered sacrifices on an altar. G-d committed to never again curse land and animals because of man, nor the constellations. G-d blesses Noach and family to be fruitful and multiply, to fill the earth. They may eat creatures but may not kill man.

The echoes of Creation continue. Noach and the animals receive the same blessings made to the animals and to man in Creation, to be fruitful and multiply. Noach is the new Adam. But with one dramatic difference. G-d pledges that never again will there be

In Loving Memory of My Dad

Joshua Brooks ז"ל

יהושע בן יצחק ז"ל

on his 38th Yahrzeit

Tuesday, Oct. 29 - 27 Tishrei

**Deeply loved, appreciated
and greatly missed!**

Tehilla Brooks

a destruction of land, animals or seasons. This was not promised at Creation.

The notion of G-d promising is shocking. **G-d** making promises to **man**? Really? **He** promises to **us**? Could it be that all the horrible evil that man is capable of perpetrating, and has perpetrated in the history of mankind – that in spite of all that evil, He guarantees the world will never deserve to be destroyed? It must be that mankind, in just the way it has been created, capable of evil but capable of good, *that* creation of mankind is so precious to G-d that He commits to us, regardless of our failings. As such, the story of the Torah is a love story; G-d's love and commitment to mankind, just the way it is.



5TH ALIYA (9:8-17)

G-d tells Noah and his family that He is making a covenant with all living things that the world will never again be destroyed by Flood. The rainbow is a sign of this covenant between us. I will see the rainbow and remember this eternal covenant.

The word “brit”, covenant occurs 7 times in this paragraph of 9 verses. We are so familiar with the story of the rainbow after the flood that its plain meaning slips by unnoticed. G-d is pledging himself to the world. And, as if to make sure He Himself doesn't forget, He places a sign, a reminder of His pledge.

**Condolences to
Robin & Bruce Epstein and family
on the passing of her father**

David Lefkovic z”l

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Noah has got to be looking around, wondering, “is He talking to me? What did I do to deserve this? The Master of the Universe, who just covered the world in water due to man's failings, He is committing to us? And binding Himself with a rainbow, lest He forget?”

The Creation story crowned man with majesty, created in the image of G-d. The Flood recreation story is a love story, the love of G-d for man, the commitment He has to man. And while a covenant has two parties, each of whom pledges to the other, in this covenant nothing is demanded of man. Only He pledges to us.



6TH ALIYA (9:18-10:32)

Noah plants a vineyard, becomes drunk and lies exposed in his tent. Cham sees Noah; the other sons cover Noah without looking. Cham is cursed, Shem is blessed, Yefet granted beauty. Noah's numerous descendants are listed, distinctive in geography and in language.

Noah seems to follow in Adam's agrarian footsteps – Adam was placed in the Garden of Eden, Noah plants a vineyard. But the decline of the new man is not long in coming.

The generations of Noah are described as different, distinct, separated into nations, into languages and distinct geographic regions. This gives rise to Nimrod, the warrior – distinctions and groupings give rise naturally to competition.



7TH ALIYA (11:1-32)

The Tower of Babel, an attempt to unite mankind results in a dispersion and proliferation of languages. The genealogy of Noah's descendants continues

until Avraham's family is introduced, who journey toward the Land of Israel.

The story of the Tower of Babel begins as a desire for unity but ends with people scattered the world over. The desire for unity would seem to be a good thing. However, unity often implies being united under me, coercing all to be like me. World history is the history of empires, seeking to make the world a better place by being just like me. The theme of dispersion, of exile which began with Adam being exiled from the Garden of Eden, and Cain exiled to wander the world has its next chapter with the dispersion, the exile of the builders of the Tower of Babel.

The dispersion and exile of the first 2 parshiot of the Torah will be reversed with the call to Avraham to come to the Land of Israel. ■

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

תיווך המלאך
Angel Realty

www.angelrealty.co.il

For Sale in Efrat

Dagan: * Special house with pool, 240m. Large outdoor area, 2 private parking spots. Must see! **7.350.000 NIS**

Dagan: * Corner semi attached home- 7 rooms, great location! 2 private parking spots.

4.550.000 NIS

Zayit: * 3 room apt. (near Shirat David), private parking **2,175,000 NIS**

Zayit: * 4 room garden apt. Stunning view **2.750.000 NIS**

Gabi- 0524588716

EYEWORLD STANDS WITH OUR BRAVE SOLDIERS!

עם ישראל חי!



EYE WORLD
Excellence in eye care
עולם העין
העיניים שלכם זו הוסמכות שלנו

ARNONA/TALPIOT -

Beit Hanatziv, Derech Hevron 101A

RAMAT ESHKOL Shopping Center (Above Waffle Bar)

(02) 674-3888



**TIRED OF PAYING
for a LIFE
INSURANCE POLICY
YOU NO LONGER
NEED or CAN
AFFORD?**

We can get you cash
if you qualify. Call us
or text us now to get
a free, no-obligation
estimate.



Policy Cash
Israel

www.policycashisrael.com

+972-054-682-2425



ZHUBRAK
ACCOUNTING
& CONSULTING

Need Accounting Help for Your US Business?

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

***"Sean's been our dedicated accountant
and QB guy for years."***

-Josh and Michal Geiger, RBS.

Sean Zhubrak

Certified Public Accountant

sean@zacfinancials.com

www.zacfinancials.com

+972 53-829-8351



The Power of Golden Age Rejuvenate Your Brain

INNOVATIVE WORKSHOP BY AMNON GIMPEL, M.D.

NEUROLOGIST AND PSYCHIATRIST, U.S. BOARD CERTIFIED

EACH "BRAIN POWER HOUR" INCORPORATES:

Sound Therapy - Feldenkrais Style Therapy - Vision & Pain Management Therapy - Goal Therapy

ALL CONTRIBUTE TO OPTIMAL BRAIN FUNCTION

- | | |
|------------------------------------------------------------------|-------------------------------------------------------------------|
| <input checked="" type="checkbox"/> Balance & Coordination | <input checked="" type="checkbox"/> Movement & Strength |
| <input checked="" type="checkbox"/> Increase Hearing & Vision | <input checked="" type="checkbox"/> Reduce Chronic Pain |
| <input checked="" type="checkbox"/> Weight Management & Insomnia | <input checked="" type="checkbox"/> Energy & Optimism |
| <input checked="" type="checkbox"/> Social Skills & Family Ties | <input checked="" type="checkbox"/> Decrease Anxiety & Depression |

THE OPENING SESSION:

THURSDAY, NOVEMBER 7, AT 11 AM

MATNAS GYANIM (NACHAL DOLEV 16)

BEIT SHEMESH

PRICE: 20 NIS

SIGN UP VIA SHOPPI.CO.IL OR VIA 025392980

ARE YOU INTERESTED IN WORKING WITH THE AGING POPULATION? JOIN OUR INSTRUCTORS TRAINING COURSE!

FOR MORE INFO ABOUT THE FUTURE WORKSHOPS CONTACT US AT:

a026423365@gmail.com

0542917287 Ayala

Join Zvi Lopian for a Wonderful Pesach 2025: April 11 - 19

Join our
Acclaimed Pesach Program (Mehadrin Rabbanut)
at the Neve Ilan Hotel:
Surrounded by Nature in the Majestic Jerusalem Hills



www.zvilapian.com

Zvi Lopian: zvilapian@gmail.com | +972-2-650-1110 | +972-54-447-3851

Michael Smigel: mikesmigel@gmail.com | +972-54-288-7104

US Toll Free 1-800-376-1803 | UK Toll Free 0800-098-8428



THE PERSON IN THE PARSHA

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

Nimrod and the Psychology of Evil

Why did I choose the title “Person in the *Parsha*” when I began to compose these weekly columns many years ago? I hesitate to tell you the truth; namely, that I had several reasons for doing so. But one reason was the fact that almost every *parsha* has in it a central human figure, Abraham or Moses for example, and often several such figures. Surely, a weekly column must include some comment about that person’s heroic achievements or occasional frustrations.

Often, however, we find names of people of whom we know very little, and at times next to nothing. Surely, the author of a weekly *parsha* column must bring the existence, and significance, of such people to the attention of his or her readers.

In writing this week’s column, I decided to focus on one such individual, Nimrod. Here is what the Torah tells us about him:

Kush (the son of Cham) begot Nimrod, who was the first to be a man of might on earth. He was a mighty hunter before the Lord; hence the saying, “Like Nimrod a mighty hunter before the Lord.” The mainstays of his kingdom were Babylon, Erach, Accad, and Calneh in the land of Shinar. From that land

he (Nimrod, according to Ramban and others) went forth to Ashur and built Nineveh... (Genesis 10:8-11)

Was Nimrod a “bad guy” or a “good guy”? The simple reading of the text gives us nary a clue about whether he was “good” or “evil”. Yet even a cursory study of the rabbinic sources yields the picture of an ambitious and self-aggrandizing tyrant. Even the two phrases “before the Lord” are understood by our sages as testifying to either his arrogance or to his hypocritical and blasphemous relationship with the divine.

As Rashi puts it: “He recognized his Master (i.e. the Lord) but intentionally rebelled against Him.” Thus, Don Isaac Abarbanel, who knew a thing or two about palace politics, portrays Nimrod as the first human being to challenge the equality of all mankind and to relegate for himself the role of an egomaniacal autocrat driven by violent ambitions of military conquest.

And yet, his outer behavior, his persona, was “before the Lord”. He played the role of a devout believer in the One Above and successfully convinced others that this façade was the “real” Nimrod. We may conjecture that, in his mind, even the Lord himself was deceived by his prayers and religious rituals as he “knew his Master but intended to rebel against Him”.

We may conclude that Nimrod was evil, but in a complex and self-contradictory way. For most of us, he remains difficult, perhaps even impossible, to comprehend!

This brings us to the tantalizing question, “What is the nature of Evil?” Are all villains as psychologically complex as Nimrod? Does one size fit all the Hamans and Hitlers of our tragic history? Or do they somehow differ from each other in an inscrutable but equally diabolical manner?

These are questions to which I intend to return as we proceed together through the ensuing chapters of the *Chumash* this year. I’ve begun with Nimrod, but for a *broader* view let’s return to the Torah portions we read last week, *Parashat Bereshit*, and the preceding *Shabbat* during *Sukkot* when we read the Book of *Kohelet* (Ecclesiastes) in the synagogue.

First, the following reflection of King Solomon, whom our Sages identified as the author of the tantalizing and fascinating Book of *Kohelet*. Let’s see what he had to say about evil and, more importantly, about the relationship between good and evil:

Behold the Lord’s doing! Who can straighten what He has twisted? In an instance of “good”, join it; and in an instance of “evil”, reflect: the Lord arranged them as parallel to each other...” (*Kohelet* 7:13-14, my translation).

Zeh le’umat zeh! “Good” and “Evil” are, in some manner, “parallel to each other”. I take that to mean that just as “evil” people are composed of mixed motivations and mixed behaviors in keeping with their individual psyches, so are “good” people complex to the extent that no two of them are exactly like each other.

For another emphatic “coupling” of “good” and “evil” let’s flip back a few pages in our *Chumash* to last week’s Torah portion, *Bereshit*. There we find the following powerful words:

The Lord took Adam and placed him in the garden of Eden... And the Lord commanded

Adam, saying, “Of every tree in the garden you may eat; but of the tree of the knowledge of good and evil, you must not eat. For as soon as you eat of it, you shall die.” (Genesis 2:15-17).

Note! One tree with both “good” and “evil” components. There are many conclusions to draw from the curious juxtaposition of two opposites in one tree. One plausible interpretation is that there is often, if not always, no evil without some good in it, and no good without a dose of evil within.

But I prefer to interpret the presence of both good and evil in the tree as support for my contention that the psychological composition of good and evil people is complex as both are products of mixed motives and contrary dispositions.

Our task is to better understand the differing components of both the “good” and the “evil” within each of us. One approach to this task is offered by Rabbi Yakov Loberbaum, the nineteenth century Torah scholar known for his many Talmudic works such as *Netivot HaMishpat*, who writes in his commentary on *Chumash*, *Nachalat Yakov*:

There are two types of sinners: a) the one who sins because of his uncontrollable personal passions, and (b) the other who sins to defy his Maker even with no personal material benefit.


How eloquently Rabbi Avraham Isaac Kook expresses his view of the source of evil in his *Orot HaTeshuvah* (8:4):

What is the reason for the rage evinced by evil doers? What is the meaning of their anger with the whole world, what is the basis for the bitter melancholy that consumes spirit and flesh, that poisons life, that is found among them?... With clear inner certainty we reply to this: All this stems from the source of evil,

“from the wicked emanates wickedness.”
(Samuel I 24:13)


For Rav Kook, there is evil deep within all of us, but our free will can suppress it. “When the will refuses to leave evil reposing in the depths of the soul, it... disturbs the equitable relationship of the soul with all existence.”

This week, I have focused upon the complexities of evil. I deliberately ignored Noah, the force for good in this week’s Torah portion, *Noach*. Next week’s Torah portion will give me the opportunity to shift gears to explore the stark contrast between two Biblical representatives of good—Noah and Abraham. Please join me again for *Parshat Lech Lecha* as we strive together to suppress evil and attain only that which is “good” in the eyes of others and in the judgement of our Creator. ■




AMERICAN CARDIOLOGIST IN MODIIN


David B Marmor, MD




Cardiology
Consultations and
Cardiovascular
Imaging




Dr Marmor
provides thorough,
personalized, and
American style
care for heart
patients






Experienced,
American trained
and educated
non-invasive
cardiologist




Beit Shimon, Arar 9,
5th Floor, Modiin.



Parking in
Modiin Azrieli Mall



08-955-5330



info@osdheart.co.il



Oded
Lewensohn,
Adv. & Notary

לבינסון רז ושות'

משרד עורכי דין ונוטריון

Lewensohn Raz & Co.

Law Offices & Notary



Moshe Raz,
Adv. & Notary

**Estates, Probate,
and Inheritances***

**Real Estate
Transactions**

**Tama 38 and Renovation
Construction Projects**

* Durable Powers of Attorney for Health and Financial Matters

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



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

כדת וכדין KADAT V'KADIN



THE CHAGIM ARE OVER,
NO MORE EXCUSES!

Write Your Halachic Will Today

halachicwill.com

Rav Menachem Copperman

Certified Dayan & Expert
in Jewish Law

0544-731052
info@kadatvkadin.com



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

ARE YOU AN AMERICAN IN ISRAEL?

Many people don't know that Americans have to report their foreign Financial accounts to the US government. Americans can be subject to high taxes if they invest in PFICS. When your accountant and financial advisor work together, you can manage international finances with confidence.



American Tax Services

David Lonn, US accountant
058-528-1996

davide@american-taxes.com

www.american-taxes.com



Cohesive Blue

Marc Spiro, financial advisor
053-640-5764

marc@cohesiveblue.com

www.cohesiveblue.com

NGO MONITOR

In memory of Joel Golovensky z"l

We are pleased to invite you to a conversation with

Douglas Murray

International Advisory Board Member of NGO Monitor,
Acclaimed Journalist, and Best-Selling Author



**Can We Stop the Groups Driving Terror,
Anti-Israel, and Antisemitic Activities?**

Wednesday, November 27, 2024 in Jerusalem

Public Event

5:45 - 7:00 p.m. (Doors open 5:15 pm)
Complimentary, with advanced reservation.

VIP Reception with Douglas Murray

5:00 - 5:30 p.m.
Minimum donation of NIS 1000.

Limited seating available.

RSVP required: ngomonitor.eventbrite.com

Aspaklaria Theater presents:

WE WILL **וידוע** RISE **בוקר**

An exclusive musical by David and Ben Shapiro

The heroic story of the Warsaw Ghetto Uprising and the connection to our post-7.10 reality.
The first musical of its kind in Israel, with the participation of the Israel Sinfonietta Beer Sheva.

Jerusalem Theater - Opening Remarks from Ben Shapiro 20.11.24 * 11.12.24*

- Beit Shemesh, Cultural Hall // 5.11.24*
- Tel Aviv, Duhl Center // 2.12.24
- Petach Tikva, Golda // 11.11.24
- Raanana, Yad LaBanim Hall // 17.12.24*
- Ariel, Cultural Hall // 28.11.24

*With English subtitles.

The show includes
women singing in choir.

Only 8 performances



Come and be moved, strengthened, and let us all rise together!

<https://tickchak.co.il/70297>

Conductor: Rani Calderon
Director: Yoav Michaeli
Produced by: Aspaklaria Theater



Music and Lyrics:
David Shapiro



Book:
Ben Shapiro



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

Individual and Collective Responsibility

I once had the opportunity to ask the Catholic writer Paul Johnson what had struck him most about Judaism, during the long period he spent researching it for his masterly *A History of the Jews*? He replied in roughly these words: "There have been, in the course of history, societies that emphasised the individual – like the secular West today. And there have been others that placed weight on the collective – communist Russia or China, for example."

Judaism, he continued, was the most successful example he knew of that managed the delicate balance between both – giving equal weight to individual and collective responsibility. Judaism was a religion of strong individuals and strong communities.

This, he said, was very rare and difficult, and constituted one of our greatest achievements.

It was a wise and subtle observation. Without knowing it, he had in effect paraphrased Hillel's aphorism: "If I am not for myself, who will be (individual responsibility)? But if I am only for myself, what am I (collective responsibility)?" This insight allows us to see the argument of Parshat Noach in a way that might not have been obvious otherwise.

The Parsha begins and ends with two great events, the Flood on the one hand, Babel and its tower on the other. On the face of it they have nothing in common. The failings of the generation of the Flood are explicit. "The world was corrupt before God, and the land was filled with violence. God saw the world, and it was corrupted. All flesh had perverted its way on the earth" (Gen. 6:11-12). Wickedness, violence, corruption, perversion: this is the language of systemic moral failure.

Babel by contrast seems almost idyllic. "The entire earth had one language and a

Mazel Tov to

Aubrey & Rut Nehama and family
on the marriage of their daughter
Tair to Asher

common speech” (Gen. 11:1). The builders are bent on construction, not destruction. It is far from clear what their sin was. Yet from the Torah’s point of view Babel represents another serious wrong turn, because God scatters all the builders, and immediately thereafter He summons Abraham to begin an entirely new chapter in the religious story of humankind. There is no Flood – God had, in any case, sworn that He would never again punish humanity in such a way (“Never again will I curse the soil because of man, for the inclination of man’s heart is evil from his youth. I will never again strike down all life as I have just done” (Gen 8:21)). But it is clear that after Babel, God comes to the conclusion that there must be another and different way for humans to live.

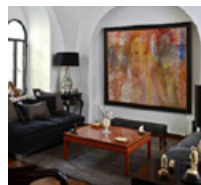
Both the Flood and the Tower of Babel are rooted in actual historical events, even if the narrative is not couched in the language of descriptive history. Mesopotamia had many flood myths, all of which testify to the memory of disastrous inundations, especially on the flat lands of the Tigris-Euphrates valley (See Commentary of R. David Zvi Hoffman to Genesis 6) who suggests that the Flood may have been limited to centres of human habitation, rather than covering the whole earth). Excavations at Shurruapak, Kish, Uruk and Ur – Abraham’s birthplace – reveal evidence of clay flood deposits. Likewise the Tower of Babel was a historical reality. Herodotus tells of the sacred enclosure of Babylon, at the centre of which was a ziggurat or tower of seven stories, 300 feet high. The remains of more than thirty such towers have been discovered, mainly in lower Mesopotamia, and many references have been found in the literature of the time that speak of such



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

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

MUSRARA. Beautiful original Jerusalem home 185 sqm, completely renovated. Private entrance into magical garden. Sold with a renovated unit used for AirBnB. Parking spot option.
7,800,000 NIS



In GERMAN COLONY. 300 sqm plus 170 sqm reg garden. Plus parking & roof top terrace. **18,000,000 NIS**



In SAN SIMON. Fantastic 150 sqm on one floor, 2 elevators and underground parking, terrace with amazing views and partial sukka. Great condition.
7,500,000 NIS



180 sqm Penthouse on an exclusive street in **ARNONA.** 40 sqm balcony, registered parking. Very high standard finish. **9,800,000 NIS**



Kiryat Yovel! 6 rooms, 2.5 baths, AC, underfloor heating, 2 parking, 3 elev., storage room, Sukka terrace!
4,700,000 NIS. Call Rachel Morris: 0525466425



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

towers “reaching heaven”.

However, the stories of the Flood and Babel are not merely historical, because the Torah is not history but “teaching, instruction.” They are there because they represent a profound moral-social-political-spiritual truth about the human situation as the Torah sees it. They represent, respectively, precisely the failures intimated by Paul Johnson. The Flood tells us what happens to civilization when individuals rule and there is no collective. Babel tells us what happens when the collective rules and individuals are sacrificed to it.

It was Thomas Hobbes (1588-1679), the thinker who laid the foundations of modern politics in his classic *Leviathan* (1651), who – without referring to the Flood – gave it its best interpretation. Before there were political institutions, said Hobbes, human beings were in a “state of nature”. They were

individuals, packs, bands. Lacking a stable ruler, an effective government and enforceable laws, people would be in a state of permanent and violent chaos – “a war of every man against every man” – as they competed for scarce resources. There would be “continual fear, and danger of violent death; and the life of man, solitary, poor, nasty, brutish, and short.” Such situations exist today in a whole series of failed or failing states. That is precisely the Torah’s description of life before the Flood. When there is no rule of law to constrain individuals, the world is filled with violence.

Babel is the opposite, and we now have important historical evidence as to exactly what was meant by the sentence, “The entire land had one language and a common speech.” This may not refer to primal humanity before the division of languages. In fact, in the previous chapter the Torah has already stated, “From these the maritime peoples spread out into their lands in their clans within their nations, each with its own language” (Gen. 10:5). The Talmud Yerushalmi, Megillah 1:11, 71b, records a dispute between R. Eliezer and R. Johanan, one of whom holds that the division of humanity into seventy languages occurred before the Flood.

The reference seems to be to the imperial practice of the neo-Assyrians, of imposing their own language on the peoples they conquered. One inscription of the time records that Ashurbanipal II “made the totality of all peoples speak one speech.” A cylinder inscription of Sargon II says, “Populations of the four quarters of the world with strange tongues and incompatible speech . . . whom I had taken as booty at the command of Ashur my lord by the might of my sceptre, I caused

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

to accept a single voice.” The neo-Assyrians asserted their supremacy by insisting that their language was the only one to be used by the nations and populations they had defeated. On this reading, Babel is a critique of imperialism.

There is even a hint of this in the parallelism of language between the builders of Babel and the Egyptian Pharaoh who enslaved the Israelites. In Babel they said, “Come, [*hava*] let us build ourselves a city and a tower . . . lest [*pen*] we be scattered over the face of the earth” (Gen. 11:4). In Egypt Pharaoh said, “Come, [*hava*] let us deal wisely with them, lest [*pen*] they increase so much . . .” (Ex. 1:10). The repeated “Come, let us . . . lest” is too pronounced to be accidental. Babel, like Egypt, represents an empire that subjugates entire populations, riding roughshod over their identities and freedoms.

If this is so, we will have to re-read the entire Babel story in a way that makes it much more convincing. The sequence is this: Genesis 10 describes the division of humanity into seventy nations and seventy languages. Genesis 11 tells of how one imperial power conquered smaller nations and imposed its language and culture on them, thus directly contravening God’s wish that humans should respect the integrity of each nation and each individual. When at the end of the Babel story God “confuses the language” of the builders, He is not creating a new state of affairs. He is in fact restoring the old.

Interpreted thus, the story of Babel is a critique of the power of the collective when it crushes individuality – the individuality of the seventy cultures described in Genesis 10. (A personal note: I had the privilege of addressing 2,000 leaders from all the world’s

faiths at the Millennium Peace Summit in the United Nations in August 2000. It turned out that there were exactly 70 traditions – each with their subdivisions and sects – represented. So it seems there still are seventy basic cultures). When the rule of law is used to suppress individuals and their distinctive languages and traditions, this too is wrong. The miracle of monotheism is that unity in Heaven creates diversity on earth, and God asks us (with obvious conditions) to respect that diversity.

So the Flood and the Tower of Babel, though polar opposites, are linked, and the entire Parsha of Noach is a brilliant study in the human condition. There are individualistic cultures and there are collectivist ones, and both fail, the former because they lead to anarchy and violence, the latter because they lead to oppression and tyranny.

So Paul Johnson’s insight turns out to be both deep and true. After the two great failures of the Flood and Babel, Abraham was called on to create a new form of social order that would give equal honour to the individual and the collective, personal responsibility and the common good. That remains the special gift of Jews and Judaism to the world. ■

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.

 **Mazal Tov to** 
Miriam & Rabbi David Shapiro
and family on the birth of a
great grandson



PROBING THE PROPHETS

BY RABBI NACHMAN (NEIL) WINKLER
FACULTY, OU ISRAEL CENTER

The haftarah that is generally read on Shabbat Rosh Chodesh (there are exceptions), is a selection taken from the last chapter of Sefer Yeshayahu. At first, that would hardly seem to be significant, as rarely is the relative position of a reading in its source book, of any importance. Additionally, familiar closing of this haftarah, where the navi promises how, in the future, mankind will gather to Yerushalayim on each **Rosh Chodesh** and **Shabbat**, (*“midei Chodesh b’Chod’sho umidei Shabbat b’Shabbato”*) to worship G-d, is a powerful enough reason as to why this selection was chosen to be read when Rosh Chodesh coincides with Shabbat.

But a more intense study of this perek will reveal to us a less obvious message, one of hope and comfort, which offers an additional reason why our Rabbis chose this prophecy to be read on this Shabbat Rosh Chodesh.

In his book, HaMevaser, HaRav Yigal Ariel reveals how this final chapter of Sefer Yishayahu forms a fascinating review of the many themes found expressed by Yishayahu in the previous chapters. Rav Ariel goes on to specify quite a number of these ideas that are found repeated in verses of this final chapter:

- **“Shamayim” and “Aretz”**

The opening of the last nevu’ah speaks of **“shmayim”** as being G-d’s throne and **“aretz”** as His footstool while the first nevu’ah opens by calling to the **“shamayim”** and **“aretz”** to witness the sinfulness of Israel.

- **Rejection of Hypocritical Sacrifices**

In the final chapter Hashem’s decries those who offer sacrifices while mistreating others [“Shochet hashor, Makeh ish”] just as He rejects the such offerings in the first perek [“Lama li rov zivcheichem?”].

- **A Rebirth of Israel**

Once again, the closing perek echoes earlier prophecies of the nation’s coming renaissance [“gam ya’da Tziyon et baneha”], much as we read in chapter 49 [“V’amart...mi yalad li et eileh?”]

- **The Return of the Exiled**

In our haftarah, we read the guarantee of the future Ge’ulah – not simply the return itself but the promise that the other nations would be those to **bring back** the dispersed Jews [“V’heivi’u et kol acheichem mikol hagoyim”]. This idea is also expressed in a previous chapter (before this final perek), where we read how the ships of Tarshish would bring the exiles back [“Oniyot Tarshish...l’havi banayich merachok...”].

Rav Ariel includes six other examples of ideas found in preceding chapters that are repeated in the final perek of Sefer



DAVID HATVRI
WWW.THEISRAELTOURGUIDE.COM

Jerusalem * Shuk * Solidarity Trips
Judea & Samaria * Nature Hikes

hatvri@gmail.com +972-52-607-1690




Yishayahu.

And now, we can ask....WHY?

What message is subtly included in this closing prophecy that might hold a significant lesson for us – one that would have Chazal require its reading *specifically* on Shabbat Rosh Chodesh?

I would (hesitatingly) suggest that our ancient scholars may have focused upon the respective themes of each of these holy days and have seen in them complementary messages, fitting for the day when they both converge. To clarify: the Torah does not obligate one to rejoice, “v’samachta”, on either of these days (although we do ask from G-d to bring us joy through His salvation, [“v’sam-chenu”]). Likewise, it does not command the fulfillment of a special mitzvah to mark the day, as it does for the observance of the festivals (i.e. Matzah, Bikkurim, Sukkah, etc.)

Perhaps, therefore, Chazal saw a uniqueness in the respective themes of each day - the themes of **creation** and **renewal**. Shabbat calls upon us to recognize the Al-Mighty as He Who **created** the universe; Rosh Chodesh asks us to perceive Hashem’s ongoing - never-ending – **renewal** of His creation by sensing His constant involvement in nature.

Our haftarah reaffirms the Yishayahu’s earlier promises to underscore the truth that what WAS promised IS happening. We may not sense it, we may not see it or even believe it but this unique confluence of Shabbat with Rosh Chodesh stands as a reminder that, like creation itself, G-d’s prophetic promises were...and still are. ■

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



DANIEL BOUZAGLO
JERUSALEM REAL ESTATE
Gershon Agron 24, Mamilla - Jerusalem
Call now: 077-9973185
Usat 5164675892 uk# 2027697899
www.daniels-assets.com





NEW IN OLD ARNONA - CARLIBACH STREET
TAMA38 PROJECT FROM REPUTABLE BUILDER
OFFERING LAST TWO UNITS, PENTHOUSE OF 131 SQM AND PENTHOUSE DUPLEX OF 151 SQM , EACH WITH LARGE TERRACE



OLD KATAMON - ROOF APARTMENT
WITH PERMITS FOR EXPANSION
HAGDUD HAIVRI ST. - REACH TO 144 SQM + TERRACE ON 1 LEVEL



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



תשפ"ה
Pesach 2025
THE
HANEVIIM BOUTIQUE
YERUSHALAYIM
HOTEL

- ONLY 25 MINS WALK TO THE KOSEL!
- LOW FLOORS - HOTEL SET OVER 2 FLOORS
- 7 PRIVATE APARTMENTS WITH OPTION FOR SELF-CATERING OR HOTEL MEALS!
- GLATT LEMEHADRIN KASHRUS - NON GEBROCHTS, NON-KITNIYOS WITH SHMURA MATZAH



GUEST SPEAKERS INCLUDING:

RABBI YITZCHAK BREITOWITZ **RABBI ANTHONY MANNING**

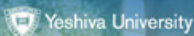
RABBI REUVEN CHAIM KLEIN **ISAAC & RUBENSTEIN**

FOR MORE INFO, RATES OR TO BOOK:

INFO@PESACHISRAEL.COM

WWW.PESACHISRAEL.COM

Boutique Glatt LeMehadrin Hotel in the Heart of Yerushalayim



**Come in.
Let's talk.**

**The Jerusalem
Therapy Center**

Quality and affordable care given
by compassionate and
knowledgeable therapists.

Mental health therapy especially
designed for English-speaking
adults, including gap-year students,
new olim and lone soldiers.

**JTC JERUSALEM
THERAPY CENTER**

Powered by
Amudim Israel &
Wurzweiler School
of Social Work

3 Strauss St, Jerusalem | Phone/Whatsapp 02-380-3060 | office@jtc.org.il

STRONG FOR YOUR COUNTRY, STRONG FOR YOURSELF
Active soldiers, reservists, and former soldiers qualify for subsidized services



Tzvi Air

AIR CONDITIONING ENGINEERING, DESIGN AND INSTALLATIONS

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

**100%
SATISFACTION
GUARANTEED**

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

**BEST PRICE
GUARANTEED**

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

NEW

**DESIGNERS
AND ARCHITECTS**

Send your plans for free design today.

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



**INTEGRITY
REAL ESTATE**
FINE JERUSALEM HOMES



Authentic Nachlaot Home For Sale

Live in a piece of history in the Ohel Moshe neighborhood of Nachlaot

Private 3 bedroom home of 117 sqm with authentic domed ceilings, private garden courtyard and entrance

Additional building rights up to 220 sqm

Needs renovation
Asking price: 5,450,000 NIS



Ilana Nelson 054.5341403

www.integrityrealestate.co.il

DKL
Celebrating
40 years
in Law

**Your Inheritance is
worth
fighting for!**

**Secure your rights with our
Legal Expertise.**

Amazon

Look inside

The Complete Guide To
**Wills And Inheritance
In Israel**

An outstanding work... Straightforward but authoritative answers to questions on inheritance issues. English speakers will greatly benefit from this guide. Prof. Shalev

Call now:
02-561-2111

JERUSALEM
&
TEL AVIV



RABBI SHALOM

ROSNER

RAV KEHILLA, NOFEI HASHEMESH
MAGGID SHIUR, DAF YOMI, OU.ORG
ROSH BAIS MEDRASH ENGLISH SPEAKING PROGRAM MACHON LEV

Achieving One's Potential – מבול and בוי"ל

וַיַּרְא אֱלֹקִים אֶת-הָאָרֶץ וְהִנֵּה נִשְׁחָתָה כִּי-הִשָּׁחִית
כָּל-בָּשָׂר אֶת-דֶּרֶכָּו עַל-הָאָרֶץ: (בראשית ו:יב)

And God saw the earth, and behold it had become corrupted, for all flesh had corrupted its way on the earth. (Bereshit 6:12)

The pasuk cited above seems superfluous. It could have ended with the statement that God saw the earth was corrupt. What does the second clause add: את כל בשר את - that all flesh corrupted **its way**...?

The Sarei Alafim (Rav Twersky from Chicago) offers a very creative interpretation of this pasuk. In Sefer Malachim the month of Cheshvan is referred to as ירח בול. It is interesting that these letters also represent the first, middle and last letters in the Torah (ב-בראשית, ו-גחון, ל- ישראל). What is this significance?

חנוך לנער על פי דרכו

In Mishle (22:6) - we are taught חנוך לנער - one should educate a child in accordance with his unique personality and talents "דרכו". It is incumbent upon parents and teachers to try to bring out the best in each child, in accordance with their unique personalities so that each child can reach his or her full potential. This statement is not only applicable to children, but each of us ought to look inside ourselves to find our talents

and the unique manner in which we can positively impact those around us.

The word דרכו in Mishle refers to the manner in which we utilize these talents. When we do not utilize our talents and maximize our potential we are מושחית דרכו - we destroy our potential. This is what the pasuk in our Parsha is referencing. כי השחית כל בשר את. דרכו על הארץ. People used their talents in a destructive rather than constructive manner. The second phrase is necessary to highlight what was so detrimental, the manner in which they wasted their talents.

בוי"ל

Getting back to the letters בוי"ל - each of these letters is a prefix.

ב - When we say בבית - we are referring to something "in" the home. ב - is the first letter in the Torah as it is the starting point. We first need to look **inside** ourselves in order to identify our דרך - our talents so that we can use them properly.

ו - The letter ו - adds to what precedes it. When one refers to בית ושדה - it is adding a reference to a field in addition to a house. Once one recognizes their talents, they need to utilize those talents to reach the ultimate goal, by adding their present levels in עבודת ה'. It is the middle letter of the Torah to

symbolize that once identifying one's talents, it is a process to get to the end goal of maximizing and fulfilling one's potential.

ל – The letter ל means heading towards – לבית refers to one heading towards a home. After identifying and working on our talents, our derech, we need to stay focused on the end goal- to achieve our full potential.

During the past year our soldiers were very focused on their goal. They utilized their training and talents to fulfill their mission, their shlichut on behalf of Am Yisrael, always maintaining their goal of freeing the hostages and ensuring a more secure environment for our nation.

The flood is called the מבול. The word includes the three prefixes בול but adds a fourth, the letter מ. The letter מ- is used to describe a separation, something that pulls an object away. מהבית – means from the

home. We must focus on our goal- that is בול. When one is distracted from their goal, it is destructive, like the מבול.

May we be able to identify our talents and utilize them properly so that we can fulfill our potential. Specifically now, following the Yamim Noraim, as we enter chodesh Cheshvan (ירח בול), we have to avoid being drawn away from our goal as the מ symbolizes – which could lead to מבול. May we work hard at utilizing our talents so that we maximize our potential and positively impact all those around us. ■

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

A NEW LECTURE SERIES BY RABBI BEREL WEIN

THE JEWISH WORLD 1880-1914



8 SATURDAY NIGHTS IN A ROW EXCEPT CHANUKAH
NOV 9TH THROUGH JAN 4TH AT 7:30 P.M.
LIVE AT BEIT KNESSET HANASSI AND ON ZOOM

**300₪ PER FAMILY OR 180₪ PER PERSON FOR
THE SERIES OR 40₪ PER PERSON AT THE DOOR**

✦ England, France and Germany ✦ The Austro-Hungarian Empire ✦ The Russian Empire
and Czar Alexander ✦ The Russian Czar Nicholas ✦ The United States ✦ The Middle East
✦ Zionism, Socialism and Tradition ✦ The Impending Disaster

**FOR REGISTRATION, PAYMENT AND INFORMATION
CALL 054-258-3480**

Beit Kneset Hanassi • Ussishkin 24 • Rechavia, Jerusalem



ALIYAH



NATIONAL SERVICE



NATIONAL DEVELOPMENT



ZIONIST EDUCATION



**Building a
stronger Israel
for today *and*
tomorrow.**

Our vision is to create programs, initiatives and opportunities that benefit the State of Israel, its people and infrastructure in the realms of Aliyah and integration, healthcare, national service and Zionist education.

Through facilitation, advocacy, education and service, we are creating a better shared future for our people, communities and homeland, Israel.



המחלקה למורשת ישראל
מחלקת קליטה

IRIYAT BET SHEMESH
& BEEFUPOURBOYS.COM

PRESENT

Lenny Solomon & ShLOCK ROCK®

A VERY SPECIAL CONCERT

NOVEMBER 6 AT 20:00

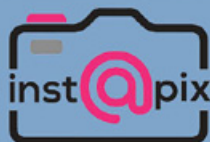
HEICHAL HATARBUT BET SHEMESH

TICKETS 80 SHEKEL

<https://betshemesh.smarticket.co.il/event/575>

Miluiim and soldier families pay only 30 NIS Per ticket

beefupourboys.com to request or to sponsor



THIS AD WAS SPONSORED BY **INSTAPIX**
IN HONOR OF OUR SOLDIERS & **BEEF UP OUR BOYS**
עם ישראל חי!

SINCE OCTOBER 17, 2023, BEEF UP OUR BOYS HAS DELIVERED OVER 72,000 FREE KOSHER BEEF JERKY PACKS TO IDF COMBAT UNITS—VITAL PROTEIN TRUSTED BY ELITE FORCES WORLDWIDE. AS THE GO-TO SOURCE FOR THESE ESSENTIAL RATIONS, DEMAND IS SOARING. YOUR \$10 TODAY ENSURES OUR SOLDIERS STAY STRONG AND MISSION-READY.



Remarkable Roots

Our *parashah* opens with a description of Noah's righteousness, specifically mentioning that he was a *tzadik* "*bedorotav* -in his generation." In what has become a famous argument, Rashi comments on the Torah's use of this specific characterization. Since Noah obviously lived in his generation, there must be an additional element to be learned here.

Looking at the word "*bedorotav*" as prompting a comparative, some commentators explain that it highlights Noah's greatness; he was able to live righteously in a morally depraved society, had he lived in a generation of upright, ethical people, he would have been greater still. Other commentators, however, look at Noah through a more critical lens and explain that his righteousness was relative to those in his generation, had he lived in a generation like Avraham Avinu's, he would not have been considered a *tzadik* at all. Yet the Torah explicitly describes Noah as a *tzadik*, why the need to minimize his greatness with this interpretation?

Rav Schwab *zt"l* in *Maayan Beit Hasho'eva* offers a powerful insight. He maintains that evil cannot emerge from a source of total goodness. Hence, although we see that great people like the *Avot hakedoshim*, and Moshe *Rabbeinu* came from Noah, we also see that his progeny included terribly wicked people as well, such

as Nevuchadnezzar, Haman, and Titus. This indicates that Noah must have possessed some trait rooted in negativity. As such, Chazal consider Noah with a positive as well as a more critical perspective. Clearly the lesson here is that how we develop our character will impact our future generations.

The *Saba* of Slabodka *zt"l* however, explains both views as speaking of Noah's greatness. What is being debated here is what prompted his greatness. The first, more positive view asserts that Noah was motivated by an inner desire for greatness. The second, less complementary view highlights that Noah chose to reject the decadent lifestyle that surrounded him; thus, his righteousness was influenced by external forces.

The Tosher Rebbe *zt"l* finds this alluded to in the beginning of the verse. "*Eleh toldot Noah, Noah ish tzadik* - these are the chronicles (lit. "generations") of Noah, Noah was a righteous man." Noah, he explains, "birthed" himself, he created his own chronicles, i.e., he introduced the concept of being a righteous person in his generation. Noah's greatness was that he was able to develop nobility of character without a teacher, mentor or the influence of greatness.

What a tremendous lesson for us coming on the heels of the Yom Tov season! As there are no holidays in the month of Marcheshvan, we each have a personal responsibility to commit ourselves to strengthen our *avodat Hashem*. When we take the initiative to grow and develop our spirituality, we will be blessed from Above with *siyata dishmaya*, Divine assistance to succeed in our endeavors. ■



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

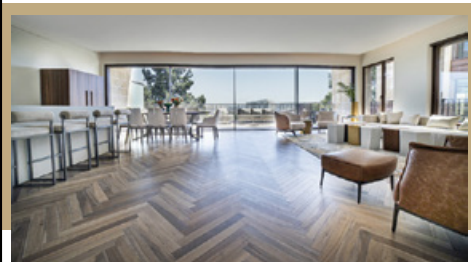
Rabbi@JerusalemChabad.org
02 800-1717

www.JerusalemChabad.org/DonateShekels

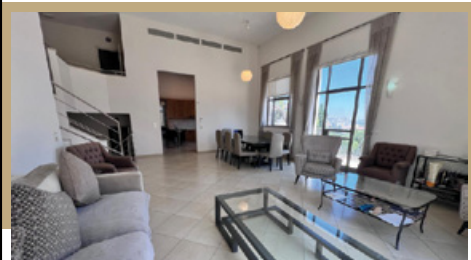
הודו לה' כי טוב



Unique 190 sqm luxurious penthouse with private roof
in **Mamilla**, first line to magnificent Old City views



Splendid new apartment **Talbieh**- 190 sqm, large
succah terrace facing beautiful views, hotel facilities



Musrara- Stunning 300 sqm apartment, large Succah
terrace, pool, gym, doorman, adjacent to the Old City



Baka-New penthouse 180 sqm, high finishes, large
succah terrace, 40 sqm storage, parking

ELISHEVA LAKS, LCSW

LICENSED CLINICAL THERAPIST

- EVIDENCE BASED PRACTICE
- GOAL ORIENTED SUPPORTIVE THERAPY
- AVAILABLE FOR IN-PERSON AND TELEHEALTH SESSIONS
- ACCESSIBLE JERUSALEM BASED PRACTICE CLOSE TO EMEK REFAIM



Mental Health therapy for Olim, Gap Year
Students, and Young Professionals
Schedule your free consultation to find
out how best to address your unique
challenges living as an anglo in Israel.

CALL FOR A FREE CONSULTATION
ELISHEVALAKSLCSW@GMAIL.COM
PHONE: 054-550-7515

T&T INVESTMENTS

Deborah Toutou +972(0)54-480-4767
www.real-estate-jerusalem.co.il
deborah@realestatejerusalem.co.il





5785 Zmanim תשפ"ה 2024-2025

The centerfold - the yearly zmanim (pages 38-43) can be pulled out and saved

Shabbat Mevarchim (Molad)

English Date	Shabbat Mevarchim	Month	Molad	ימי ראש חדש
Rosh Chodesh Kislev is on Sunday December 1 and Monday December 2	תולדות	כסלו	מולד חודש כסלו יהיה בליל ראשון בשעה 4, 49 דקות ו 15 חלקים	ראש חדש כסלו יהיה ביום ראשון וביום שני הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Tevet is on Tuesday December 31 and Wednesday Jan. 1	מקץ	טבת	מולד חודש טבת יהיה ביום שני בשעה 17, 33 דקות ו 16 חלקים	ראש חדש טבת יהיה ביום שלישי וביום רביעי הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Shevat is on Thursday January 30	וארא	שבט	מולד חודש שבט יהיה ביום רביעי בשעה 6, 17 דקות ו 17 חלקים	ראש חדש שבט יהיה ביום חמישי הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Adar is on Friday February 28 and Shabbat March 1	משפטים	אדר	מולד חודש אדר יהיה בליל שישי בשעה 19, 2 דקות ו 0 חלקים	ראש חדש אדר יהיה ביום השני וביום שבת קדש הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Nisan is on Sunday March 30	פקודי	ניסן	מולד חודש ניסן יהיה ביום שבת בשעה 7, 46 דקות ו 1 חלקים	ראש חדש ניסן יהיה ביום ראשון הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Iyar is on Monday April 28 and Tuesday April 29	שמיני	אייר	מולד חודש אייר יהיה בליל שני בשעה 20, 30 דקות ו 21 חלקים	ראש חדש אייר יהיה ביום שני וביום שלישי הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Sivan is on Wednesday May 28	בהר בחלותי	סיון	מולד חודש סיון יהיה ביום שלישי בשעה 9, 14 דקות ו 3 חלקים	ראש חדש סיון יהיה ביום רביעי הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Tammuz is on Thursday June 26 and Friday June 27	שלח	תמוז	מולד חודש תמוז יהיה בליל חמישי בשעה 21, 58 דקות ו 4 חלקים	ראש חדש תמוז יהיה ביום חמישי וביום ששי הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Menachem Av is on Shabbat July 26	פנחס	מנחם אב	מולד חודש מנחם אב יהיה ביום שישי בשעה 10, 42 דקות ו 5 חלקים	ראש חדש מנחם אב יהיה ביום שבת קדש הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Elul is on Sunday August 24 and Monday August 25	ראה	אלול	מולד חודש אלול יהיה בליל ראשון בשעה 23, 26 דקות ו 6 חלקים	ראש חדש אלול יהיה ביום ראשון וביום שני הבא עלינו ועל כל ישראל לטובה

Shabbat Candle Lighting & Havdala

Parsha	English Date	Hebrew Date	Jerusalem (Candles 40mins before sunset)		Tel Aviv		Beer Sheva		Haifa (Candles 30mins before sunset)	
			Candles	Havdala	Candles	Havdala	Candles	Havdala	Candles	Havdala
Bereishit	Oct. 25-26	23 Tishrei	5:20	6:32	5:37	6:34	5:38	6:34	5:25	6:32
Noach	Nov. 1-2	1 Marcheshvan	4:13	5:26	4:30	5:28	4:31	5:29	4:18	5:26
Lech Lecha	Nov. 8-9	8 Marcheshvan	4:08	5:21	4:25	5:23	4:26	5:24	4:13	5:21
Vayera	Nov. 15-16	15 Marcheshvan	4:04	5:18	4:20	5:19	4:22	5:20	4:08	5:17
Chayei Sara	Nov. 22-23	22 Marcheshvan	4:00	5:16	4:17	5:17	4:19	5:18	4:05	5:15
Toldot	Nov. 29-30	29 Marcheshvan	3:59	5:15	4:16	5:16	4:17	5:17	4:03	5:14
Vayeitze	Dec. 6-7	6 Kislev	3:59	5:15	4:16	5:16	4:17	5:18	4:03	5:14
Vayishlach	Dec.13-14	13 Kislev	4:00	5:17	4:17	5:18	4:19	5:20	4:04	5:16
Vayeishev	Dec. 20-21	20 Kislev	4:03	5:20	4:20	5:21	4:22	5:23	4:07	5:19
Miketz	Dec. 27-28	27 Kislev	4:07	5:24	4:24	5:25	4:25	5:27	4:11	5:23
Vayigash	Jan. 3-4	4 Tevet	4:12	5:29	4:29	5:30	4:30	5:31	4:16	5:28
Vayeichi	Jan. 10-11	11 Tevet	4:17	5:34	4:34	5:35	4:36	5:37	4:22	5:33
Sh'mot	Jan. 17-18	18 Tevet	4:23	5:40	4:40	5:41	4:42	5:42	4:28	5:39
Va'era	Jan. 24-25	25 Tevet	4:30	5:46	4:47	5:47	4:48	5:48	4:35	5:45
Bo	Jan. 31-Feb. 1	3 Sh'vat	4:36	5:52	4:53	5:53	4:55	5:54	4:41	5:51

Beshalach	Feb. 7-8	10 Sh'vat	4:43	5:58	5:00	5:59	5:01	6:00	4:48	5:57
Yitro	Feb. 14-15	17 Sh'vat	4:49	6:03	5:06	6:05	5:07	6:05	4:54	6:03
Mishpatim	Feb. 21-22	24 Sh'vat	4:55	6:09	5:12	6:10	5:12	6:11	5:00	6:09
Terumah	Feb. 28-Mar.1	1 Adar	5:00	6:14	5:17	6:16	5:18	6:16	5:06	6:15
Tetzave	Mar. 7-8	8 Adar	5:05	6:19	5:23	6:21	5:23	6:21	5:12	6:20
Ki Tisa	Mar. 14-15	15 Adar	5:10	6:24	5:28	6:26	5:28	6:25	5:17	6:25
Vayakhel	Mar. 21-22	22 Adar	5:15	6:29	5:33	6:31	5:32	6:30	5:22	6:30
Pikudei	Mar. 28-29	29 Adar	6:20	7:34	6:37	7:36	6:37	7:35	6:27	7:35
Vayikra	Apr. 4-5	7 Nisan	6:24	7:39	6:42	7:41	6:42	7:40	6:32	7:41
Tzav	Apr. 11-12	14 Nisan	6:29	7:44	6:47	7:46	6:46	7:45	6:37	7:46
Leil HaSeder	April 12-13	15 Nisan	After 7:44	7:45	After 7:46	7:47	After 7:45	7:46	After 7:46	7:47
Shvii Shel Pesach	Apr. 18-19	21 Nisan	6:34	7:49	6:52	7:51	6:51	7:50	6:42	7:52
Shmini	Apr. 25-26	28 Nisan	6:39	7:55	6:57	7:57	6:56	7:55	6:47	7:58
Tazria-Metzora	May 2-3	5 Iyar	6:44	8:00	7:02	8:03	7:00	8:01	6:52	8:03
Acharei Mot-Kedoshim	May 9-10	12 Iyar	6:49	8:06	7:07	8:08	7:05	8:06	6:57	8:09
Emor	May 16-17	19 Iyar	6:54	8:11	7:12	8:14	7:10	8:12	7:02	8:15
Behar-Bechukotai	May 23-24	26 Iyar	6:58	8:17	7:16	8:19	7:14	8:17	7:07	8:21
Bemidbar	May 30-31	4 Sivan	7:03	8:21	7:21	8:24	7:19	8:21	7:12	8:26
Shavuot	June 1-2	6 Sivan	7:04	8:23	7:22	8:25	7:20	8:22	7:13	8:27

Parsha	English Date	Hebrew Date	Jerusalem (Candles 40mins before sunset)		Tel Aviv		Beer Sheva		Haifa (Candles 30mins before sunset)	
			Candles	Havdala	Candles	Havdala	Candles	Havdala	Candles	Havdala
Naso	June 6-7	11 Sivan	7:07	8:25	7:24	8:28	7:22	8:25	7:16	8:30
Beha'alotcha	June 13-14	18 Sivan	7:10	8:29	7:27	8:31	7:25	8:29	7:19	8:33
Sh'lach	June 20-21	25 Sivan	7:12	8:31	7:30	8:33	7:27	8:31	7:21	8:35
Korach	June 27-28	2 Tammuz	7:13	8:31	7:31	8:34	7:28	8:31	7:22	8:36
Chukat	July 4-5	9 Tammuz	7:13	8:31	7:30	8:33	7:28	8:31	7:22	8:35
Balak	July 11-12	16 Tammuz	7:11	8:29	7:29	8:31	7:27	8:29	7:20	8:33
Pinchas	July 18-19	23 Tammuz	7:08	8:25	7:26	8:28	7:24	8:26	7:17	8:29
Matot-Masei	July 25-26	1 Av	7:05	8:21	7:22	8:23	7:21	8:21	7:13	8:24
Devarim	Aug. 1-2	8 Av	7:00	8:15	7:17	8:17	7:16	8:15	7:08	8:18
Va'etchanan	Aug. 8-9	15 Av	6:53	8:08	7:11	8:10	7:10	8:09	7:02	8:11
Eikev	Aug. 15-16	22 Av	6:46	8:00	7:04	8:03	7:03	8:01	6:55	8:03
Re'eh	Aug. 22-23	29 Av	6:35	7:52	6:55	7:54	6:56	7:52	6:47	7:55
Shoftim	Aug. 29-30	6 Elul	6:27	7:43	6:47	7:45	6:48	7:44	6:39	7:45
Ki Teitze	Sept. 5-6	13 Elul	6:18	7:33	6:38	7:35	6:39	7:34	6:30	7:35
Ki Tavo	Sept. 12-13	20 Elul	6:09	7:24	6:29	7:26	6:30	7:25	6:20	7:26
Nitzavim	Sept. 19-20	27 Elul	6:00	7:15	6:19	7:16	6:21	7:16	6:11	7:16

Kiddush Levana

Month	Earliest Kiddush Levana 3 Days After Molad	7 Days After Molad	Last Opportunity to Say Kiddush Levana until
Marcheshvan	3 Marcheshvan/Sun. night Nov. 3	9 Marcheshvan/ Motzei Shabbat Nov. 9	14 Marcheshvan/ Thurs. night Nov. 14
Kislev	4 Kislev/Wed.night Dec. 4	9 Kislev/ Mon. night Dec. 9	15 Kislev/Sun. night Dec. 15
Tevet	3 Tevet/ Thurs. night Jan. 2	8 Tevet/ Tues. night Jan. 7	14 Tevet/ Mon. night Jan. 13
Shevat	4 Shvat/Sat. night Feb. 1	8 Sh'vat/ Wed. night Feb. 5	15 Shvat/Wed. night Feb. 12
Adar	3 Adar/ Mon. night March 2	7 Adar/ Thurs. night March 6	14 Adar/ Thurs. night March 13
Nisan	4 Nisan/ Tues. night April 1	8 Nisan/ Motzei Shabbat April 5	13 Nisan/ Thurs. night April 10
Iyar	3 Iyar/ Wed. night April 30	6 Iyar/ Sun. night May 4	14 Iyar/ Sun. night May 11
Sivan	5 Sivan/ Motzei Shabbat May 31	8 Sivan/ Tues. night June 3	15 Sivan/ Wed night June 10
Tammuz	4 Tammuz/ Sun. night June 29	7 Tammuz/Wed. night July 2	14 Tammuz/Wed. night July 9
Av (Many wait until after 9 Av)	4 Av/ Mon. night July 28	10 Av/ Sun. night Aug. 3	14 Av /Thurs. night Aug. 7
Elul	4 Elul/Wed. night Aug. 27	8 Elul/ Sun. night Aug. 31	14 Elul/ Motzei Shabbat Sept. 6

THIS WEEK'S INSPIRATIONAL TORAH LEARNING WITH OU ISRAEL

**SUNDAY
NOV 3**

2:00PM

Men's Gemara Chabura

Rabbi Jeff Bienenfeld

@ **OU ISRAEL CENTER**

*L'AYLA CLASSES ARE FOR
WOMEN ONLY

THE BAIS CLASSES & PROGRAMS
ARE FOR MEN ONLY



#THEOUIISRAEL

**MONDAY
NOV 4**

@ **OU ISRAEL CENTER**

7:00PM

L'Ayla- Dorot Choir-Director

Hadassah Jacob

052-384-7230 (call to confirm)

8:30PM

Semichat Chaver Program - The Bais

Rabbi Elyada Goldwicht



Subscribe to our **OU Israel Whatsapp**
Community for all information related to
OU Israel classes and programs, including
last minute schedule changes and
updates, by scanning the QR Code above

**TUESDAY
NOV 5**

COMMUNITY BEIT MIDRASH IN BAKAA

Classes @ Bet Knesset Nitzanim, 3 Asher Street, Bakaa

9:15 AM

Understanding Tefila

Rabbi Yossi Goldin

11:15 AM

Chumash B'lyun

Rabbi Shmuel Goldin

12:20 PM

Unpacking the Messages
of Chazal

Rabbi Shai Finkelstein

10:15 AM

Meaning in Mitzvot

Rabbi Yitzchak Breitowitz



MODIIN-THE BAIS

Men's Programs in Modiin Yeshivat Hesder Meir Harel,
Emek Beit Shean 53, Modiin

10:00AM -2:00PM

Weekly Kollel Boker

**Rabbi Avi Herzog,
Rabbi David Fine,**

Rabbi Ian Shaffer,

Rabbi Dovid Wolpe

7:30 PM

Safrut Chabura

Rabbi Tzvi Mauner

THIS WEEK'S INSPIRATIONAL TORAH LEARNING WITH OU ISRAEL

**WEDNESDAY
NOV 6**

COMMUNITY BEIT MIDRASH IN RECHAVIA

@ Bet Knesset HaNassi,
24 Ussishkin Street, Rechavia

9:15AM

Holy Poetry **Rabbi Dr. Aaron Adler**

10:15AM

Contemporary Issues in Halacha and
Hashkafa **Rabbi Anthony Manning**

11:25AM

Wisdom of Rav Kook **Rabbi Aaron
Goldscheider**

12:30PM

Pirkei Avot **Rabbi James Kennard**

SPECIAL EVENT:

9:15AM-1:00PM

Women's Rosh Chodesh
Cheshvan Seminar
@**OU ISRAEL CENTER**

WED. EVENING

8:30 PM

The Bais-Halachic Controversies
**Rabbi Aschi Dick @ Ohel Yitzchak
Synagogue, Keren HaYesod Street**

**THURSDAY
NOV 7**

COMMUNITY BEIT MIDRASH IN ARNONA

Classes @ Bet Knesset Shai Agnon,
11 Rechov Leib Yaffe, Arnona

9:15 AM

Parshat HaShavua **Rabbi Ari Kahn**
(Resumes Nov. 14)

10:30AM

Parashat HaShavua **Rabbi Baruch Taub**

11:15AM

Trailblazing the Text of TaNaCh **Rabbi
Neil Winkler**

12:20PM

Modern Masters **Rabbi Sam Shor**
(New Series)

2:00 PM

@ **OU Israel Center**
Men's Gemara Chabura **Rabbi Jeff
Bienenfeld**

8:00 PM The Bais in Partnership with
Kehilat Hashiveinu, Men's Chabura
Launch with **Rabbi Sam Shor &
Rav Noam Koenigsberg**. 23 Mishol
Hakoranit, Abel Residence, Ramot

SPECIAL EVENT: 7:00PM

ATID (Young Single Olot) Trip to
Kever Rachel @**OU ISRAEL CENTER**



The OU Israel for BAT MITZVAH AND BEYOND PROGRAM

For Girls in Grades 6-8



Join us for a six-session mother-daughter journey which includes learning from the sources, group discussions, meeting inspiring women and hearing their stories, Challa baking, trip to Kever Rachel, Old City tour, chessed trip, art, drama, dance, and more.



Starting
Monday evening
Nov. 25

Registration is now open!
www.ouisrael.org/batmitzvah

OU ISRAEL CENTER | 22 KEREN HAYESOD ST., JERUSALEM | 02-560-9110

OU Israel Women's Division

ROSH CHODESH CHESHVAN SEMINAR FOR WOMEN

Every Ending is a New Beginning

Wednesday Nov. 6 – 5 Cheshvan, 9:15AM – 1:00PM

In loving memory of Mrs. Linda Pruwer-Brachfeld a"h

מרת חיה שאשא בת ר' יוסף הלל



40NIS

9:15AM Introduction

Mrs. Zemira Ozarowski

9:20AM The Torah Reading Cycle: Back to the Beginning
Rabbi Anthong Manning

10:05AM And so we Begin Again - Taking the New Year into our Everyday Lives
Mrs. Sylvie Schatz

11:00AM Refreshments

11:10AM Endings & Beginnings throughout Tanach
Mrs. Leah Feinberg

12:00PM

GOODBYE BRUNCH

Transitioning from the OU Israel Center building to our new locations

- ▶ Walking down memory lane with Rebbetzin Pearl Borow, Sara Berelowitz and Chana Spivack
- ▶ Slideshow Presentation



22 KEREN HAYESOD, YERUSHALAYIM | 02-560-9110 | REGISTER ONLINE AT: WWW.OUISRAEL.ORG/EVENTS/CHESHVAN2024



YIZKOR REMEMBER

On Succot Yizkor is recited to commemorate the memory of our departed loved ones. It is the tradition of many to pledge to contribute tzedaka in memory of those who have left this world. Please consider making a contribution to the OU Israel Center, which will help to support the on-going Torah learning and many community programs of the OU Israel Center.

Please send your contributions Att:

OUIsrael.org/donate or call:

The finance office at [02-560-9103](tel:02-560-9103)

OU ISRAEL CENTER | WWW.OUISRAEL.ORG

SHIUR SPONSORS

TO SPONSOR A SHIUR CONTACT

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

RABBI ADLER'S SHIUR

Sponsored for this academic year by the Frist family
in memory of their beloved daughter and sister
Elisheva Frist a"h – ע"ה – בת זלמן

RABBI SHAI FINKELSTEIN'S SHIUR

Sponsored for the 2024-2025 academic year by the
Sondhelm and Wertenteil Families
in memory of Mel & Sylvia David z"l
מנחם מנדל בן אברהם מאיר וטויבא רבקה ז"ל
וצביה חיה בת אריה לב וחווה אידל ע"ה

GET FIT WHILE YOU SIT:

Exercise for ladies

Sundays 12:30-1:15pm

at the OU Israel Center

Sura Faecher 0504153239



Tzitzit tying at the OU Israel Center
with Ruti - no experience needed

Mondays at 1:30pm
and Wednesdays at 12:00pm

FOLDEES

HIGH QUALITY PREMIUM

**FOLDING
CHAIRS**

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



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

Wills • Probate • Pre & Post-Nuptial Agreements
Guardianship • Durable Power of Attorney
(Financial/Health/Personal Decisions)

HALACHIC ESTATE PLANNING
TIRTZA JOTKOWITZ, ESQ.

tirtzaj@gmail.com • 052-509-3356 • 02-625-6475
(845) 425-8871 • (845) 694-7645

GINOT HAIR COMMUNITY CENTER, OU ISRAEL, THE JERUSALEM MUNICIPALITY,
& NEFESH B'NEFESH INVITE ALL ENGLISH-SPEAKING OLIM IN JERUSALEM TO A

YOM *HaAliyah* CELEBRATION

November 7th, 2024 | 5:00-7:00 PM

NEFESH B'NEFESH ALIYAH CAMPUS

YITZCHAK RABIN 10, JERUSALEM (ENTRANCE THROUGH CINEMA CITY)

- ★ Live music with Etrog Jam
- ★ Informative lectures and shiurim for adults
- ★ Fun activities for kids
- ★ Opportunity to meet other Olim and learn more about activities and resources available for Jerusalem Olim



For more information and registration:

www.ouisrael.org/events/yomalayah2024



RABBI JUDAH MISCHEL

EXECUTIVE DIRECTOR, CAMP HASC

AUTHOR OF BADERECH: ALONG THE PATH OF TESHUVA (MOISAICA 2021)

Noach: Build!

Reb Avraham Mordechai Alter, the ‘Imrei Emes’ of Gur, zy’a, transplanted seeds of the nearly decimated Chasidic community of his father (the Sefas Emes), and his grandfather (the Chidushei haRim), in Eretz Yisrael. Having survived the war, the Imrei Emes escaped Poland and arrived in Yerushalayim in 1940. Three of his sons survived and ultimately succeeded the Imrei Emes as Gerrer Rebbees, while most of the rest of his family was murdered in the Shoah.

Reb Noach Yoskovitz, a grandson of the Imrei Emes, himself suffered and survived five years of the terrors of Bergen-Belsen and Auschwitz. However, he found himself ensconced in the Santa Maria al Bagno ‘displaced persons’ camp in Southern Italy, where cruel and immoral British policies effectively barred Jewish immigration to Eretz Yisrael. Israel’s national Holocaust archives include an emotional letter from Noach and a group of friends, pleading with authorities for permission to make aliyah — so that they could “serve Hashem with peace of mind and taste the holy air of the Land of Israel.” Following a massive hunger strike, coupled by diplomatic interventions and daring

‘illegal’ operations with *siyata d’shmaya*, Reb Noach and many other Jews were eventually successful in ascending to the Holy Land.

Arriving in Yerushalayim in 1946, Reb Noach had an emotional reunion with his grandfather. As for many survivors, the burden of heavy emotions, survivors guilt and trauma, made it difficult for Reb Noach to contemplate how to move forward. Seeing this, his *zeideh* asked him softly, ‘Why do you think the *Ribbono shel Olam* spared Noach? Why did he survive the destruction?’

Locking eyes with his beloved grandson he then cried out, “*Va-yisha’er ach Noach! Only Noach was left!, Va-yisha’er ach Noach! Only Noach was left!*” With a tear in his eye, he continued: “Consider, *meyn kynd*, how much has been washed away, how much we have lost! ...How much *you* have lost! Years of your life, opportunities, time... You must now run to the *beis medrash* and begin again! Rebuild yourself, rebuild Torah, rebuild *Yiddishkeit*.... *Vayisha’er ach Noach! Only Noach, only Noach, only Noach was left! You survived to build, meyn kynd, build, you are to rebuild the world!*”

וַיִּמַח אֶת-כָּל-הַיְּקִיּוֹם אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה מֵאָדָם
עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם וַיָּמָחוּ מִן-הָאָרֶץ
וַיִּשְׁאֹר אֶת-נֹחַ וְאֶשֶׁר אִתּוֹ בַּתְּבָרָה:

“All existence on earth was blotted out - humans, cattle, creeping things, and birds of the sky; they were blotted out from the earth. Only Noach was left, and those with him in the ark.” (7:23)

מִיָּם רַבִּים לֹא יִכְלֹו לְכַבּוֹת אֶת-הָאָרֶזְהָ וְנִהְרֹת לֹא



Mazal Tov to
Harriet Leibowitz and family on
the birth of a great grandson



יִשְׁטָפוּהָ

“Many waters are unable to extinguish the love, and rivers cannot drown it.”

(*Shir haShirim*, 8:7)

Rashi brings a precious *pshat* from the Medrash Rabbah. The “many waters” are the nations of the world, while “rivers” refers to their ministers and kings. But these can never extinguish the love between the *Ribbono Shel Olam* and His nation, nor drown it, “not through force nor *eimah*, ‘terror’, nor through enticement and seduction.” The love between Hashem and the Jewish People is absolute and eternal.

לְכָל זְמַן וְזֶמַן וְעַתָּה לְכָל־חֶפֶץ תַּחַת הַשָּׁמַיִם, “Everything has an appointed season, and there is a time for every matter under the Heaven” (*Koheles*, 3:1). This Shabbos marks Rosh Chodesh Cheshvan, and in many communities and yeshivos, it is the beginning of *chofef zeman*, the “winter” or primary session. However, for countless soldiers who are *bnei Torah*, *hesder* and *mechinah* students and *kollel avreichim* — along with their valiant wives, families and relatives — there is no beginning or end of a ‘*zman*’, but rather a continuous *מלחמה*, “time of war”. How many *chayalim* are already in their second or third *seviv miluim* or round of reserve duty; how many have been away from home for months on end, answering the call to protect and serve, and rebuild our world.

I recently spoke with the young wife of a soldier returning to the front for another tour of reserve duty, while she cared for their infant alone. “Of course it is hard,” she admitted, “but what choice do we have? This is our *mitzvah* and our *zechut*...”

How many similar young families are crying out, ‘If not us, then who?’ Their selfless

SINCE 1974

Zimuki

JERUSALEM REAL ESTATE

****FOR RENT! RECHAVIA 9
BEDROOMS 4 LEVELS HOUSE.**

Experience luxury in Rechavia with this exquisite 400 m² house featuring 9 bedrooms, 7 bathrooms, and a private rooftop with an open pool. Enjoy seamless access with private elevator and a state-of-the-art kitchen equipped for a chef.
Elegant interiors and top-of-the-line furnishings make this home move-in ready. Additional perks include underground parking for two cars and a storage room.
Rent for \$20,000/month with a minimum one-year lease. Contact us for a private video tour.

Ruth Abrahamsi - 054-8070677 **02-5638221**
www.zimuki.com

dedication to others, their *achrayus*, responsibility for Am Yisrael, is the highest expression of Torah ideals. For, facing the darkest of voids, they teach us the meaning of *Va-yisha'er ach Noach*, “Only Noach was left!” They demonstrate to each and every one of us that we, too, are charged with the obligation and *achrayus* to protect and rebuild.

Through this path of sacrifice we are building an everlasting structure, a vessel to contain Hashem’s promise of Redemption and a time of peace. Yet, as the *eis milchamah* continues to unfold and battles rage in our North and South, the most selfless of our community and nation are literally building our future, the future of the existence of the Jewish People in our Holy Land. May Hashem protect them, and may they, and all of us, see the fruits of these holy labors, the ultimate and complete *binyan* of *Artzeinu haKodesha*. ■



SIMCHAT SHMUEL

BY RABBI SAM SHOR

PROGRAM DIRECTOR, OU ISRAEL CENTER

There is a fascinating teaching in the *Zohar HaChadash* that offers an interesting take on the narrative of *Noach*. Upon emerging from the *teiva* and witnessing the destruction in the world following the flood, *Noach* began to weep, and then called out to *Hashem*- questioning how could it be that the world was decimated. *Hashem*, according to this teaching, answers *Noach*, calling him a foolish servant- I told you that you were righteous before me, and that the world was destined for destruction, and you did nothing! You had the capacity to daven and intercede, and you did nothing to convince me that the world was worth protecting!

The Beit Yaakov of Ishbitz zy'a, similarly points out that there is a familiar pasuk in *Yeshaya* which refers to the flood as the **Mei Noach**- the waters of *Noach*. The Rebbe explains, since *Noach* did not advocate for the salvation of others before the flood, the flood's destruction is subsequently referred to as the waters of *Noach*.

The great Chasidic Master **Reb Levi Yitzchak of Berditchev, zy'a** points out something interesting in this teaching. In not advocating at all, by not making any effort whatsoever to show concern for others, *Noach* was not simply selling others short, but rather was selling **himself** short! *Noach* simply did not understand or believe that he, as a righteous person, had the ability to both advocate for or influence others! He simply didn't understand that he, like each

of us, can indeed make a difference-that we are all given the gift of *koach hatefila*, the power of *tefila* to transform ourselves, and transform the world!

Reb Levi Yitzchak teaches us so powerfully that each of us should reflect on this important lesson, that we should appreciate the capacity each of us has been endowed with, that our actions and *tefilot* do have the ability to impact others, and to lift up the entire world.

This idea is reflected in a powerful short teaching from **RebTzadok HaKohen MiLublin zy'a**, in his work *Tzidkat HaTzadik*, *Reb Tzadok* taught:

K'sheim She'Adam Tzarich L'Haamin B'Hashem Yitbarach, kach tzarich achar kach l'haamin b'atzmo-Just as a person must believe and be faithful to Hashem, so too one must believe and have faith in oneself!

Hashem bestows each of us with incredible capabilities- each of us must look inward with confidence and ask ourselves- how can I contribute to making the world a better place?

May each of us take to heart these three meaningful insights, and *B'Ezrat Hashem*, may we merit both to channel those inner strengths, and collectively bring about a transformation of the entire world. ■



Mazal Tov to
Gershon Markowitz and family
on the birth of a grandson





YESH EZRA:
***"Always There for Those
 Needing Assistance"***

WWW.YESHEZRA.ORG

Director: Menachem Persoff

**Thank you to all the generous
 donors who helped make the
 Chagim meaningful for so many!**

WANTED! VOLUNTEERS!

**As our urgent activities increase,
 so do we need *your* help with:**

- * Website Management ***
- * Fundraising ***
- * Public Relations ***
- * Mentoring 'Clients' ***

**For more details: Menachem Persoff
 menpmp@gmail.com 050-570-1067**

Pinchus Klahr, MD
Rheumatology

**US Board Certified / Misrad HaBriut recognized specialist
 in all Arthritis conditions Joint and Muscle Pain
 Conscientious "American style" Care
 Conveniently located at
 Refa Na Medical Center, Givat Shaul, Jerusalem**

052-713-2224

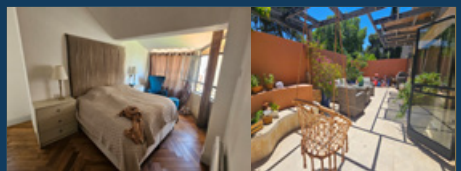
**Now also seeing patients at the
 LaBriut Health Center in RBS 02-970-1100**

NACHI REALTY 054-461-3943

**For Sale: Great New Building under
 construction in Talpiot: 3-5 rooms.
 Starting at 2.47m NIS.**

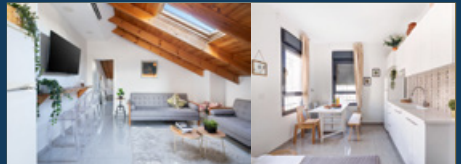
**For rent on Derech Chevron by the First
 Station: 3 rooms, 60m, ground floor, garden,
 high ceilings, quiet, 6270NIS/month.**

**For Rent in Katamon: 30m studio on
 Bustani street, ground floor, small garden,
 for independent people over 55, 3500NIS/
 month incl va'ad, hot water and heat.**



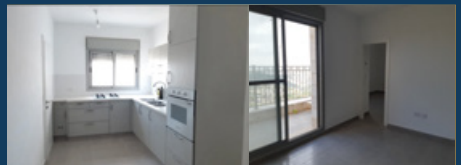
**FOR
 SALE**

BAKA, JERUSALEM
Duplex penthouse | 195 sqm | 5 rooms
 1st floor, Private parking, Sukkah balcony
 connected to the living room
 ₪ 9,200,000 | Tehila: 050-420-5333



**FOR
 SALE**

NACHLAOT, JERUSALEM
Stunning penthouse | 120 sqm | 5 rooms
 2nd floor, 3 units (studio + 2x 2-room apartments)
 with Sukkah balconies and panoramic views.
 ₪ 4,950,000 | Tehila: 050-420-5333



**FOR
 SALE**

TAMAR, EFRAT
4 rooms | 99 sqm | 2 Bathrooms
 Beautiful apartment, 60 sqm attic expansion.
 2 Sukkah balconies, Private parking
 ₪ 2,850,000 | Noa: 052-870-2387



**FOR
 SALE**

RIMON, EFRAT
8 Bedrooms | 282 sqm | 4.5 Bathrooms
 Corner townhouse with a spacious
 interior, rental unit, and 2 private gardens.
 ₪ 6,350,000 | Noa: 052-870-2387



**FOR
 SALE**

NETANYA, LUXURY PROJECTS
 Luxury residential towers, 5-room apartments
 sea views, spacious balconies, pool and gym.
 From ₪ 5,500,000 | Noa: 052-870-2387

+972-52-587-8788
office@noamhomes.com
www.noamhomes.com

**NOAM
 HOMES**
 Real Estate Professionals



**Give us a call.
We are here to help.**

**Fully Subsidized Therapy
for Teens and Young Adults**

CROSSROADS professional Social Workers are here to offer therapy to teens and young adults to help them navigate life's challenges.

**We welcome GAP Year Students, Soldiers,
Bnot Sherut, Israeli Teens, and Young Adults.**

CALL US:  **+972 02-624-6265**  **+972 050-868-9207**

If you are in a crisis, call our 24/7 HOTLINE  **050-468-5463**

SOUL ACTIVE
EXPERT ADVICE ON LIVING HEALTHY, FIT AND STRONG
DERIVED FROM THE WEEKLY PARSHA
New Book
Release

www.soulactive.health

AVAILABLE ON AMAZON

Discover the secrets to optimal health, blending ancient Torah wisdom with modern scientific research. Each Torah portion unlocks insights into health, fitness, and nutrition, empowering the Jewish community to live a life of vitality and well-being.

IT'S LIKE HAVING A THERAPIST AND NUTRITIONIST IN YOUR COUCHER EVERY WEEK.

SOUL ACTIVE

**FAMILY LEGACY
VIDEOS AND INTERVIEWS**

Because every family has a story to share
and a message to impart

A meaningful keepsake for
children and grandchildren
Builds a strong family bond

052-456-0053 

**RABBI IMMANUEL BERNSTEIN
ZOOM PARSHA SHIUR**

<https://zoom.us/j/2135007524>

Every Monday Evening at 8pm

**Discover a New Dimension
in the Weekly Parsha!**

ALL WELCOME!

THE APPLIANCE DOCTOR
SHLOMO ROSHGADOL

After serving the Baltimore community for over 30 years,
I have relocated to Israel and am ready to repair all
your major home appliances.
All brands, American and European.

In Jerusalem, Gush Etzion, Bet Shemesh and everywhere in between.
Service within 24 hours. 058-558-2630

**YOU WANT TO BUY IN ISRAEL
& WE HAVE AFFORDABLE PROPERTIES**

 **How To Buy
Webinar**



IL: 972.52.682.9367
info@keteradvisors.com

USA: 786.385.8859
www.keteradvisors.com

IZZY LEIZEROWITZ
Broker / Owner

KETER ADVISORS

<p>NETANYA <u>Ir Yamim</u> - <u>New</u> - 4 Bedrooms From 6.05M NIS with Sauna, Pool, Gym, Pool, Shul <u>Resale</u> - 4 Bedrooms From 4.4M NIS with Gym, pool, Social Room <u>Mid Netanya</u> - <u>New</u> - 4 Bedrooms From 3.9M NIS with Gym, Social Room, <u>North Netanya</u> - <u>New</u> - 4 Bedrooms From 3.05M NIS with Sukkah Balcony <u>Renovated</u> - 3 Bedrooms 3.4M NIS with closed sea view balcony & is a completely new apartment - must see <u>New</u> - 3 Bedrooms 3.42M NIS with sea views, Amazing Location</p>	<p>BAT YAM <u>New Project</u> Garden Apartment 2 Bedrooms - 3.2 M NIS Penthouse w/Pool 200 square meter apartment - 7.7M NIS 2 Bedrooms Starting From 2.62M NIS 3 Bedrooms Starting From 3.02M NIS RBS - RAMAT SHILOH Duplex 3 floors - Private parking for 1 car Main apartment is 7 rooms, Bottom floor is possible for 2 yichdot with potential income of @ 8000n a month @340 sqm Asking 6M NIS</p>	<p>JERUSALEM <u>RAMOT</u> Large Home in Ramot O6. 530sqm on a 625 sqm lot. 3 floors. Plus an unobstructed view of Kever Shmuel CALL! TALPIOT / ARNONA <u>New</u> - Large Garden Apartments - Starting From 5.02M NIS <u>New</u> - Penthouse - Starting From 6.25M NIS <u>New</u> - 2 Bedrooms - Starting From 2.55M NIS <u>New</u> - 3 Bedrooms - Starting From 3.58M NIS</p>
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------



GEULAS YISRAEL

BY RABBI MOSHE TARAGIN
RAM, YESHIVAT HAR ETZION

Noach: Post October 7th Improvements

The Torah vividly details the receding waters of the flood, capturing the intense drama and anticipation experienced by Noach and the others aboard the *teivah*. Trapped in the dark and mildewy confines of the ark for a full year, they endured a stifling and claustrophobic existence. Each drop in the water level, every glimpse of a mountain peak emerging from beneath the waters, fueled their longing and dreams of eventual freedom and release.

As the time for disembarkation approached, Noach dispatched two birds, presumably to search for dry land. The Torah devotes considerable attention to the details of these missions, suggesting that they were not merely practical efforts to locate land.

Discovery of dry land at a distance of the birds' flight range would have offered little practical benefit. Only land close enough to the *teivah* would facilitate their exit, and any nearby dry land could likely have been spotted from the ark itself. Thus, these avian missions of the dove and the raven were more symbolic than logistical, representing deeper themes beyond any apparent practicality.

Chazal elaborate the symbolic significance of these bird missions, especially the flight of the raven: the raven was not sent to search

for dry land, as the dove was. Instead, Noach expelled the raven from the ark's sanctuary, casting it out from the circle of creatures destined to rebuild a shattered world. Unlike the dove, which was dispatched on a hopeful mission to seek signs of renewal, the raven was merely "sent out," wandering aimlessly with no clear purpose or destination:

וישלח את העורב

Noach didn't assign the raven with locating dry land but ejected it from the *teivah*. Further evidence that the raven had become an "animal non grata" lies in the Torah's description of its sad and pitiable circling around the *teivah*:

וישלח את העורב ויצא יצוא ושוב עד יבשת

המים מעל הארץ

Tragically, the raven ceaselessly sought to return to the *teivah*, its desperate attempts to reenter met with rejection. It circled and hovered, longing for the refuge it had lost, yet found no welcome, only the relentless void of the open skies. Its struggle continued in vain, until the day when dry land finally emerged.

Although Noach initially expelled the raven, he was instructed by Hashem to reintroduce it into his new society. The raven would, one day play a pivotal role in Jewish history. When Eliyahu Hanavi was on the run for his

life from Achav, he sequestered himself in a desert cave. In this moment of need, he was sustained by a group of ravens that brought him food and water, illustrating the complex and unexpected role the raven would play in Jewish history.

What flaws did Noah perceive in the raven, leading him to disqualify it from the ark's community and deem it unfit for shaping a renewed world?

There were three moral defects about the raven which troubled Noah. These traits are not merely instinctual animal responses or behaviors; they reflect deeper characteristics that posed a threat to the new world that Noah sought to establish. Ravens are among the most intelligent creatures in the animal kingdom, and the qualities Noah observed were toxic to a society in need of renewal.

CRUELTY

Firstly, as the midrash asserts, Noah was troubled by the raven's lack of care for its offspring (Midrash Ha'Ne'elam). Although modern science indicates that ravens do, in fact, nurture their young, cuckoos, a related species notoriously neglects its chicks, and it was probably this species which Chazal were critiquing. Presumably the Hebrew term עורב/"oreiv" refers to both ravens and the similar looking cuckoos.

Furthermore, as a scavenger that feeds on carcasses, the *oreiv* or raven is associated with lack of compassion and mercy, qualities which threaten a new society which should be founded upon kindness and empathy. Finally, the raven's black plumage, shared by the cuckoo, further symbolizes harshness and violence, in contrast to the compassion and gentleness that Noah envisioned as the foundation for a renewed and radiant new world.

Eiferman Properties Ltd.

www.eifermanrealty.com

JERUSALEM SALES

TALBIEH - Private Land:

TAMA 38: 4 Rms, 128 sqm (incl. MB en suite), balcony, Shabbat elevator, Old City view!

Occupancy: February 2026.

Price: NIS 65,000 per sqm.

RECHAVIA

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

NACHLAOT / CITY CENTER

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

*2 One bedroom apartments, renovated, purchase together or separate, shabbos elevator, view!

OLD KATAMON

160 sqm 4 bdrms, garden, storage, parking

Price NIS 8,900,000.

HAR NOF

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

FOR MANY MORE PROPERTIES:

02-651-4030

CARRION BIRDS

Secondly, (as the Radak and others allude to) Noah feared that the raven, as a scavenger, might consume the flesh of those who perished in the flood. Evidently, the bodies were not entirely dissolved by the waters, and the scavenging ravens could have fed on the remains. Noah did not want the new world to be polluted by the presence of human flesh. The previous society had descended into moral chaos, and the new world was meant to embody dignity and human nobility. The sight of scattered human remains would have compromised the sanctity and purity of the society Noah sought to create. Ironically, Noah himself fell short of these aspirations when he became drunk and exposed himself, thereby undermining the dignity he intended to safeguard and the noble world he envisioned.

INSENSITIVITY TO SUFFERING

The third issue was the raven's behavior during the year-long stay in the *teivah*. While the world outside was engulfed in suffering and death of the entire human race, Noah and his family took a solemn oath of celibacy, refraining from marital relations out of respect for the tragic circumstances. This code of abstinence was also observed by the animals in the ark. However, the ravens violated this moral restraint and continued to mate, displaying a troubling insensitivity to the surrounding devastation. Disturbed by this lack of empathy, Noah sought to expel the raven from the *teivah*, deeming it unfit for the new world he hoped to build.

Noah understood that he and his family had endured an apocalypse that irrevocably transformed their reality. As his exit from the *teivah* nears, Noah ponders the failures of the past and commits to building a better society founded on noble principles, aligning with divine expectations of humanity. He could not permit the raven to join this community, as its characteristics—lack of compassion, disregard for human remains, and insensitivity to the suffering of others—rendered it, in his eyes, unfit for the task of rebuilding a new world. Noah's vision required a society imbued with dignity and empathy, values he believed the raven fundamentally lacked.

OUR NEW WORLD

This past year, we have also endured a life-changing event. Nothing feels the same after October 7th. We will inevitably partition our lives and Jewish experiences into pre-October 7th and post-October 7th. As we slowly attempt to rise from this tragedy and achieve victory in the ongoing conflict, we find ourselves asking what changes to

our lifestyles and behavior does this event demand of us. It should be obvious that we cannot go on as if nothing happened.

Too many lives were lost, and while we may not have answers to the larger questions, such as why God allowed this to occur, we must respond in part by improving our personal behavior and building a better nation. This commitment to positive change is essential as we honor the memories of those we've lost and work towards a future rooted in compassion and understanding.

As we work to build a post-October 7th society and community, it is essential to reflect on these potential transformations. Noah's list—specifically, the traits of the raven that he found antithetical to his new society—provides a valuable starting point. By emulating the qualities Noah prioritized, namely compassion, respect for human dignity, and public sensitivity in the wake of collective trauma, we may also forge a better society. This past year we have encountered too many “ravens” and must work toward a society without its defects.

We have witnessed—and continue to witness—violent brutality and cruelty. Our enemies are homicidal maniacs with complete disregard for life, valuing neither our existence nor their own people's welfare. To overcome their violence, we should look inward to enhance our own compassion and selflessness and embody values which counter their darkness. By fostering empathy and kindness within our community, we can build resilience against the hatred and violence that threaten us.

Secondly, this past year, and especially on October 7th, we suffered the horrific defilement of human dignity through the crimes committed against both the living and the dead. By desecrating human remains and

preventing their burial, our enemies violated the sanctity of life, which is expressed in both our souls and our physical bodies.

Thank God, as a people, we conveyed a different message in how we handled the remains of the victims of that terrible pogrom. However, in a broader sense, we must work harder to protect the dignity of all human life and uphold the inherent worth of every individual created in the image of God. By honoring the nobility of others, we can begin to offset the terrible defilement of October 7th and reaffirm the sanctity of life amidst the darkness.

And finally, we must continue to be sensitive to the suffering around us. The period of the chagim challenged us to generate happiness and joy while remaining acutely aware of the suffering of so many Jews. Our debt to Jewish history and to those directly affected by this tragedy is to keep their suffering in our minds and hearts, even as we strive to conduct our normal routines. By bearing their pain within us, we honor their struggle and preserve their memory amidst our shared suffering. In carrying their anguish, we weave it into the fabric of our collective experience, ensuring that their voice is not lost and that their hearts do not weep alone. ■



OU Press is honored to partner with Rabbi Moshe Taragin on his new volume in Hebrew regarding the recent war ('Emunah B'toch Hahastara). This remarkable book is also available in English, "Dark Clouds Above, Faith Below"



Rabbi Taragin's newest sefer entitled "Reclaiming Redemption: Deciphering the Maze of Jewish History (Mosaica)" is now available at: www.reclaimingredemption.com and in bookstores.



Penthouse In German Colony^{ILM}

Gorgeous Duplex Penthouse! 200 SQM, 5 beds, 3.5 baths, large succah balcony, private elevator, parking, high ceilings, renovated, central AC, underfloor heating!

Bibas Street, Nachlaot

Just Listed! Renovated cottage in the heart of Nachlaot! 100 SQM, 3 beds, 3 full baths, succah balcony, garden in use, sauna, private entrance! Asking: 4.750m NIS

Itamar Ben Avi, Talbieh

Prime Location! Spacious 110 SQM apartment, 3 bedrooms, 2 bathrooms, succah balcony, parking, storage, building pool, 24/7 guard, Shabbat elevator.

Greek Colony (Post Tama)

New On The Market! In The Heart Of The Greek Colony, next to Emek Refaim! 90 SQM, 3 bedrooms, 2 baths, 2 balconies (partial succah), low floor, post Tama Building.

Ben Tzvi, Shaarei Chesed

Just Listed! Spacious 100 SQM, 4 rooms, 2 bathrooms, fully accessible, Shabbat elevator, building parking, central AC, open views, great location! Asking: 7,500 NIS

Kovshei Katamon, Katamon

Just Listed! 85 SQM, 4 rooms, 2 bathrooms, 1st floor, small building, balcony. Located on the border of the German Colony, close to Emek. Asking: 8,500 NIS/Month

House In The Zayit

Just Listed! On One Of The Best Streets In The Zayit! American style house 500 SQM, 10 Rooms, 8 Beds, 6 Baths, Parking, Garden, well-kept! **Contact us for info!**

Olive Project, Zayit, Efrat

Just Listed! Spacious 119 SQM, 3 bedrooms, 2 baths, parking, storage, Shabbat elevator, accessible, prime location above the new mall! Asking: 3,380,000 NIS

Hate'ena Street, Efrat

New Price! Spacious garden apartment! 197 SQM all on one level plus a balcony facing the view, 6 beds, 3 baths. Excellent Condition, safe room! Asking: 3.7m NIS



Yaniv: 052.614.1442
Yaniv@gabairealestate.com

Elia: 052.862.9208
Ellagabai@gmail.com





RABBI AARON GOLDSCHIEDER

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

The World of Rav Kook: Loving More

Shamai's dictum, "Greet everyone cheerfully" (Avot 1:15) suggests more than merely putting on a mandatory smile when greeting others. The Rambam (*Peirush HaMishna L'HaRambam*) comments on Shamai's statement that one should interact with others *b'razton u'veneimut* (kindness and gentleness). We must extend an authentic warmth to others.

On the one hand, it does not sound terribly difficult to show honor to those around us. However, the mishna's statement emphasizes that *everyone* (*et kol haadam*) is deserving of this sentiment. We must always interact with others with gentleness and compassion.

There are various reasons why we may find it difficult to "greet everyone cheerfully." When we encounter people who are different from us we may instinctively distance ourselves from such individuals. Even worse, we may begrudge them and show them disdain.

How do we rectify being unduly condemnatory of others? This was a topic which was of major concern for Rav Kook. Throughout his writings he addresses the dangers of divisiveness and on occasion offered concrete suggestions on how to be more tolerant and loving.

Here are some of Rav Kook's recommendations:

A) Every Person Their Own Path: We often mistakenly assume that everyone should follow the identical path. Rav Kook reminds us of the notion that people are different from one another. Every person finds fulfillment and closeness to the Creator in their own way. Therefore we must value and honor our fellow Jew, even if he/she has adopted a different pathway in life. (*Pinkasei HaRa'ya* Vol. 1, *pinkus* 4, 49, quoted in *Nelcha HaRo'eh* on *Pirkei Avot* p. 37)

B) A Path That Would Be Harmful: An individual chooses a track in life. That life choice often comes with deep deliberation. A person is convinced that this religious path is true and noble. One may therefore feel a sense of frustration when seeing a friend or colleague who does not adopt an identical lifestyle. Rav Kook reminds us that what may be a healthy and useful pathway for one person could be detrimental to another. (*Ibid.*)

A simple example may help clarify this point: A particular person is committed to waking up early and learning Torah each morning prior to his prayers. Each night he also dedicates another hour to Torah study. This individual finds it frustrating when he takes note of his friend who is less devoted to Torah study. However, it may be that the intensity of this kind of schedule for his friend would have an adverse effect on him. This regiment may not be suited to the psychological makeup or personality of his friend.

C) God's Master Plan: Rav Kook suggested

that we learn to appreciate that God has created a world in such a way so that each individual performs a needed task in fulfilling a grand vision for mankind. Multiple personalities, talents, skills sets are required in order for the people of Israel, and mankind as a whole, to achieve its intended design. It would be untenable for the world to be filled with people all possessing the same talents and traits. (*Ain Aya, Berachot* Chapter 9, 276, cited in *Nelcha Ad HaRoeh on Pirkei Avot*, p. 38).

When we keep in mind that God has structured the word in such a way, we are instantly less judgmental of others.

D) Noting Our Own Imperfections: A person who is exceedingly certain that his track in life is perfect will be quick to find fault with others who have chosen a different one. Rav Kook submits that we humbly take note of our own imperfections and deficiencies. Thus we will be less likely to judge others harshly. A person who places the bulk of their effort towards self improvement will be left with little time or energy to be critical of others. (*Ain Aya Berachot*, chapter 9, 63, cited in *Nelcha Ad HaRoeh on Pirkei Avot*, p. 42)

E) Hidden Potential: Rav Kook was a mystic. The Kabbalah is also known by the phrase: *penimiut HaTorah* (the inner dimension of Torah). This expression actually articulates one of the Kabbalah's foundational teachings. Namely, that there exists a deeper level which often goes unnoticed.

Although it is natural to see things as they appear, often there is more than meets the eye. This is true regarding people as well. When interacting with people we often make quick assessments by judging their words and visible actions. But is this truthfully the whole picture?

The Kabbalah teaches that there are hidden

dimensions of the human personality. These inner dimensions may be even more dynamic than the parts that are more evident. In this respect Rav Kook maintained that when we evaluate others we must look to the hidden core of our fellow Jew. Invariably, there is to be found noble qualities.

In a touching passage we find Rav Kook exhorting himself be more mindful of this perspective:

“How much I need to toil, to work on clarifying my inner perspective regarding the essential content of the Israelites personality, which truly is not to be evaluated by its deeds, the revealed aspect if its lifeways - but by the firm inwardness which is the inheritance of Jacob - the holy and exalted...” (Hadarav, Naor, Koren, p. 181)

Rav Kook reminds himself to judge his fellow Jew based on the holy soul and noble spiritual essence found in every member of Klal Yisrael.

F) Endless Love: Rav Kook suggested that there is an underlying theme which is most vital in our quest to love others. A Jew must develop a personality which is brimming with warmth and tenderness. It should be a natural outgrowth of our humanity and our distinctive Jewish sensibilities. Rav Kook expresses his profound love for the people of Israel with the following delightful description: “My beloved brothers, if only I had arms the size of the world, so that I could hug all of you with love” (Igrot HaRe'iyah 2, p. 229, cited in *Spiritual Revolution of Rav Kook*, p. 201). ■



Rabbi Goldscheider's most recent OU Press Publication, "Torah United" on the weekly Parsha, can be ordered directly from Rabbi Goldscheider at Aarong@ouisrael.org at a special price for Torah Tidbits readers.



Get the NEW 16 Month
*Hebron Fund
Artists Calendar*
for 2024/2025

YOUR
Go-To Calendar
FOR THE NEW YEAR!

» English-Hebrew
calendar

» Jewish holidays
& American and
Israeli important
dates

» Beautiful
Paintings
from 3 Hebron
Artists

» Supports
Hebron's
IDF
soldiers
& Jewish
community

OCTOBER 2024 אלול תשפ"ד - תשרי תשפ"ה
Eil: 5784 - Tishrei: 5785

SUNDAY / שבת	MONDAY / שני	TUESDAY / שלישי	WEDNESDAY / רביעי	THURSDAY / חמישי	FRIDAY / שישי	SATURDAY / שבת
SUKKOT - Only in Hebron! Only thousands of visitors coming to Hebron for Sukkot for public & VIP private tours, and the Hebron Family Festival and Concert.	1 29 Tishrei 5784	2 30 Tishrei 5784	3 29 Elul 5784	4 28 Elul 5784	5 27 Elul 5784	6 26 Elul 5784
7 25 Tishrei 5784	8 24 Tishrei 5784	9 23 Tishrei 5784	10 22 Tishrei 5784	11 21 Tishrei 5784	12 20 Tishrei 5784	13 19 Tishrei 5784
14 18 Tishrei 5784	15 17 Tishrei 5784	16 16 Tishrei 5784	17 15 Tishrei 5784	18 14 Tishrei 5784	19 13 Tishrei 5784	20 12 Tishrei 5784
21 11 Tishrei 5784	22 10 Tishrei 5784	23 9 Tishrei 5784	24 8 Tishrei 5784	25 7 Tishrei 5784	26 6 Tishrei 5784	27 5 Tishrei 5784
28 4 Tishrei 5784	29 3 Tishrei 5784	30 2 Tishrei 5784	31 1 Tishrei 5784			

Donate to receive your print and digital copies of the calendar.

For USA 501(c)3 donations visit
hebronfund.org

(limited supply)

For Israeli 46N donations visit
hebron.org.il**

** Please forward your receipt to info@hebronfund.org and include your address to get the English Calendar.

Hebronfund.org • 718-677-6886 • info@hebronfund.org

Gilinski Real Estate



Old Katamon 7,500,000 NIS
190 SQM on one level
Orit 050-3362306

Baka 3,290,000 NIS
3.5 R building after Tama
Nahum 050-7225694



Ramot 5,480,000 NIS
140 SQM cottage,
Nahum 050-7225694

Old Katamon 4,500,000 NIS
3R garden apartment
Rachela 052-6503348



Kriyat Yovel 3,400,000 NIS
4R garden apt for pinui binui
Orit 050-3362306



מדר עורכי דין
Madar Law Office

ENGLISH SPEAKING LAW FIRM

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

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

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

ב"ד

The **nexus** School
Transformational Torah for Women

Presents

THE RISE! SERIES

with Rebbetzen Tamar Taback

- ✓ Carpool, shopping lists, laundry...there's a part of you that you don't know how to nourish to keep yourself vibrant and happy...and deeply connected to Hashem.
- ✓ You've been through more than your friends and found answers for healing...in secular sources. You wonder, why isn't this wisdom part of your heritage?
- ✓ Most Shalom Bayis courses/ shulim don't quite resolve the lack of fulfillment you are experiencing in your marriage...
- ✓ Your mind's on big ambitions—business, growth, helping others—not so much new recipes, or shoes (okay, sometimes 🍷). Is something wrong with you?

Unleash the legacy of the Imahos, and Rise into your highest feminine potential as a woman in 2024!

Enroll before Nov. 3rd for a 15% discount

- First class is FREE -

Semester 1 CHAVA	Semester 2 SARAH	Semester 3 RIVKA	Semester 4 RACHEL & LEAH
Discover a cosmic blueprint to understand yourself, your relationships and your deepest potential	Understand how, powerhouse that you are, you can still create a powerful, intimate, healthy marriage - or marriage to be (really!)	Has prayer become another task on your checklist? Master feminine prayer and become deeply connected to Hashem.	You CAN balance it all! Deep learning and spirituality merge with perfection at your kitchen stove!



Recorded sessions +
Live group coaching calls



Personal mentors



Online community



Sources + Diagrams

"Rabbanit Taback is a gifted thinker, speaker and writer, who has poured her heart and soul into teaching that understanding that ignites a love for תורה and His Torah."

- Rabbi Ahron Lopiansky

CONTACT

info@thenexus.org

Phone-line available



Kiddush and Havdala in Shul

**לעילוי נשמת
 יואל אפרים בן אברהם עוזיאל זלצמן ז"ל**

Question: In America, I remember that the *shuls* made *Kiddush* on Friday night and *Havdala*. In Israel, this is not standard. What is behind the different *minhagim*? Are *Kiddush* and *Havdala* dependent on each other in this matter?

Answer: *Kiddush* and *Havdala* have similarities in this regard, but also differences.

Kiddush in *shul* is presented as a given in the *gemara* (Pesachim 101a), the purpose being to facilitate the *mitzvah* of *Kiddush* for visitors who eat in *shul*. *Havdala* in *shul* is not mentioned in the *gemara*, but the Tur (Orach Chayim 295) and Shulchan Aruch (ibid. 1) mandate it to be *motzi* those who do not have wine at home. *Havdala* in *shul* has precedent centuries earlier, as we see in the *Mi Sheberach* after *Yekum Purkan*, where we bless those who “give [the congregation] wine for *Kiddush* and *Havdala*.”

Kiddush and *Havdala* in *shul* share the general question of whether to suspend ritual practices whose original justification

are barely relevant in our days. After all, it is rare to have a visitor eat in *shul*, and it is rare for people to not have wine at home.

The main attack on the old *minhag* on those grounds is found only regarding *Kiddush* (see Tur and Shulchan Aruch, OC 269:1). The Tur attacks, on fundamental grounds, the continued practice of *Kiddush* when there are no guests, but seems resigned to it in practice. He mentions (and rejects) Rav Natrunai’s explanation that we continue the practice because the wine of this *Kiddush* is therapeutic for an eye malady and not everyone has wine at home. The Shulchan Aruch brings two opinions as to whether to continue the *minhag* without good reason. He prefers discontinuing it and says that the *minhag* in *Eretz Yisrael* is not to do it. (Nusach) Ashkenazi *minhag* has been to do *Kiddush* in *shul* (Mishna Berura 269:4), perhaps powered by the Magen Avraham’s (69:3) approval. Regarding *minhag Eretz Yisrael*, Rav Frank (Har Tzvi, OC I, 153) said that in Yerushalayim, *Kiddush* should not be made in *shul*, but elsewhere in Israel both *minhagim* are acceptable (see also Dirshu 269:11)

In contrast, regarding *Havdala*, the Tur and Shulchan Aruch (OC 295:1) take it as a given. While one can argue that it is more common for people to lack wine than for *shuls* to have eating guests, the main difference is something else. Friday night *Kiddush* contains

**Mazel Tov to
 Paul & Hayley Weinberg and
 family on the Bar Mitzvah of
 their son, Daniel**

berachot which if no one is having a meal at the place will be *l'vatala* (see Tur, OC 269). In contrast, because *Havdala* can be made anywhere, there is no fundamental reason for there to be a *beracha l'vatala*.

The one thing that can go wrong with *Havdala* in *shul* is that sometimes no one wants to be *yotzei* with it. Whoever needs to make *Havdala* at home **should not** be *yotzei* at that time because it is very questionable whether he would then be permitted to make it for his wife and daughters (Mishna Berura 296:36; for explanation, see Living the Halachic Process, II, C-8). Even sons of the family who are in *shul* usually **do not** have in mind to be *yotzei* with the *shul Havdala*, although they could if they wanted to (see Mishna Berura 596:33). If no one including the one making *Havdala* is *yotzei* with it, it too can be a *beracha l'vatala*. A proper thing, which many *shuls* do, is to have a single man, e.g., including an over bar mitzvah son of one of the families, make *Havdala* and have in mind to be *motzi* himself and anyone else who wants to be *yotzei*. However, the K'tzot Hashulchan (96:9), accepted by the Shemirat Shabbat K'hilchata 60:13) says that if no one specifically wants to be *yotzei* in *shul*, we should not do it, because it was not formally

instituted the way *Kiddush* was. Those *shuls* who regularly do *Havdala* even when there is no need either do not want to figure out each time if someone needs/desires it and therefore assume there is such a person, or they hold that the *minhag* for *Havdala*, even if not mentioned in *Chazal*, is a real *takana*.

An informal survey I did among American community rabbis finds that all the permutations of practice to do or not do *Kiddush* and/or *Havdala* exist, and we have explained how they all can be readily justified. ■

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

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



**Mazal Tov to
Evan Pokroy and family
on the birth of a grandson**



Dr Muriel Metzger MD, MSc
Endocrinologist-Diabetologist



Emek Refaim 64, Jerusalem, 077-5560562
Nahal Tzeelim 6, Ramat Beit Shemesh, 02-9701100
Osteoporosis, Diabetes, Thyroid & Hormonal dysfunctions



MRS. LEAH FEINBERG

OU ISRAEL FACULTY

Torat Imecha
NACH YOMI

From Devastation to Restoration

During the month of Tishrei the OU Nach Yomi program transitioned from the study of Sefer Yirmiyahu to Sefer Yechezkel. This affords us the opportunity to study the same cataclysmic event as experienced, for the first time in Jewish history, by two divergent communities. The community in Eretz Yisrael experienced the Churban directly, while those who had already been exiled to Bavel experienced it vicariously, first through the prophecies of Yechezkel and later through the stories of their family members and friends who survived the inferno. The common denominator between the two groups was the difficulty they had in apprehending that an event so calamitous could actually occur. Throughout his sefer, Yirmiyahu repeatedly battled the false prophets who had captured the hearts of the people with their fraudulent but so much more palatable promises that God would never destroy His own house and Yirmiyahu was deceiving them with his prophecies of doom. Even as the Babylonians were besieging Jerusalem and the people were dying of starvation, the false prophets continued to offer perfidious assurances that this too shall pass. In Bavel,

Yechezkel was faced with similar disbelief. It was his mission to concretize the reality of the impending disaster in the minds of his community, and prepare them to build institutions that would ultimately welcome the survivors of the devastation and ensure the continuity of Judaism without the Temple service at its epicenter. In the words of Rav Dr. Joseph Breuer, “He is our guide through the *galut* but also our guide out of the *galut*... Yechezkel, [Yirmiyahu’s] great contemporary in the Babylonian exile, alerts his people to the dangerous influence emanating from the holy land. He describes the frightening extent of its social and political demoralization which threatens to spread to the land of the exiled. Only total spiritual isolation from these influences could save the *golah* from a similar fate. To this task Yechezkel devotes his unflagging energy as he proclaims the ultimate return of all Israel to its God and the simultaneous gradual elevation of all mankind to its God-willed destiny.”¹

To help us understand the poignancy of Yechezkel’s mission, I often compare it to the experience of my mother, שתיחה, and her family during the Shoah. When the Molotov-Ribbentrop pact was still in effect, my mother left Poland, with her family and crossed into Russia, whence they were deported to a labor camp in Siberia. They thought then that they were facing oblivion, while those who remained in Poland would

1. Rav Dr. Joseph Breuer, Commentary to the Book of Yechezkel, pp. ix-x

somehow survive. Little did they know that they were the “lucky ones”, who would survive the war with their family almost intact, while those who remained in Rymanov were subsequently murdered. It would be the mission of these survivors to carry the vitality of Torah Judaism into the post-war reality, and to resettle the Land of Israel according to Torah values. Such was the situation in the time of Yirmiyahu and Yechezkel.

Today, when images of cataclysmic events in Jewish history are presented to us through the media rather than through prophecy, we turn to the words of the prophets for inspiration and guidance. We are inspired by the example of Yechezkel, whom Hashem addressed as “*Ben Adam*”, Son of Man. The midrash explains, Adam is a term that unifies - if we look at another person and see his humanity, the *Tzelem Elokim* with which he was created, that binds us together, highlighting our similarity rather than the differences between us.² May the demonstration of this teaching as we have seen it manifested over this past year in response to tragedy serve to bring the ultimate *geulah* to its full realization. ■

2. VaYikra Rabbah 2

Mrs. Leah Feinberg is a master educator who taught at the SKA High School for Girls in Hewlett for twenty-one years, also serving as Tanach Department chairperson and New Teacher Mentor. Leah is currently on the faculty of the OU Israel Center and has taught in all three cycles of the OU Women’s Initiative Nach Yomi program

In the **OU Women’s Initiative Nach Yomi series**, currently in its third cycle, women scholars deliver a daily shiur on the books of Prophets (Neviim) and Writings (Ketuvim) at the pace of a chapter a day. Shiurim are geared toward learners of all levels who would like to participate in the two-year Nach Yomi study cycle. Visit the OU Women’s Initiative to register for additional content.

**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**

BAKA - GREAT DEAL!

New construction, 3 bedrooms,
modern & bright. Elevator,
parking & large storage.

₪4.2M / \$1.1M

FRENCH HILL

Renovated 3 bedroom apartment.
Excellent location, close walk to the
tram! Just bring your bags.

Great investment- **₪2.98M / \$790K**

OLD CITY

3 bedrooms, sukkah, prime location in
the Jewish Quarter. For renovation.

₪4.5M / \$1.19M

BEIT SHEMESH

6 bedrooms, 3 bathrooms, 2
balconies, gorgeous views, garden.

₪4.8M / \$1.27M

OLD ARNONA

4 bedroom, garden duplex, private
entrance, parking & storage.

₪8.5M / \$2.24M

MUSRARA

Magnificent Arab house with a
private studio. Close walk to the
Old City - **₪7.5M / \$1.98M**



+972 54 441 5704

KimBashRealEstate.com



Celebrate Yom HaAliyah

WITH NEFESH B'NEFESH

★ NOVEMBER 7, 2024 ★



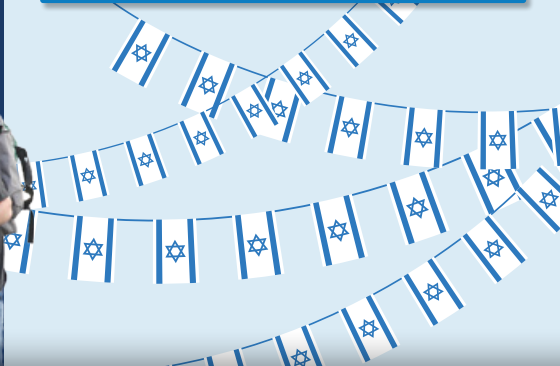
Jerusalem

5:00-7:00 PM
NEFESH B'NEFESH ALIYAH CAMPUS



Tel Aviv

5:30-9:00 PM
ANU MUSEUM OF THE JEWISH PEOPLE



For more information and registration:

WWW.THEISRAELCALENDAR.ORG



Ha'Moshava

Luxury Residence
Efrat

דגנ front

WHAT'S ON YOUR DREAM HOME LIST?

FOR ILLUSTRATIVE PURPOSES ONLY



✓ 2-3 floor
villas

✓ Private
pool

✓ Large
garden

✓ Home
elevator

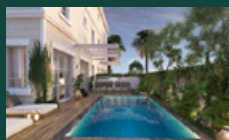
✓ Warm
community

32 private homes on Efrat's last available plot!

BUILD a life on the
land of your roots

BUY together with
family and friends

LIVE a life of
value and ideals



A home that checks all the

Tanya israel

תניא ישראל מגורים



***3195**



Shagririm Balev

Everyone Can Make a Match

ALEEZA BEN SHALOM | Jewish Matchmaking



Shagririm Asks

Dovid asks: If I think someone could benefit from dating coaching and/or premarital counseling, how can I suggest that in a tactful way?

Aleeza responds: I appreciate this question because it shows that you're deeply invested in the people you're helping. It's not just about making a match, but about genuinely caring for their journey and recognizing when they might need a little extra guidance. Yasher koach for that!

When someone you're speaking with starts sharing their dating struggles, concerns, or frustrations, that's a perfect opening to gently suggest some professional support. It's all about coming from a place of compassion. You might say something like, "Wow, that sounds really challenging," or "That seems like a tough spot to be in," or even, "I can

see how uncomfortable that must be." From there, you can introduce the idea by asking, "Have you ever spoken to a dating coach or worked with a couples therapist before?"

Here's where it's important to make it relatable. Share a personal story, either from your own experience or one from someone you know. For instance, I once worked with someone who had a pattern of never getting past the first date. It was always 'one and done,' and he couldn't figure out why. After a few coaching sessions, we uncovered some patterns and worked on shifting his approach. The next thing he knew, he was on a third date! By getting the right help, he learned to make deeper connections, and the whole dating process became more fruitful for him.

I also had a client who was in a relationship and felt like she and her partner were constantly miscommunicating. After working with a coach, they learned about their different communication styles, and suddenly, everything clicked. Not long after, they got engaged!

After you share a story, pause and give them space to respond. If they seem open to the idea of working with a professional, you can recommend someone you trust. If they're hesitant or not ready, that's okay, too, and I wouldn't push it. You can always add, "If you ever feel like you need a dating coach, I know someone great I can refer you to."

When all is said and done, you can't want help for someone more than they want it themselves. If they're ready, fantastic! If not,

**Beautiful home for Sale on
Dolev Street in Ramat Bet Shemesh**

**3 bedrooms, 2 porches,
3 bathrooms, private entrance,
beautifully designed mint condition**

*At Marrone Management & Real Estate we are here
to help you find your dream property and guide you
through the whole process, headache free.*

you can still be a supportive friend and guide, and if you're ever unsure about something, don't hesitate to seek advice from a professional to pass on to them. ■

Founded in Israel in 2019 and led by Rav Rimmon, **Shagririm Balev** - a social online matchmaking initiative - has taken the dating scene by storm. With over 10,000 candidates and 3,000 Ambassadors, in Israel and the US, Shagririm Balev is averaging a Wedding every 2 days!



**Want to set up your friends?
Become their ambassador -
join Shagririm Balev!**



en.shagririm.org.il
0585323242





**AMERICAN STYLE
BAKERY**

EFRAT FARMERS MARKET
Every Thursday
7am - 1pm
Machar parking lot

LEV REUT
Every Friday
7am - 1pm Modiin

Delivery to Jerusalem, Efrat, Modiin, & Beit Shemesh. More locations available!
Friday Pickups: 7:30am-1pm,
Shtiblach Katamon, Ha-Khish St 14, Jerusalem

NUT & SESAME FREE • 100% PARVE

www.strudelbakery.co.il 058-688-2039



Tomer 052-3677070
KIRYAT SHMUEL NEAR REHAVIA, NEW BUILDING, 1ST FLOOR, 3 BR., 85 SQM, 3 BALCONIES (ALSO SUKKAH), ARCHITECT DESIGNED



Sara 053-3630242
SOUGHT-AFTER WOLFSON TOWERS IN REHAVIA, 110 SQM NET., STUNNING VIEWS, 4.5 ROOMS, WELL-KEPT, COVERED PARKING



Tomer 052-3677070
SPECIAL APT. IN REHAVIA, PRIME LOCATION, LANDMARK BUILDING, 150 SQM + 35 SQM BALCONY + SHARED GARDEN
prices available upon request
CENTURY 21 Rechaia Jerusalem
office@century21jerusalem.com
www.century21jerusalem.com
2 David Marcus St., Jerusalem

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



Get **10% OFF** with this ad
Made & installed to order

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

Call Joe Stepsky for a free consultation
052 5988 889
www.ashleywilde.co.il

Amazing Drapes are the sole importer of Ashley wilde to Israel




**BAKA - New building,
3 bedrooms, balcony, Shabbat
elevator, large storage room.**

3.690.000 NIS MANU 052-6787813

**IN FRONT OF BAKA - 6 rooms,
luxurious penthouse, 40m balcony,
Temple Mount view.**

9.550.000NIS MICHAEL 052-3202488

**BAKA - Large and luxurious,
4 rooms + 20m balcony,
2 parking spots, storeroom.**

5.900.000 NIS MICHAEL 052-3202488

**GANEI KATAMON - 110m garden
apartment + large 370m garden,
30m terrassa, elevator,
storeroom and parking.**

9.000.000 NIS MENDEL 052-8980111



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**



Two floor single family house

232 m2, large yard, 9 bedrooms

beautiful scenery

In the center of Dolev

near Modiein

[Yedidya 052-4846329](tel:052-4846329)

Yedariel@gmail.com

RETIRED, SUCCESSFUL ENTREPRENEUR LOOKING FOR A MATCH

**I am a retired entrepreneur.
If that sounds intriguing, keep reading:**

Friends describe me as a kind, warm,
sensitive, introspective woman, who founded
Chessed Organizations. Seeking a warm, down
to earth man, with depth, a sense of humor,
sensitivity and accomplishment, who has a genuine
connection to Torah and is in his 60s to early 70s.

**For a picture & bio, please contact:
nitzachon18@gmail.com**





Meet Ashira Gobrin!

This Toronto mom's fulfilling her lifelong dream to become a Licensed Professional Counselor (LPC)!

She's earning a CACREP-Accredited MS in Clinical Mental Health Counseling FROM HOME through **YIEP & Bellevue University** all while juggling many responsibilities!

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

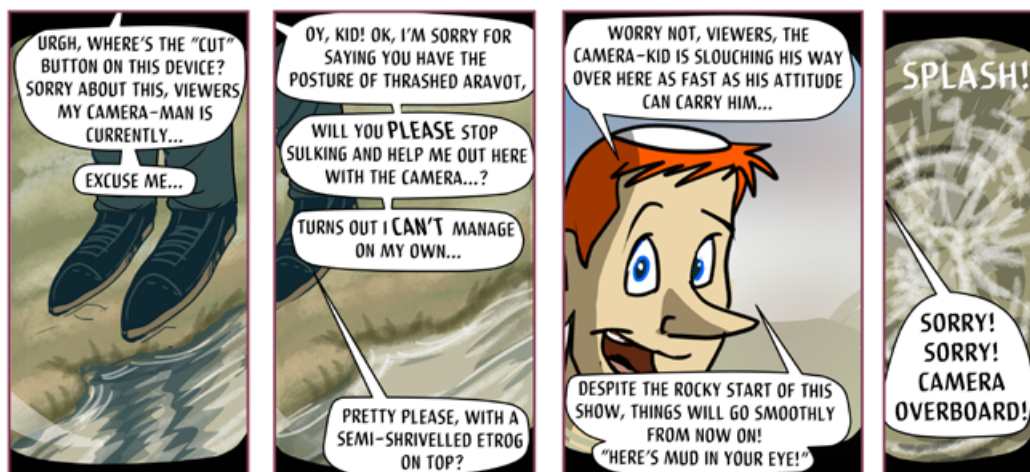
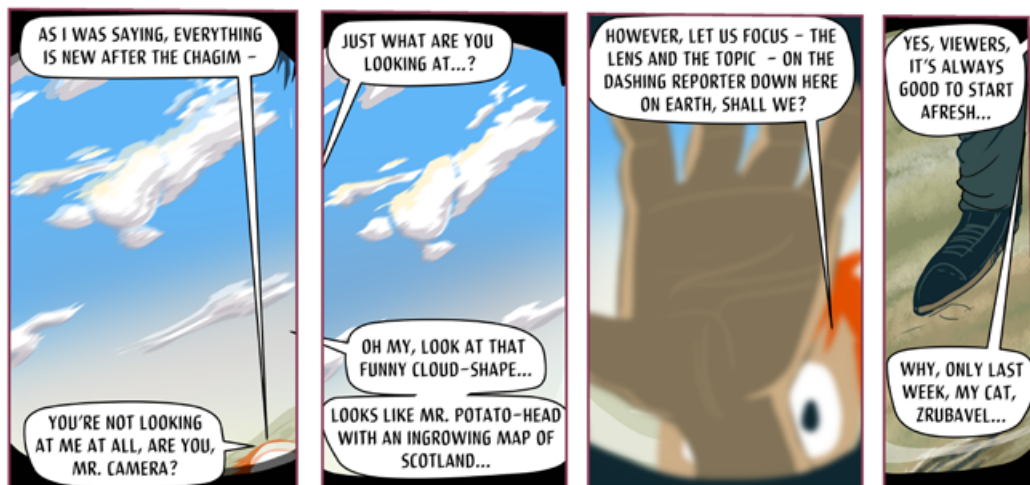
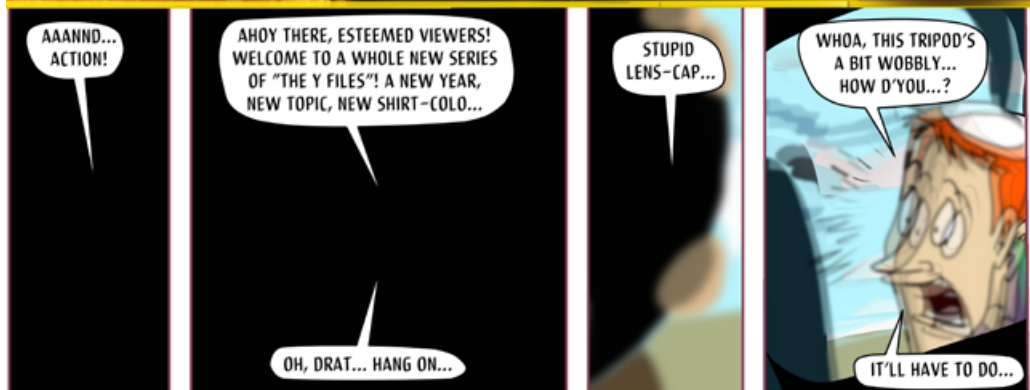


THE Y FILES

(*YERUSHALAYIM)

by
Netanel Epstein

www.netbateps.com







TORAH 4 TEENS

BY TEENS NCSY ISRAEL



DEENA KALKER
MADRICHA

BEYACHAD NENATZEACH

Parshat Noach opens by telling us that the earth was filled with corruption and anarchy and therefore Hashem ought to destroy the earth and all things on it. The exception was Noach, his family and a male and female of every animal species.

After 150 days in the ark, Noach and his family were finally able to exit the ark onto dry land. Upon exiting the ark Noach builds an altar and makes a sacrifice to Hashem.

Hashem in return made a covenant that never again will he destroy the earth due to mankind's behavior. Immediately following the covenant, Noach (along with us) received a set of rules, including one that states: "whoever sheds human blood, by human [hands] shall that one's blood be shed; **for in the image of God was humankind made.**"

The urgency to implement these two things may shed a light on the reason the earth had to be destroyed in the first place.

In the beginning of Genesis, we learn that God created man in his image. Although all humans were created in the image of God, the stories in the previous chapters show us that people believed that only they themselves were created in the image of God and the rest of mankind was at a lower status. After the flood God makes it very clear that **everyone** is equal and important. Just as Noach made

a covenant with God that no matter how bad it gets the earth will remain, so too, we need to recognize the covenant we have with our nation.

Each and every one of us were created in the image of God and therefore deserve respect. Even if we look different, act different, believe in different things, we must treat every person with respect. A covenant is upheld no matter what, even if it's not always easy. Over the past year we have seen just how important it is to uphold the covenant, that together and united we are strong, but alone we are weak.

May we all be zoche to learn from this story and together bring ahava and achdut to all am Yisrael.

Shabbat shalom!



RIVKA TREISTER
10TH GRADE
EFRAT

NOACH, ISH TZADDIK

In this week's parsha, Parshat Noach, Noach is described as a tzadik: אלה תולדות נח. נח איש צדיק תמים היה בדורותיו" Rashi brings down a question about the word בדורותיו (in his generation). This word has caused debate for generations (pun intended). Some rabbis have argued that including the words "in his generation" implies that in any other generation he would not be considered a tzadik. On the other hand, other rabbis argue that if he lived in the generation of Avraham Avinu

he would have been even more perfect and righteous.

While the debate over Noach is compelling, we should focus on the way that one word can change our perception about a person. Even though the torah says נח איש צדיק there has still been many arguments that have been going on for generations because of the word בדורותיו. If we know that the Torah has zero extra words and it still sparks such a big מחלוקת over Noach, we should think about how a word we say about others could cause lasting damage to their reputation.

We can also learn from this מחלוקת that we can't exactly judge everyone based on their cover. Even if Noach might not necessarily be on the same level as Avraham, doesn't mean that he's still not very pure. As we all know, it's harder to be good in an environment where everyone is really bad and bad mouthing everyone. Not everyone is from somewhere where everyone is outstanding and great and brought up very well.

We shouldn't be judging people based on where they are now because we don't know where they came from originally. We should all try to be pure, like Noach, and build a community based on positive speech. ■

VIP CAR SERVICE
TRANSPORTATION TO ALL AREAS OF ISRAEL

Shlomo Roshgadol

058-558-2630

English and Hebrew Speaker

Service 24/6





077-2050015
052-2678749
golanechasim@gmail.com



Meir Golan

BAKA: New 4 room apartment in a new building, 98m, master suite, storage, Shabbat elevator, private parking, balcony, 4,250,000 NIS

ARNONA: 5-room apartment, 115m, master suite, balcony, storage, elevator, private parking, 4,000,000NIS

KIRYAT SHMUEL: New garden apartment, 98m, garden 50m, master suite, full accessibility, private parking, 5,400,000 NIS

RECHAVIA: 4-room apartment, 107m, balcony, extraordinary view, Shabbat elevator, fully accessible, private parking, 5,590,000 NIS

ARNONA: New 6 room penthouse, 155m with a 55m terrace, nice view, Shabbat elevator, 2 parking spaces, storage, 5,175,000 NIS

OLD KATAMON: 6 room garden apartment, 160m surrounded by greenery and very quiet, 200m garden, parking, storage, 7,000,000NIS

KIRYAT SHMUEL: New 4 room penthouse, 125m, 105m terrace, master suite, full accessibility, private parking, 13,500,000 NIS

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

Jonathan Rosenblum, DPM
050-595-5161
Pediatric and Geriatric Foot Care, Bunions, Hammertoes, and Diabetic Wound Care

TRANSFER YOUR OLD FILM/VIDEO's
(All formats) In Quality to Digital
Preserve Family History from Fading
Michael 052.286.8626
Photography with feeling
Facebook.com/L'Dorot Photography




רפואה שלמה
אורה בת ראינה

Short Term Rentals. Long Term Success.

Maximize your rental income by renting short term.
Leave it to the experts. Leave it to us.

Your Property Journey Starts Here.

From 'For Sale' to 'Sold'—
where homes find owners fast.

Buy or sell your property with Kaufman Realty,
and let us make you our next success story.



HASSLE-FREE PROPERTY MANAGEMENT IN ISRAEL

+972-542074969
UK: +44-2037697387 | USA: +1-9143364362
yood@kaufmanrty.com | kaufmanrty.com

Here to serve you
yood kaufman



PREMIUM MOVING & STORAGE



MAXIBOX
Logistics & storage

Premiummoving.co.il  053-7272-815 

הובלות אייל
PREMIUM MOVING

VIDA

EXQUISITE BEACHFRONT LIVING

Olga Beach, Hadera

For illustration purposes only



AN ULTRA LIVING EXPERIENCE IN ISRAEL

HOME IS MORE THAN WHERE YOU LIVE.

2 spectacular towers, 23 & 24 floors of high-end residences, and amenities located only 90 seconds from the beach.

A project uniquely designed with you in mind. Where family, friends and familiar faces can share a special retreat away from the hustle. Connect over coffee or a drink in the lounge.

Enjoy Shabbat meals on your terrace after watching the beautiful sunset from the private Shul which overlooks the Mediterranean.

Infinity pool | State-of-the-art gym | His / Hers sauna
Business lounge | Private Shul

Choose from 1-4br apartments, MP & PHs all with direct sea views. **Early sales have begun.**

Construction starts soon. 1 Brs. start at 2.2 Mil. NIS.

ASDEN
ISRAEL

A TRADITION OF EXCELLENCE

☎ +1-917-697-3233 🌐 www.vidatowers.com 📠 +972-54-255-4113

Fulfill Your Charitable Promises with a JGive DAF

The rainbow symbolized a promise kept—just like your charitable commitments. Convert your **stocks or cash** into meaningful support for **any** Israeli charity, while enjoying tax benefits in the **US, UK, or Israel**, with JGive Platinum's donor-advised fund (DAF).

Full Capital
Gains Tax
Exemption



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.