



הַמִּזְרָחִי HAMIZRACHI PARSHA WEEKLY

**SIGN UP TO RECEIVE WEEKLY:
MIZRACHI.ORG/HAMIZRACHIWEEKLY**

PARSHAT RE'EH 5783 • 2023







ISRAEL Parsha Picture









הַמָּקוֹם אֲשֶׁר יִבְחַר ה'
א-לֵיכֶם בּוֹ לְשֹׁן שְׁמוֹ שָׁם...
דְּבָרִים יִבְיֵא

INSIDE

TORAT MIZRACHI

-  Rabbi Doron Perez 2
-  Rabbi Reuven Taragin 4
-  Rabbanit Shani Taragin 5
-  Rabbi Yosef Zvi Rimon 6
-  Rabbanit Sharon Rimon 7
-  Sivan Rahav Meir & Yedidya Meir 8
-  Rabbi Danny Mirvis 9




PARSHAT HASHAVUA

-  Rabbi Lord Jonathan Sacks zt"l 10
-  Rabbi Hershel Schachter shlit"a 12
-  Rabbi Yisroel Reisman shlit"a 13
-  Chief Rabbi Sir Ephraim Mirvis KBE 14
-  Rabbi Shalom Rosner 15
-  Michal Horowitz 16
-  Rabbi Menachem Leibtag 17
-  Rabbi Eli Mansour 18

INSPIRATION

-  Rabbi Moshe Weinberger 19
-  Rabbi YY Jacobson 20
-  Rabbi Judah Mischel 21
-  Mrs. Shira Smiles 22
-  Rabbanit Yemima Mizrachi 23

ISRAEL CONTENT

-  Hebrew Language: David Curwin 24
-  Riddles: Reb Leor Broh 24
-  Dust & Stars: This Week in Jewish History 24



To dedicate an issue of HaMizrachi Parasha Weekly in this space in honor of someone, in memory of a loved one or in celebration of a simcha, please email hamizrachiweekly@mizrachi.org



MIZRACHI
120 YEARS OF RELIGIOUS ZIONISM

www.mizrachi.org
www.mizrachi.tv
office@mizrachi.org
+972 (0)2 620 9000
f t i y

PRESIDENT

Mr. Kurt Rothschild z"l

CO-PRESIDENT

Rabbi Yechiel Wasserman

CHAIRMAN

Mr. Harvey Blitz

CEO & EXECUTIVE CHAIRMAN

Rabbi Doron Perez

DEPUTY CEO

Rabbi Danny Mirvis

EDUCATIONAL DIRECTORS

Rabbi Reuven Taragin

Rabbanit Shani Taragin

World Mizrachi is the global Religious Zionist movement, spreading *Torat Eretz Yisrael* across the world and strengthening the bond between the State of Israel and Jewish communities around the world.

Based in Jerusalem and with branches across the globe, Mizrachi – an acronym for *merkaz ruchani* (spiritual center) – was founded in 1902 by Rabbi Yitzchak Yaakov Reines, and is led today by Rabbi Doron Perez. Mizrachi's role was then and remains with vigor today, to be a proactive partner and to take personal responsibility in contributing to the collective destiny of *Klal Yisrael* through a commitment to Torah, the Land of Israel and the People of Israel.

HAMIZRACHI
PARSHA WEEKLY

EDITOR

Rabbi Reuven Taragin

ASSISTANT EDITOR

Esther Shafier

ASSOCIATE EDITORS

Yaakov Panitch

Zac Winkler

PROOFREADER

Renee Rosenberg

GRAPHIC DESIGNER

Leah Rubin

To dedicate an issue of HaMizrachi Parsha Weekly in memory of a loved one or in celebration of a *simcha*, or for other HaMizrachi enquiries, please email hamizrachiweekly@mizrachi.org

To sign up to receive HaMizrachi Parsha Weekly to your email or WhatsApp, visit mizrachi.org/hamizrachiweekly

Who is Happy?

Getting or Giving & The Pursuit of Happiness



Rabbi Doron Perez

Executive Chairman, World Mizrachi

I came across a remarkable piece of research about the dynamics of achieving happiness. Who are truly the happiest people in the world?

The research was done a number of years ago by researchers at UCLA and the University of North Carolina and published in the National Academy of Sciences¹ regarding two different types of happiness. One was termed hedonistic happiness and the other one was eudaimonic happiness.

Hedonistic happiness is a sense of pleasure and upliftment one gets through indulging in material pleasures such as eating, drinking, relaxing and other physically pleasurable experiences. Eudaimonic happiness is a spiritual psychological type of pleasure that emanates from acts of kindness and volunteerism for the good of others. The former focuses on what one can get and gain while the latter focuses on what one contributes and gives. One focuses on physical experiences while the other focuses on spiritual meaning, morality and contribution to others. One is about pleasurable self-indulgence while the other is about altruistic selflessness.

Professor Steven W. Cole of UCLA reflected on the unusual findings of their research. Time and time again a significantly highlighted sense of happiness was felt by those in the second category – those involved not in getting but in giving, those engaged not in self-indulgence but in selfless acts of kindness. So much so, says

Professor Cole, that incredibly it even has a concrete effect on the biological genes of the person who engages in them. When you study it biologically, even our genes seemingly know the difference between these types of happiness and change accordingly as a result of our actions.

The Happiness Parasha

This truly remarkable research is supported by verses in this week's *parasha* and Rashi's commentary based on the teachings of our sages.

Parashat Re'eh could definitely be called the "Happiness Parasha" as the root word שמחה – *simcha* / happiness appears **seven** times in the *parasha* – more than in any other *parasha*. Indeed it appears only 16 times in the entire Chumash and therefore almost half appear in this *parasha*!

All seven times that *simcha* appears in the *parasha*, all are in the context of service in the Beit Hamikdash – the Temple which would be built in Jerusalem. The message is clear – happiness is a core requirement for Temple service. Serving G-d in the precincts of the holy Temple without *simcha* is sorely lacking.

Indeed and quite remarkably, the Sages learn from a verse later on in the Book of Devarim² that joyful song and music are an integral part of the עבודת המקדש, the daily service of the Temple.³

The *korban tamid*, the daily communal sacrifice brought every morning and afternoon, had to be accompanied by the beautiful and joyous singing of a choir of Levites, who would sing the psalm of the day.⁴

Self-indulgence is not Simcha

Of the seven references to *simcha* in this week's *parasha*, three relate specifically to the requirement for *simcha* in our celebration of the *chagim* – the pilgrimage festivals.⁵

The context of the required *simcha* for the festivals is most telling as to the type of *simcha* mandated by the Torah. Our sages, based on the verses below, mandate a unique sacrifice to be brought known as *Shalmei Simcha* – the Peace Offering of Happiness – consisting of a sumptuous meat meal to be enjoyed by those who bring it as part of the joy of the festival (like our Yom Tov meal of today). What is striking is that the Torah stipulates clearly that this must be done not only with people from our immediate family and household but with four different guests as highlighted in the verses below:

“And thou shalt keep the festival of weeks for the Lord your G-d with a tribute of a freewill offering of you your hand, which you should give to the Lord your G-d, as the Lord your G-d has blessed you. And you should rejoice before the Lord your G-d, you, and your son, and your daughter, and your manservant, and your maidservant, and the **Levite** that is within your gates, and the **stranger**, and the **orphan**, and the **widow**, that are among you, in the place which the Lord your G-d has chosen to place his name there.... You should observe the feast of tabernacles for seven days, after you have gathered in your corn and wine. And you should rejoice in thy feast, you and your son, and your daughter, and manservant, and maidservant, and the **Levite**, the **stranger**, and the **orphan**, and the **widow**, who are in your gates” (Devarim 16:10-15).

Rashi⁶ and Rambam⁷ both notice this consistent inclusion of four members not of the household – the Levite, the convert, the orphan and the widow. Rambam



True happiness, therefore, involves sharing with and caring for others.

codifies an incisive *halachic* ruling based on this – if your *simcha* on the festival is **only** about feeding yourself and your household with no broader concern with those who may not have a meal, then you are merely indulging in filling your family's stomachs. This is not the *simcha* the Torah is talking about. The *Shalmei Simcha* are to be shared with those who don't have the plenty that you are privileged to have. The Levite is constantly in G-d's Temple service and does not own any property but lives off contributions. The convert often does not have any extended family and lives in a somewhat foreign environment. The orphan and widow who have lost those closest to them are often amongst the most venerable and defenseless in society. What is a Jewish festival celebration if those who may not have a festive meal are not seen and considered? If others are invisible to us then we are merely self-indulging in a spiritually selfish way, filling our stomachs and not engaging in expansively seeing and including others which is the essence of *simcha* from a Torah perspective.

'Look after My Children and I'll Look After Yours'

True happiness, therefore, involves sharing with and caring for others. This is the true joy of *יום טוב*, the happiness of Yom Tov – not only investing in our own parochial personal happiness but rather bringing happiness to others. The Happiness Parasha is centered on the joy of service to G-d in His holiest place where we are all charged specifically to gladden the hearts of others and be sensitive to the needs and happiness of the less fortunate. As born out by the above-mentioned research – when we give to others we indeed gain so much. We experience perhaps the greatest human joy and

happiness of genuine care and love for others for its own sake. Selflessly seeing others; redeeming them from their loneliness and genuinely and generously giving of ourselves to them.

There is more.

In a heartfelt twist, Rashi quotes the sages who reveal a Heavenly blessing for those who graciously give of themselves in this way to others.

Based on a teaching of our sages⁸ he powerfully opines – “My four,” says Hashem – the Levi, convert, orphan and widow – “are parallel to your four” – your son, daughter, manservant and maidservant. “If you look after mine, I'll look after yours.”

May we always look out for others and may Hashem always look out for ours.

1. The research was summarized in an article in The New York Times with the title, *They Know When You've Been Good or Bad*.
2. “All these curses befell you... since you did not serve Hashem your G-d with happiness and with gladness of heart. (Devarim 28:45-47).
3. The Talmud (Arachin 11a) argues that this verse is clearly speaking about the service of G-d, and since our service of G-d is primarily performed in the Temple, the verse must be referring to the Temple service. And since the most overt expression of happiness and gladness of heart is music and song, this must be the deeper meaning of the verse – that the Temple service must be accompanied by music and song.
4. Tamid 7:4. There is a dispute amongst the Rabbis as to whether the biblical requirement of song in the Temple service can be fulfilled with vocal singing, or whether musical instruments are also required by the Torah. In practice, the Levite choir was accompanied by a musical ensemble of multiple musicians playing five different instruments, making joyous music an intrinsic part of the Divine service.
5. Once regarding Shavuot and twice in the famous verses regarding Sukkot, “וְשִׂמְחֶתָּהּ בְּחֻגְגֶיךָ” – “You should rejoice on your festival.. You should be only happy”.
6. Commentary to Devarim 16:11.
7. Mishne Torah, Laws of Yom Tov 6 ,17-18 . Laws of Chagiga 2:3.
8. Midrash Tanchuma Re'eh 18.

PERSONAL GROWTH

Attributing Our Success



Rabbi Reuven Taragin
Educational Director, World Mizrahi
Dean of Overseas Students, Yeshivat Hakotel

Scan here to join
Rabbi Taragin's
daily Divrei Torah
WhatsApp group



Achieving a feeling of *bitachon* is challenging. It is hard to rely on a force we don't see that emanates from a Being we can't perceive. The challenge is even greater when dealing with *parnassah* (earning a livelihood).

We are meant to work hard to support ourselves¹, and the amount we earn seems proportional to the effort we invest. This leads many to assume that their efforts determine their success. The Torah describes this assumption as the feeling of "*kochi v'otzem yadi asu li et ha'chayil ha'zeh* – my power and strength of my hand made me this wealth."² It is important to remind ourselves that Hashem blesses us with the ideas behind these efforts, grants us the strength to implement them, and determines the eventual results of our actions.

The *medrash*³ describes it this way: "A person does not become rich from investing in a business or going from east to west in boats or through deserts and mountains. It is Hashem who judges and lowers and raises (people)."

The Result

The *gemara* teaches that between Rosh Hashanah and Yom Kippur, Hashem decides how much money a person will earn over the year.⁴ Once set, overworking does not change the result. Though we are responsible for putting in our effort, these efforts do not increase the degree of our success.

The *Mishnah Berurah*⁵ understands the way Hashem mandated the *mon* in the desert⁶ as teaching this lesson. The Jews were instructed to take the amount they needed for the day. Those who took more still found themselves with the amount they were meant to have, less than they had taken. The *Mishneh Berurah* explains that this teaches us that overworking does not increase our intake.

Koach

The Torah adds another point. It reminds a person who attributes his success to *kochi v'otzem yadi* that Hashem is the one who grants him the "*koach la'asot chayil* (the ability to generate wealth)."⁷

The Ran⁸ explains that "koach" refers to the skills that make us successful. The Torah does not deny man's innate abilities; it just encourages him to remember Who blessed him with them.⁹ We are able to accomplish great things because Hashem created us with the capacity and continues giving us the strength (and health) to realize our potential.

Mariano Rivera, the greatest closer (baseball pitcher) of all time, expressed this recognition in an interview as he was retiring: "Everything I have and everything I became is because of the strength of the Lord, and through Him I have accomplished everything...Not because of my strength. Only by his love, his mercy, and his strength."

Ideas

Onkelos translates the word *koach* differently – as *eitzah*, advice.¹⁰ We need two things to succeed. In addition to ability, we need ideas. Hashem gives us both.

Where do ideas come from? A person with a sudden good idea is often portrayed with a lightbulb above his head. Though ideas often help us "see the light," they obviously do not come from light bulbs. Onkelos reminds us of their true source: Hashem.

Showing This Recognition

The Torah teaches us to express our recognition of Hashem's role in our success by thanking Him after we eat.¹¹ Hashem brings us into a good land that produces seven special fruits and helps us succeed there. We should thank Him for both after we enjoy the land's products.

All the *berachot* we recite affirm Hashem as the Creator of what we are enjoying. Bread, which needs to be processed (and not just farmed) by man, has its own unique *berachah* to remind us that Hashem is the one "who brings bread out of the ground." We play an important role in farming and processing bread, but Hashem is behind the success.

Crops

The Chinuch sees this as a reason for the *mitzvah* to abandon one's crops during the Shemittah year. Desisting from crop col-

lection when prohibited by Hashem shows our recognition that He is behind their growth. Each Shabbat, we cease working to express our appreciation of Hashem having created the world. During the Shemittah year, we add abandonment of the crops to the cessation of working (the land). This demonstrates our recognition of Hashem's ownership of the land and His role in the growth of our crops.

This recognition is also why the Torah links the agricultural holidays – Pesach (*Chag Ha'aviv*), Shavuot (*Chag Ha'katzir*), and Sukkot (*Chag Ha'asif*) – to moments when Hashem intervened in nature on our behalf. Associating the celebration of agricultural success with these miraculous moments reminds us that just as Hashem was clearly behind these historic miracles, He is behind the current agrarian success.

The best example of this linkage is Sukkot – the climax of the agricultural cycle. By Sukkot time, people have successfully completed the harvest. Their silos are full of crops, and their hearts are (naturally) full of joy. The Torah commands us to channel the celebration "before Hashem" – in the Beit Hamikdash. Each day of Sukkot began with the Simchat Beit Hasho'eiva, which lasted the entire night. We celebrate Hashem's blessings to us in the past and our confidence that they will continue in the future. This confidence inspires us to pour out some of our last remaining water (after the summer dry season) and to celebrate before doing so(!). We are confident that Hashem will give us more.

On the individual level, each person uses the *daled minim* – four types of harvest products – to thank Hashem for the harvest. The holiday is, of course, named for the *sukkot* we sit in throughout the *chag*. These *sukkot* commemorate the way Hashem protected and provided for us through forty years in the desert. Sitting in the *sukkah* while celebrating the successful completion of the harvest links this success to Hashem's assistance. We express our faith that just as Hashem sustained us while we were in the desert, He is responsible for our continued success.

Continued on page 9

HAFTARAH - PARSHANUT ON THE PARSHA

Return to Righteousness - Recipe for Redepmtion



Rabbanit Shani Taragin
Educational Director, World Mizrahi

This week's *haftarah* (Yeshayahu 54:11-55:5) – “*Aniya so'ara*,” is the third in the series of seven *haftarot* of consolation. The first in the series of *haftarot* of consolation, read immediately after Tish'a b'Av, turned to the people of Israel with words of encouragement, followed by last week's *haftarah* wherein the prophet related to the nation's claim that Hashem had abandoned them. Similarly, this week's *haftarah* offers additional words of consolation following the prophet's assertion – “O you afflicted, tossed with tempest, and not comforted!” This lack of comfort stems from the painful rift and alienation sensed between Hashem and His people in times of exile. The suffering that ensues in exile defines *Am Yisrael* as “poor and afflicted” and therefore, the prophet consoles us this week with promises of ultimate prosperity: *Behold, I will lay your stones with fair colors, and lay your foundations with sapphires. And I will make your windows of rubies, and your gates of beryl, and all your borders of the choicest stones* (54:11-12).

Yeshayahu's prophetic visions of material wealth, including windows and streets paved and plated with precious stones, are meant to instill hope that redemption will surely come in a “rags to riches” manner (either literally or metaphorically). It will not, however, occur automatically; it is conditioned on fulfilling Hashem's will – *Hearken diligently to Me, and eat that which is good, and let your soul delight itself in fatness. Incline your ear, and come to Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure loving promises of David* (55:2-3). In the previous *haftarot* of consolation,

the prophet promised redemption based on an everlasting connection between G-d and Israel and as an expression of historical and existential consequence of exile. This week's *haftarah*, read in a timely fashion before *Rosh Chodesh Elul*, introduces redemption through repentance; when man assumes responsibility for his actions and mends his ways, he will be redeemed. Subsequently, when *Am Yisrael* is properly righteous, then we may confidently stand culturally and religiously triumphant against nations seeking to condemn us.

In addition to appreciating the introduction of repentance as the essential component for redemption post-exile, this week's *haftarah* also shares connections and *parshanut* for this week's *parasha*, Re'eh. In the *parasha* we hear of *Am Yisrael* referred to as children: “You are children to the Lord your G-d” (14:1), which reverberates in the *haftarah* – “And all your children will know G-d, and there will be great peace among your children” (54:13). Additionally, the *parashah* like the *haftarah*, elaborates on themes of righteousness, particularly with the indigent in society – one must share food with the the Levi, who does not receive a portion of land (12:12, 12:18, 14:27, 14:29), the poor, the stranger, the orphan and the widow (14:29). We are taught to cancel debts at the end of seven years (15:1-3), open one's hand to one's impoverished brother, and provide gifts to the Hebrew man – and maid-servants – at the end of their respective periods of indenture.

This week's *parashah* promises: “And you shall lend to many nations, but you shall not borrow; you shall rule over many

nations, but they shall not rule over you” (15:6). In the *haftarah* we are told that if Israel will repent and follow the will of Hashem, then “I [Hashem] shall make an everlasting covenant with you, the everlasting loving promises of David. Behold, I have made him a witness to the nations, a leader and commander of nations... and nations that did not know you will run towards you” (55:3-5). Righteousness will provide religious-cultural supremacy for *Am Yisrael*, and inspiration for the nations of the world!

Shabbat Shalom!

Halachic Q&A



Rabbi Yosef Zvi Rimon

Head, Mizrahi Rabbinic Council | Rabbi of the Gush Etzion Regional Council
Rosh Yeshivah, Jerusalem College of Technology | Founder and Chairman, Sulamot and La'Ofek

Question: How often must tefillin be checked? Does the fact that I wear them every day prolong the window of time I have to get them checked?

Answer: The base ruling is that *tefillin* which were written in a *kosher* manner and are worn constantly do not need to be checked. They have a “*chezkat kashrut*” – assumed status of being *kosher* unless there is a specific reason to assume that the status has changed (such as if the bayit of the *tefillin* became wet). However, the Mishnah Berurah writes that it is proper to check one’s *tefillin* every once in a while because of the concern for its deterioration due to sweat (like the opinion of Shimusha Rabba). Others follow a hasidic practice to check once a year during the month of Elul (like the opinion of Beit Hillel in the Mechilta).

In practice, *tefillin* which were made *be-hidur* should be checked at least once to ensure that there are no issues. One who bought from someone who is not an expert should have them checked as soon as he can. After this, one should not check his *tefillin* on such a regular basis for no reason as it can damage the *tefillin*. Nevertheless, one should be aware that *tefillin* are sensitive to moisture, sweat, and being banged around. Therefore, if one’s *tefillin* gets wet or sits out in the sun for a long period of time (sitting in the car), it is proper to check them from time to time. It is important to have them checked by an expert who knows how to properly check *tefillin*. See my sefer “*Halacha Mimkorah:Tefillin*” for more on this topic.

Question: What is the best way for one to accept Shabbat early?

Answer: It is best to daven *mincha* before *plag*, say *arvit* after *plag*, and then say *kidush* and eat the meal. You can find more on this topic in my sefer “*Halacha Mimkorah: Shabbat*”

Question: A certain family has a big set of silverware, half meat and half dairy, with nail polish markers to distinguish between them. After some time, it became clear that the set was not initially toveled, and that they may not have been kosher either. Must they remove the nail polish in order to kasher them? They would prefer to leave it on, kasher them and then tovel them, and keep using them as it is.

Answer: If the polish was put on before they became non-kosher, then they can be *kashered* while they are still on. If the utensils were not *kosher*, and nail polish was placed over them, then ideally the polish should be removed. (If it is too difficult, you can do ‘*libun kal*’ on the spot of the marker, and then do *hagalah* after).

Here is the reasoning:

When the Torah describes the process of *kashering* vessels (*Bamidbar* 31:22), the pasuk says: *וְאֵת הַכֶּסֶף וְאֵת הַבְּרֹזֶת וְאֵת הַבַּיִת וְאֵת הַבְּרֹזֶת לְבַרְזֵל וְאֵת הַבְּרֹזֶת לְרִיחַ וְאֵת הַבְּרֹזֶת לְרִיחַ*... – *Gold and silver, copper, iron, tin, and lead...*” Rashi quotes a *midrash* to explain why the Torah uses the word “*וְאֵת*” here seemingly unnecessarily:

Our Rabbis said, “Only the gold...” teaches you that one must remove its rust before one purges it. This is the meaning of *וְאֵת* “only” – there should

be no rust; “only” the metal itself in its original form [Targum Jonathan ben Uzziel, Yalkut Shimoni].¹

In other words, one must clean a utensil before doing *hagalah*, as the *hagalah* works “only” on the metal itself and not on a vessel which is dirty or rusty. Accordingly, the Shulchan Aruch (OC 451:3) rules that one must scrub a vessel well before doing *hagalah*. The Taz explains that the *hagalah* can extract the prohibited substance from inside the vessel but it cannot extract that which is covered up by rust/dirt. The Rosh has a different understanding, that the rust actually prevents the *hagalah* from extracting the prohibited substance inside.

However, if one cleans a vessel and there remains a stain that cannot be removed, one may do the *hagalah* provided that the stain lacks any tangible substance. (When you pass your hand over it, you do not feel anything).

To summarize: According to all, one must remove the nail polish before doing *hagalah* if the vessels became non-kosher before they were painted. In this case, when both *hagalah* and *tevilah* are needed, you should do the *hagalah* first and then the *tevilah* (Shulchan Aruch YD 121:2).

● Compiled by Yaakov Panitch.

1. Translation courtesy of Chabad.org

פרשת ראה - סוד הברכה והקללה

הרבנית שרון רימון
Tanach teacher and author



”ר” אַחַד אֲנֹכִי נִתֵּן... הַיּוֹם בְּרָכָה וְקִלְלָה: אֶת הַבְּרָכָה אֲשֶׁר תִּשְׁמְעוּ אֶל מִצְוֹת ה'... וְהַקִּלְלָה אִם לֹא תִשְׁמְעוּ אֶל מִצְוֹת ה'...“ (דברים י"א, כו-כח).

לכאורה דברי משה פשוטים, ידועים וברורים. מהו החידוש שניתן לישראל באותו יום? המדרש מבהיר שהחידוש היה **שהברכה והקללה ניתנו בידי האדם, כך שהוא יכול לשלוט בהן ולהביא לעולם ע"י מעשיו**:

”ראה אנכי – אמר ר' אלעזר: משאמר הקדוש ברוך הוא הדבר הזה בסיני באותה שעה” מפי עליון לא תצא הרעות והטוב” (איכה ג') אלא מאייליה, הרעה באה על עושי הרעה והטובה באה על עושי הטובה” (דברים רבה ד', ג).

לפי דברי המדרש מתברר, שחל שינוי בהנהגת העולם באותה שעה. עד עתה ה' הוא זה שהביא לעולם ברכה או קללה, לפי רצונו והחלטתו (כמובן שהיה קשר בין החלטה ה' למעשי האדם), אולם מכאן ואילך מצבו הרוחני של האדם מישאל משפיע באופן ישיר ואוטומטי על מצבו הגשמי. שמיעת מצוות ה' היא הבחירה בטוב, והיא המביאה על האדם ברכה, ולהפך – אי שמיעה אל מצוות ה' היא דרך הרע, המביאה על האדם קללה, כפי שמפרש רש"י הירש:

”ה' מסר את עתידך לידיך - לברכה או לקללה – על ידי התורה שהוא נתן לך ביד משה... ובנו הדבר תלוי, אם נביא עלינו ברכה או קללה” (רש"י הירש לדברים י"א, כו).

לכל אורך ספר דברים חוזר משה ומסביר לבני ישראל בצורה ברורה מאד מהי דרך הטוב, המביאה איתה ברכה וחיים, ומהי דרך הרע, המביאה איתה קללה ואף מוות. והוא מתחנן לפנינו **”החיים והמנות נתתי לפניך הברכה והקללה ובחרת פתחיים”** (דברים ל', יט).

למרות שזה נשמע פשוט וברור, משה צריך לחזור על כך שוב ושוב, מפני **שהבחירה בטוב איננה פשוטה, ובכל יום מחדש אנו מתנסים בניסיונות, ולעתים אף טועים בבחירתנו**. אם זה היה כל כך פשוט, לא

יתנה לנו בחירה אמיתית, וכולנו היינו עושים רק טוב באופן קבוע, ללא התלבטות וללא התמודדות. אולם, ה' ברא את בני האדם עם אפשרות בחירה אמיתית: לעתים ברור לנו מהי דרך הטוב ואנו הולכים בה בשמחה; לעתים אנו יודעים היטב מהי דרך הטוב, ובכל זאת נכשלים ובוחרים ברע, מפני שיש לו יתרונות מסוימים שמסנוורים אותנו; לעתים הבחירה איננה ברורה, והאדם באמת מתלבט מהי דרך הטוב ומהי דרך הרע; ופעמים רבות הטוב והרע משמשים בערבוביה בלבנו של האדם ובמציאות, והבחירה של האדם איננה מודעת ולעתים אף פוגעת בעצמו, בזולתו ובעולם כולו. **בעולם הזה הטוב אינו מובן מאליו, ויש צורך בהתמודדות, עמל ותיקון כדי להגיע אליו ולזכות בו**.

סיפורי בראשית מלמדים אותנו על ההתמודדות האנושית עם הבחירה. אדם הראשון הצטווה מצווה אחת בלבד – לא לאכול מעץ הדעת, ולמרות זאת לקח מן הפרי ואכל. מסיפור זה אנו למדים **שאפילו כאשר יש איסור אלקי חד משמעי, והדרך הרעה מסומנת בצורה ברורה, קשה לעתים לעמוד בפיתוי, מכיוון שהרע איננו נראה רקוב ומכוער אלא דווקא נוצץ ומסנוור**: ”כפי טוב העץ למאכל וכן תאונה הוא לעינינו ונתמדם העץ...” (בראשית ג', ו). היתרונות של המעשה גורמים לאדם להתעלם מהרע שבו, אפילו כאשר הוא יודע בוודאות שהוא עושה בניגוד לרצון ה' ובוחר ברע.

סיפור קין והבל מביא דילמה מסוג אחר. קין מביא מנחה לה', אך ה' איננו מקבל את מנחתו, ויותר מכך – מקבל את מנחתו של הבל אחיו. כאן ההתמודדות מורכבת יותר: קין בטוח בכוונותיו הטובות – הוא לא עשה מעשה אסור, ואפילו להפך – הוא עשה מעשה חיובי, של הודיה לה', התקרבות אליו. הוא ציפה לתגובה של אהבה וקיבל דחיה, ותגובה זו מבלבלת ומאכזבת אותו. הוא מתקשה להבין ולהכיל זאת. ונראה שבשלב זה כולנו יכולים להזדהות עם כאבו.

מה יעשה האדם בסיטואציה כזו? האם הוא יבין שתגובת ה' מעידה על איזשהו קילקול במעשיו (בין אם פגם בקרבן ובין אם פגם במעשים אחרים או במידותיו)? האם הוא ילמד משהו? או שמא

רגע לפני שקין פוגע בהבל, ה' מדבר אליו ומנסה להראות לו את הפירוש הנכון לסיטואציה: ”הלא אם תיטיב שאת ואם לא תיטיב לפתח חטאת ריבך ואליך תשוקתו ואתה תמשל בו“ (ז) - הבחירה בידיך אם להיטיב או לא, ולפי מעשיך יקבע גורלך. ה' מבהיר לקין **(ולכל אדם הנמצא על סף התהום) שהוא יכול לשלוט במעשיו, בתחושותיו ובמחשבותיו, לכוונם לדרך הטוב, לתקן את דרכיו ובעקבות זאת הוא יכול לזכות באהבת ה' ובפנייתו אליו**.

ה' מלמד את קין את סוד הבחירה, ואת סוד הברכה והקללה, אותו הוא ילמד שנים רבות לאחר מכן **לעם ישראל**: ”ראה אנכי נתן לפניכם היום ברכה וקללה“. בכל יום ובכל רגע יש אפשרות בידי של האדם לקחת אחריות על חייו, לבחור את מעשיו, ובכך להשפיע על גורלו, לברכה או לקללה.

Choice



Sivan Rahav Meir and Yedidya Meir
World Mizrahi Scholars-in-Residence

Following a series of Torah portions that contained few *mitzvot* – as if designed especially for August, when *yeshivas* are not in session and everyone goes camping – now there is an appearance, all at once, of 55 *mitvot* (18 positive and 35 negative) in *parashat* Re'eh.

The subjects in this Torah portion include: False prophets, the three *tzedakah*, laws of *kashrut* and more.

However, we will not occupy ourselves with details of the *mitzvot* here. Instead, we will “zoom out” for a bird’s eye view and focus on the principle of choice – a principle that always holds true, but is especially relevant as we enter the month of Elul.

The verb that denotes choice or choosing (root letters in Hebrew are ר.ח.ב) appears in this *parasha* 17 times, while in the entire Bible this verb appears 170 times. In other words, we have here 10% of all the “choosing” in the Bible. Within Sefer Devarim (the book of Deuteronomy), our Torah portion is also exceptional since it includes more than half of the times that “choosing” is mentioned. Re'eh is a *parasha* of choosing.

Most of the instances in this Torah portion where choosing is mentioned involve the Land of Israel – the land of choice, the chosen land. “The place that Hashem (G-d) will choose” are words that we read again and again, in reference to the Land of Israel, Jerusalem, the Holy Temple. Yet none of these places are mentioned specifically in order to reinforce the message of choice.

Hashem’s choosing is mentioned not only in regard to the Land of Israel, but in regard to the people of Israel, to us as a nation, too:

“Because you are a holy nation to Hashem your G-d, and He chose you to be His treasured people from among all the nations

on the face of the earth” (Deuteronomy 14:2).

Hashem chose the Land and the people of Israel – but what about us? In return, we, His people, need to choose Him and the Land of Israel, too. And here it is worth noting that even where choice is not mentioned specifically in our *parasha*, the principle of choice is abundantly in evidence: “See, I set before you this day a blessing and a curse” (Deuteronomy 11:26).

This passage that opens our *parasha* reflects a worldview, a super-principle of elemental force. Many commentators, over the millennia, have lingered at great length over this passage so we, too, will linger over it for a little while:

“See” is an extraordinary form of address: Look. See. Watch. This is a higher level than “hearing.” Seeing is a higher form of recognition. It has nothing to do with what other people told you or what you read. Only through deep desire can you reach the level of being truly able to see.

How many different things did we see this morning? We saw with our own eyes dishes in the sink, the nonsense on our Facebook feed, the billboards on the side of the road when the traffic jammed. Sights without end.

But there is something that we did not see despite its very real presence: We did not see the significance of our actions. We did not see the power of our correct choices, of our good deeds, of our fulfilled divine commandments, of the blessings that we blessed.

There are many things that we think, hear, or understand, but they remain cloudy, up in our heads. They are not clearly visible like something that we can see. Furthermore, instead of seeing the good in what we do, we may see the opposite. Sometimes, the negative things

seem beautiful and shiny and attractive (commercials...) while the positive things seem gray.

The Lubavitcher Rebbe explains that this Torah portion calls upon us to pay attention to what we see and to know that there is a level where it is possible “to see” clearly the significance of our positive actions. If only we could ascend to this level. The great *tzadikim* who reached this level acquired the ability to always see the difference between good and evil, between right and wrong.

How appropriate, during summer vacation, is this call to see meaning in all of our actions? How many numerous little transparent things, seemingly insignificant, do all of us do at this time of year? How many little tasks of devotion do we perform: standing in line, sitting in a traffic jam, finding a babysitter for our kids, allowing them to sleep late. Day and night, breakfast and lunch became one and the same. One day my kids asked, “Mom, what meal is this? Breakfast? Lunch?” If only we could see in our small, gray, and routine daily tasks the enormous value and blessing that they hold.

Parents, grandpas and grandmas, nieces and nephews, sisters-in-law and brothers-in-law, aunts and uncles, bosses who host children in their offices, all contribute to this effort of making our everyday routine into something special.

In Israel, I saw children who came to work with their parents: with a father who works as a bus driver, or with a parent who works in a bank, or in a newsroom. (I hope that in the nuclear reactor in Dimona children were not brought to work...).

“See,” ראה: What you do is important. You are building your family and the entire future of the Jewish people. Yet, still, we fail to appreciate all that we do. Since we do not see immediate results, we tend to devalue our deeds.

For the Shabbat Table



Rabbi Danny Mirvis

Deputy CEO, World Mizrahi

Rabbi of Ohel Moshe Synagogue, Herzliya Pituach

“See, I place before you today blessing and curse. The blessing – when you listen to the commandments of Hashem your G-d, which I command you today. And the curse, if you do not listen to the commandments of Hashem your G-d... And you shall guard to perform all the statutes and the laws which I give before you today” (Devarim 11:26-28, 32).

At the beginning of this week's *parsha*, we are encouraged to use our free choice to follow a life of blessed obedience to Hashem. The Torah makes its message perfectly clear – If we keep the *mitzvot*, we will be blessed. If we do not, we will suffer the terrible curses.

With the stakes so high, is it not obvious that we should choose to live a life of blessing? Why then, do we need to be told what to choose – “And you shall guard to perform all the statutes and the laws...” – Is this not the most obvious advice ever? The Midrash explains, based on a similar question on the obvious advice to choose life over death (Devarim 30:19):

Continued from page 4

Chazal understood this idea more broadly by defining *all* crop-focused *mitzvot* as expressive of this faith. The *gemara* explains that Yeshayahu uses the word “*emunah*” (faith) to refer to the section of the Torah that deals with these laws because when a person plants, they express faith in the world's life source – Hashem. Many farmers rely on what they perceive as the “gods of nature,” the “forces of nature,” or their own ability. Jewish farmers rely on Hashem and show this recognition by fulfilling the *mitzvot* of *Seder Zeraim*.

Faithful Business Practices

Another way we express recognition of Hashem's determination of our *parnassah* is through honest business practices, doing business according to the laws of the Torah. The recognition that Hashem deter-

“Lest Israel say, ‘Since The Holy One Blessed Be He has placed before us two paths – the path of life and the path of death, we can go on whichever one we ‘want’. Therefore, (the Torah) comes to teach us there, ‘And you shall choose life, so that you shall live – you and your offspring’” (Sifri, Re'eh 1).

The Midrash then provides the parable of a man who stands at a fork in the road, at the entrance to two paths. One path is covered with thorns but after a short while becomes enjoyable to walk on. The other path starts off easily but after a short while is entirely covered with thorns. The man at the fork kindly advises passersby what lies ahead and shows them the correct path to follow.

From these words, we can extract two reasons why the advice to choose a life of blessing is really necessary. First, the great gift of free will contains an inherent danger. Seeing as we have two paths before us, people may erroneously legitimize taking the wrong path. The attitude of “I have free will – I can do whatever I

want” is a perversion of the true aim of free will. To avoid any confusion, Hashem sets two paths before us, but clearly states that we should choose the path of blessing.

Furthermore, from the parable we see that in truth, the choice is not perfectly simple. In the short term, it may often be the case that the path of blessing appears far less attractive than the path of curse. Religious commitment can seem scary, uncomfortable and overwhelming until we are fully immersed in the path of Torah and *mitzvot*. Knowing how tempting it might be to run down the other path, Hashem in His ultimate kindness stands at the fork in the road when presenting us the choice, and encourages us to keep the *Mitzvot*.

By appreciating the gift of free will, and using it for the right decisions, may we only have a life of blessing.

Shabbat Shalom!

● *Written by Joshua Pomerantz*

1. Even Adam Harishon in Gan Eden (a world that sustained itself) had the responsibility to work. In addition, the six days of work are included in the *mitzvah* of Shabbat (Shemot 2:8). See more about this topic in our next piece, *iy”H*.
2. Devarim 8:17.
3. Bamidbar Rabbah 22:7.
4. Talmud Bavli, Masechet Beitzah 16a.
5. Mishneh Berurah 1:5.
6. Sefer Shemot 16:16-18.
7. Devarim 8:18.
8. Derashot HaRan 10.
9. See Abarvanel (Devarim 8:18), who elaborates on this idea.
10. Onkelos, Devarim 8:18. See also Me'or Ainyam Va'etchanan (D”H Va'etchanan).
11. Sefer Devarim 8:7-10

The Deep Power of Joy



Rabbi Lord Jonathan Sacks zt"l

On 14 October 1663, the famous diarist Samuel Pepys paid a visit to the Spanish and Portuguese Synagogue in Creechurch Lane in the city of London. Jews had been exiled from England in 1290 but in 1656, following an intercession by Rabbi Menasseh ben Israel of Amsterdam, Oliver Cromwell concluded that there was in fact no legal barrier to Jews living there. So for the first time since the thirteenth century Jews were able to worship openly.

The first synagogue, the one Pepys visited, was simply a private house belonging to a successful Portuguese Jewish merchant, Antonio Fernandez Carvajal, that had been extended to house the congregation. Pepys had been in the synagogue once before, at the memorial service for Carvajal who died in 1659. That occasion had been sombre and decorous. What he saw on his second visit was something else altogether, a scene of celebration that left him scandalised. This is what he wrote in his diary:

... after dinner my wife and I, by Mr. Rawlinson's conduct, to the Jewish Synagogue: where the men and boys in their vayles (i.e. *tallitot*), and the women behind a lattice out of sight; and some things stand up, which I believe is their Law, in a press (i.e. the Torah in the *Aron*) to which all coming in do bow; and at the putting on their vayles do say something, to which others that hear him do cry Amen, and the party do kiss his vayle. Their service all in a singing way, and in Hebrew. And anon their Laws that they take out of the press are carried by several men, four or five several burthens in all, and they do relieve one another; and whether it is that everyone desires to have the carrying

of it, I cannot tell, thus they carried it round about the room while such a service is singing ... But, Lord! to see the disorder, laughing, sporting, and no attention, but confusion in all their service, more like brutes than people knowing the true G-d, would make a man forswear ever seeing them more and indeed I never did see so much, or could have imagined there had been any religion in the whole world so absurdly performed as this.

Poor Pepys. No one told him that the day he chose to come to the synagogue was Simchat Torah, nor had he ever seen in a house of worship anything like the exuberant joy of the day when we dance with the Torah scroll as if the world was a wedding and the book a bride, with the same abandon as King David when he brought the holy ark into Jerusalem.

Joy is not the first word that naturally comes to mind when we think of the severity of Judaism as a moral code or the tear-stained pages of Jewish history. As Jews we have degrees in misery, postgraduate qualifications in guilt, and gold-medal performances in wailing and lamentation. Someone once summed up the Jewish festivals in three sentences: "They tried to kill us. We survived. Let's eat." Yet in truth what shines through so many of the psalms is pure, radiant joy. And joy is one of the keywords of the book of Devarim. The root '*s-m-ch*' (the root of the word *simcha*, joy) appears once each in Genesis, Exodus, Leviticus, and Numbers, but twelve times in Deuteronomy, seven of them in our *parsha*.

What Moses says again and again is that joy is what we should feel in the Land of Israel, the land given to us by G-d, the place to which the whole of Jewish life

since the days of Abraham and Sarah has been a journey. The vast universe with its myriad galaxies and stars is G-d's work of art, but within it planet earth, and within that the Land of Israel, and the sacred city of Jerusalem, is where He is closest, where His Presence lingers in the air, where the sky is the blue of heaven and the stones are a golden throne. There, said Moses, in "the place the Lord your G-d will choose ... to place His Name there for His dwelling" (Deut. 12:5), you will celebrate the love between a small and otherwise insignificant people and the G-d who, taking them as His own, lifted them to greatness.

It will be there, said Moses, that the entire tangled narrative of Jewish history would become lucid, where a whole people – "you, your sons and daughters, your male and female servants, and the Levites from your towns, who have no hereditary portion with you" – will sing together, worship together, and celebrate the festivals together, knowing that history is not about empire or conquest, nor society about hierarchy and power, that commoner and king, Israelite and Priest are all equal in the sight of G-d, all voices in His holy choir, all dancers in the circle at whose centre is the radiance of the Divine. This is what the covenant is about: the transformation of the human condition through what Wordsworth called "the deep power of joy."¹

Happiness (in Greek *eudaemonia*), Aristotle said, is the ultimate purpose of human existence. We desire many things, but usually as a means to something else. Only one thing is always desirable in itself and never for the sake of something else, namely happiness.²

There is such a sentiment in Judaism.

The biblical word for happiness, *ashrei*, is the first word of the book of Psalms and a key word of our daily prayers. But far more often, Tanach speaks about *simchah*, joy – and they are different things. Happiness is something you can feel alone, but joy, in Tanach, is something you share with others. For the first year of marriage, rules Deuteronomy (24:5), a husband must “stay at home and bring joy to the wife he has married.” Bringing first-fruits to the Temple, “You and the Levite and the stranger living among you shall rejoice in all the good things the Lord your G-d has given to you and your household” (Deut. 26:11). In one of the most extraordinary lines in the Torah, Moses says that curses will befall the nation not because they served idols or abandoned G-d but “because you did not serve the Lord your G-d with joy and gladness out of the abundance of all things” (Deut. 28:47). A failure to rejoice is the first sign of decadence and decay.

There are other differences. Happiness is about a lifetime but joy lives in the moment. Happiness tends to be a cool emotion, but joy makes you want to dance and sing. It's hard to feel happy in the midst of uncertainty. But you can still feel joy. King David in the Psalms spoke of danger, fear, dejection, sometimes even despair, but his songs usually end in the major key:

For His anger lasts only a moment,
but His favour lasts a lifetime;
weeping may stay for the night,
but rejoicing comes in the morning ...

You turned my wailing into dancing;
You removed my sackcloth and
clothed me with joy,



Happiness is about a lifetime but joy lives in the moment.

that my heart may sing Your praises
and not be silent.

Lord my G-d, I will praise You forever.

Psalms 30:6-13

In Judaism joy is the supreme religious emotion. Here we are, in a world filled with beauty. Every breath we breathe is the spirit of G-d within us. Around us is the love that moves the sun and all the stars. We are here because someone wanted us to be. The soul that celebrates, sings.

And yes, life is full of grief and disappointments, problems and pains, but beneath it all is the wonder that we are here, in a universe filled with beauty, among people each of whom carries within them a trace of the face of G-d. Robert Louis Stevenson rightly said: “Find out where joy resides and give it a voice far beyond singing. For to miss the joy is to miss all.”³

In Judaism, faith is not a rival to science, an attempt to explain the universe. It's a sense of wonder, born in a feeling of gratitude. Judaism is about taking life in both hands and making a blessing over it. It is as if G-d had said to us: I made all this for you. This is My gift. Enjoy it and help others to enjoy it also. Wherever you can, heal some of the pain that peo-

ple inflict on one another, or the thousand natural shocks that flesh is heir to. Because pain, sadness, fear, anger, envy, resentment, these are things that cloud your vision and separate you from others and from Me.

Kierkegaard once wrote: “It takes moral courage to grieve. It takes religious courage to rejoice.”⁴ I believe that with all my heart. So I am moved by the way Jews, who know what it is to walk through the valley of the shadow of death, still see joy as the supreme religious emotion. Every day we begin our morning prayers with a litany of thanks, that we are here, with a world to live in, family and friends to love and be loved by, about to start a day full of possibilities, in which, by acts of loving kindness, we allow G-d's Presence to flow through us into the lives of others. Joy helps heal some of the wounds of our injured, troubled world.

AROUND THE SHABBAT TABLE:

- What is the difference between happiness and joy?
- Which do you think most people are striving for?
- How can you achieve joy in your life?

1. William Wordsworth, “Lines Composed a Few Miles above Tintern Abbey, On Revisiting the Banks of the Wye during a Tour. July 13, 1798.”

2. Aristotle, *Nicomachean Ethics*, 1097a 30-34.

3. Robert Louis Stevenson, “The Lantern-Bearers,” in *The Lantern-Bearers and Other Essays* (New York: Cooper Square Press, 1999).

4. Søren Kierkegaard, *Journals and Papers*, 2179.

Aliyah L'Regel on Rosh Chodesh



Rabbi Hershel Schachter

Rosh Yeshivah, Rabbi Isaac Elchanan Theological Seminary of Yeshiva University

Three times a year all your males should appear before Hashem, your G-d, in the place that He will choose: on Chag HaMatzos, on Chag HaShavuot, and on Chag HaSukkos (Devarim 16:16).

Commenting on the *passuk*, “When shall I come and appear before G-d?” (Tehillim 42:3), the *Midrash* describes the Jewish People as asking the Ribono shel Olam when He will return to them the honor of performing *aliyah l'regel*, so that they can once again appear before the *Shechinah*. Hashem replies, “When the *ge'ulah ha'asidah* arrives, you will be *oleh regel* not only three times a year, but on each and every month, as the *passuk* states (Yeshayah 66:23): “It shall be that at every Rosh Chodesh and on every Shabbos all mankind will come to prostrate themselves before Me, says Hashem.”

The Heichal Ra'anani commentary on Yalkut Shimoni, quoting the Vilna Gaon, explains that the word שבת in the phrase וימדי שבת בשבתו is, in fact, a reference to Yom Tov. The precedent for such an interpretation is the well-known *passuk*, “You shall count for yourselves from the morrow of the Rest Day” (Vayikra 23:15), where שבת refers to the Yom Tov of Pesach, not to the day of Shabbos. Thus, the *passuk* in Yeshayah does not mean that *le'asid lavo* there will be a *mitzvah* of *re'iyas panim* (appearing before Hashem in the Beis HaMikdash) even on Shabbasos. Rather, the innovation of the *passuk*, as elaborated upon by the Yalkut Shimoni, is that the *mitzvah* will apply on Roshei Chodashim, in addition to the Shalosh Regalim.

The Gemara in Rosh Hashanah (16b) cites Rabbi Yitzchak, who teaches that a person is obligated to visit his rebbi

during Yom Tov. He derives this from the *passuk* in reference to the Shunemite woman's traveling to visit Elisha, whom she considered to be her mentor “Why are you going to him [Elisha] today? It is neither a Rosh Chodesh nor a Shabbos” (Melachim II 4:23), which implies that it is proper for one to visit his rebbi on these days.

The *meforshim* are troubled as to how Rabbi Yitzchak proves the obligation to visit one's rebbi on Yom Tov from a *passuk* that specifies Rosh Chodesh and Shabbos. The Vilna Gaon explains that, like the *passuk* cited above regarding *re'iyas panim le'asid lavo*, the term שבת in this *passuk* should be understood as connoting the day of Yom Tov.

The Noda B'Yehudah asserts that there is a more profound relationship between *re'iyas panim* and visiting one's rebbi. He quotes the Gemara in Kiddushin (33b) that a talmid is not permitted to stand up in the presence of his rebbi more than once in the morning and once in the evening so that the honor afforded to his rebbi does not exceed the honor afforded to Hashem, as we are *mekabeil ol malchus Shamayim* only once in the morning and once in the evening. Accordingly, the Noda B'Yehudah maintains that while it is commendable for one to visit his rebbi on Rosh Chodesh, the *chiyuv* (obligation) to do so applies only on Yom Tov. Since there exists no obligation to greet the *Shechinah* in the Beis HaMikdash on Rosh Chodesh, placing an obligation on a talmid to visit his rebbi on these days would constitute a violation of affording greater honor to one's rebbi than to Hashem.

Indeed, the *passuk* that the Tur cites as a source for the *mitzvah* to partake of a

se'udas Rosh Chodesh implies that there is a *mitzvah* of *simchah* on Rosh Chodesh:

On a day of your gladness, and on your Festivals, and on your New Moons, you shall sound the trumpets over your Olah offerings and over your Shelamim-offerings (Bamidbar 10:10). The *passuk* describes that during the *nisuch hayayin* (wine libation) of *korbanos tzibbur* (communal offerings), the Levi'im engaged in *shirah* through singing and musical accompaniment (on weekdays), which included the use of *chatzotzros*. This indicates that there is an element of *simchah* on Rosh Chodesh, just as there is on the other days mentioned in the *passuk*.

There is no *chiyuv* to perform a positive act of *simchah* on Rosh Chodesh, such as to consume meat and wine or to recite full-Hallel, but there is a passive demonstration of *simchah* on this day, expressed through an *issur ta'anis* (and *hesped*), which in this analysis seems to be a *d'oraisa* prohibition (Rosh Hashanah 19a).

Rav Soloveitchik explained that whenever the Torah speaks of *simchah*, it connects this emotion with one's appearing before Hashem. The state of *simchah* on Yom Tov is described in the *passuk*, “And you shall rejoice before Hashem, your G-d, for a seven-day period [on Sukkos]” (Vayikra 23:40). Indeed, on the Shalosh Regalim, when one is *oleh regel* to the Beis HaMikdash, termed Beis Hashem, he finds himself in the presence of Hashem. Thus, the fact that there is an aspect of *simchah* on Rosh Chodesh on a level of *d'oraisa* suggests that there should be a corresponding *kiyum mitzvah* of *re'iyas panim* on this day.

Given the above discussion, we understand that greeting the *Shechinah* on

Continued on next page

The Deepest Form of Simcha



Rabbi Yisroel Reisman
Rosh Yeshiva, Yeshiva Torah Vodaas

At the very end of our *parsha* we find two well known *pesukim* that seem to be repetitive. The Torah first teaches ושמחת בחגך – you shall rejoice in your festival (16:14) and in the following *pasuk* says והיית אך שמח – you shall have nothing but joy. Though when these *pesukim* are put together it creates a popular song for the *chagim*, why is it that we must learn what is seemingly the same command two times? From the first *pasuk*, on a basic level we learn that we must rejoice during this time and the Gemara in Pesachim (109A) based on this teaches אין שמחה אלא בבשר ויין – there is only *simcha* with meat and wine. We are learning from here the command of how to be *mesameach* ourselves. Based on the latter *pasuk*, the Gemara in Sukkah (48A) states that there is a special *mitzvah* of *simcha* on the last day of Sukkos. Rashi on that Gemara says the word והיית is not a command but rather stating that one will have *simcha*. He is teaching us that on a simple understanding of this *pasuk* we are directly told that on the final day of the *chag* we will have *simcha* yet there is still the *mitzvah* upon us to actively be *b'simcha*.

If this is so, why does the Torah separate the obligation of rejoicing into two separate *pesukim*? Why not have a single command to cover all of Sukkos? Additionally why is the Torah (in the second *pasuk*) using the word אך – just? What are we learning from the *Mitzvah* on the final day to “just” be happy?

Though the *chagim* are still a little down the road, I would like to share an idea that I hope you will be able to hold onto until Shmini Atzeres. The Gemara's explanation that our rejoice only comes with meat and wine is not the most difficult concept for us to understand. We are often able to delight over good food at the table without the feeling that we need to work hard to get to a high level of *simcha*. This is perhaps (on a basic level) a *mitzvah* that any ordinary person can be successful in fulfilling without too much thought or effort. When *Am Yisrael* would be *Oleh L'Regel* then too they would be able to have some meat without necessarily on an individual level being on the highest spiritual level. By the time the final day of *Yom Tov* arrives, a person has already experienced the feeling of two days of Rosh Hashana, the *kedusha* of Yom Kippur and seven days of life in a Sukkah and shaking the *Arba Minim*. On that final day we are taught to be אך שמח. Hashem wants us to experience a sense of joy that we have not felt throughout the month of Tishrei until now. We are commanded to bring ourselves to a much deeper level of *simcha* far greater than just meat and wine in order to better appreciate and connect with Hashem before the holiday season comes to a close. This *pasuk* is taught to us as a *mi'ut*, it limits to whom this *mitzvah* applies because not everyone can bring themselves to such a level of true *simcha*. That is why we dance around with Sifrei Torah to show ourselves that

until now we have rejoiced with plentiful amounts of food but on this final day we must not forget with whom we are striving to connect and therefore we take His Torah to show ourselves where our *simcha* really comes from – the connection we have with our Creator. We learn in the 5th Perek of Maseches Sukkah all about the Simchas Beis HaShoeva, the great celebration that took place in the Beis HaMikdash and that it was specifically the *tzaddikim* who would be the ones to dance, those that were able to celebrate what it is that gives us a close connection to Hashem.

We can compare this to a father who is bringing his son to his *chuppah*. After raising him through his childhood he now has the opportunity to dance and celebrate with him at his wedding. Not through “*basar v'yayin*” but from a *simcha* that comes out of the deep love and relationship that they share. This *simcha* comes from all the previous years that have brought them to this moment. Similarly, through the *Yamim Noraim* and the first days of Sukkos, in addition to the ways in which we celebrate that come so naturally to us, we must take the extra time to find meaning in these days and consider how they strengthen our relationship with Hashem in order to be ready for the last day that is purely “just” a day of *simcha*.

● Edited by Zac Winkler.

Continued from previous page

Rosh Chodesh is not an innovation that will begin *le'asid lavo*, but rather is something that was practiced even in the days of Rabbi, and even in the days of Elisha. There always was a *kiyum* of visiting one's

rebbe on Rosh Chodesh, and a parallel *mitzvas hareshus* of *re'iyas panim* on Rosh Chodesh, aside from the *chiyuv* of *aliyah l'regel* that exists on the Shalosh Regalim. Thus, there will not be any change in the

halachic status of Rosh Chodesh *le'asid lavo*.

● Adapted from Rav Schachter on the Parsha II.

What we have always had is new every day!



Chief Rabbi Sir Ephraim Mirvis KBE

Chief Rabbi of the United Hebrew Congregations of the Commonwealth

The Torah has been given to us today.

That is how we should approach the Torah and its *mitzvot* on every day of our lives. The inspiration for this comes from the beginning of Parshat Re'eh. There the Torah says (Devarim 11:26),

"Re'eh anochi notein lifneichem hayom," – "See," says Hashem, "How I am giving you today all these opportunities to enhance your lives and to make this into a better world."

In similar fashion, in the Shema, Hashem says (Devarim 30:11),

"Asher anochi metzavecha hayom," – "Which I am giving you today."

It's obvious that it was being given on that particular day, so why does Hashem repetitively say the word '*hayom*' – 'today'?

Chazal, our Sages, teach that this is in order that we should remember,

"Bechol yom vayom yihyu be'einecha kachadashim," – "That on every single day of our lives the *mitzvot* should appear to us as if they are brand new," given to us '*hayom*' – on this very day.

Rashi adds that we should not, G-d forbid, relate to the *mitzvot* as being old-fashioned, belonging to an era long past without any relevance to us; but rather the *mitzvot* should be like something which is brand new in our eyes, as something given today.

It's very much like the latest model of a particular product being advertised.

Everybody is talking about it. Everybody's trading in their old models for this brand new one. As you hold it in your hands, you appreciate everything that it does for you; all its exciting features. That's how we should relate to the *mitzvot* on every day of our lives.

And the great thing about the *mitzvot* is that this is not just a PR stunt – it is true! That's the greatness of Hashem and the Torah we've been given: given thousands of years ago, in truth, it has relevance and meaning on every single day of our lives.

"Ashreinu ma tov chelkeinu ma naim goraleinu," – "How happy and privileged we are," to have the *mitzvot* to use and to enjoy, in order that '*hayom*' – this day, and every single day of our lives, is full of meaning and purpose as a result.

MIZRACHI

OROT MIMIZRACH
אורות מִמִּזְרַח PRESENTED BY WORLD MIZRACHI

A 12-part series of 20-minute podcasts on the remarkable persona and teachings of Rav Kook

Episode 3 will air Sunday August 13 / 26 Av
Topic: Attitude to Non-Observant Jews

Visit mizrachi.org/OrotMiMizrach to listen
or find it on your favorite podcast streaming platform

Selecting Our Direction



Rabbi Shalom Rosner
Yeshivat Kerem B'Yavneh

Behold, I set before you today a blessing and a curse (Devarim 11:26).

Parshat Re'eh opens with a statement that G-d places before us the ability to choose between acting in a way that will lead us to be rewarded and blessed, or conducting ourselves in a manner that will lead to punishment. Many commentaries view the first few pesukim of Re'eh as testament to “*bechira chofshit*” – man’s free will. Man has the ability to make choices and is then subject to the ramifications of his or her actions.

Free choice is coupled with the principle of “*hashgacha pratit*”, that G-d is able to zoom in on each individual and although one has the ability to choose, G-d knows which choice will be selected. Without getting into a philosophical or ideological discussion on the subject, I would like to share a story I heard that highlights how the concept of *hashgacha pratit* can be understood today due to the advancement of technology.

A chassidic Rav gave a shiur at a certain shul in Jerusalem every Thursday night. The talmid that drove the Rav to the shiur was ill one Thursday and asked his friend to replace him as the Rav’s chauffeur that evening. The friend agreed, although he was unfamiliar with the Rav and the location of the shiur. As the Rav entered his



Man has the ability to make choices and is then subject to the ramifications of his or her actions.

vehicle the driver asked for the location of the shiur. The Rav told the young man the name of the shul and they began their journey together. The Rav was immersed in his thoughts and when he heard “at the next traffic circle take the second exit”, he was startled and asked who was talking. The driver smiled and ignored the Rav’s inquiry.

A few moments later when the Rav heard “in 100 meters turn left” he asked again, “who is talking?” The driver, somewhat surprised, told him, “I inserted the address on Waze. It is giving me directions to the shul.” The Rav continued his inquiry: “what is Waze? How does it know where we are going?” The driver replied: “Waze using GPS communicates with satellites to locate our vehicle and after inputting our destination, it portrays the fastest route to get there.” The Rav was amazed and asked

how the driver obtained such advanced technology. The driver explained that everyone has one and all the cars around them are using it now, as could be seen from the icons of nearby “Wazers” on the screen. Waze indicates to each user the quickest way for them to get to their respective destinations.

The Rav seemed so excited about this technology and told the driver: “Wow – this is amazing! You mean to tell me, that at any given moment via a satellite in the sky, everyone’s location is known, as well as where they are headed, and their best route to get to their destinations? If a satellite can provide that information, then obviously Hakadosh Baruch Hu can be aware of everyone’s position, where they are headed and the way in which they are to achieve their goals!”

Through modern technology one can more easily comprehend the application of *hashgacha pratit* in a practical manner. May we select the right direction and make the right choices so that we are deserving of the *brachot* G-d has in store for us.

Choose Life



Michal Horowitz
Judaic Studies Teacher

Parshas Re'eh, opens with: *See, I (Moshe) present before you today a blessing and a curse; The blessing that you listen to the commandments of Hashem, your G-d, that I command you today; And the curse: if you do not listen to the commandments of Hashem, your G-d, and you stray from the path that I command you today, to follow the gods of others, that you did not know (Devarim 11:26-28).*

This passage is very evocative of a similar one that appears later in the book of Devarim: *See, I have placed before you today life and good, and death and evil... I call the heavens and the earth today to bear witness against you: I have placed life and death before you, blessing and curse; and you shall choose life, so that you will live, you and your offspring (Devarim 30:15,19).*

Putting these two passages together, we can conclude that as Jews, we are constantly faced with choices in life. We can choose *Torah, mitzvos, maasim tovim*, an all-encompassing life of godliness; and then we have chosen *וטוב, חיים, בְּרָכָה*, blessing, life and good for ourselves. Or, R"L (may the Almighty have mercy upon us), one can choose the other way, and the Torah delineates that this leads to an existence (or non-existence) of *קְלָלָה, מָוֶת, וְרָע* – curse, death and evil.

There is a beautiful homiletic interpretation on the opening words of our *parsha*: “*רֵאָה אֲנִי* – see me!” Moshe Rabbeinu was saying to the *Bnei Yisrael*, and to us, “See ME.” See what a person can become, the levels one can reach, the spiritual accomplishments one can attain, when he chooses life: the *bracha* of a life dedicated to Torah and mitzvos.

R' Soloveitchik *zt'l* teaches, “The recital of the *bracha (Birkas Ha'Torah)* in the morning suffices for the whole day and also for the night study, whereas other

birkos ha'mitzvos are canceled by *hesech ha'daas* (distraction from the act at hand). If I should take off my *tefillin* for a while, not intending to put them back soon, and then I change my mind and I want to put the *tefillin* on, it requires another *bracha*. However, reciting *Birkas Ha'Torah* in the morning relieves me of the duty of reciting the *bracha* (over Torah study) for twenty-four hours.”

Why is this so?

“Tosfos (Brachos 11b) note this difficulty and explain that there is *hesech ha'daas* with regard to other *mitzvos* but not with regard to Torah for we are duty bound to study (it) all the time. It is difficult to understand the answer... Why shouldn't one recite the *Birkas Ha'Torah* if he is ready to read the Torah after a long intermission during which he has not even thought of engaging in the study of the Torah?

“... We understand the answer of Tosfos when we realize that *Birkas Ha'torah* is related not to the explicit intellectual pre-occupation, which is not continuous, but to the *emotional consecration and involvement* associated with a state of mind, with love for and devotion to the Word – and this involvement is a *permanent, continuous experience* which cannot be interrupted or canceled. Of course, emotional involvement sometimes is an acute experience, an explosive experience – I think of my great treasure and my heart overflows with love – and sometimes it is a latent experience; however, this love can never be extinguished.

“Let us take our relationship to children. There is certainly emotional involvement with children, devotion, but you cannot say that experience is at all times identical. Sometimes it is an acute experience, when I play with the child, when my heart overflows with love for

the child, I experience an explosive feeling which demonstrates itself in some external traits, like an expression of my face, and so forth. It is an acute experience. And frequently, when the father is in his office or in his shop and his mind is occupied with matters, it loses its acuteness and explosiveness and turns into a latent feeling. Yet he can never forfeit its greatness and depth.

“This is exactly my relationship to Torah. The emotional involvement is a *continuous experience*, sometimes in an acute stage, sometimes in a latent stage, in an inactive stage. Yes, sometimes the acute experience is sharp with passion, and overabundant feelings, and sometimes, under other circumstances, it is a quiet experience; when the mind is occupied with other matters it loses its acuteness and explosiveness and turns into latent feeling. Yet the father can never forget the child and can never stop loving the child, and this is exactly valid with reference to Torah. *The emotional attachment (to Torah) is never broken*” (Blessings and Thanksgiving, p.55-56).

A grandson of R' Aharon Leib Shteinman *zt'l* (1914-2017) once asked him, “Sabba, why don't you go away for a few days to rest and improve your health?” R' Aharon Leib smiled and replied, “I feel healthy enough without going on vacation! Learning *Taharos* in depth... is far more enjoyable than any vacation. As for rest, I'll rest in *Shomayim* after 120.”

Rav Shteinman's *talmid*, R' Yitzchak Levenstein, once made arrangements for the Rosh Yeshiva to stay in a room in a yeshiva outside Bnei Brak for a few days of respite. When he heard of the plan, R' Aharon Leib smiled and said, “Yitzchak, I appreciate your good intentions. If you want to do me a real favor, perhaps arrange a *bein ha'zmanim kollel*. I would be

Continued on page 18

Bad Influences



Rabbi Menachem Leibtag

Tanach Study Center | Yeshivat Har Etzion

Bad influences? Surely we should stay away from them, but how do we identify them? In Parshat Re'eh, we find an example of how the Torah deals with this problem, as Bnei Yisrael prepare to enter the land.

Last year's dvar Torah on Parshat Re'eh discussed how "*ha'makom asher yivchar Hashem*" emerged as its primary topic. Even though this holds true for chapters 12 and 15, chapters 13 and 14 appear to form a digression from this topic.

To illustrate how the topic of 'bad influences' is sandwiched with the topic of "*ha'makom asher yivchar*," the following table summarizes the main topics of the Parsha:

* HA'MAKOM ASHER YIVCHAR HASHEM

12:1-19 – Establishing the Bet ha'Mikdash as the national center

12:20-28 – Permission for eating meat outside of that center

* BAD INFLUENCES

12:29-31 – Don't seek after the gods of the nations of Canaan

13:2-6 – Don't follow the instructions of a false prophet

13:7-12 – Don't follow a family member who may lead you astray

13:13-19 – *Ir ha'nidachat* – when an entire city goes astray

14:1-21 – Misc. dietary laws (what one cannot eat)

* HA'MAKOM ASHER YIVCHAR HASHEM

14:22-27 – Eating "*maaser sheni*" (there) in years 1, 2, 4, & 5

14:28-29 – Giving this "*maaser*" to the poor in years 3 & 6

15:1-18 – The laws of "*shmittah*" for the 7th year

15:19-23 – Bringing the 'first born' to "*ha'makom asher...*"

16:1-17 – Celebrating the "*shalosh regalim, ba'makom asher...*"



As you most probably have guessed by now, in our dvar Torah we will search for a theme that ties all of these topics together.

FOUR 'BAD EXAMPLES'

To begin our shiur, we must first explain why we categorized all of the topics in chapter 13 as 'bad influences.'

Note how each topic relates to a certain warning that 'somebody else' will not lead you astray towards following other gods.

First we find a warning against following the gods of your 'non-jewish' neighbors (12:29-31). Then we are warned not to follow a charismatic leader (be he a 'prophet' or 'dreamer'), even if he performs a miracle, should he suggest that we worship a different god (13:2-6). Afterward, we are warned against following a family member or close friend who may secretly suggest that we worship a different god. Finally, as a society, we are warned not to allow an entire town to go astray; and if so, that entire town must be destroyed.

Note how we find examples of influences from:

- a) society at large, i.e., our global community
- b) our leaders, either religious or lay
- c) our family and close friends
- d) our city, i.e., our local community

These laws are followed by a lengthy list of dietary laws in 14:3-21. Note, however, that the reason for keeping these laws is given both at the beginning and end of this unit, in 14:2 and 14:21 – for you are an "*am kadosh l'Hashem elokecha*" – a designated

[holy] nation for your G-d – hence you must separate yourselves from them.

Even though the Torah does not explain HOW these laws accomplish this goal, we know quite well from our daily life how the laws of *kashrut* severely limit our cultural contact with people of other religions. Therefore, we find yet another example of how the laws of the Torah protect us from the influences of those who may lead us towards following other gods.

With this in mind, we must now consider the connection between this unit of 'bad influences' and the primary topic of "*ha'makom asher yivchar Hashem*."

INFLUENCES - GOOD & BAD

When we consider the purpose of "*ha'makom asher yivchar Hashem*", i.e. the establishment of the city of Yerushalayim and the Bet ha'Mikdash as the nation's vibrant cultural and religious center, we find yet another example of what will influence the society of Am Yisrael, this time from the positive aspect.

In other words, Parshat Re'eh discusses all types of influences that will shape the nature of society (as Bnei Yisrael prepare to enter the land). First and foremost, by the establishment of "*ha'makom asher yivchar Hashem*" and the requirement that every Jew frequent that site and eat his "*maaser sheni*" in Yerushalayim, we assure the proper development of Am Yisrael as an "*am kadosh l'Hashem*".

By warning against bad influences, the Torah attempts to make sure that the fabric of that society won't crumble.

In Parshat Shoftim, we will find additional examples of what will provide a 'good influence' upon the nation. The Torah will discuss the judicial system, the priesthood, and the various other institutions of political leadership in their ideal forms.

The Reward for Outreach



Rabbi Eli Mansour

Edmond J Safra Synagogue, Brooklyn

Among the many topics discussed in Parashat Re'eh is the law of the “*Mesit*,” one who tries to persuade his fellow Jews to abandon the faith and worship idols. The Torah foresees the situation where a person may apply pressure on his family members in an effort to drive them to foreign worship.

Indeed, as we know, often the strongest source of negative religious pressure comes from family members. When a person decides to raise his standards of Torah observance, some family members and relatives might disapprove of his lifestyle changes and will try dissuading him from embarking on this road of spiritual growth.

The Torah treats this phenomenon quite severely, assigning the death penalty for those who attempt to convince others to worship idols. In formulating this law, the Torah explains why such an individual is dealt with so harshly: “For he attempted to lure you away from Hashem your G-d” (13:11).



Whether or not we are successful, there is great value in just making an effort, initiating any sort of sincere attempt, to lead our fellow Jews to higher religious standards.

It is noteworthy that the individual is deemed worthy of capital punishment for the “attempt” – because he tried to lead others astray. Even if his efforts are unsuccessful, and the people he had spoken to remain steadfastly committed to Hashem and to Torah, the person is nevertheless guilty of a grave sin and eligible for capital punishment. The mere attempt to lead other Jews away from Torah is condemnable and a capital offense.

The Saba of Kelm (Rav Simha Zissel Ziv, 1824-1898) noted that if the Torah assigns such a harsh punishment for the mere attempt – successful or otherwise – to lure

others to sin, then it certainly guarantees immense reward for those who attempt to bring others closer to Torah observance.

Whether or not we are successful, there is great value in just making an effort, initiating any sort of sincere attempt, to lead our fellow Jews to higher religious standards. Certainly, if we are successful, and cause other Jews to draw closer to Torah, even slightly, then we cannot even imagine the reward we will receive. But regardless, our job is to try, to make an attempt, to do whatever we can.

This is the *misva* of our generation, when there is, unfortunately, widespread ignorance and neglect of Torah tradition. One does not have to be a trained Rabbi or outreach professional to perform this *misva*. This is a *misva* for each and every one of us, each person utilizing his particular strengths and circumstances toward this goal. Every small attempt is valuable. The results are up to G-d – but it is up to us to make the effort and do what we can to help the Jewish nation draw closer to the Almighty.

Continued from page 16

willing to give a shiur to the *avreichim* at the conclusion of each day. The *harbatzas ha'Torah* would make me feel far better than any vacation! (Reb Aharon Leib, Artscroll, p.286).

“רֵאֵה אֲנִי”, See me”, Moshe *Rabbeinu* exhorts us. Choose a life of Torah – of unwavering devotion and emotional attachment to Torah and mitzvos – and see what a person, a mere mortal, can

achieve and become. *Halavay* that we might merit but a fraction of such greatness, as we choose life every day.

Search Required



Rabbi Moshe Weinberger
Congregation Aish Kodesh, Woodmere

Instead of specifying the place where the Beis Hamikdash would be built, the Torah repeatedly says that the Beis Hamikdash shall be in “the place Hashem your G-d will choose.” This phrase is used no less than sixteen times in this week’s *parsha* alone. According to our Sages, this is why the Beis Hamikdash is called “בית הבחירה, The House of Choice.”

But why is the location of the Beis Hamikdash treated by the Torah as such a mystery? It is clear from Chazal that Hashem designated the future location of the Beis Hamikdash from the beginning of time, even carving out the site of the altar and canals for the wine libations at the time of the six days of creation (Sukkah 49a). The Rambam (Beis Habechira 2:2) teaches that:

There is a tradition maintained by everyone that the place where Dovid and Shlomo built the altar is the same place where Avraham built an altar and bound Yitzchak, the same place where Noach built [an altar] when he left the ark. It is the [location of] the altar on which Kayin and Hevel offered sacrifices, and on which Adam sacrificed an offering when he was created, and Adam was created from that place. The sages say, “Man was formed from the place of his atonement.”

The answer to our question lies in the very same *pasuk* we started with. In order to find the location of the Beis Hamikdash, “you shall seek Him there at His dwelling.” We must seek it out. As the Midrash (Sifri) says, commenting on the *pasuk*, “Seek and you shall find it. And afterward, the prophet will tell you [that it is the correct spot].” Expanding on the Ramban on the same *pasuk*, the Malbim says: “This teaches them that Hashem will not reveal the chosen place through

His prophets until they make an effort and seek it out. Then, [Hashem] will pour a spirit from above upon them after the appropriate preparation...” Along these lines, the Chasam Sofer (Resp. Yoreh Deah 234) teaches that the location of the Beis Hamikdash was “hidden until [Hashem] illuminated their eyes in the days of Dovid Hamelech.”

Dovid wrote about himself (Tehillim 118:22), “The stone despised by the builders became the cornerstone.” It became the very foundation of the entire Beis Hamikdash. Even after Shmuel Hanavi told Yishai that one of his sons would be the next anointed king and excluded all of Dovid’s other brothers, it still never even occurred to his father and brothers that Dovid could possibly be the anointed one (Shmuel I 16:6-11). Yet Dovid, the “stone despised by the builders,” became the cornerstone, the beginning of a new dynasty to which Moshiach himself would eventually trace his lineage.

Dovid said (Tehillim 42:8), “All of Your breakers and waves passed over me.” He went through so much suffering. Chazal even discuss (see Yevamos 77a-b) whether Dovid was allowed to marry into the Jewish people! Dovid certainly knew what it meant to feel “unchosen” and what it meant to seek, work, long, pray, and toil until he found his place in the Jewish people. Hashem therefore chose him to clearly reveal the location of the Beis Hamikdash and build its foundation. Dovid Hamelech represented the pinnacle of choice, the highest fulfillment of our obligation to “seek Him there at His dwelling and come there.”

All Dovid Hamelech sought was the place where Hashem’s presence could be felt on a permanent basis in this world. He conducted his investigation by indefatigably

searching through the streets and markets of Yerushalayim, looking for clues, comparing each location to maps and *psukim*, trying to find the exact location of the altar and the Holy of Holies. That is why Hashem answered his prayers and rewarded his search with success. Hashem chose the place where we chose Him (ibid. at 13-14), “For Hashem has chosen Zion, He desired it for a dwelling-place. This is My resting place forever, here I shall dwell, for I desired it.”

It is the same now. We may know the location of the Beis Hamikdash but strangers defile it every single day and we cannot rebuild. Vile terrorists fire rockets at Yerushalayim and Jews all over Eretz Yisroel. So we continue to daven for the Beis Hamikdash, to seek it out. As the Tiferes Shlomo says, “Even if we know this place, that it is in Yerushalayim, and that no other place will be chosen, nevertheless, it is still impossible to build [the Beis Hamikdash] there until Hashem chooses our prayers and desires ‘from all of your tribes,’ that they are worthy that it should be built for them and that Hashem should cause His presence to dwell among them.”

We may know where the Beis Hamikdash will be rebuilt, but there is so much impurity standing in the way and the right time has not yet arrived. In fulfillment of the *pasuk*, “you shall seek Him there at His dwelling,” we must *daven* and hope for the rebuilding of the Beis Hamikdash constantly.

Do You Ever “Slaughter” Another Jew?



Rabbi YY Jacobson
TheYeshiva.net

There is a fascinating verse in this week’s Torah portion, Re’eh: *You are children of the Lord, your G-d. You shall neither cut yourselves nor make any baldness between your eyes, for the dead* (Deut. 14:1).

The custom of many pagans was to cut themselves in demonstration of grief over the death of a loved one. To vent their agony, they would make incisions in their flesh, pull out their hair, and flay their skin. The Torah prohibits this behavior. There must be limits to grief. This is the meaning of the Hebrew word “sisgodedu,” to scrape off the flesh.

The Talmud, however, adds a second meaning to this commandment: *The Torah is saying: Do not splinter yourself into separate groups.* (“Sisgodedu,” from the root word “agud” or “agudah,” means groups).

This is a prohibition against the Jewish people becoming divided. Practically, this is a prohibition against one Jewish court dividing into two and guiding the community in a conflicting fashion, creating division and conflict.

One practical example would be this. If a synagogue has a certain tradition of how to pray, one may not come and begin praying in a different tradition without the consent of the community.

But there is something strange here, and the question was first pointed out by the Maharal. The Talmud and the Midrash often present various interpretations for one biblical term or verse; but nowhere do we find two interpretations that are completely disconnected. On the simple level, “sisgodedu” means scraping off your skin.

Now the Talmud tells us that it also means, “don’t split up into separate groups.” How do these two divergent instructions come together in a single word? Why would the Torah communicate such two disparate ideas in one word – lacerating your body and dividing a community?

Or to put it more poignantly and humorously, the sages, it seems, by imposing this second meaning are “violating” the very injunction they are trying to convey. They take a simple word in the verse and they “splinter” its meaning to connote divergent interpretations that seem to lack any common streak?

In words of the Maharal: “Every man of wisdom and understanding will be amazed at the relationship of their [the sages] words with the simple meaning of the text, at a depth that is truly awesome. Yet, the man who is a stranger to this wisdom, will wonder at their unlikely reading of the verse, their words seeming implausible to him.”

Yet it is here that we can once again gain insight into the depth of Torah wisdom.

The truth is that the two interpretations are not only not divergent, they are actually one and the same. They both represent the same truth – one on a concrete, physical level; the other on a deeper, spiritual level.

The Torah prohibits us from cutting our skin as a sign of bereavement. Our bodies are sacred; our organism is integrated, precious and holy; we must never harm it. We must not separate even a bit of skin from our flesh. Even difficult moments of grief don’t allow us to give up on our

life and on the sacredness and beauty of our bodies.

But that is exactly what we are doing when we allow our people to become splintered. The entire Jewish nation is essentially one single organism. We may number 15 million people and come from different walks of life, profess extremely different opinions, and behave in opposite ways, but we are essentially like one “super organism.” When I cut off a certain Jew from my life, when I cut myself off from a certain Jewish community, I am in truth cutting off part of my own flesh.

When I cut my skin, I am lacerating my body. When I cut you off from me, I am lacerating my soul. Because our souls are one.

I once read the following powerful story.

In the late 18th century, in Eastern Europe, there was a terrible conflict between the Chassidim and their opponents, the Misnagdim, who suspected the Chassidim of heresy and blasphemy. The chief opponent was the Vilna Gaon who issued a ban (cherem) against Chassidim. He excommunicated them from the Jewish community. It was a terrible division which continued for decades.

The Misnagdim came to one of the greatest students of the Vilna Gaon, Rabbi Refael Hakohen Katz and asked him to sign the ban. He refused. They said: “But your own Rebbe, the Vilna Gaon, signed it, and your Rebbe is like an angel of G-d!”

This was his response:

There is a famous question on the story of the Akeida, the binding of Isaac, in

Continued on page 22

Re'eh: Why Wait?



Rabbi Judah Mischel

Executive Director, Camp HASC; Mashpiah, OU-NCSY

The grown children of an *alter yid*, an elderly man, came together for the departing of their beloved father. As they gathered around the patriarch of the family and prepared for his transition, they began to intone the traditional *Vidui* (teshuvah prayer) and the Shema. Turning to his children, the man mustered his strength for a final request: “*Mine teireh kinder*, my sweetest children, please, before I leave this world, run to your mother and bring me one last piece of Mommy’s delicious *kokosh* cake... it’s my favorite.” The children rushed to fulfill their father’s final request. After what seemed to be an eternity, they sheepishly returned — without the cake.

“Dear children... Where is the *kokosh*?”

“We are so sorry, *Tatteh*... Mom said she is saving the cake for after the funeral...”



“*Re'eh*, behold, I set before you *ha-yom*, today, a blessing and a curse. The blessing is if you will heed the commandments of Hashem your G-d which I command you *ha-yom*, today. And the curse is if you do not obey the commandments of Hashem your G-d, but turn away from the *derech* that I enjoin upon you *ha-yom*, today, and follow other gods, whom you have not known” (*Devarim*, 11:26-28).

The directive in our *sedra* is simple and clear. We are empowered to choose to make the most of our lives, to determine our fate and create the reality in which we desire to live. The responsibility is ours, and we have the choice to embrace a *derech* of blessing and reveal good, or the opposite. We are the masters of our own fate, and the Torah places directly upon us the ultimate accountability for the life we lead.

This Shabbos is Shabbat Mevarchim Rosh Chodesh Elul; preparation for the High Holiday season is upon us and our focus is turned sharply toward self-improvement, growth and *teshuvah*. Chazal teach us that whenever the Torah uses the term *v'atah*, “and now,” it implies the possibility and opportunity for spiritual realignment and a new beginning: וְעַתָּה אֵלֶּיךָ תָּשׁוּבָה, “There is no mention of *v'atah* that does not refer to *teshuvah*.” A prime example is the verse, וְעַתָּה יִשְׂרָאֵל מָה, ה' אֱלֹהֶיךָ שְׂאֵל מֵעַמּוּךָ, “*V'atah*, and now, Yisrael, what does Hashem require of you...?” This becomes “*Teshuvah* is what Hashem requires of you, here and now...” (*Midrash Rabbah Bereishis*, 21:6).

“Today”, meaning ‘now’, is synonymous with *teshuvah*.

Once, Reb Nosson of Breslov overheard Rabbeinu, Rebbe Nachman, zy’a, repeating the mishnah, “Make *teshuvah* one day before your death” (*Avos*, 2:10), stressing over and over the phrase *yom echad*, “one day!” Reb Nosson explained Rabbeinu’s intention: doing *teshuvah* even “one day,” any day before we leave this world is of the utmost significance.

So many of us give up on the positive impulse to do *teshuvah*. It is as if we are prevented from doing so by our baggage from the day before and our doubts about the day to come. We are haunted by our past and anxious of what the future holds. We think that our past mistakes hold us back from holiness, and as a result, our future seems fraught with potential failures. We might also think, “What good is it if I do *teshuvah* now, since I will probably just go back to my old ways later?” This causes us to procrastinate.

Rebbe Nachman therefore implores us:

‘Don’t worry about the future, just seize the moment and do *teshuvah*, turn back toward Hashem for even just one day, while you are alive.’ And which day is best? This ‘one’, this present day, starting with this present moment.

Rebbe Nachman says: “It is an important rule in *avodas Hashem* to focus only on today. One should not think today about tomorrow ... *אִם אוֹתוֹ*. לא יִשִׁים לְנֶגְדַּי עֵינָיו כִּי אִם אוֹתוֹ הַשְּׁעָה, one should not place before his eyes anything but that day and that moment.” Sometimes the world of *avodas Hashem* can seem overwhelming, heavy, or even burdensome. However, when a person considers that he has only ‘this day’, he will find it no burden at all.”

In our pursuit of *teshuvah* and healing and restoration of our relationship with Hashem, Rebbe Nachman’s advice is clear. We ought to immediately attach an action-point to our inspiration...

שְׁלֹא יִדְחֶה אֶת עֲצָמוֹ מִיּוֹם לְיוֹם, לֵאמֹר: מָחָר אֶתְחִיל, מָחָר אֶתְפַּלֵּל בְּכֹנֶה וּבְכֹחַ פְּרִאיוֹ, וְכִיוֹצֵא בְּזֶה בְּשָׂאֵר הָעֲבוֹדוֹת, כִּי אֵין לְאָדָם בְּעוֹלָמוֹ כִּי אִם אוֹתוֹ הַיּוֹם וְאוֹתוֹ הַשְּׁעָה שְׁעוּמָד בּוֹ, כִּי יוֹם הַמָּחָר הוּא עוֹלָם אַחֵר לְגַמְרֵי.

“A person should not procrastinate from one day to the next, saying, ‘I’ll start tomorrow; tomorrow I’ll pray more attentively, and with proper enthusiasm,’ and likewise for other devotions. For a person’s world consists only of the present day and moment. Tomorrow is a different world entirely.”

(*Likutei Moharan*, 272)

Our *sedra* urges us to seize the day, to savor every moment we are alive and appreciate the opportunity we have before us: don’t save the *kokosh* cake for later. Return to Hashem in *teshuvah*, now.

Dazzling Days

Mrs. Shira Smiles

International lecturer and curriculum developer

Our *parashah* this week opens with an incredible statement, “*Re’eh anochi noten lifnechem HAYOM brachah ve’klalah* – See that I am placing before you TODAY both a blessing and a curse.” What does the word ‘today’ come to add, aside from calling our attention to the blessings and curses that we encounter every day? The greatest blessing that we can experience is following the ways of Hashem and keeping His Torah. Although we all know this cognitively, it is difficult to maintain this heightened awareness continuously. Therefore, notes the Rebbe of Tosh, the Torah must command us to view each day as a renewed opportunity to connect and come closer to Hashem. The *yetzer hara* within us whispers, “Tomorrow is just as good a time to invest in your *ruchaniyut*! You know what? Perhaps tomorrow is even better since you’ll have more time to mentally prepare yourself for such an intimate connection!” The Torah is teaching us here that we must view TODAY as the ideal time to invest in closeness! Chazal

tell us that the word ‘*v’atah* – now,” characterizes the initiative of *teshuvah*; as soon as you have an inspiration to change, you must act on it right away, now!

The Netivot Shalom learns a fundamental perspective for life from the word “*hayom* – today.” It refers not only to keeping the *mitzvot*, but also to fulfilling one’s mission in life. The Ari Hakadosh teaches that no two people, from the beginning of time until the end of time, have ever had the same mission in this world. Likewise, no two days ever hold the same energy to provide each of us with the opportunity to fulfill our unique calling. “Today” has the distinctive circumstances that will give me and you exactly what we each need to achieve the day’s objective. The greatest *brachah* is when one can find and fulfill the specific mission for any given day.

The Slonimer Rebbe further explains the *passuk*, “*Anochi noten lifnechem hayom* – I am placing before you today.” Each day, Hashem gives every person the exact conditions he or she needs to accomplish

their G-d given task. Both our internal wiring as well as the people we encounter and everything we experience today, are designed to help us fulfill our potential. Hence, the *passuk* gives a direct instruction. “*Re’eh!* See what is in front of you and use it to bring *nachat ru’ach* to Hashem!

Someone once asked the Rebbe of Kobrin what the most important *mitzvah* in the Torah is. He responded, “Whichever *mitzvah* is right before you at any given moment.” It may mean being proactive, and it may mean refraining from doing something negative. Each moment is special, each day is unique in what we can accomplish. Like Avraham Avinu, who was described as “*ba bayamim* – coming in days,” as he came before Hashem with his days filled with their purpose, we can utilize each day to its maximum.

Continued from page 17

Genesis. G-d instructs Abraham to bring up his son Isaac as an offering. Abraham complies. At the last moment, as he is about to slaughter Isaac, The Torah states: “And a heavenly angel of G-d called out to him, and said: Abraham! Abraham!... And he said: ‘Do not stretch out your hand against the lad, nor do anything to him.’” At the last moment, Isaac is saved.

There is something strange about this story. The instruction to bring Isaac as an offering came directly from G-d. G-d Himself told Abraham to offer his son to Him. Why did the reverse stop-order come from an angel and not from G-d?

The answer, said Reb Refael, is this. If G-d wants to tell you not to touch a Jewish child, sending an angel will suffice. But if He wants you to “slaughter” another Jew, an angel can’t suffice! G-d Himself needs to come and tell you to do it. If you will “slaughter” another Jew, make sure you hear it from G-d Himself.

To let Isaac live, the instruction could be communicated via an angel. To let Isaac die, G-d needed to show up Himself.

“My Rebbe is an angel of G-d,” Reb Refael said. “But I will not sign a ban against another Jew,” even when an angel tells

me to do so. To “slaughter” a Jew, I need to hear it from G-d Himself.

Sometimes we get into fights with people over idealistic reasons. We “slaughter” people with our words or actions and we feel that we are acting on behalf of an angel. We feel angelic about our actions.

Be wary, says the Torah! If you will cut someone off from your life, you want to hear it from G-d Himself. If not, let it go.

So what do you want from me?



Rabbanit Yemima Mizrachi
Popular Torah teacher and author

So Yemima, what does G-d want? I hear this question in a million variations, mostly in crisis situations when someone feels that she is “the righteous one who suffers” when something unexpected happens.

And only once it is mentioned that G-d wants something. It is not written that He wants us to be enlightened, it is not written that He wants us to be healed or even saved. That’s what we have to ask for. We also ask for the prayer itself, “Please accept our prayer!” So what does He really want from me? G-d is “the One who wants repentance.” And though our mouths were full of song and our tongues sounded like a multitude of waves, we would not have been able to sing that combination of words, “The Lord wills.” Because if He only wills – then it becomes a reality. So how is it possible that there is something that only I can do to fulfill His desire?! Because no father and mother in the world will be able to bring home a child who does not want to return. They have given birth to him, raised him, and chosen educational institutions for him, but only he or she will decide whether they will return after they leave. We can only wish it.

And so I cry when I hear the sound of the first *shofar* of the year, on the first day of the month of Elul. It is unlike any other *shofar* of the year. It does not resemble the *shofar* in the middle of the month of Elul, nor the *shofar* on Rosh Hashanah, nor even the final *shofar*.



The first shofar of the year is another shofar.

It has not come to frighten or to force forgiveness.

It simply wants it.

The first *shofar* of the year is another *shofar*.

It has not come to frighten or to force forgiveness.

It simply wants it.

It is not the wonderful *shofar* of Matan Torah. The voice of this solemn *shofar* broke. According to Chazal, the first *shofar* of Elul came to say only one thing: “Has he gone? He will return!” When Moshe ascends for forty days, until Yom Kippur, the *shofar* is blown so that no one will be mistaken again in the number of days, as in the sin of the calf. The first *shofar* of Elul is the announcement that informs all those who leave: I know that every sin has its origin in fear. The fear of the passing of time and I was afraid to be left alone in the great, great and terrible desert. In Elul, the *shofar* wants to say: let a *shofar* be blown in the city so that people will not be terrified because fear and anxiety are the sources of all sins. He will come again, the one who appeared to you hesitantly and of whom you did not know what he had,

and when he hears the sound of the first *shofar*, he will suddenly want to return. He will suddenly understand that it is possible to calculate time differently, to calculate years differently, to choose life. To want.

“The darkneses of existence, entangled in false ropes, and they spread in the souls of individuals and the public, in a world under pressure... The owner of the answer is afraid that his misdeeds have already lost him and his hope is already zero, and we do not know that in his fear are already all the lights of his salvation! The earth was afraid and did not bring forth the tree in its entirety. Lavan was afraid of the competition of two kings serving in one crown. Mankind is afraid, this whole world is afraid of the next world. And excessive fear takes the life of man, and there is nothing evil and cruel in the world that resembles it. And even with all his will, man will not do that. And he will threaten man not to do anything for his salvation and not to lift a finger to save him...”

Rav Kook will be redeemed this week with great fanfare. He will profess the “little *shofar*” that seeks to rob us of our peace, but more than that, he will sound the voice of the “great *shofar* for our freedoms” in his writings. The *shofar* that whispers in our ears: G-d wants you so much.

Hebrew Language in the Parsha



David Curwin

balashon.com

Author of the book *Kohelet: A Map to Eden* (Maggid)

The word מנוחה is generally translated today as “rest” (meaning “a state of rest”). It does have that meaning in some of the later books of the Tanakh, but in the Torah it means “a place of rest.” For example, in our parasha, Moshe tells the people in the wilderness:

כִּי לֹא־בָאתֶם עַד־עֵתָה אֶל־הַמְנוּחָה וְאֶל־הַנַּחֲלָה
אֲשֶׁר־ה' ... נָתַן לָךְ:

“For you have not yet come to the resting place, the inheritance, that the LORD your G-d is giving you.” (Devarim 12:9)

In the following verse, Moshe again uses the root נוּח, this time as a verb, to describe Eretz Yisrael:

וְעַבְרַתְּם אֶת־הַיַּרְדֵּן וְיִשְׁבַתְּם בְּאֶרֶץ אֲשֶׁר ה' ... מְנוּחָה
אֲחֻזְתְּם וְהַיִּיט לָכֶם מִכָּל־אֲבִיכֶם מִשְׁבִּיב וְיִשְׁבַתְּם־בְּטוֹחַ:

“When you cross the Jordan and settle in the land that the LORD your G-d is causing

you to inherit, and he gives rest to you from all your enemies round about, and you settle in it in security” (12:10).

In both verses, there is a pairing of the roots נחל and נוּח, “inherit” and “rest,” to describe the possession of the land.

Another verse where מְנוּחָה has the meaning “resting place” is Bereshit 49:15. In Yaakov’s blessing to Yissachar, he says:

וַיֵּרָא מְנוּחָה כִּי טוֹב וְאֶת־הָאָרֶץ כִּי נְעֻמָּה...

“But he sees that the resting place is good, and that the land is pleasant...”

In these verses and others, מְנוּחָה is similar to the word מְלוּנָה. It derives from the root לון, “to lodge, pass the night,” and in Biblical Hebrew meant a place of lodging, i.e., a lodge. (Today מְלוּנָה means “kennel,” a place for dogs to lodge, perhaps because the word מְלוּן – “hotel” – is common for human lodging).

In Arabic, we find the word *manakh*, cognate with the Hebrew מְנוּחָה. It originally meant “a place where camels kneel and rest.” Its meaning expanded to mean a “camp,” which for nomadic tribes took on the sense of a permanent settlement. That sense of permanence eventually became associated with other constant or expected things, such as the weather.

From this meaning, came the term *al-manakh*, which included certain astronomical predictions (like the times of sunrise and sunset), dates for holidays, and meteorological forecasts. This eventually entered English as the word “almanac” – an annual calendar with information such as astronomical data and tide tables. Today an almanac can refer to any yearly published handbook with information of general interest.

Parsha Riddle



Reb Leor Broh

Mizrachi Melbourne

What appears in the festivals of Shavuot and Sukkot, but not in Pesach?

Answer to the Parsha Riddle

The Mitzvah to rejoice “שמרת” does not appear in Pesach. One of these is that Pesach is the time when Hashem judges the grain. Until the harvest time later on Shavuot we are unsure as to whether the grain crop will be blessed in abundance. Hence the Torah does not mention the command “שמרת” “And you shall rejoice” on Pesach.



THIS WEEK in Jewish History

- Aug. 12, 1952:** 26 foremost Yiddish writers accused of “Jewish Nationalism” were executed by the Soviets on Stalin’s orders on “The Night of the Murdered Poets”.
- Aug. 13, 1867:** Birthday of Arthur Eichengrün, German inventor of the anti-gonorrhoea drug Protargol which was the standard treatment for 50 years until the adoption of antibiotics.
- Aug. 14, 1910:** Birthday of Natan Alterman, highly influential Israeli poet, playwright, journalist and translator, before and after the establishment of the State of Israel.
- Av 28, 5453 (1893):** Yahrzeit of R. Naftali Tzvi Yehuda Berlin (the Netziv), author, leader of Lithuanian Jewry, head of the Volozhin Yeshiva and advocate of Orthodox aliya.
- Av 29, 5669 (1909):** Yahrzeit of R. Shmuel Salant, chief Rabbi of Jerusalem, one of the founders of Bikur Cholim hospital and of numerous educational institutions.
- Aug. 17, 1915:** Leo Frank, falsely accused of murdering Mary Phagan, was taken out of prison and hanged by a lynch mob in Marietta, Georgia, Phagan’s home town.
- Elul 1, 2448 (1312 BCE):** Moshe ascended Mt. Sinai for the 3rd time, remaining for 40 days until Yom Kippur, during which time he obtained G-d’s forgiveness for the Jews. Ever since, Elul serves as the “month of Divine mercy and forgiveness.”

The above is an abridged weekly version of *Dust & Stars*. To receive a free comprehensive post every day about the events and remarkable Jews who have changed the world, please subscribe: <https://dustandstars.substack.com/subscribe>

OUR PARTNERS

Department of Education of the
World Zionist Organization

ARGENTINA

Comunidad La Casa

AUSTRALIA

Mizrachi Australia

MELBOURNE

Blake Street Hebrew Congregation
Elsterwick Jewish Community
Mizrachi Melbourne

SYDNEY

Mizrachi Bondi

PERTH

Dianella Shule – Mizrachi Perth

AUSTRIA

VIENNA

Mizrachi Österreich

BELGIUM

ANTWERP

Mizrachi Antwerp

BRASIL

RIO DE JANEIRO

Mizrachi Rio de Janeiro

SAO PAULO

Mizrachi Sao Paulo

BULGARIA

SOFIA

Jewish Community

CANADA

MONTREAL

ADATH Congregation
Hebrew Academy

HAMPSTEAD

The ADATH

TORONTO

Beit Tzion Congregation
Bnei Akiva Schools of Toronto
Shaarei Tefillah Congregation

CHILE

Mizrachi Chile
Escuela Maimonides

CROATIA

ZAGREB

Bet Israel Jewish Community of Croatia

CZECHIA

PRAGUE

Jewish Community of Prague

ECUADOR

Equador Jewish Community

FINLAND

HELSINKI

Jewish Community of Helsinki

GERMANY

KOLN

Jewish Community

GUATEMALA

Guatemala City Jewish Community

HOLLAND

AMSTERDAM

AMOS Amsterdam Modern Orthodox Sjoel

HONG KONG

Chabad HK

Jewish Women's Association (JWA)

Kehilat Zion – Hechal Ezra

Ohel Leah Synagogue

The Jewish Community Centre

United Jewish Congregation (UJC)

HUNGARY

BUDAPEST

Orach Chaim Kyiv

ISRAEL

JERUSALEM

Amudim Beit Midrash for Women

Baer Miriam

Hashiveinu

Jacques Sueke Foundation

Michlelet Mevaseret Yerushalayim (MMY)

Midreshet Emunah v'Omanut

Midreshet Eshel

Midreshet HaRova

Midreshet Rachel vChaya

Neve Hagiva'a

Shapell's/Darche Noam

Torat Reva Yerushalayim

Yeshivat Eretz HaTzvi

Yeshivat Hakotel

Yeshivat Orayta

BEIT SHEMESH

Tiferet Midrasha

Kehillat Nofei Hashemesh

Yeshivat Ashreinu

Yeshivat Hesder Lev HaTorah

HERZLIYA

Mizrachi OU-JLIC Herzliya

MEVASERET ZION

Yeshivat Mevaseret

RAMAT GAN

Israel XP at Bar Ilan University

THE NEGEV

Mechinat Ruach HaNegev

LATVIA

JURMALA

Jewrmala - the Jurmala Jewish Community

MALTA

Jewish Community

MEXICO

Mizrachi México

NORTH MACEDONIA

SCOPIA

Jewish Community

PANAMA

Centro comunitario BETH EL

POLAND

Chief Rabbinate of Poland

PORTUGAL

PORTO

Rabbi Daniel Litvak

SCOTLAND

EDINBORO

Edinboro Hebrew Congregation

SERBIA

BELGRADE

Rav Isak Asiel

SOUTH AFRICA

JOHANNESBURG

Mizrachi Glenhazel Shul

SWEDEN

The Jewish Community of Stockholm
Kehilat Adat Yeshurun
Kehiliat Adat Yisrael

SWITZERLAND

BERN

Jüdische Gemeinde Bern

ZURICH

HaKehila HaYehudit Zurich
HaKehila HaYehudit Lausanne
Mizrachi
Wollishofen

TANZANIA

ARUSHA

Bayit Kneset Shalem Al Shabazi

UNITED KINGDOM

Mizrachi UK

UNITED STATES

NATIONAL ORGANIZATIONS

Kol Hatorah Kulah
National Council of Young Israel
RZA-Mizrachi USA

CALIFORNIA

Beth Jacob Congregation
Harkham Hillel Hebrew Academy
West Coast Torah Center
Young Israel of North Beverly Hills
YULA High School
Young Israel of Century City

COLORADO

DAT Minyan
East Denver Orthodox Synagogue
The Denver Kehillah

CONNECTICUT

Beth David Synagogue
Congregation Agudath Sholom
Young Israel of West Hartford

FLORIDA

Beth Israel Congregation
Hebrew Academy RASG
PlayHard PrayHard
Congregation Torah Ohr
Sha'arei Bina Torah Academy for Girls
Young Israel of Hollywood-Ft. Lauderdale

GEORGIA

Congregation Beth Jacob
Congregation Ohr HaTorah

HAWAII

Kehilat Olam Ejad Ganim

ILLINOIS

Mizrachi-Religious Zionists of Chicago

MARYLAND

Kemp Mill Synagogue
Pikesville Jewish Congregation

Bnai Jacob Shaarei Zion Congregation

MASSACHUSETTS

Congregation Beth El Atereth Israel
Congregation Kadimah-Toras Moshe
Congregation Shaarei Tefillah
Young Israel of Brookline

MICHIGAN

Young Israel of Oak Park
Young Israel of Southfield
Congregation Kadimah-Toras Moshe

MINNESOTA

Congregation Darchei Noam

MISSOURI

Yeshivat Kadimah High School Nusach
Hari B'nai Zion Congregation
Young Israel of St. Louis

NEW HAMPSHIRE

Hillel at Dartmouth

NEW JERSEY

Ahavas Achim
Volunteer Chaplain Middlesex County
Congregation AABJ&D
Congregation Adath Israel of the JEC
National Council of Young Israel
Congregation Ahavat Achim
Congregation Ahavath Torah
Congregation Brothers of Israel
Congregation Darchei Noam of Fair Lawn
Congregation Etz Chaim of Livingston
Congregation Israel of Springfield
Congregation Ohr Torah
Congregation Sons of Israel of Cherry Hill
Kehilat Keshet
Ma Tov Day Camp
Ohav Emeth
Pal Foundation
Shomrei Torah of Fair Lawn
Synagogue of the Suburban Torah Center
Yavneh Academy
National Council of Young Israel
Young Israel of Teaneck

NEW YORK

Beis Community
Congregation Anshei Shalom
Congregation B'nai Tzedek
Congregation Bais Tefilah of Woodmere
Congregation Beth Sholom
Ramaz
Ma'ayanot Yeshiva High School for Girls
MTA – Yeshiva University High School for Boys
Young Israel of Merrick
Congregation Beth Torah
Congregation Etz Chaim of Kew Gardens Hills
Congregation Kehilath Jeshurun
Congregation Ohav Zedek
Great Neck Synagogue
Iranian Jewish Center/Beth Hadassah Synagogue
Irving Place Minyan

Jewish Center of Atlantic Beach

Kehilath Jershurun
Kingsway Jewish Center
Lincoln Square Synagogue
Merkaz Yisrael of Marine Park
North Shore Hebrew Academy
Young Israel of Merrick
NYC Department of Correction
OU-JLIC at Binghamton University
OU-JLIC at Cornell University
Queens Jewish Center
Stars of Israel Academy
The Jewish Center
The Riverdale Minyan
Vaad of Chevra Kadisha
West Side Institutional Synagogue
Yeshiva University High School for Girls
Young Israel of Hillcrest
Young Israel of Jamaica Estates
Young Israel of Lawrence-Cedarhurst
Young Israel of New Rochelle
Young Israel of North Woodmere
Young Israel of Oceanside
Young Israel of Scarsdale
Young Israel of Woodmere

OHIO

Beachwood Kehilla
Congregation Sha'arei Torah
Congregation Torat Emet
Green Road Synagogue
Fuchs Mizrachi School
Heights Jewish Center

PENNSYLVANIA

Shaare Torah Congregation

SOUTH CAROLINA

Brith Sholom Beth Israel
Congregation Dor Tikvah

TENNESSEE

Baron Hirsch Congregation

TEXAS

Mayerland Minyan Synagogue
Robert M. Beren Academy
United Orthodox Synagogues of Houston

VIRGINIA

Keneseth Beth Israel

WASHINGTON

Bikur Cholim-Machzikay Hadath
Northwest Yeshiva High School
Sephardic Bikur Holim Congregation

URUGUAY

Comunidad Yavne Uruguay

VENEZUELA

CARACAS
Ashkenazi Kehilla
Mizrachi Venezuela



To sign up to receive HaMizrachi
Parasha Weekly for free:
mizrachi.org/hamizrachiweekly



To sign up your organization
as a partner for free:
mizrachi.org/hamizrachiweeklyorgs