

Kehillah #21



THE PERTINENT PARASHA

Numbering to Transcend Numbers

Rabbi Yeshoshua Pfeffer | Rav of Kehillat Ohr Chadash, Ramot, Jerusalem

“The number of the Children of Israel shall be as the sand of the sea, which cannot be measured nor numbered” (Hosea 2:1).

Rav Moshe Shapiro, zt”l, used to highlight the tension between the first words of the Pasuk, which opens the Haftara of Parashas Bamidbar, and the words at the end of the sentence. The opening words assume that the Jewish People have a number, while the ensuing words state that there is no number. Is there a number, or isn't there?

On a simplistic level, the expression “cannot be numbered” can be interpreted to mean “countless” – “the number of the Children of Israel is countless.” Yet, Rav Moshe, zt”l, saw something more profound in the resolution of this tension: the idea of a finite count whose purpose is to touch the destiny of the infinite.

It is remarkable that sand, which forms the border that the seas

cannot cross, should be the very symbol of infinity. Why is it that a border, which epitomizes the finite and the constrained, should itself

Why is it that a border, which epitomizes the finite and the constrained, should itself embody the infinite?

embody the infinite? The answer is that the entire purpose of borders is to empower us to go beyond them – not in the sense that rules must be broken, but in that the purpose of rules is reaching a destiny that transcends them.

The everyday rules of a good society serve as a useful illustration. Without laws against murder, theft, assault, fraud, and so on, society would break down. Yet, the purpose of such laws





SMART SKY

Specializing in providing electronic solutions for high quality shading “for all season”- balconies, dining room expansions, patio, pool, closing in rooms, rooftops and more.

- ✔ Opens for Succos
- ✔ Impervious to rain
- ✔ Beautiful appearance
- ✔ Privacy for your expanded living space

For a consultation call: 058-630-8200 



- ✔ Warranty and service
- ✔ Jewish employees
- ✔ Clean and orderly work



THE PERTINENT PARASHA



is not the eradication of murder and theft per se, but the ordering of society in a way that enables attachment, friendship, and love. The laws delineate essential boundaries, but their purpose is to achieve closeness and intimacy.

The same principles is true of counting. "The whole," said Aristotle, "is more than the sum of its parts." When can the whole transcend the sum of its parts and touch infinity? The condition for this is that each part should be "counted," each becoming a whole unto itself. When wholes, numbered as individual entities, become parts relative to a greater whole, then that larger whole transcends the very order of the smaller parts. It touches the infinite.

The very act of counting, creating distinction and separation, thus becomes the means of uniting as a greater, amalgamated entity that defies all boundaries and knows no separation. Numbering the Children of Israel, placing each in his boundary while ensuring that all remain parts of a greater whole (as the laws of counting people by means of incomplete units prescribe), brings us to an order that "cannot be measured nor numbered."

Perhaps this is why the Book of Bamidbar traditionally opens on the Shabbos before Shavuos (see also

The very act of counting, creating distinction and separation, thus becomes the means of uniting as a greater, amalgamated entity that defies all boundaries and knows no separation.

Tosafos, Megillah 31b). Bamidbar, which is occupied with the counting of the Jewish People, teaches us that the purpose of a count is to reach beyond any notion of counting.

This is exactly what we do as we count the Omer. Instructed to count fifty days, we count forty-nine alone, knowing that the fiftieth day is beyond counting; it is an elevation that must be bestowed upon us from Above. By means of the count, each day becomes a separate mitzvah, a separate Torah entity. Distinct through counting yet united in destiny, the full expanse of seven weeks brings us beyond the boundaries of the earthly. Thus we reach Shavuos, the giving of the Torah.

As the sand of the sea, our borders bring us to the infinite. "And it shall come to pass, that in the place where it was said to them, 'You are not my people,' it shall be said to them, 'You are the sons of the living God'" (*Hoshea 2:1*).



Being a Blank Canvas

Rabbi Yaacov Haber | Rav of Kehillas Shivtei Yeshurun, Ramat Beit Shemesh

When important meetings or summitstakeplace, location is of the utmost importance. The greatest political minds come together in Oslo or Geneva. They search for political neutrality, proper security, and appropriate ambiance. The location is not incidental but crucial to the success of the gathering.

Feeling like a desert is feeling like a new canvas, ready to accept any color, material or pattern imposed on it. But we are not in a midbar; we are in New York!

The most important meeting in history, the meeting between Hashem and man, took place in the most barren spot on Earth: the desert. Hashem could have spoken to us in an elegant conference center in Egypt or at the Holy of Holies in Jerusalem. However, the appropriate location was the desert.

Why?

In order to accept the Torah, we need to feel desert-like. As the Gemara explains, we must not feel opulent or holy, but like a desert – barren.

A peculiar aspect of the great Chazon Ish was his refusal to engage in debate or dialogue with other leading Rabbonim. Rabbonim resented this and criticized the Chazon Ish for departing from standard rabbinic practice. The Chazon Ish, however, explained his policy: “It is not my way to enter into debate, because differences of opinion are usually caused by personal events that may have taken place years earlier, even during one’s childhood. Any proof I bring will not change an embedded opinion. I therefore refrain from answering” (Igros vol. 1:28).

For those of us who grew up in America, accepting the Torah and its

TORAH INSIGHT FOR THE WEEK



values is not always simple. Instead of starting with a blank canvas, we start with a given culture and try to fit Torah into it. Feeling like a desert is feeling like a new canvas, ready to accept any color, material or pattern

Being modern does not mean trying to maintain my modernism even when the Torah challenges it.

imposed on it. But we are not in a midbar; we are in New York!

The Torah wants us to ask ourselves tough questions. When we choose our clothing or where to daven, do we choose based on Torah or on the prevailing styles, trying with a very big shoehorn to make them

halachic? When we make decisions concerning the hours we work and those we spend with our children, are we thinking Sinai or America? When we think of our roles, are we emulating Moses and Miriam or talk show hosts and movie stars?

We are Modern Jews. Being modern means applying the Torah to modern situations and ensured it remains contemporary. Being modern does not mean trying to maintain my modernism even when the Torah challenges it.

For this week's Parsha and in preparation for Shavuot, close your eyes and meditate: I am a desert. I am thirsty. I am owned by no-one. I am humble. I am free. I will receive the imprint of any footprint that treads on me. I am a blank canvas. I am ready to receive the Torah.

Want to receive the Kehillah Shabbos publication weekly in your mail?

Please email us at:
info@kehillah.org.il
and you will be added to the list.



ded to serving the Anglo-Torah community living
community, education, and leadership.

comments, insights, and suggestions to: info@kehillah.org.il





Exemption from Security Obligations

Rabbi Asher Meir | Torah and Policy Researcher

At the beginning of Bamidbar, which Chazal refer to as chumash hapekudim (the Chumash of Census), Hashem commands Moshe, together with Aharon and the tribal leaders, to count the yotzei tzava (those fit for military service) from each tribe (Chizkuni, Rabbenu Bechayei). The tribe of

the census counts those eligible for military service. Rashbam writes: "The reason why they were counted separately was that they had never been meant to be part of the military, so that they never would have formed part of such a census. Their duties were defined in terms of their ministering to the needs of the Mishkan."

What about contemporary full-time Torah students? They are equally engaged in administering to the needs of the "four cubits of halacha"

Levi is conspicuously absent from this census. The Torah explains that Hashem instructed Moshe, "Do not on any account enroll the tribe of Levi or take a census of them with the Israelites." Rather, "You shall put the Levites in charge of the Mishkan Ha'edus, all its furnishings and everything that pertains to it: they shall carry the Mishkan and all its furnishings, and they shall tend it; and they shall camp around the Mishkan."

The Levites are not counted because

The Levites' Parallel Obligation

So the Levites are not exactly exempt; rather they are subject to a parallel obligation. Other tribes are obligated in a military conscription. The tribe of Levi is subject to a civil conscription to serve in the Mikdash, much as Shlomo HaMelech instituted a civil conscription system to recruit workers for building the Temple (II Shmuel 6).

What about contemporary full-time Torah students? They are equally engaged in administering to the needs of the "four cubits of halacha," which is our era's equivalent of the Mishkan (Berachos 8a). This seems remarkably similar to the longstanding political arrangement in Israel in which yeshiva students are officially granted a special status in regard to military service.



Elsewhere in halacha, exemption from security obligations for Torah scholars has a completely different justification: not because of the value of Torah study but because of the Divine protection it grants. The Gemara (Bava Basra 7b) considers various tax bases for financing a protective wall: per capita, according to property or according to distance from the city outskirts.

It concludes that, in fact, there is a single principle that implies varying formulas: each household pays according to its benefit. Danger to life is proportional to the number of people; danger to property is proportional to wealth; danger from hit-and-run raids is according to distance from the edge of town.

The Chazon Ish concludes that the exemption of Torah scholars from levies for security needs is not absolute.

The Gemara infers that full-time Torah scholars don't have to pay anything because they obtain no benefit! "Torah scholars are not in need of protection," as "the world encounters upheaval only as a result of amei haaretz." This last

term has many different meanings in the Talmud. Sometimes it means someone completely ignorant of Torah, but in this context it seems to mean anyone – even a devout Jew – who is not a full-time student of Torah. This exemption is brought down in the Shulchan Aruch (CM 163:4; YD 243b).

The Chazon Ish (Bava Basra 5:17) wonders how we can base a routine halachic exemption on this seemingly supernatural protection. He brings examples where Chazal warn against relying on such protection (Berachos 35b, Shabbos 32a, Chullin 105a). His conclusion is that the exemption is only partly due to the unique providence enjoyed by full-time Torah scholars; aside from this, it is an application of the general exemption from taxes enjoyed by outstanding scholars – an exemption also mentioned in Bava Basra there.

(Note that the level of scholarship needed for a general tax exemption is uniquely high. The Rema in YD 243b rules that being a full-time Torah student is not enough, and the scholar should also be "renowned as a Talmid Chacham in his generation" and "understand independently most of the Talmud and its commentaries and the rulings of the Geonim.")





MEKOM AVODA Workplace Ethics & Halacha



The Chazon Ish, based on the underlying monetary law paradigm for this particular exemption, concludes that the exemption of Torah scholars from levies for security needs is not absolute. They are completely exempt only if the burden on the other residents is bearable. He proposes a criterion of twenty percent of resources, which is the usual ceiling for a given mitzvah expenditure. Once the tax on the householders exceeds that, the Torah scholars must bear equally in the burden.

Safeguarding the Town

Elsewhere, the Chazon Ish (Bava Basra 4:19) cites the Mordechai's ruling that if townspeople are directly recruited for safeguarding the town, rather than paying money for watchmen, monetary wealth is no longer a consideration. The poor need to share in guard duty equally with the rich. He concludes that each kind of tax has its own unique tax base: the tax base for a money tax is monetary resources; the tax

base for a time or effort tax is those resources.

Again, it is worth considering how this might apply to contemporary reality. In practice, draftees give far more than twenty percent of their time and effort to army services. Indeed, the commitment is more than a hundred percent of the time and effort of the average worker.

Practically speaking, these halachic considerations are relevant mostly to help us understand the underlying Torah values that must shape public policy. Public policy is not based on rigid legal categories but rather on balancing competing interests. For instance, we see from our Parasha that fifty-year-old men are not inherently exempt from military service, but Israel does not see fit to draft them. The exemptions for yeshiva students are likewise mainly a question of values rather than halacha, but the values are founded on the principles we find in the Torah and Chazal.

Sit back and relax.
You're in good hands.

Come experience calm treatment with special dentist-patient rapport at Koteret HaShen's beautiful, professional clinic.
Special deals on surgery treatments, dental implants, root canal and maintenance, zirconium dental crowns, dental aesthetics and orthodontia.

To set up an appointment, call:

02-6630111

15 Yaakov Meir, Yerushalayim | 02-6630110 | ch6630111@gmail.com

Hours: Sun-Thurs 10:00-20:00

Endorsed by the
Chief Rabbi
Mesamche Lev

כותרת השן
מרכז טיפולי אסתטיקה



PARASHA AND PARNASSAH

Why a Personal Brand Matters

Rabbi Tzvi Broker | Career Coach and Director of Pilzno Work Inspired

This week's parasha introduces the idea of a flag that represents each tribe's unique place within the Jewish People. Each flag was composed of a unique color scheme and illustration that reflected the essence of each tribe's personality and role. You could say the flag was each tribe's brand, and the Torah is telling us that it's important. Hashem created each person uniquely. Just knowing your uniqueness is not enough, however; you need something tangible to represent it.

In the realm of work, having a flag can be understood as having a personal branding statement that succinctly expresses who you are, what you are passionate about bringing to your job and the world, and the ways you excel in doing so. A personal brand has become one of the most critical elements of a resume, digital profile, networking and the interview process. Studies show the positive impact of a personal branding statement, but what does the Torah say? Is there an intrinsic Torah value to having a way to express yourself professionally?

A teaching in Avos De'Rabbi Nosson (1:10) reveals an outstanding insight into this topic. "Praiseworthy is work because each professional is

proud of his work. As we see that a scribe walks out with his quill in his ear, the tailor with his sewing pin in his coat and so is the case with all professionals in their expertise."

This source highlights that having a uniform or any exterior reflection of your profession isn't a deficiency; it's a virtue. One understanding is that your profession is a pathway manifesting the unique personality and talents that Hashem gave you. In this sense, a work uniform is a "flag" that enables you to express

If you come in with a command and then get out maneuvered with a negotiation, don't panic.

yourself in a powerful way. The Avos D'Rav Nassan is highlighting that this is a positive Torah value.

Similarly, having a personal brand is a way to express your uniqueness. This explains why having an aligned, personal brand naturally feels good. It's not just a strategy to impress others. Rather, it empowers us to feel proud of who we are and our unique mission. Moreover, it motivates us to become more successful at achieving it.



Rav Kalonymus Kalman Shapira, the Rebbe of Piaseczna

Rabbi Dov Loketch

Previous installments described the Rebbe's early years, his remarkable combination of talent and personal greatness, his groundbreaking educational vision, and his tragic leadership in the Warsaw Ghetto. This week's installment tells the tale of how his writings survived.

The Oneg Shabbos Archive

There lived in the ghetto a secular Jewish historian named Dr. Emanuel Ringelblum, who realized that the unprecedented horrors needed to be documented and preserved, in order to bear witness for future generations to the atrocities perpetrated by the Germans against the Jews. He secretly recruited a diverse group of writers and professionals in many different fields to document life in the ghetto.

All aspects of ghetto life, such as medical conditions, sanitary conditions, malnutrition, financial affairs, social activity, and so on, were documented. The group met in Dr. Ringelblum's residence every Shabbos, and therefore took the name, Oneg Shabbos. They collected everything and anything that could serve as a useful historical artifact,

photographs, police orders, food ration cards, letters and medical records. A religious historian in the ghetto, Rav Shimon Huberband, led the subcommittee assigned to collect materials from the observant population, and they obtained the Piaseczna Rebbe's manuscripts. They contained the Derashos delivered from Rosh HaShanah, 5700 (1939) through Shabbos Chazon (the Shabbos before Tisha B'Av), 5702 (1942). Four days after that Shabbos Chazon, the mass deportations to Treblinka began.

Sometime before the Warsaw Ghetto Uprising on Erev Pesach, 1943, and the subsequent liquidation of the ghetto, the large archive, which was stashed in metal boxes and milk cans, was buried in three different locations in subterranean bunkers and cellars.

Only three of the original sixty members of the Oneg Shabbos group survived the war. Rav Huberband perished in Treblinka in August, 1942. Dr. Ringelblum managed to escape with his family to the Polish side of Warsaw, but they were later captured and executed by the Gestapo.

After the uprising, the Rebbe was taken to the Trawniki slave labor camp. He was offered the opportunity to escape





BIOGRAPHY & LEGACY



by members of the underground movement. But he had made a pact with a group of fellow inmates that they would always remain together, and no member of the group would escape unless they could escape together. And so he remained, refusing to abandon his fellow Jews in distress. On MarCheshvan 5, 5704 (November 3, 1943), during what the Nazis perversely named "Operation Harvest Festival," all the inmates in Trawniki, including the Rebbe of Piaseczna, were shot to death together.

The Discovery of a Sacred Treasure

In crushing the Warsaw Ghetto Uprising in 1943, the Nazis leveled the Jewish section of Warsaw. And following the 1944 Polish rebellion, the Nazis bombed the entire city, which became just an enormous heap of rubble. Nothing remained. Not even the streets were recognizable. Yet, somehow, one of the three surviving Oneg Shabbos members, Hersh Wasser, was able to retrieve one cache of archives. Immense efforts were made to recover the other two, including extensive excavations and the use of prewar maps, but they could not be located.

In 1950, a Polish construction worker was digging to lay the foundations of a new building when he discovered

a collection of milk cans. He looked inside, and found a large collection of photographs and documents, some with Hebrew writing. The foreman gave the material, a second cache of the Oneg Shabbos archives, over to the Warsaw Jewish Historical Society. The third cache was never found.

Several years later, in 1956, Polish-born Baruch Duvdevani²⁶, a Religious Zionist figure in Israel who then led the Jewish Agency's Aliyah department, went to Warsaw to study the newly discovered materials. To his delight, he found that they included the

They collected everything and anything that could serve as a useful historical artifact, photographs, police orders, food ration cards, letters and medical records.

writings of the Rebbe of Piaseczna, who was a distant relative of his. The cover page read as follows:

I have the honor of requesting the esteemed individual or institution that finds my enclosed writings . . . to please exert themselves to send them to the Land of Israel to the following address: Rabbi Yeshayah Shapira, Tel Aviv, Palestine. Please also send the enclosed letter.



BIOGRAPHY & LEGACY

When the Blessed One will show mercy, and I and the remaining Jews survive the war, please return all materials to me or to the Warsaw Rabbinat for Kalonymus, and may G-d have mercy upon us, the remnant of Israel in every place, and rescue us, and sustain us, and save us in the blink of an eye.

With deep, heartfelt gratitude,

Kalonymus

Included was a letter to the Rebbe's brother, requesting that he prepare the material for publication. The Rebbe added a request imploring anyone with access to this text to learn it, assuring the reader that the merit of the Rebbe's righteous ancestors would assist him. The discovery of this sacred treasure evoked great excitement. A team of experts was assembled to go through the manuscript, and in 1960, the text was published under the title Eish Kodesh, "Sacred Fire." It has since become a cherished source of profound Chassidic teaching, but also, and perhaps primarily, a source of inspirational Torah thought for maintaining faith, hope and religious devotion during life's darkest

moments. In 2017, a new edition was prepared by Professor Daniel Reiser under the title given by the Rebbe himself, "דרשות משנות הזעם" ("Sermons From the Years of Wrath").

Also in 1960, the same year as the original publication of Eish Kodesh,

A source of inspirational Torah thought for maintaining faith, hope and religious devotion.records.

Adolf Eichmann was captured and stood trial in Israel. One of the witnesses who testified at the trial was Baruch Duvdevani, who read selected portions of the Eish Kodesh (including the excerpts cited earlier). The Piaseczna Rebbe's sermons depicting the Jews' suffering in the Warsaw Ghetto served as an important, firsthand account of the Nazis' atrocities for which Eichmann was found responsible, and, ultimately, executed.

High quality printing and distribution services.

All under one roof!

**TARGET
MEDIA**

טל: 052-5111111 | פקס: 052-5111111



Negotiations 101

Rebbetzin Ilana Cowland

Relationships coach and author of *The Moderately Anxious Everybody*.

I remember feeling so clever when my kids were little. The best way to get them to do anything was to give them a sense of autonomy. You have a choice. You can go to bed in 2 minutes or in 5. The little fingers and minds were turning as they did the math. "Five!," they would victoriously answer and gleefully enjoy those extra 3 minutes that they had duped me out of. I had won, and they thought they had.

"Go mummy. Go bedtime."

But of course, I hadn't won. I had unwittingly turned my 3-year-old into a negotiator.

It would be a few short years of free-sailing bedtimes until they turned this against me. Every conversation would turn into a simulation of a high-level, high-stakes negotiation. For those of you who are in this stage, some helpful things to remember.

1. An autonomous, thinking child is ultimately a good thing so you have succeeded, not been beaten at your own game. They will need this skill in adulthood.

2. When the child begins negotiation it means they feel there is an invitation to do so. So when you go into a conversation, be very clear in your own mind and in your own words whether you are open for discussion or whether it's a final command. "Clean up your room" (needs to be done now) versus, "Your room needs to be clean before Shabbos." The former is a command; the latter is an invitation for negotiation (especially if it's

If you come in with a command and then get out maneuvered with a negotiation, don't panic.

Wednesday).

3. If your child thrives on autonomy, leaving a deliberate amount of room for negotiation makes him feel less restricted and may help avoid the control on your part that will lead to the defiance on his part. Yes, the room needs to be cleaned, but the child is a partner in negotiating when this will happen.





4. The child-parent relationship does not have to and should not feel like a battle. It's okay for both sides to have space for their needs. Therefore:

5. If you're open for a negotiation, it's a good idea to start by saying, "I'd like to discuss xyz. What are your thoughts?" Put all the considerations on the table before you make your move. If you come in with a command and then get out maneuvered with a negotiation, don't panic. Stay calm and say, I see you have something you'd like to say. Let me hear it and I'll consider whether that changes my ask.

6. Your children will appreciate you being reasonable about their needs. But they'll be better at negotiating than you are, so don't allow yourself to be bullied.

7. Our dear Children appreciate understanding our reasoning when appropriate. But explaining is not the same as justifying. You don't need to justify yourself to your child.

8. The rule of thumb is, say yes as often as you can, but once you've said no, do your best to not back out of it. Once a kid has reversed a no, you can expect every no to be met with negotiation.

9. The rule of thumb is, say yes as often as you can, but once you've said no, do your best to not back out of it. Once a kid has reversed a no, you can expect every no to be met with negotiation.

10. Every so often, make your demands without negotiation. Having your kids learn to do what you say, just because, is also important. Being a reasonable parent is not the same as being an equal. Listening



A child who does not learn that their parents are an authority will have a harder time accepting Hashem's authority.



to your child should not lead to forgetting that you are ultimately in charge. Not because you want to control them but because a child who feels like an equal is not a child who feels safe. And a child who does not learn that their parents are an authority will have a harder time accepting Hashem's authority.

They may get upset with you that you are pulling rank, but they need you to and expect you to. Our children have an easier time being successful children when we, their fair and reasonable parents, are being successful adults.



To Count or Not to Count?

Josh and Tammy Kruger

The Story

The fourth graders were excited to begin their class trip to the Museum of Science. The children gathered in front of their school near the bright yellow school bus and waited for their teacher. "OK, boys and girls," called out their teacher, Mrs. Stein. "The bus doors are going to open, and then I'd like you quietly and quickly to find seats. Stay in your seat because I'll have to count you all to make sure everyone has arrived."

Ari and Joel made their way to a seat near the back. "Mrs. Stein is gonna count us every two seconds at the museum because she's always worried she'll lose someone on these school trips," said Ari. Joel laughed, "Yeah, can you imagine if she forgot one of us there? Wow, that would be really bad." Mrs. Stein was coming down the bus aisle and heard him.

"Joel," Mrs Stein smiled, "I don't plan on forgetting any of you. I'll keep counting you like the Jewish People were counted in the desert many times. Consider it a sign of affection. Just as Hashem loves his people, I love my class and don't want to let anyone get lost!" She waited to see the last student get onto the bus and then turned back to count the

children. "OK children, please hold up one of your hands so that I can count you all."

Discussion:

Q: What is the connection between our story and the parasha?

A: Parshas Bamidbar begins with Hashem commanding Moshe to count the number of Jews (Numbers 1:1).

Q: Are there any issues with counting Jews?

A: Absolutely. The book of Hosea states that the number of Jews should be "like the sand of the sea, which cannot be measured or counted" (Hosea 2:1). Just as the sand cannot be counted, the Jewish People should not be counted. So how did Moshe count the Jews? Each person gave a half-shekel coin. Moshe counted the coins, not the people.

Q: Can you think of an example in Tanach where Jews were mistakenly counted?

A: King David counted the number of Jews. Because of King David's mistake, Hashem caused a 3-day plague of pestilence (Shmuel II, Chapter 24).





PARASHA HALACHA FOR THE SHABBOS TABLE



Q: Why did Mrs. Stein ask the children to hold up a hand while she counted them?

A: We are not allowed to count people, but we can count a finger of each person. This is how the Kohanim were counted in the Beis Hamikdash (Yoma 22b). If Mrs. Stein counts one finger per student for a total of 21 fingers, then she can conclude there are 21 students.

Q: Why is counting Jewish people dangerous?

A: The Jewish nation is strong when we are united. When a group is counted they become "numbered" as individuals rather than a nation, which places them in a certain

danger. Therefore, they must be counted in a special manner so they remain an integral part of the group.

Back to Our Story

"Hey, Mrs. Stein," called out Joel. "Maybe you should ask us all to "donate" a half dollar to you so you can count us!" Mrs. Stein laughed, "I could get all the teachers some cups of coffee at the museum with that donation, but I think I'll just stick to counting your fingers."

Written in collaboration with Rabbi Yehoshua Pfeffer, Based on the article "Laws of Counting Jews" by Rabbi Aryeh Citron on www.chabad.org. le'ilui neshama of Frumit Bat Yosef, Edith Nusbaum a"h.

BOUTIQUE DAIRY EVENTS

Open Friday



events for up to 70 people in the center of Jerusalem

Ice Story

SWEET TRADITION

open porch with optional cover