

Kehillah #27



THE PERTINENT PARASHA

Between Unity and Uniformity

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

“How goodly are your tents, Yaakov, your dwelling-placing, Yisrael” (Bamidbar 24:5). Chazal teach that of all Bilam’s blessings only this one was perpetuated; the others returned to the curse he intended. But what does the blessing mean? On this we find two distinct interpretations.

One, as mentioned in *Bava Basra* (60a), is that the doorways to the Israelite tents did not face one another. Even as the encamped in the non-ideal conditions of the wilderness, the tents were arranged in a manner that ensured each another’s privacy. Nobody could simply wake up and look into somebody else’s tent.

A second interpretation, mentioned in Sanhedrin (105b), is that the blessing refers to Shuls and *batei midrash*. Bilam beheld the devotion of the nation to Hashem, and expressed his admiration for the Shuls and study halls where this devotion is most pronounced. Even in exile, when the Mikdash and the Mishkan are absent, we

continue to travel with Hashem.

Both these interpretations are strongly manifest in Jewish tradition. On the one hand, the idea of not looking into each other’s property is enshrined in halacha as the concept of *hezek re’iya* (see *Shulchan Aruch, Choshen Mishpat* 157:3), one of the primary sources being Bilam’s blessing and its Talmudic interpretation. On the other, many have the custom, as noted in the Siddur, to recite the verse upon walking into a Shul for davening.

Is there any conceptual link between

The splendor of our greatest public institutions depends on the privacy of our homes.

these two familiar ideas? Both are derived from the same Pasuk, yet they seem distinct and unconnect-





THE PERTINENT PARASHA



ed. However, I believe there is a deep connection between the separate tents and the beauty of our Shuls and *batei midrash*.

Keeping our tents separate is perhaps the primary Jewish source for the idea of privacy. Moreover, it teaches us the virtue of difference, the importance of variety. Arranging tents so that openings do not face each other ensures that each family remains distinct, different, each with its own values, education, quirks, and idiosyncrasies. We do not police each other's homes. A man's home is his castle.

But where do we reap the ultimate reward of maintaining our privacy? We do so in the Shuls and the study halls, where we convene, communally and nationally, in prayer and study before Hashem. The profundity of Jewish prayer and the remarkable achievements of Torah study emerge from the variety and diversity of those gathering in the Shuls and the *beis midrash*. The splendor of our greatest public institutions depends on the privacy of our homes.

Simply expressed, uniformity is *the very opposite of unity*. The strength of our unity derives from our being multicolored, representing a range of dispositions and inclinations, attitudes and ways of thinking. *Tefillah*

We are strong united. And we are united when we respect differences. The distinction of our tents empowers the greatness of our Shuls and study halls.

betzibbur, communal prayer, can only exist when different people, praying for different matters with divergent mindsets, join together in unison. And the depth of Torah study is only cultivated when people who think differently join together in communal study.

We are strong united. And we are united when we respect differences. The distinction of our tents empowers the greatness of our Shuls and study halls.

What are the boundaries for variety and diversity? What kind of differences can our Shuls and *batei midrash* contain? As we can imagine, the answer is not simple. Yet, the Gemara teaches that a local resident who refrains from entering a Shul is called a "bad neighbor." If we're speaking about people who accept and revere the Torah as the word of Hashem and accept the community of observant Jews as their primary identity, then, surely, there is space for everyone – irrespective of the fine print.

Let's start from there.



Right to Privacy

What do Bilam's words of praise teach us about preserving modesty and privacy?

Rabbi Asher Meir | Torah and Policy Researcher

The Mishna in Bava Basra (III:7, 60a in the gemara) states: "It is forbidden to open an opening [in a dwelling] opposite an [existing] opening in a common courtyard". The gemara explains that this is learned from Bilam's words in our parsha:

(24:2) "Bilam raised his eyes and saw Israel dwelling according to tribe". Namely, he saw that their openings didn't face each other. He remarked, "These are worthy of having the Shechina (Divine presence) rest on them."

Here Bilam merely notes that the Jewish people were camped according to tribes; he remarks specifically on the arrangement of the tents in a subsequent verse: "How goodly are your tents" (24:5). But the two ideas are closely connected. Because of their insistence on modesty, the Jewish people have a reliable *yichus* (family pedigree) which guarantees that each person is certain of his ancestry and hence his tribe. (Rashi.)

The prohibition here in Bava Basra is related to the one discussed at the very beginning of the masechet: *hezek reiyah*, damage caused by mere seeing. (BB 59b.) The Mishna implies, and the gemara makes clear, that it is forbidden to pry and to peer into a neighbor's private domain. (See Rema CM 154:3). The Mishna however adds that it is impermissible even *to be able* to do so.

There are many similar halachos which forbid condoning a situation which invites wrongdoing. For example, besides the prohibition on giving short weight or taking excess in commerce, there is a distinct prohibition on even possessing inaccurate measures, which facilitate the primary transgression. (Devarim 25:13.) Likewise, the gemara (Kesubos 19b) warns that

it is forbidden to pry and to peer into a neighbor's private domain. (See Rema CM 154:3). The Mishna however adds that it is impermissible even to be able to do so.



MEKOM AVODA

Workplace Ethics & Halacha



a person should not keep an uncorrected Torah scroll in his house, citing the verse from Iyov (11:14) "Don't let injustice abide in your tent".

In the case of the right to privacy, there is an additional reason to prevent even the possibility of seeing into someone's private domain: As the Sema (CM

curiously looking at a phone someone put down, to see who the owner has been conversing with recently. Since the details of the prohibition of *hezek reiyah* are inferred from the gemara from the practical inconvenience and distress it causes to people, it makes sense that the exact same prohibition would apply to snooping on other people in this way. Rav Zvi Sagron in an article indeed rules that this is the case. (*Cherem deRabbenu Gershom Shelo Likro Miktavei Chaveiro Shelo Midaato.*)

Rashi's commentary on this verse is very instructive. He writes: "He [Bilaam] saw that their openings were not opposite each other, so that no one would not come to peer into his neighbor's tent". The unique modesty of the Jewish people, which so impressed Bilaam, was not that we are privacy loving people who can't bear having other people look at us. Our forefathers in the desert were concerned first and foremost with their own moral conduct; each person wanted to avoid seeing the private activities of his neighbor. This distinction is very important.

The very fact that someone could be spying on me greatly limits what I am comfortable doing on my property.

278:5) points out, the very fact that someone could be spying on me greatly limits what I am comfortable doing on my property.

Online Privacy

A major concern today is privacy on-line. This can involve sophisticated techniques such as hacking into someone's computer or phone by cleverly bypassing security measures, or something as simple as merely

MEKOM AVODA Workplace Ethics & Halacha



If the only issue were *hezek reiyah* – infringing on the privacy of someone else – then there would be no problem viewing the private activities of someone who doesn't mind, someone who lacks the dignity to conduct his private affairs outside the public eye. Unfortunately, today there are many people who don't mind being observed even while doing things and behaving in ways which are best left hidden.

However, Rashi reminds us that the elevated moral instincts of

Our forefathers in the desert were concerned first and foremost with their own moral conduct; each person wanted to avoid seeing the private activities of his neighbor.

our forefather were expressed first and foremost in their own conduct and their own holiness. This should remind us why we try to avoid seeing immodest dress and behavior even in physical and virtual locations which are open to all.

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The Vision of Bilaam

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

Someone once told me a story about a young married man that had a daily Torah session with the venerable Rav Shlomo Zalman Aurebach of blessed memory. One day, the young man informed the famous rabbi that he wouldn't be able to make it to their session the next morning because he and his wife had to check out an apartment down the street that they were seriously considering for purchase. To the young man's surprise the great Reb Shlomo Zalman asked the young man if he too could come along to see the apartment.

Although it seemed odd that this great Rosh Yeshiva who was sought after by thousands around the world would want to take time to participate in the very ordinary and mundane task of looking at a small apartment, of course the student would not say no.

Sure enough, the next morning, in front of the apartment building in Bayit Vagan the small group was assembling. The young man arrived straight from the synagogue with his Talis and Tefillin in hand, his young wife,

who had just finished sending her little children off to school made her way to the apartment, the real estate broker with his cell phone and clipboard in hand appeared, and so did Rav Shlomo Zalman Aurebach!

According to our teachings, however, the eyes have yet another function. They transfer energy, produced by the Neshama, outward into the world.

The four toured the small apartment with all eyes on Reb Shlomo Zalman who remained silent the entire time. They left the apartment and the still startled yungerman walked his Rosh Yeshiva back to Yeshiva Kol Torah waiting to hear some rhyme or reason as to why Reb Shlomo Zalman wanted to come along. Finally, not able to contain his curiosity any longer, he said, 'Rebbe, it was an honor to have you join us this morning, but why?'

Reb Shlomo Zalman looked at him with his legendary smile and said, "Since you consider making your



TORAH INSIGHT OF THE WEEK

life and bringing up your children in that little apartment, I wanted to participate by injecting a little 'Ayin Tov' (lit. good eye) into your future life and dwelling."

We tend to understand the eye as an instrument that transfers information to the brain. Similar to the ears, its function is intake.

According to our teachings, however, the eyes have yet another function. They transfer energy, produced by the Neshama, outward into the world. When you look at an item or a person you are actually transferring some energy of your soul onto that item or person. If you transfer good soul energy it is called 'Ayin HaTov'. If you transfer negative soul energy it is called 'Ayin HaRa'. When we feel genuinely happy for another person's successes and acquisitions we are giving them, through our eyes, a blessing. When we are full of jealousy, covetousness and hate we disadvantage them with an

'Ayin HaRa'. Ninety nine out of one hundred deaths are because of ayin hara. [*Bava Metziah 107*]

Before Moshe Rabbeinu passed

away he asked G-d to let him climb on a mountain and just look at the Land of Israel. He thought about the history of Israel as it would unfold; the building and destruction of Jerusalem, the times of war, the times of peace and the final redemption of Israel. His heart was full of blessings for the Jewish people and the land of Israel. He wanted to transfer the blessings of his very big Neshama onto the people. "Let me just look

His heart was full of blessings for the Jewish people and the land of Israel. He wanted to transfer the blessings of his very big Neshama onto the people.

at the Land" he said "and I will infuse it with blessing through my Ayin HaTov!"

"Anyone who possesses a good eye is considered a student of Abraham. Anyone who possesses an evil eye is of the students of Bilaam." (*Pirkei Avos 5;19*).

There is nothing that the Jewish people need more of today than a little 'Ayin Tov'.





BIOGRAPHY & LEGACY

Rav Abramsky: Leadership in London

Rabbi Dov Loketch | Rabbi of Agudas Yisrael Mogen Avraham, Detroit

In the previous installments we read about Rav Abramsky's early days as a brilliant young Torah scholar, the hardship he suffered under communist Russia, and his eventual emigration to England as a significant Torah authority. The present installment will complete a brief presentation of his London period, before moving on to his time in Israel, next week.

The Butchers and the Hindquarters

One of the major challenges Rav Abramsky confronted at the *Beis Din* involved Kashrus.

The hindquarters of animals (where choice cuts of meat are found) are not generally sold by kosher butchers. This area of the animal contains the gid hanasheh (*sciatic nerve*), which is forbidden for consumption and must be removed by the process of *nikkur* (porging), whereby the entire area is removed. Given the difficulty of this process, it became customary in kosher butcher shops to simply discard the hindquarters.

In London, however, there was an accepted tradition that butchers sold the hindquarters, seeing the *nikkur* issue as the responsibility of the customer. This posed a huge problem, because the vast majority of customers

did not properly perform *nikkur*.

Attempting to solve this problem, Kashrus officials required posting signs in the shops alerting consumers of the need to purge the hindquarter, and ensuring that a qualified *mashgiach* would be on hand to perform it. In reality, however, many customers were eating the meat without *nikkur*.

This proved to be a formidable battle for Rav Abramsky and other leading London rabbis. Finally, in July, 1935, a notice was published in London's *Jewish Chronicle* announcing a change in policy. After explaining the problem, the letter stated that "The situation can no longer be permitted to continue, and henceforth all hindquarter meat sold in any shop under the control of the Shechitah Board must be porged." The letter was signed, among others, by Rabbi Hertz and Rav Abramsky.

However, Rav Abramsky felt that even this measure was not satisfactory. It had become accepted throughout the Jewish world to refrain selling the sale of hindquarters, and Rav Abramsky, then as *Av Beis Din*, insisted on implementing that policy in London. Putting his job on the line, he demanded that the United Synagogue pass a resolution that within ten years the sale of hindquarters would end. Rav Abramsky's wife was fully





BIOGRAPHY & LEGACY

supportive, assuring him that if he lost his job she would open a restaurant in their home to support the family.



The resolution was adopted, but, unfortunately, it proved unnecessary. Just several years later World War II erupted and England was thrust into turmoil. Meat was strictly rationed, and people were happy to obtain whatever few cuts of meat the rationing board approved. The question of hindquarters became moot.

During the London Blitz in 1940, when Germany bombed England, killing tens of thousands of civilians and causing widespread destruction, the building of the London *Beis Din* sustained serious damage. It ceased its activities until another suitable location was found.

"I'm Under Oath"

The hindquarter controversy gave rise to a humorous incident in a London courtroom, which gives us some insight into Rav Abramsky's impressive character, wit and charisma.

The dispute with the London butchers ended up in court, and Rav Abramsky

was called to testify. Before the judge began questioning him, he looked over his papers. He then turned to Rav Abramsky and remarked, "It says here that you are the foremost authority of Jewish law in the British Empire. Is this true?"

"It is true, Your Honor," Rav Abramsky replied.

"And it says that you are the most eloquent spokesman for Jewish law in the British Empire. Is this true?"

"It is true, Your Honor."

"It also says that you are the most senior rabbinical judge in the British Empire."

"It is true, Your Honor."

The judge, taken aback, turned to Rav Abramsky and asked, "Doesn't your religion hold humility to be an important virtue?"

"Yes, Your Honor," Rav Abramsky answered. "But I'm under oath."

The entire courtroom erupted in laughter.

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Do we need kids to be like us to be loved?

Rebbetzin Ilana Cowland

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

"You know what I think is amazing about you? How much you love your kids even though they're so different to you."

I was once told this by a dear friend. I'm pretty sure it was meant as a compliment. But it left me a little confused.

Firstly, my kids are amazing.

Secondly, my kids aren't as different to me as I guess she thinks.

Thirdly, do we need kids to be like us to be loved?

But it did get me thinking. What's the natural order of things when it comes to how different or similar our kids are to us? And how does that affect how we feel about them?

First of all, there's the old saying that the apple doesn't fall far from the tree. But as Rav Noach Orlowek once told me, unless, of course, there's a strong wind. And boy do we live in windy times.

Wind can mean many things. A trauma, a learning disadvantage that has interfered with a child's self esteem, a bad school, never mind the outside world with its seductive temptations. So yes, the child, in the natural order of things, if he likes his/her parents,



Why is this child rebelling, you wonder? They're not. They're just behaving like you did.



might naturally want to be like them. But some event may interrupt that process.

Secondly, there's the unpredictable phenomenon of how our children understand us. We can stand for one thing, and our child might see it differently. For example, you may be a successful lawyer. You may feel you dedicated your life to justice and humanity. But who knows. Maybe that was lost on your child, and your child believes that



you dedicated your life to making money and climbing the career ladder. So there you are, tearing your hair out wondering why your child has started a business that you consider to be meaningless. But they see themselves as being just like you.

We see this a lot with people who make religious changes. What does the child see? Does the child see the value of your new choice and seek to follow that path? Or does the child see that you were brave enough to make a lifestyle change from the one you were born into and so follow suit? Why is this child rebelling, you wonder? They're not. They're just behaving like you did. What you feel you have placed as a top value in your life may have slightly altered as it traveled the lens of your child's interpretation.

And thirdly, and perhaps most importantly, is the question: how like us must our children be? Of course, we do our best to give over the values we feel are most important. And on the whole, if our children like us, they will have imbibed those values. Sometimes, even if they don't like us. But let's say one has two

primary values, a red one and a blue one. We may have a red child, a blue child and a purple child that we don't even recognize. They have taken our values and they have added their own magic to them. They have not become replicas of us. They have become something else entirely. They are them, with a lot of us in them.



But let's say one has two primary values, a red one and a blue one. We may have a red child, a blue child and a purple child that we don't even recognize.



They have developed in ways you didn't imagine or picture, because what you pictured, looks like you. What you're looking at, on the other hand., is an original. Created by the child himself. Inspired by the parents.

If we can overcome the ego in us that makes us need to see a reflection of ourselves in our children, and instead have the humility to see what is there in all its own glory, we will have reason to be very proud.



STORIES THAT INSPIRE

Hashem Has Your 'Back'

Rabbi Shmuel Kimche

Mashgiach Ruachni at Netzach Yisrael Elementary School, RBS.

Hashem never forgets the Jewish People – on a communal level or an individual level. Hashem looks back to the merit of our forefathers and makes sure – לבל ידח ממנו נידח.

Let's hear a true story, a story told by Nechama Goodman and recorded in the book *Monsey Kiryat Sefer and Beyond* and verified by myself. A friend of mine knows the boy from this story.

Buckle up!

As he was leaving shul on Friday night, Dan Rabinowitz saw that a young man, maybe 17 years old, in dark jeans was standing at the back of shul and looking bewildered. "Good Shabbos. My name is Dan. Would you like to join us for our Shabbos meal tonight?" Instantly, the young man's broke worried look turned into a broad smile. "Yes, thanks. My name is Machi."

Dan and his many guests made their way out of shul and soon found themselves sitting around a beautiful Shabbos table. The natural fun and curiosity of the host family, intermingled with the energy of the guests and the holiness of Shabbos,

was a real joy. During the meal, Dan noticed that his young guest kept quiet, but every so often reached for the bencher and looked for something.

Dan could see that Machi was frozen. Almost as if the Lecha Dodi was sending him into another world.

"Is there a song you would like to sing?" Dan asked. Machi's face lit up. "There actually is a song I would like to sing, but I can't find it in this songbook. We sang it in the Beit HaKnesset tonight, and I really loved it!"

"Do you remember what the song was called?"

"Something 'Dodi'," came the reply.

Dan paused for a moment. We don't usually sing it at the table, but if that's what another Yid wants, of course we should. "You mean Lecha Dodi? I also love that song. Tonight in shul, the chazan sang such a beautiful tune. Wait a second, let





STORIES THAT INSPIRE



me bring a siddur so we can all follow together."

As they sang together. Dan could see that Machi was frozen. Almost as if the Lecha Dodi was sending him into another world.

"What should we sing now?" our host turned to his guests. "Anyone with another favorite?"

"Ahem," the entranced Machi chimed in. "Could I ask that we sing Lecha Dodi again?" He asked again after the main course, again before desert, and again, and again... to sing Lecha Dodi! They must have sung Lecha Dodi seven or eight times that evening. Each time, all the guests noticed that something special was going on. Machi and Lecha Dodi. It seemed like the song was piercing him. Dan's wife noticed Machi wiping away a tear.

"Where are you from?" asked Mrs Rabinowitz.

He looked down at his shoes and quietly said, "Ramallah."

Dan wasn't sure if he said Ramle (a Jewish city) or Ramallah, the huge Arab city. "Sorry, was that Ramle or Ramallah?"

"I am from Ramallah." Silence. No one moved. Was he an Arab boy sitting around the Shabbos table and

singing Lecha Dodi? What is going on?

"My full name is Muchmad Ibn-esh-Sharif. Please let me tell you why I am here."

At this point, if the curiosity had been at level 10, it was now at 10,000!

"I was born in Ramallah. I grew up learning to hate the Jews, the Yahud. They taught me to think that killing Jews would make me a hero. But I always had my doubts. Why should we hate Jews? Why aren't all people allowed to live in peace. I was taught that the Yahud were our oppressors. But looking at the Jews in Jerusalem, I didn't see that at all.

At this point, if the curiosity had been at level 10, it was now at 10,000!

I asked these questions to my father, but he called me a 'non-believer' and threw me out of the house. By now, my mind was made up. I was going to run away and live with the Yahud. After midnight, I snuck back into the house through one of the windows and started packing my backpack. With tears in her eyes, my mother





STORIES THAT INSPIRE



stood in the doorway of my room. At first, I thought she was crying with sadness that her son was leaving. But when I looked closer, she wasn't upset or angry. She whispered to me gently, "Machi, you don't have to convert at all."

I was shocked. How did she know my plans? "What do you mean?" I managed to whisper back.

"In Judaism, the religion follows the mother. I am Jewish. It is a long story, but I was half-kidnapped 20 years ago. If I am Jewish, then you are Jewish! By you going back to your roots, I will also be redeemed."

She ran out of the room and came back a few seconds later with her old Teudat Zehut, Machi's birth certificate, and an old photo of his grandparents visiting an ancestor's grave. All this while, Machi/Machmud was looking down. Dan put his hand gently on Machi's shoulder and said; "I feel so honored that you found our home. You can certainly stay with us. Tell me, can I see the photo of your grandparents and the grave?"

"I have it right here in my backpack," Machi said as he pulled out a tattered envelope and gently removed the

precious photo.

Dan took one look at it and almost fainted. The grave was in the old cemetery in Tzfat and was none other than the grave of Rav Shlomo Alkabetz, a great tzaddik and the contemporary of the Arizal.

"Machmud, this is a photo of one of the greatest rabbis from 500 years ago. He was a tzaddik and a mystic, and there is one famous song he composed that everyone sings. Lecha Dodi!"

Machi couldn't speak. Dan extended his trembling hand "Welcome home, Machi." Everyone around the table knew that they had just witnessed tremendous hashgacha. The merits of earlier generations had been guiding later generations.

We sometimes lose sight of the hashgacha in our personal lives, but Machi's story inspires me. I, too, stand on the merits of my forefathers. HKBH's love for each of us is expressed best by Yeshayahu Hanavi:

כי ההרים ימושו והגבעות תמוטנה וחסדי מאתך לא ימוש

Good Shabbos.



Losing Power and Looking into a Neighbor's Home

Josh and Tammy Kruger

The Story:

"Oh my," said Mrs. Silver to her children. "The oven seems to have lost power."

"The air conditioner and fridge have also shut down, Mom", said her eldest son Ariel.

"Is it a blackout?" asked his younger sister Talya.

"Maybe it's just a problem with our house?" said Ariel. "Why don't we check the electric cabinet?"

"Good idea," said Mrs. Silver as she opened the panel. "All the circuit breakers seem to be alright. Sunset is in less than an hour, so we better figure out why we've lost power quickly before night sets in. Why don't the two of you go next door and see if the Cohens have also lost power?"

Ariel and Talya walked over to Cohen's house and knocked on the door. There was no answer.

"I guess they're not home," said Ariel. "Talya! What are you doing?"

Talya had her face up to the window beside the door. "I'm looking inside to see if anyone is home."

"I'm not sure you're allowed to do that," said Ariel hesitantly.

"Why not?" asked Talya.

Ariel thought to himself. Maybe it wasn't a problem. After all, Talya wasn't entering their property.

"Let's check with Mom," he said to his sister.

Discussion

Q: Is there a problem with Talya looking through the window?

A: Yes. There is an important concept in Jewish law called *hezek reiyah*. This means "Damage that is done by looking." How can we do damage by looking at something? When we see someone doing something that is private, it can cause that person great embarrassment and harm. According to halacha, we must assume that anything that occurs in someone's home is private. Therefore, others should not look into people's homes or on their property (e.g. backyard). This is such an important rule that the chachamim actually forbid building a window in your house if it will allow you to see into your neighbor's home (*Shulchan Aruch, Choshen Mishpat, 154:3*). Even passers-by must refrain from looking into other people's homes,



PARASHA HALACHA FOR THE SHABBOS TABLE



even through an open window (*Pischei Choshen, Nezikin, Chap. 14 note 3*).

Q: What is the connection with our parasha?

A: The concept of *hezek reiyah* is derived from Bilam, who recited the famous phrase “How goodly are your tents, O Yaakov, your dwellings O Israel” (*Bamidbar 24:2*). What did Bilam see? He saw that the Jews took care to make sure that the doorways of their homes did not face each other, which allowed for privacy in each home (*Bava Basra 60a*).

Back to story:

Ariel and Talya returned home to find that the electricity was back on.

“It was a problem with our circuit board after all,” said Mrs. Silver. “I think I’ve

fixed it. We should be fine”.

Talya picked up one of her dolls from her room and went to her mother. “Mommy, is there a “no window peeking” rule in the Torah?”

Their mother laughed, “Well I doubt it’s called exactly that, but aren’t you happy that your bedroom window has curtains on it, to give you privacy?”

“Mm hmm,” Talya nodded her head in agreement.

That night Talya used the last few minutes before bedtime to drape some pink tissues over her dollhouse’s windows. Now her dollies were able to have some privacy as well!

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