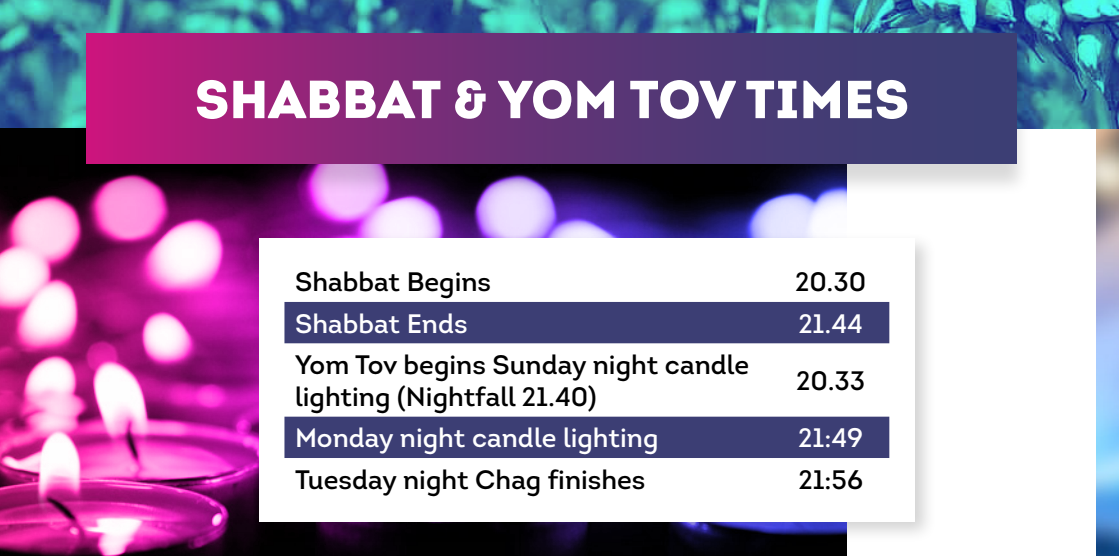




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FOR SHAVUOT
5781/2021

SHABBAT & YOM TOV TIMES



Shabbat Begins	20.30
Shabbat Ends	21.44
Yom Tov begins Sunday night candle lighting (Nightfall 21.40)	20.33
Monday night candle lighting	21:49
Tuesday night Chag finishes	21:56

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BAMIDBAR UNITY IN NUMBERS!

Rabbi Jonathan Tawil

What does a number mean to you? Technically a number is a mathematical object used to count and measure. Yet we use numbers to represent important times in our lives, to role dice in a game or even play a lucky lottery. This week we enter the fourth book of the Torah Bamidbar. Our Sages know this book as Sefer Hapikudim – the book of Numbers.

On first thought we understand the book is so called after the beginning of our Parsha which deals with a population census that is taken of the Jewish people at the time.

Yet when we think of it, why is a whole book named after such a one off event? Wouldn't it have been better for our sages to keep the name as the book of Bamidbar, especially seeing as most of the book deals with occurrences in the wilderness?

Furthermore on inspection the Torah states: «Take a census....according to their fathers' house, BY NUMBER OF THE NAMES, every male according to their head count.» (Bamidbar 1:2).

The expression «Bmispar Sheimot» [by number of the names] seems contradictory. What does it really mean? The term «number» and «names» are almost mutually exclusive. When we talk about numbers we imply anonymity. The word «names» has the exact opposite connotation. A name gives a person singularity and a quality of being special - more than just a number!

Which is it - was the census concerned with the overall numbers (the «Klal») or was the census interested in the individual names (the «P'rat»)?

Have you ever been in a synagogue searching for a Minyan? When people arrive in the synagogue the Shlich Tsibur has to wait till there are ten men.

The Halacha is that he may not count these people directly.

Rav Mordechai Gifter zt"l, explains that numbers by their very definition are finite. Stating a number, one quantifies an item such that the quantity is no more and no less than the number stated. A human being, by his very definition, is not finite in this sense. He has a soul and strengths, and characteristics. He has unlimited potential to grow and expand his capabilities. Trying to put a number on an individual limits him and restricts his ability to reach untold heights. Therefore, when we speak of a «Minyan» we are not speaking of a «mispar» [a number]. We cannot just «count» Jews. When we enumerate people and treat them as numbers we in effect say they are defined and limited. This is certainly not the way Hashem wants us to view the Jewish people.

Thus when there is a census of the people, the aim is to work out the number, but they are not counted by numbers, rather they are counted through names. Each name represents an individuality, an unlocked potential – each person has a separate task in life. The end number is the sum of all the physical bodies, but it in no way measures the awesome infinite power of all their souls.

Getting the Jewish people to unite nowadays isn't easy.

But lets think about it 3333 years ago, when the Jews left Egypt. How easy was it for them to unite?

The Midrash states that when the time was right to leave Egypt Hashem gathered the Jews from all over Egypt. They all set out and followed Moshe into the wilderness. Imagine, a people that had been scattered across a vast land, there were no ►



technological communications, and yet they all went following one leader into the wilderness.

Forty nine days later they stood at Har Sinai – and they encamped united - Kelsh Echad Belev Echad. Millions of people, a whole nation, and within 49 days they had achieved unity!

What is the secret to this unity?

Chazal explain that Moshe had already told them that the whole purpose of Yetsiat Mitsrayim was Taavdun...Al Hahar Hazeh – receiving the Torah. The people had a goal, they were excited and had a goal to work towards. They united behind this goal, and worked on themselves for 49 days each day

improving their characters and unity, until they were able to completely unite to receive the Torah.

The Torah could only be received by a united people!

Similarly we find in this weeks Parsha. Moshe was worried. Each tribe had a different flag, each tribe had a different Avoda (work) set out for them. How would they all be able to integrate? Perhaps some of the tribes would complain about their flag and tasks?

Rav Yaakov Kamenetsky explained that Hashem reassured Moshe, and told him so long as they are encamped around the Mishkan all will work well. So long as we are unified in our ideology, we understand the important things in life and set these as the centre of our attention – the Holy Presence of Hashem – then we will be successful.



The Netsiv explains that book of Numbers, is so called, because it begins with a census and ends with a census. The census at the beginning refers to a census shortly after leaving Egypt. A nation that had received the Torah, built the Mishkan and was ready to start their voyage. It was a show of how we value each Jew individually, yet at the same time, how we value the whole nation as a united entity. It is only through unity that we can have the Mishkan and Hashem's presence within us. The census at the end refers, a generation later, to a newborn nation, about to enter Israel. The message being sent to them is clear. To inherit the land of Israel, there must be unity. A count of the people is taken, each exists on their individual level, yet each must know the centre piece must be Holiness.

Am Yisrael are a successful nation when we are united.

Let us focus on our heritage, focus on our individual goals and unite in His service to merit the coming of Mashiach Bimhera Byamenu Amen. ■

Shabbat Shalom



SECOND DAY YOM TOV

Just a case of 'Buy one get one free'?

Rabbi Dr Moshe Freedman

One of the most infamous and perplexing aspects of Jewish practice is the notion of a second day of Yom Tov. This article aims to address the history of the practice and its relevance in modern times through classic Jewish texts.

The Gemara explains that before the Jewish calendar was fixed, the beginning of every Jewish month was declared by means of witnesses who would come to the Sanhedrin (Jewish court of law) originally based in Jerusalem and declare that they had seen the New Moon. After examination, if the witnesses were found to be telling the truth, the sages would declare the beginning of the month.[1] This message was spread over the Land of Israel via a system of hilltop fires.[2]

The difficulty arose with the fixing of the festivals. The Gemara[3] records that messengers were sent from Jerusalem to the Diaspora in order to inform distant communities regarding the fixing of the festivals. Even though the Torah only stipulates that our festivals must be observed for one day, it became common practice for Jews in distant communities outside of the Land of Israel to observe two days of the festival. This was because it took more than two weeks for the message to arrive regarding the exact date of Rosh Chodesh making the calculation of the date of the festival very difficult.

If for example, Sukkot must be kept on the 15th of Tishrei[4] there was insufficient time for the messengers from Jerusalem to reach Jewish communities more than two week's travel away. In those far flung communities, Sukkot was therefore observed on both the 15th and 16th of Tishrei, whereas in the Land of Israel it would have only been observed on the 15th according to the Torah. [5] Similarly, Rosh HaShannah which falls on the first of Tishrei would have to be observed for two days even in Israel. The reason was because in a case

where the witnesses for the New Moon did not arrive until late on the 30th of the previous month of Elul, they would keep that day as the first day of Rosh HaShannah in case they arrived. If they did arrive, Elul would be 29 days and the 30th of Elul would become the 1st of Tishrei.[6]

It is worth noting that while we can understand the need for communities to be strict in this case, there are also mitzvot (commandments) that those communities would lose out on by observing an extra day of Yom Tov. Since it is forbidden to wear Tefillin on Shabbat and Yom Tov, it would be impossible to perform that important positive mitzvah. Therefore, the addition of a second day of Yom Tov was not made lightly. Yet this strengthens the most fundamental question about the addition of a Second day of Yom Tov in modern times.

For over 1,600 years our calendar has not relied on witnesses to declare the onset of each new Jewish month. The change is largely attributed to Hillel II (not to be confused with Hillel who was a sage in Mishnaic times. Hillel II was the Nasi (leader) of the Sanhedrin between 320 and 385 CE.

In responsa of Rav Hai Gaon from the academy of Pumbedita during the early 11th century it appears that the calendar was fixed for a 19 year cycle of leap years in the year 358 CE. With it came the fixing of the Jewish months rendering the system of witnesses and messengers obsolete. Yet the practice of Diaspora communities keeping a second day Yom Tov continued even though the apparent reason for the practice no longer applied. The Gemara[7] explains that:

וזהו במנהג אבותיכם בידיכם, זמנין דגזרו
המלכות גזרה ואתי לאקלקולי.



Give heed to the customs of your ancestors which have come down to you; for it might happen that the government might issue a decree and it will cause confusion [in ritual].

The Gemara above implies that we retain the tradition of second day Yom Tov in case governmental decrees prevent us from learning Torah, causing confusion in the calendar. While this is not unreasonable given the historical context of the Gemara, it appears practically inconceivable in the modern world. Maimonides explains that since there is no longer a Sanhedrin to uproot the practice of second day Yom Tov, even though according to the “simple law” it would be appropriate to keep only one day, Jewish law states that two days are kept in line with the Gemara.[8]

Yet could the reasons given in the sources we have cited be only part of the picture, relevant for their time? Could we entertain the possibility that there other, perhaps deeper reasons for keeping a second day of Yom Tov outside the Land of Israel, beyond those already mentioned which appear obsolete? To begin to address this we must point to one glaring anomaly in the practice: the festival of Shavuot.

The Torah does not fix a date for Shavuot but simply commands us to count forty nine days starting from the second day of Pesach. This means that even before the calendar was fixed, the messengers had over two months from Rosh Chodesh Nissan before arriving in communities outside of Israel to declare the correct date of Rosh Chodesh. Long before the Shavuot, the messengers could have arrived and revealed the real date of Pesach meaning that the issue of doubt was no longer relevant; only one day of Shavuot needed to be kept.

Yet that was never the practice. Communities would keep two days Shavuot and this continues to be the custom today. There must therefore be some other reason, beyond the issue of doubt that led the Jewish people to adopt two days of Shavuot. If so, it may explain why we continue to keep two days Yom Tov

for other festivals given that the calendar has been fixed.

To answer this we must examine the events surrounding Matan Torah (the giving of the Torah) which Shavuot commemorates and specifically piece together the exact date on which the Torah was given?

We know that in the year 2448, the Jewish people were commanded to take the Paschal offering on the 10th of Nissan.[9] The Gemara records that the Jewish people slaughtered the Paschal offering four days later at the prescribed time (14th of Nissan). They left the next day on the 15th of Nissan which was a Thursday.[10] This means that the 10th of Nissan was Shabbat which complements the notion that Shabbat HaGadol commemorates the taking of the Paschal lamb.[11] We also know that when the Jewish people arrived at Sinai it was the 1st of Sivan. [12]

Yet the big question is what happened next. The Gemara fills in some of the gaps left by the Torah. [13] On Rosh Chodesh itself the people rest from the journey. On the 2nd and 3rd of Sivan God speaks to Moses declaring them a ‘Kingdom of Priests’[14] and setting up the boundaries around the mountain.[15] God has commanded Moses and the people to prepare for two days and on the third day, God will reveal Himself and give the Torah.[16] This process begins on the 4th of Sivan. This would lead us to the conclusion that the Torah was given on the 6th of Sivan, the date which we have fixed for Shavuot.

Yet there is one little Talmudic fly in the ointment; the same Gemara recounts a machlokes (disagreement) between the sages and Rabbi Yosi regarding the number of days that Moses actually directed the Jewish people to prepare. As we mentioned, God had told them to prepare for two days but according to Rabbi Yosi, with God’s agreement Moses added an extra day of preparation thus pushing off the giving of the Torah to the 7th of Sivan. One could try to dismiss Rabbi Yosi as a daas yachid (lone opinion), except that the Magen Avraham points out that we establish the halacha according to him.[17] ►

This means accordingly that the revelation on Mount Sinai actually happened on the 7th of Sivan.

Why then do we celebrate Shavuot on the 6th of Sivan? Moreover, we declare on both days that Shavuot is “Zman matan Torateinu” – the time of the giving of our Torah. In light of what we now know, the Magen Avraham asks how can we say this phrase on the first day?[18]

The Bais HaLevi gives a fascinating answer. He begins by citing a famous aggadata which describes how the angels wanted to prevent Moses receiving the Torah. They felt Torah should stay in heaven.[19] Moses argues with them pointing out that the majority of the laws relate to mankind and earthly activities, not to angels. Yet this seems obvious. Surely the angels would have realised that? Were they merely jealous of Moses for receiving these laws?

The Beis HaLevi explains that the angels were in fact less concerned about the written Torah, but instead wanted the oral aspect of Torah –the ability to expound the Torah and apply it in this world. That is why we say the phrase זמן מתן תורתנו –the time of the giving of our Torah. Our Torah refers to the oral Torah –the ability to expound Torah and this is precisely what Moses did when he reasoned that God’s command of preparing for two days was supposed to be for three days in total once you have considered the half day on the first day of preparation. [20]

The two days of Yom Tovtherefore representboth the oral Torah (the 6th of Sivan when Moses made the first act of Oral Torah) and the written Torah (corresponding to the giving of the Written Torah on the 7th of Sivan). It is the Oral Torah that can truly be ours as the Talmudic dictum states,

לֹא בַשָּׁמַיִם הִיא - the Torah is not in Heaven.[21]

But if that is the case, why should the second day of Yom Tov only be practiced outside of Israel?

According to Rabbi Menachem Azariah of Fano since the Torah was given outside of the Land of Israel, God took the opportunity to give us our share in His Torah through the Oral Torah. He chose to celebrate Himself, in all His Glory, the second day of the

Diaspora holiday which Moshe added on his own initiative according to Rebbi Yosi.[22]

According to this, since the Torah was given outside the land of Israel, when Moshe added one day with God’s approval, God was also approving the extra day of Yom Tov that Moses had created. This explains why Shavuot has a second day Yom Tov and indeed is the paradigm second day Yom Tov and source for all of the other second day Yom Tovim. This is also the reason why even though the basis given by the Rambam for second day Yom Tov is no longer valid as our calendar is fixed, each second day Yom Tov has its source in this seminal moment of Moses adding one day.

Let us thank God for this wonderful opportunity to celebrate and enjoy two days of Yom Tov and inspire ourselves of its true source: the nature of Torah itself. We have both an Oral and Written Torah. While we often prioritise the Written Torah as God’s Divine Will, in His infinite wisdom He declared that we too should have our own share in Torah, the Oral Torah which continues to this very day. ■

Notes

[1] Babylonian Talmud Rosh HaShannah 23b (see Mishnah there)

[2] Babylonian Talmud Rosh HaShannah 22b (see Mishnah there)

[3] Babylonian Talmud Tractate Rosh HaShannah 18a

[4] Numbers 29:12

[5] Rambam, Mishnah Torah Laws of Sanctification of the Month, Chapter 5 Halacha 4

[6] Even when witnesses were relied on, it is clear that communities understood that each of our months were designed to last for either 29 or 30 days and that they knew which months should be 29 and which should be 30. It is worth noting from this case that the primary day of Rosh HaShannah is in fact the second day and the day added out of doubt is the first day (see Babylonian Talmud Beitzah 4b and Rashi, *ibid.* ד"ה כל היום).

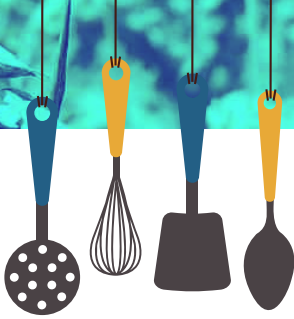
[7] Babylonian Talmud Tractate Beitzah 4b

[8] Mishnah Torah, Sanctification of the Month, Chapter 5 Halacha 5

[9] Exodus 12:3

[10] Babylonian Talmud Tractate Shabbat 87b)

RECIPE



HALLOUMI-MUSHROOM SALAD

By Sophia Hassoun From @syrian_in_israel

INGREDIENTS FOR THE SALAD :

- 1 bunch kale or other leafy green of your choice (washed checked and dried)
- 1 c shredded purple cabbage
- 1 large sweet potato cubed and roasted with a little oil and salt until soft OR 2c sweet potato crisps
- Handful of cherry tomatoes
- 1 package hallumi cheese cubed
- 1 box fresh mushrooms (clean any dirt with a damp cloth and quarter them)
- 3 tbs teriyaki sauce
- 1 tbs sesame seeds
- 1 tsp oil

Method

1. Halloumi and teriyaki mushrooms:
2. In a frying pan add cubed halloumi and brown (use non stick). set aside
3. In the same frying pan pour 1 tbs oil and sauté mushrooms for 5 minutes until wilted
4. Then add in teriyaki sauce and let bubble and coat the mushrooms. Pour 1 tbs sesame seeds and mix .
5. Dressing –
6. in a bowl mix 3 tbs mayonnaise
7. 2 frozen garlic cubes
8. 2 tsp vinegar
9. 1 tsp honey
10. Salt and pepper to taste
11. In a bowl layer greens, cabbage and tomatoes
12. Drizzle some dressing
13. Then top with halloumi, sweet potatoes and mushrooms.
14. Enjoy !



KIDS TIME

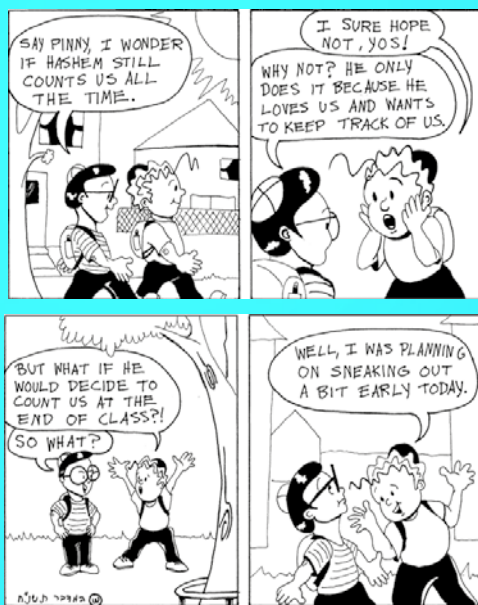
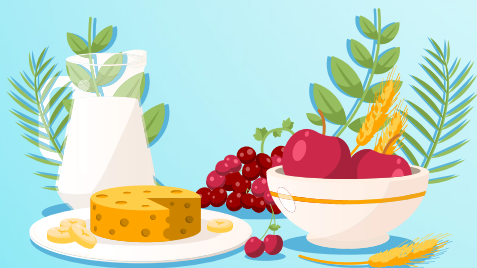
QUESTIONS

1. Which two people from the Book of Esther does Rashi mention in this week's Parsha?
2. Why did the levi'im receive ma'aser rishon?
3. Which groups of people were counted from the age of one month?
4. Name the first descendant of Levi in history to be counted as an infant.
5. Who assisted Moshe in counting the levi'im?

ANSWERS

1. 3:7 - Bigtan and Teresh. 2. 3:8 - Since the levi'im served in the Mishkan in place of everyone else, they received tithes as «payment». 3. 3:15, 40 - The levi'im, and the firstborn of B'nei Yisrael. 4. 3:15 - Levi's daughter Yocheved was born while the Jewish People were entering Egypt. She is counted as one of the 70 people who entered Egypt. 5. 3:16 - Hashem

★





I KNOW WHAT YOU DID LAST SHAVUOT

Rabbi Mashiach Kelaty

Rabbi of Stanmore Sephardi Kehilla

I once heard a shiur given by Rav Moshe Aaron Stern zt"l. In his inimitable way, he posed the following question. Hillel the Elder had 80 talmidim. The top of the list was Rav Yonatan ben Uziel, otherwise known as the Targum Yonatan. He used to have a fire above his head, which used to burn birds who were flying overhead. The sort of person you want to sit next to at a barbeque. 'Floundering' at the bottom of the list was Rav Yochanan ben Zakkai, whose timely three point plan was accepted by the Roman Emperor Vespasian, thereby saving Rav Tzadok, the Royal line of King David, and all of the chachamim in Yavneh in one fell swoop.

Knowing only two names at positions 1 and 80, that leaves 78 talmidim, at least greater than Rav Yochanan ben Zakkai, who remain unnamed. Who are they?

Before I attempt to give you the answer, please indulge me by reading on.

In the beginning of Megillat Ruth we are told that a man from Bethlehem in Yehudah went to live in the fields of Moav, because of the famine in Eretz Yisrael. Chazal criticise this person for abandoning his people in their time of need and fleeing with his family to Moav.

When the Megillah first tells us of this person's departure, he is mentioned anonymously ('a man'). However, we do not remain guessing about his identity for very long. In the very next verse we are told that «The name of the man is Elimelech».

Why the 'cloak and dagger'? Why not write this story more 'economically' and tell us the name of the man and what he did in one pasuk?

To further exacerbate the point, I will quote you another verse: «And a man went from the House of Levi and he married the daughter of Levi» [Shemot 2:1]. The Torah later

identifies these mysterious individuals as Amram and Yocheved, the parents of Moshe. But why the anonymity? Why not simply say: «And Amram went and married Yocheved»?

The Baal HaTurim in Shemot points out that these two places are the only times in Tanach where the Torah uses the expression «And a man went» (vayelech ish). The Baal HaTurim comments that the pasuk «A man went from the Tribe of Levi» brought about the first redeemer (Moshe Rabbenu) and the pasuk

«A man went from Bethlehem Yehudah» led to the final redeemer (Mashiach -who will descend from King David, a descendent of Ruth).

[Incidentally, the Mincha Belulah says that the word 'im' as in 'Im Bechukotai teleichu' is a hint to redemption, past and present. It stands for Aaron and Moshe, and also for Esther and Mordechai, and ultimately for Eliyahu and Mashiach. If we keep shteiging, we will get to merit the last set of saviours – very soon, Amen]

The Shemen HaTov elaborates on this Baal HaTurim. The person who produces the Redeemer can be an anonymous person. One does not need to be the great leader of his generation -- an Amram or an Elimelech -- to produce the Redeemer. Any Jew is capable of producing a child who will be the greatest personage in his generation and in fact a Redeemer.

The Chafetz Chaim once told the following story. During the reign of the Czar of Russia, a father and son worked together in Siberia to lay the tracks for the railroad. This was backbreaking labor. Night and day, under the most brutal conditions, from freezing cold to stifling heat, they worked putting their blood, sweat and tears into the Czar's railroad. One day, the son turned to his father and asked, «Father, will the people that ride the train have any idea concerning the backbreaking labor that went into preparing this railroad?» ►

The father looked at his son and said, «It is not important what people will or will not think, what they will or will not know. We work for one reason and for one purpose: to fulfill the command of the Czar. He is our leader, our father, who provides for our country. He has asked us to build the railroad. That is all that counts.»

«The same idea applies to Torah study,» continued the Chafetz Chaim. «It is unimportant for us to know if those who later delve through Torah chidushim will appreciate the time and effort expended in their production. Likewise, it should not matter to us the amount of toil that we put into learning a difficult sugya. Everything that man does in this world should be executed with one focus in mind: he is carrying out Hashem's will.»

One does not necessarily need to be great himself or have superior lineage or wealth or power. Any anonymous Jew can potentially produce the future leader of the Jewish people.

And that's why we are not privy to the names of the students of Hillel. Regardless of the fact that they remain anonymous, their effect upon the history of Klal Yisrael was felt most acutely. Who knows how many times we have been saved from untold tragedies in the merit of these holy tzaddikim?

From red eye to Sinai, as you take part in the all night 'stake-out', make your stake in Torah. Even if you never get your name on a plaque, or will never have a synagogue named after you, you can sleep well after tikkun leyl – knowing that there is One who knows all, and Who will never forget what you did last Shavuot. ■

Watch my shiurim on Torah Anytime: <http://www.torahanytime.com/speakers-list/rabbi-mashiach-kelaty/>



OUR CHACHAMIM



Rabbi Raphael Baruch Toledano

The illustrious Toledano family has its origins in the city of Toledo, Spain. In 5252 (1492), at the time of the expulsion of the Jews from Spain, the ancestor of this family (the Gaon Rabbi

Yossef) left Toledo accompanied by his son the Gaon Rabbi Daniel, the leader of the sages of Castile. The entire family swore that never again would they or their descendants see the land of Spain. To perpetuate the memory of this vow, they changed their family name to that of Toledano (meaning “Toledo-no” – No to Toledo). When the Jews were expelled from Spain, Rabbi Daniel decided to go to Morocco. He settled in Fez and established a great yeshiva there. The two sons of Rabbi Daniel, Rabbi Haim and Rabbi Yossef, were also great Torah scholars and held rabbinic positions in the city of Meknes.

Over the course of many years, brilliant and world-renowned rabbis and judges emerged from the Toledano family. The Gaon Rabbi Yaakov Toledano was known for his immense Torah knowledge and great fear of G-d. He was very young when named President of the Rabbinic Court of Marrakech. Following that, he occupied the post of rabbi in the city of Meknes. Rabbi Yaakov was respected and venerated as much by Jews as by Muslims. Thanks to his influence, the rabbis of the rabbinic court were officially recognized as civil servants of the government.

Rabbi Yaakov had a majestic face, brilliant like the sun; he resembled a Divine angel. His son, Rabbi Baruch, was known from his youth for his pure and delicate soul. From year to year, he elevated himself in the rungs of Torah study and the fear of G-d. He possessed a vast knowledge in all fields of Torah, hidden as well as revealed. His only ambition and passion was Torah, which he studied constantly.

At the age of 10 he fell gravely ill, and to aid his recuperation the name Raphael was added to his first name. His teachers, Rabbi Haim Berdugo (the spiritual leader of the yeshiva of Meknes) and Rabbi Haim Massas (the Dayan of Meknes), opened the

doors of profound Torah knowledge to him.

After a few years, Rabbi Raphael Baruch Toledano became a great scholar in Shas and the Poskim. He then began the study of Kabbalah with his teacher Rabbi Yossef Elkubi. Rabbi Raphael revealed himself to be a master in the subject by virtue of his sharp mind and intelligence.

His love for his neighbor and devotion to every Jew constituted his greatness. His home was open to all who sought entry. No effort was too difficult for him to make when it came to saving the life of the sick or to help the poor. Nevertheless, it sometimes happened that some in the community wanted to dodge the prohibitions of the Torah. Rabbi Raphael Baruch Toledano was beside himself and led a merciless fight against such people. He was a powerful rock that watched over the holiness of the Torah in all its respects.

His deep and pure faith demonstrated itself when, during prayer, he recited the verse: “The L-RD is King, the L-RD was King, the L-RD will be King forever and ever.” He was always in the habit of saying “Why did King David, may his soul rest in peace, inverse the order of the passage and first write of the present, then of the past, and finally of the future? Logically, he should have first written of the past, then of the present, and finally of the future! This is to teach us that the basis of faith is in the present. We cannot feel the Kingdom of G-d in the past as long as we have not received His reign in the present. It is only after having deeply rooted the Kingdom of G-d in our hearts – at every present moment – that we can possibly, with a pure faith, reach an understanding of the Kingdom of G-d in the past and the future.”

His majesty and nobleness, his modesty and humility, fused together in perfect harmony, thus forming the character that was Rabbi Raphael Baruch Toledano. This marvelous harmony created a Tzaddik whose feet touched the ground and whose head reached the sky.

Rabbi Raphael Baruch Toledano traveled to Israel and settled in the city of Bnei Brak, and in the year 5731 (1971), in the month of Heshvan, he rendered his pure soul to his Creator. ■



ISRU HAG SHAVUOT AND TACHANUN IN THE DAYS FOLLOWING SHAVUOT

Rabbi Eli Mansour

The day immediately following Pesach, Shavuot or Sukkot is referred to as «Isru Chag» and is observed as a quasi-festival. Some people make a point of wearing their Shabbat clothing and conducting a special festive meal on Isru Chag. Rabbi Chayim Palachi (Turkey, 1788-1868), in his work *Mo'ed Le'kol Chai* (8:43), writes that Isru Chag Shavuot is a particularly significant day, more so than Isru Chag Pesach and Sukkot, and must therefore be observed with special festivity. He goes so far as to assert that Isru Chag Shavuot is of such importance that in principle it should warrant «Issur Melacha» – a prohibition against work similar to Shabbat and Yom Tov. In practice, of course, Halacha permits Melacha on Isru Chag Shavuot, but it nevertheless should be observed as a festive day, even more so than Isru Chag of the other festivals.

There is a debate among the authorities as to when we resume the recitation of Tachanun during Sivan. We of course omit Tachanun on the first of Sivan, in honor of Rosh Chodesh, as well as on the second day of Sivan, which is when God declared that we will become «a kingdom of Kohanim and a sacred nation» (Shemot 19:6). The next three days – the third, fourth and fifth of Sivan – are known as the «Yemei Hagbala», the days of preparation for the giving of the Torah, a festive period in which we omit Tachanun. We do not recite Tachanun on Shavuot – the sixth and seventh of Sivan – or on Isru Chag Shavuot, the eighth of Sivan. During the times of the Mikdash, those who were unable to bring their sacrifices on the day of Shavuot itself – which in Israel is celebrated only on the sixth of Sivan – were allowed to do so during the six days following Shavuot, through the twelfth of Sivan.

In commemoration, we omit Tachanun during this period, as well. According to some authorities, however, since in the Diaspora Shavuot is observed on both the sixth and seventh of Sivan, we begin the six-day period on the eighth of Sivan, rather than the seventh, and thus Tachanun is omitted on the thirteenth, as well.

For the Syrian Jewish community, this debate bears no practice relevance, as Syrian Jews in any event observe the thirteenth of Sivan as a quasi-festival to celebrate the «Musan» miracle when the Jews of Halab were saved from a planned pogrom. Syrian communities therefore omit Tachanun on the thirteenth of Sivan regardless of the aforementioned debate. Many other communities, however, have the practice to resume the recitation of Tachanun on the thirteenth of Sivan.

Later in this chapter in *Mo'ed Le'kol Chai* (Halacha 48), Rav Chayim Palachi writes that on the fifteenth of Sivan, it is proper for the Chazan to read aloud after the morning service Yaakov's blessing to Yehuda (Bereishit 49:8-12) and Parashat Ve'zot Ha'beracha. Reading these sections on this day, he writes, has the capacity to hasten the arrival of the final redemption.

Summary: Isru Chag Shavuot (the day following Shavuot) must be observed as a festive day, even more so that the day following other festivals. Tachanun is omitted from Rosh Chodesh Sivan through the twelfth or thirteenth of Sivan, depending on communal custom. It is proper on the fifteenth of Sivan for the Chazan to read after the morning prayer Yaakov's blessing to Yehuda and Parashat Ve'zot Ha'beracha. ■



THE MITZVAH ESSENTIAL FOR JEWISH SURVIVAL!

Rabbi Jonathan Tawil

Baron Horace Ginzburg was a resident of St. Petersburg in Russia and a person of significant influence there in the latter part of the nineteenth century.

It was a solemn Yom Kippur and the Baron was in the great synagogue whilst the bidding started for “Peticha” (the opening of the ark where the Torah scrolls are kept) at Neila – the most precious time of that holy day.

Baron Falk was also in attendance and was excited to get the Mitzvah. He bid a whopping 2000 Roubles (roughly today worth £300,000) for the opportunity to open the ark.

The short silence in the synagogue was eagerly followed by a 25% increase in the bid by Baron Ginzburg – “2500 Roubles” – he shouted.

Within seconds he had won the bid.

As the commotion died down, Baron Ginzburg turned to his colleague on the right and said, “What’s Peticha?”

Bewildered his colleague gazed at the Baron and asked “Baron Ginzburg, you have just paid 2500 Roubles for Peticha on Neila and you don’t know what Peticha is?”

Why did you bid so much for it if you don’t know what it is?”

The Baron smiled answering his colleague, “I don’t know what Peticha is, but I sure do know that Baron Falk is a masterful business man. If he bid 2000 Roubles, I know it must be worth much more!”

The world is full of many great blessings, yet we find ourselves sometimes oblivious to their true value.

If you had to pick a mitzvah that you consider essential for the survival of Judaism, what would it be? Would you choose one of the Ten Commandments or ‘love

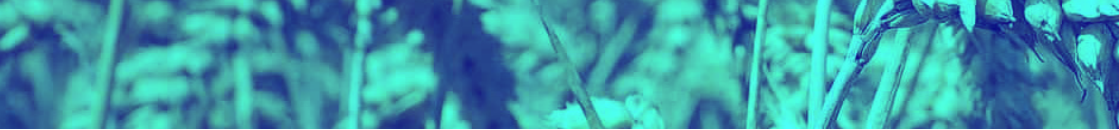
your neighbour?’ How about a Jewish holiday or Shabbat? Such a choice is a subjective matter but there is no question in my mind which one I would choose: Talmud Torah, making time in one’s daily life for the study of Torah. If I could inspire people to do only one thing in their daily lives on a regular basis it would be to study Torah not as a leisurely activity but as a mitzvah and a daily discipline. The sages could not say enough about the importance of learning. We begin our day by acknowledging our responsibility ‘to occupy ourselves with Torah.’

Torah study is of more value than the offering of daily sacrifice in the Bet Hamikdash (Eruvin 63b). A single day devoted to the Torah outweighs 1,000 sacrifices (Tractate Shabbat 30a).

One cannot overstate the emphasis the sages placed on living a life of learning. Such learning does not even end in this world.

The image of Olam Haba, the World to Come, as a great Yeshiva where those who are worthy merit the right to sit at the table studying Torah, is a popular image. The story is told of one man who was given a glimpse of the World to Come. Just a bit disappointed, he asked. “Are these people in heaven?” His host said: “These people who are studying Torah are not in heaven; rather heaven is in them!”

So why is there so much emphasis on Talmud Torah? Perhaps it’s because learning Torah is the doorway to everything else in Jewish life. That is why the ►



Talmud says, “The study of Torah is equal to all the other commandments.” (Shabbat 127a)

After the counting of the Bnei Yisrael and most of the tribe of Levi in Parshat Bamidbar, our Parasha continues with the counting of the sons of Gershon: “Take a census of the sons of Gershon also.”

Rabbi Avraham Saba z”l (Spain, 1440-1508) asks why the Torah stresses the word “also”.

He explains that Gershon was the oldest son of Levi, and his descendants had a claim to be counted before the descendants of Gershon's younger brother Kehat. Since the family of Kehat was already counted at the end of last week's Parasha, our Parasha says, “Take a census of the sons of Gershon also.”

And why were the descendants of Kehat counted first? R' Saba explains that the Torah honours Kehat for his Torah knowledge, just as we read in Divrei Hayamim I (4:9), “And Yaavetz was honoured more than his brothers.” As the Gemara explains, Yaavetz was one of the greatest Torah scholars of the generation following Moshe Rabbenu.

Similarly, Kehat's family was honoured over the family of the firstborn Gershon because of the former's association with the Torah.

On the verse (Mishlei 3:15), “It [the Torah] is more precious than peninim / pearls,” the Midrash comments: “More precious than a firstborn” (a play on “lifnim” / “earlier,” i.e. the firstborn, who is the early one). The family of Kehat carried the Ark which contained the luchot. Moreover, Kehat used to assemble crowds and teach them Torah. They were thus honoured with being counted before the firstborn Gershon.

The Tzror Hamor explains that Kehat's name alludes to his assembling crowds, just as King Shlomo is called “Kohélet” because he also assembled large audiences; however, King Shlomo has an additional letter “lamed” (“Kohélet” vs. “Kehat”) because the Mishnah (Avot ch.6) states that a king has 30 special

attributes, corresponding to the Gematria of “lamed” which is 30.

Our Torah is priceless and if the Torah put so much emphasis on the mitzvah of studying Torah, you can bet like Baron Ginsburg that it is worth a great deal.

The Rambam states (Talmud Torah Ch1 8-10):

“Every Jewish man is obligated to study Torah, whether he is poor or rich, whether his body is healthy and whole or afflicted by difficulties, whether he is young or an old man whose strength has diminished. Even if he is a poor man who derives his livelihood from charity and begs from door to door, even if he is a husband and a father of children, he must establish a fixed time for Torah study during the day and at night, as [Joshua 1:8] commands: «You shall think about it day and night.»

The greater Sages of Israel included wood choppers, water drawers, and blind men. Despite these difficulties, they were occupied with Torah study day and night and were included among those who transmitted the Torah's teachings from [master] to [student in the chain stretching back to] Moses, our teacher.

Until when is a person obligated to study Torah? Until the day he dies, as (Deuteronomy 4:9) states: «Lest you remove it from your heart, all the days of your life.» Whenever a person is not involved with study, he forgets.”

A few days ago we commemorated the great event at Har Sinai where we were blessed with G-d's most precious gift - the Torah. Today we read the longest Parasha in the Torah to reinforce the idea of Torah learning and we gain an insight as to how important Torah learning is for our continuity as a people.

Let us strengthen our Torah study, appreciate its sweetness and understand its true essential value. ■

CROSS WORD

I	A	F	T	L	U	N	C	H	A	N	D	L	E	A	R	N	V	K	J
N	L	Y	G	B	Q	X	J	T	S	L	A	W	O	K	C	F	Z	I	S
T	H	U	D	S	R	P	R	O	F	E	S	S	I	O	N	A	L	D	E
E	V	E	N	T	S	Y	T	J	E	T	U	G	H	D	F	C	J	S	A
R	A	X	C	U	B	H	Z	B	N	J	K	N	R	E	T	T	R	Z	W
N	F	Y	H	D	U	N	I	N	S	P	I	R	E	W	S	I	F	O	Z
A	R	V	B	E	B	Q	A	U	Z	X	C	V	B	Y	R	O	W	N	N
T	V	D	F	N	G	T	Y	U	R	N	K	L	J	B	D	N	W	E	M
I	C	Z	D	T	A	L	Q	R	F	I	G	Y	U	N	M	S	T	B	R
O	D	A	A	S	P	O	I	H	B	D	M	J	G	D	A	Q	X	X	S
N	T	K	G	D	S	T	R	W	Q	Y	F	C	T	S	X	F	I	M	E
A	H	G	V	B	N	M	F	D	S	K	N	O	W	L	E	D	G	E	F
L	J	A	Z	D	F	R	O	T	G	N	K	M	E	R	Y	T	L	M	E
S	H	A	B	B	A	T	O	N	V	E	T	M	T	O	R	W	A	P	R
H	T	S	H	A	B	A	T	R	O	B	O	U	N	I	T	I	N	G	T
A	O	F	N	W	B	Q	B	W	Q	R	T	N	P	Y	R	S	A	D	O
B	R	Y	X	D	T	A	A	S	S	M	B	I	H	J	K	D	C	K	R
B	A	S	Y	Z	T	V	L	I	F	E	C	T	H	F	C	O	A	X	A
A	L	M	G	F	D	S	L	A	D	E	R	Y	G	Y	T	M	X	X	H
T	Y	O	U	N	G	M	A	R	R	I	E	D	C	O	U	P	L	E	S

FIND THE WORDS

INTERNATIONAL SHABBAT	KNOWLEDGE	KIDS ZONE
LUNCH AND LEARN	SHABBATON	BBQ
EVENTS	FOOTBALL	LIFE
ACTION	YOUNG MARRIED COUPLES	STUDENTS
COMMUNITY	UNITING	SHIURIM
WISDOM	SEFER TORAH	TAL
INSPIRE	PROFESSIONAL	



RECIPE

CHEESECAKE

@garlic.and.ganache by Tanya Ohana

CRUST

- 300g digestive/tea biscuits, crushed
- 5 oz butter, softened
- Mix by hand and press to the bottom of a greased 9inch spring form pan

FILLING

- 4 eggs, separated
- 1 cup sugar
- 500g medium fat soft cream cheese
- 250ml double cream
- 3 tbsp plain flour
- 1 tsp vanilla

Method

1. Preheat oven to 170°C/330°F
2. Beat yolks, sugar and vanilla until light and creamy
3. Add in cream cheese, flour and cream
4. Whisk egg whites until stiff peaks form
5. Fold in egg whites into cream mixture
6. Pour into tin
7. Bake for around 30 min until just golden on the sides
8. Switch off oven and keep cheesecake in for 30 mins - prevents more cracks from forming
9. Leave oven door open and leave to cool in oven for further 30 mins
10. Store in fridge until served



TAKE THE JUMP

By Rabbi Benjamin Stone



Many of us are familiar with the story of Rabbi Akiva who saw water dripping on the rock

face of a well and came to the conclusion that

“if water can make an impression on a rock then certainly Torah can make an impression on me”.

He then resolved to learn Torah and spent the next forty years in uninterrupted study.

This story is a little baffling however: Had R' Akiva never seen a rock formation before? Why only now at the age of forty did R' Akiva become inspired in this way?

The great mussar giant R' Yisroel Salanter zts"l (Ohr Yisroel; letter 10) explains that R' Akiva had actually learned Torah in his youth. He put in considerable effort at the outset but found that his learning made no impression on him whether in terms of improving his character or in terms of becoming a talmid chacham. He therefore decided to give up learning and turned his attention to sheparding. When he reached the age of understanding however he saw something profound in the effect that the dripping water had had on the rock - something he had never seen before. It occurred to him that when the water began dripping on the rock, it made no discernable impression at all. Even when it continued to drip, over many years the water made no apparent indent in the rock. Only after an extended period of time - possibly hundreds of years - did marks begin to form on the rock until out of nowhere a hole suddenly formed. R' Akiva realized that the same might be true of Torah learning. We might make a conscious decision to take our learning seriously – be it through going to yeshiva (or seminary), attending a new shiur

or starting out with a new chavruta. However after some time we may ask ourselves “Why am I doing this?”; “Has my learning had an effect on me? (“I still screamed at my wife when she threw out my favourite jacket”) or “Am I even close to becoming a talmid chacham?” R' Akiva realized that when it comes to learning Torah a person needs to just keep going. He may not see the fruits of his labour for some years, maybe even a decade – but he will at some point taste success and his middot will also improve noticeably.

But there is a deeper message to be taken from R' Akiva's personal story of re-awakening (as heard from R' Yosef Elefant of Yeshivat Mir).

The verse in Devarim (18;13) famously states:

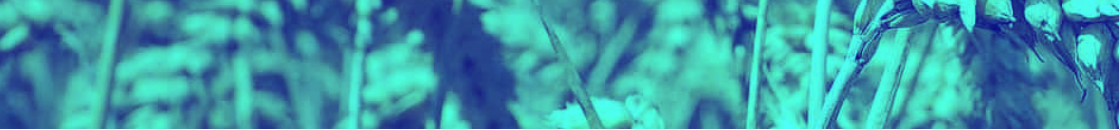
“Be tamim (“act with faithfulness”) with Hashem your G-d”.

In a fascinating passage Rashi writes that this verse is telling us

“Do not look too far into the future. Accept without question whatever happens to you and then you will be with Hashem and part of his people”.

Rashi informs us that there is a specific mitzvah not to be strategic when it comes to serving Hashem.

When any of us pick up a sefer a myriad of thoughts might cross our mind. Thoughts of hopelessness, (“How far I am I going to get through this gemarah any way”) or possibly thoughts of resignation (“I have a wife and young family to take care of. Hopefully during the summer holidays I will have the peace of mind to learn. Now it's just not possible”). The mitzvah to be “tamim with Hashem your G-d” tells us not too think or analyse too much. ►



It is encouraging each individual to live the moment, to take the opportunity he has now before him.

Why is it that if you live the moment, you become “with” or connected to Hashem? The reason is that if you live the moment then essentially you are saying that you accept what Hashem has given you. You are not saying “I want more” or a “different” or “better” life situation. This is what Hashem put on your plate. This is Hashem’s personal plan for you and you have got to take it on! It may not be perfect but your job is to learn Torah and keep mitzvot in the situation you are in, at the standard you are at and without consideration of what benefit may or may not come from your learning.

We find in the gemarah (Shabbat 88a) that this idea underpinned the process of matan Torah itself.

Rava was sitting on his fingers as he was learning and his fingers were bleeding because he was so deep in thought. A heretic said to him “You are an

irresponsible person and you come from a nation of irresponsible people who said “We will do” before saying “We will hear”. The heretic was criticizing the Jewish people for acting without forward planning. How could they accept the Torah without knowing if they would be able to keep all its laws?

Rava answered quoting a verse in Mishlei (11;3)

“The faithfulness of the upright will guard them”

Rava’s response was that the essence of the Torah life is to be able to “take the jump” without concern for what might be. This approach is based on the reasoned conviction that Hashem loves us and will protect those who seek to serve him with sincerity. This is why the B’nei Yisrael chose to “do” before they “heard”.

It took time for R’ Akiva to appreciate this point. But when he finally did so...well the rest is history. ■



DVAR TORAH



ALL FOR ONE

By Rabbi Aharon Gabay

Chag Shavuot is a grand time for the Jewish people. It is the reliving of the Jews receiving their beloved Torah from Hashem. It is arguably the most eventful occurrence in Jewish history. However, with some thought, it doesn't seem to be as grand as it appears. If one looks into the story of the Jewish people, it seems that there was some form of teachings well before the Bnei Yisrael stood at Har Sinai. Rashi in Sefer Bereshit refers numerous times that mitzvot, such as matsot and korban pesach, were being fulfilled. The Gemara in Shabbat (87b) also says that the Bnei Yisrael received Shabbat before they even got to Har Sinai. If there was already teachings around, what happened at Har Sinai that was so remarkable? Furthermore, in the Haggadah we say "If we came to Har Sinai and we didn't receive the Torah, it would be enough". How could it be enough just to stand at the bottom of the mountain, if the whole purpose of standing there is to receive the Torah?

Avraham was the first man to create a connection with hashem. He reached very high levels in relating to G-d not to mention going against the ideologies of the entire society that was around him. Hashem made a Brit (covenant) with Avraham and the rest of Bnei Yisrael who would follow. This began with the Brit Milah. This was the birth of Bnei Yisrael. Avraham began to spread his teachings about a one powerful G-d who ruled over all nature. He installed it into his children and they passed it on through to their descendants. The teachings continued through the descendants of the forefathers and even under the intense slavery in Egypt, they managed to keep everything they had learned until they broke out of the chains of slavery and into freedom into the desert. However, for the Jewish people, this was not

enough. When the Bnei Yisrael stood at Har Sinai they accepted upon themselves another Brit. The pasuk says that the Bnei Yisrael stood facing the mountain. Rashi says "כָּאִישׁ אֶחָד בְּלֶב אֶחָד" - like one man, with one heart. Every single soul that left Egypt was standing at Har Sinai ready to receive the Torah from Hashem. Everything they had learnt was about to materialise in front of their eyes, but it requires one thing that was not there before. Rashi says that until now there had been lack of connection between each other they did not see eye to eye and there was dispute between one and other. What enabled the Jews to receive the Torah was that they stood together with love and care which combined them as one body of people which can never be torn apart. Only through this connection were they able to receive the Torah from Hashem. That is what is so remarkable about Har Sinai and that is what we are referring to in the Haggadah - the unification of the Jewish people would be enough.

The Jewish people are not just a race who come from a country, they are an interconnected group of people who inevitably affect each other. Rav Yisrael Salanter used to say that when a Jew gossips in Kovno, a Jew in Paris desecrates Shabbat. Furthermore, the same way every single cell is vital for a human body to fully function, every Jew is vital for the Jewish people to fully function.

We have a tremendous faculty that is unique in many ways. The Jewish people feel such connection to each other throughout their entire livelihood. The kindness, generosity and hospitality we share, just because we are Jewish, is indescribable. The reason we do that is because we are a people who established an unbreakable connection. That connection was established at Har Sinai and that connection is what we relive today. ■

STORY

KINDNESS LEADS TO TORAH

Avi, I sure am excited about Shavuos.

So am I, Chaim. I stay up late into the night learning Torah with my father.

Me too. It is really something to see the Beis HaMidrash (study hall) packed at that hour.

My father will be giving a class Shavuos night.

Really, Avi? What will he be speaking about?

He will talk about the connection between the Megilla of Ruth, which we read on Shavuos and the holiday itself.

I always wanted to know what the story of Ruth had in common with the giving of the Torah on Shavuos.

Why don't you come to the class, Chaim?

I think I will.

Later that night, Avi's father begins the class.

I am happy that all of you could join us this evening. Tonight we will be discussing the connection between the Megilla of Ruth and the holiday of Shavuos.

Our story begins with a famine in the Land of Israel. Elimelech was one of the wealthy men of the time, a supporter of many people. Due to the famine, poverty became rampant, and Elimelech did not want to support the many needy people who would beg for his help. He decided to leave his homeland, along with his family, and stay in the land of Moab. After a while he decided to live there. That is when the problems began. Elimelech passed away. His sons married non-Jewish women. They too passed away, leaving his wife, Naomi, a widow with no children. She became poverty stricken and heartbroken. Naomi decided to return to her homeland, the Land of Israel.

Her daughters-in-law, Ruth and Orpah, were Moabite women. Moab was the son of Lot, the nephew of Avraham Avinu, our father Abraham. Ruth and Orpah had Jewish ancestry. We know that Avraham Avinu was a man whose very essence was kindness. He spent his entire life doing acts of kindness for others. That is why he was fitting to be the father of the Jewish nation. His descendants also had this character trait of kindness. However, Lot, his nephew went to live in Sodom, a place

where kindness was against the law. The trait of kindness became hidden, covered up, and eventually almost forgotten. Until it surfaced generations later in the person of Ruth, the Moabite.

Ruth was a beautiful woman, the daughter of Eglon, King of Moab. She could have stayed in Moab and married a wealthy young man. Instead, she clung to her mother-in-law, Naomi, and returned with her to the land of Israel. Why did she do this? She saw Naomi's plight and empathized with her. She saw the truth of the Torah and was drawn to it. The trait of loving kindness, which had lain dormant for generations, was coming out. She later performed an even bigger act of kindness. She married an elderly man, Boaz, for the sake of Naomi's family. These two acts of self-sacrifice earned her a place in Jewish history.

Now, what does this have to do with receiving the Torah on Mount Sinai? The very essence of the Torah is kindness. The mitzvot are one act of kindness after another. In order to receive the Torah, one must prepare himself. What sort of preparation is necessary? Being kind to others. Becoming a compassionate, selfless, empathetic person. Only such a person can receive the Torah.

The story of Ruth can be an inspiration to all of us in our day and age. All Jews have that spark of kindness in their hearts. They are exiled throughout the world, far and wide. Sometimes that spark of Jewishness is covered by many layers of the foreign culture in which they are living. We should not be discouraged, however. The spark is always there. It just needs to be uncovered and brought back to its source. There it will grow into a flame of Jewishness, loving G-d, Torah, and all Jews.

Back to our friends, Avi and Chaim.

Avi, that was so inspiring. I am ready to go help anyone that I can come closer to Judaism.

Chaim, it is also a self-inspiration. Our own hearts also want to do more acts of kindness. When we help others, we are also helping ourselves, and preparing ourselves to receive the Torah in its entirety this Shavuos.

Avi, we should all be successful.

Amen. ■

“Picture Story”

When Moshe received the 10 commandments, he went to Mt. Sinai for 40 days & 40 nights. The Jewish people were worshipping a golden calf. Moshe did not want the Jewish people to rebel because they were on the level to accept it. Thereafter, he broke the Tablets. Moshe went up to Mt. Sinai again for another 40 days and nights. During this time, he prayed very hard. The Jewish people came down to Hashem to give them. Then Moshe came back to them with new Tablets. This time, they were ready. All the Jewish people said together “Na’aseh Vi-nishma”. We will do and we will listen. 1st, the Jewish people agreed to accept the commandments of Hashem and then they wanted to walk with Him.

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RECIPE

SPINACH SEMOLINA GNOCCHI

@mayihavethatrecipe

INGREDIENTS

FOR THE GNOCCHI

- 2 cups whole or low-fat milk
- 8 oz frozen chopped spinach, thawed
- ¾ cup semolina flour
- ½ cup + 2 tbsp grated parmesan cheese (plus some extra to sprinkle on top)
- ½ tsp salt
- ⅙ tsp pepper

FOR THE BECHAMEL SAUCE

- 2 tbsp extra virgin olive oil or butter
- 2 tbsp unbleached all-purpose flour
- 1 ½ cups whole or low-fat milk
- ¼ tsp salt
- ⅙ tsp pepper
- 1 tbsp nutritional yeast (optional)

FOR THE OVEN-ROASTED TOMATOES

- 1-pint grape tomatoes
- 1 tbsp extra virgin olive oil
- ¼ tsp salt
- ⅙ tsp pepper

Method

FOR THE GNOCCHI

1. In a large saucepan, heat milk on medium-low until small bubbles start to form at the edge of the saucepan.
2. Add spinach, semolina, Parmesan, salt, and pepper mix well and cook over medium heat for 5-7 minutes, until it thickens, stirring constantly so prevent the mixture from sticking to the bottom of the pan.
3. Spread into a square 8x8 baking dish
4. Refrigerate for 30-45 minutes
5. When ready to serve cut semolina mixture into small squares and warm them up in a pan or microwave.
6. To assemble the dish, spread hot bechamel sauce on the bottom of the serving dish, place warmed spinach gnocchi and roasted tomatoes on top

FOR THE BECHAMEL SAUCE

1. Heat olive oil or melted butter in a medium saucepan over medium-low heat. Add flour, whisking constantly. Cook for 2-3 minutes, or until it starts to thicken and darken a bit in color
2. Add milk, salt, pepper, and nutritional yeast bring to a boil
3. Reduce the heat and simmer, whisking constantly until it thickens, coating the back of a spoon.

FOR THE OVEN-ROASTED TOMATOES

1. Pre-Heat oven to 375F. Line a large baking sheet with parchment paper
2. Place tomatoes on the baking sheet, drizzle with olive oil, and sprinkle with salt and pepper.
3. Roll the tomatoes on the baking sheet until well coated with the oil.
4. Bake for 20 minutes



SNIP LOOK AT OUR NEW PROGRAMS

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ALL NIGHT LEARNING WAFFLE & CHEESECAKE BAR !

16TH MAY | TAL CENTRE | MEN ONLY | BOOKING IS ESSENTIAL

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TIKUN.....	00:15-01:45
JACOB BOYDEN.....	01:45-02:15
RABBI BENJAMIN STONE.....	02:20-03:20
RABBI JONATHAN TAWIL.....	03:25-04:15
SHACHARIT FOLLOWED BY BREAKFAST...	04:15



COOKING FROM HOME WITH TAL NAOMI NACHMAN

13TH MAY - 8:00PM - LIVE

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