



THE SHUL

WEEKLY MAGAZINE

Sponsored By Mr. & Mrs. Martin (OBM) and Ethel Sirotkin
and Dr. & Mrs. Shmuel and Evelyn Katz

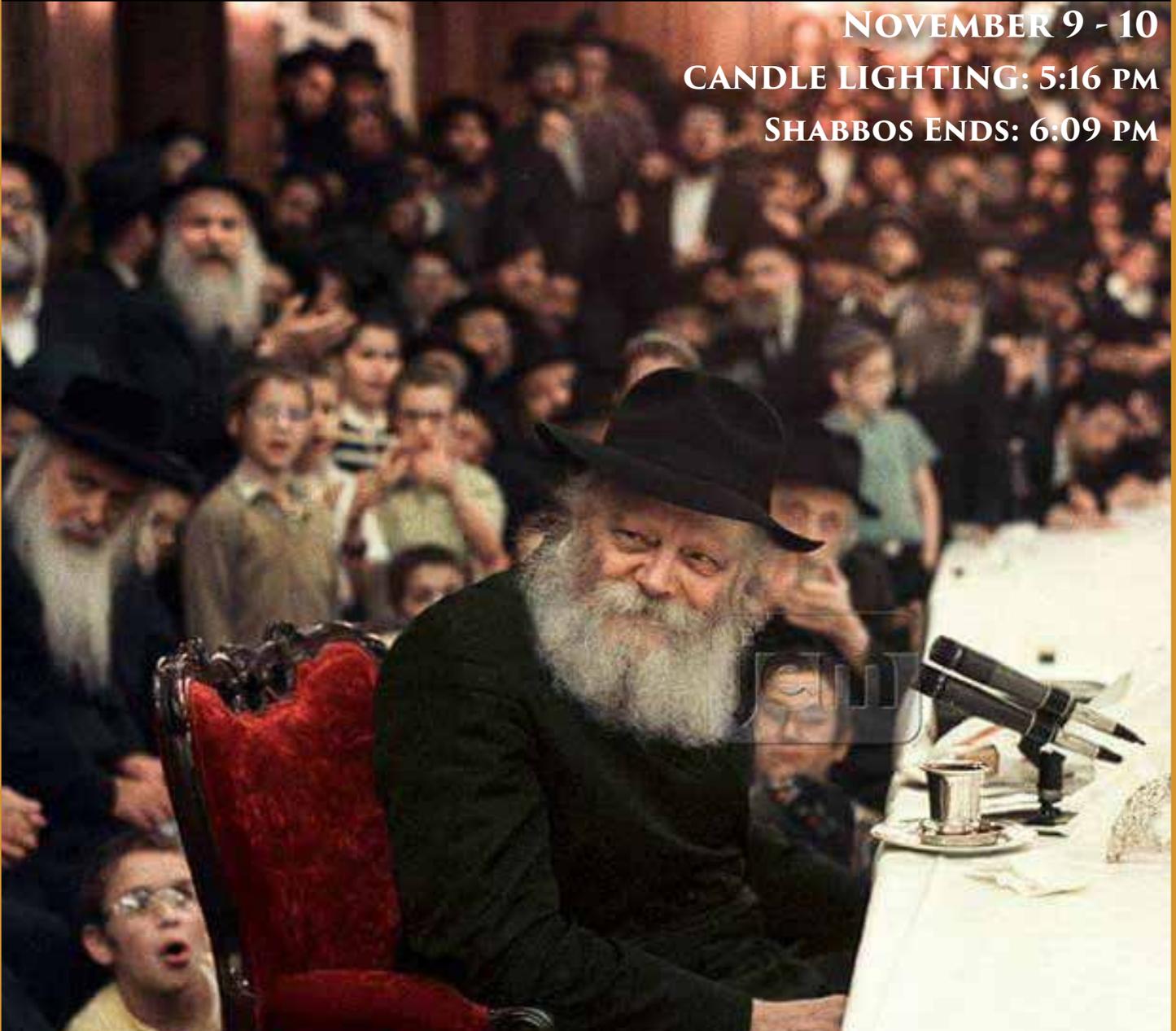
SHABBOS PARSHAS TOLDOS

KISLEV 1 - 2

NOVEMBER 9 - 10

CANDLE LIGHTING: 5:16 PM

SHABBOS ENDS: 6:09 PM



The Shul - Chabad Lubavitch - An institution of The Lubavitcher Rebbe, Menachem M. Schneerson (May his merit shield us)

Over Thirty five Years of Serving the Communities of Bal Harbour, Bay Harbor Islands, Indian Creek and Surfside

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THE SHUL WEEKLY MAGAZINE

EVERYTHING YOU NEED FOR EVERY DAY OF THE WEEK

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Learning, swimming trips, shopping together and more.
The Shul Youth girls in action!



The women's Monday night class this week in honor of
Chana Lipskar's birthday



Wrestling with Faith JLI course with Rabbi Dov Schochet



QUOTABLE QUOTE

G-d acquired five acquisitions in His world: the Torah is one acquisition, the heavens and the earth is one acquisition, Abraham is one acquisition, the people of Israel is one acquisition, and the Holy Temple is one acquisition

– Ethics of Fathers, 6:10

THOUGHTS ON THE PARSHAH

FROM RABBI SHOLOM D. LIPSKAR

Shabbos Parshas Toldos



The legendary twins, Yaakov and Esav are born in this week's portion. Offspring of Patriarch Isaac and Matriarch Rebecca, they emanate from the same source but live in diametric opposition and contradiction to each other on virtually every level.

Destined to become the third of our Patriarchs, Yaakov matures into a kind, gentle and studious leader. Esav, on the other hand, becomes a treacherous murderer and symbol of evil throughout history. In his youth, Esav is known for his criminal, evil acts as he actually tries and vows to kill his brother. His descendants evolve into murderers of Jews and enemies of the faith.

To understand the incredible difference between these brothers, though they grew up in the same home, we must recognize that G-d created a world where everyone has the potential to become the person he wants to be. A person can be Yaakov, or choose the path of an Esav, G-d forbid. It is true that environment and circumstances help mold and develop the character, but everyone retains the freedom to choose his or her own path. Though we all have certain behavioral traits, we are given the necessary power and tools to direct these tendencies in a positive, beneficial way.

The first interaction between Yaakov and Esav actually takes place in the womb. During birth, Yaakov grabs Esav's heel – part of the body representing lowliness and insensitivity (the heel is callous and the literal lowest part of the person). Yaakov's objective was to perfect himself and move to higher, more accomplished levels. To be successful, he had to hold onto, control and direct the lowest extremities of the physical, coarse body represented by Esav, in a symbolic effort

to transform crass lowliness and evil into good.

As we approach the Messianic era, our prophets tell us that "the Esav's of today" will be subdued. Their powerful energies will be controlled and mobilized for holiness. To make the world holier and gentler we must reflect on our own behavior, live a Yaakov life and strive to harness the potential powers of negativity for the good of humanity.

Have a good Shabbos and a great week.

Rabbi S. Lipskar

Does He Need Our Praises?

Tzvi Freeman

One time my kids outsmarted me. I had them in the van, and we pulled into a parking lot where a ferris wheel and other rides had been set up. But I had no time to take kids on merry-go-rounds on a hot summer day. I had work to do.

And then I heard from the back seat:

"Oh, thank you Daddy! You're the best daddy in the whole world! You brought us for a surprise! Yay Daddy!"

Five minutes later, I was frying on the hot pavement, at the foot of a ferris wheel, waving to my kids.

It was then that I understood a teaching of the Rebbe:

Before we make any request, we praise the Master of the Universe.

We praise Him for the beauty of the world He has made.

We praise Him for rescuing the widow, the orphan and the oppressed.

We praise Him for the simple things, the lowly things, the everyday things that go unnoticed.

In that way, we are bringing Him into our world, and our prayers have an effect in this world.

CELEBRATING SHABBOS WITH OUR YOUTH

EVERYTHING YOU NEED FOR AN "OVER THE TOP" SHABBOS EXPERIENCE

WEEKLY RIDDLE



Questions:

- 1) Whose neck is mentioned in this parsha? (2 answers)
- 2) Who cries in this parsha? Where else in the book of Genesis does someone cry? (8 answers)
- 3) Which single verse in this parsha mentions all the following: A grandfather and grandson, a grandfather and granddaughter, a father and son, an uncle and nephew, a husband and wife, a father-in-law and son-in-law, and a brother and sister?

Answers from last week:

- 1) Sarah (Genesis 12:11), Rivka (Genesis 24:16), Rachel (Genesis 29:17), Bat Sheva (2-Shmuel 11:2), Tamar, the sister of Avshalom (2-Shmuel 14:27), Vashti (Esther 1:11), and Esther (Esther 2:7).
- 2) Rivka tells Eliezer that her family has lots of straw for his camels (Genesis 24:25). In Exodus 5:7, Pharaoh commands that straw should no longer be given to the Jewish slaves to produce bricks.
- 3) The deaths of Avraham (Genesis 25:8) and his son Yishmael (Genesis 25:17).

RIDDLE RULES

Answers to the riddles can be given to Rabbi Shaykee Farkash any time over Shabbos. The first child to give a correct answer to each of the questions will win an INSTANT prize!

**Morah Malkie's
Tot Shabbat**

Ages: 0 - 3
11:00 am - 12:00 pm

Back of Women's
Section

**Chayale Lipskar
Tot Shabbat 2**

Pre1 - K
10:00 am - 12:00 pm

Back of women's
section

**Sara Fraida Katan
Aleph Wonder Girls**

Grades: 1 - 3
10:00 am - 12:00 pm

Montessori 2

**Raquel Gilinski
Pre Tween Girls**

Grades: 4 - 5
10:00 am - 12:00 pm

Montessori 1

**Mendel Schwartz
Youth Boys**

Grades: 1 - 4
10:00 am - 12:00 pm

Montessori3

**Mushky Segall
Tween Girls**

Grades: 6 - 8
10:30 am - 12:00 pm

Back Office

**Pinchas Gansbourg
Pre-Tween Boys**

Grades: 5 - 6
10:00 am - 12:00 pm

Haime Library

Davening With Dad

Grades: 7th - 8th
10:30 am - 12:00 pm

Montessori 3

**Debbie Farkash
Teen Girls**

Grades: 9th - 10th
10:30 am - 12:00 pm
Teen Girls Room

**Yitzchak Pruss
Teen Boys**

Grades: 9th - 12th
10:00 am - 12:00 pm
Sephartdic Shul

CELEBRATING SHABBOS

EVERYTHING YOU NEED FOR AN "OVER THE TOP" SHABBOS EXPERIENCE

SHABBOS SCHEDULE

Candle lighting	5:16 p.m.
Mincha / Kabbalas Shabbos	5:20 p.m.
Shabbos Day Hashkama Minyan	7:15 a.m.
Tanya / Hayom Yom	8:50 a.m.
Shacharis (Morning Services)	9:00 a.m.
Children's Programs	10:00 a.m.
Upstairs Minyan	10:30 a.m.
Kiddush	12:00 p.m.
Daf Yomi	4:20 p.m.
Men's Shiur	4:20 p.m.
Women's Shiur	4:20 p.m.
Shalosh Seudos for Boys	4:20 p.m.
Mincha	5:05 p.m.
Shabbos Ends / Ma'ariv	6:09 p.m.

Sephardic Minyan Friday Evening

Mincha / Kabbalat Shabbat 5:05 p.m.

Shabbat Day Shacharit 9:00 a.m.

Mincha 5:05 p.m.

Shabbos Ends / Ma'ariv & Havdalah 6:09 p.m.

Next Week:

Shabbos Vayeitzei

Lighting 5:13 p.m.

Mincha 5:15 p.m.

KIDDUSH THIS WEEK:

Kiddush this week is sponsored by Mr. & Mrs. Moshe and Andrea Brown in honor of the Bar Mitzvah of their son Joshua.

SHALOSH SEUDOS THIS WEEK:

Shalosh Seudos this week is available for sponsorship

THE CATERER FOR THIS WEEK'S
KIDDUSH AND SHALOSH SEUDOS IS
FOOD ART

KIDDUSHIM AT THE SHUL

Please help us to provide our weekly Shabbos Kiddush and Shalosh Seudos by becoming a sponsor. Or join the Kiddush Bank by becoming a Partner (\$770 annually) or Patron (\$360 annually)

The following dates are available for sponsorship:

Kiddush
Dec. 1, 29

Shalosh Seudos
Nov. 10, 17, 24

If you wish to become a sponsor, please speak with Milena at 305-868-1411 ext 328 or email milena@theshul.org



Eruv Information

We would like to emphasize that every Erev Shabbos, individuals should call the Eruv Hotline to make sure that the Eruv is operational. The number to call is 305- 866-ERUV (3788).

The Eruv message is recorded approximately two hours prior to candle lighting. Surfside: The Eruv in Surfside now includes the walking paths along the beach. Pushing strollers and carrying is permitted on the paths, but not beyond the path or onto the beach.

Bal Harbour: The Eruv in Bal Harbour included the inner (western) walking path only. The pier at Haulover Cut is not included.

To pay your annual dues visit: www.miamibeacheruv.com

COMMUNITY HAPPENINGS

SHARING WITH YOUR SHUL FAMILY

BIRTHDAYS

- 2 Kislev Ms. Nily Falic
2 Kislev Mr. Abraham Osman
2 Kislev Mr. Matthew Shear
2 Kislev Mr. Harold Tripp
3 Kislev Mrs. Deborah Portnoy
3 Kislev Mr. Isaac Sredni
4 Kislev Mrs. Tamar Attias
4 Kislev Mrs. Chaya Elbogen
4 Kislev Mr. Marco Lustgarten
4 Kislev Mr. Daniel Steiner
5 Kislev Dr. Brian Dooreck
5 Kislev Mr. Berel Edelkopf
5 Kislev Mr. Dovid Mordechai Gilinski
6 Kislev Mr. Julian Ohayon
7 Kislev Mr. Asher Matiah Bublick
7 Kislev Mrs. Nily Falic
7 Kislev Ms. Dorita Kardonski
7 Kislev Mrs. Orit Osman
7 Kislev Ms. Rina Chaya Miriam Plutno
7 Kislev Mr. Elijah Salver
8 Kislev Ms. Daniela Yocheved Ben-Arie

KID'S BIRTHDAYS

- 2 Kislev Yetta Alta Shula Schottenstein
3 Kislev Shlomo Rubinstein
3 Kislev Aliyah Schottenstein
4 Kislev Talya Danzinger
4 Kislev Eitan Eliyaho Dovid Greenwald
5 Kislev Lou Bsiri
5 Kislev Yankel Bsiri
5 Kislev Ariela Chaya Jaimovich
6 Kislev Jacob Stein
8 Kislev Rayna Strassberg

ANNIVERSARIES

Mr. & Mrs. Ben and Marissa Jacobson

MAZAL TOV

Mazal Tov to Mr. & Mrs. Moshe and Andrea Brown on the Bar Mitzvah of their son Joshua. May they continue to raise him to Torah, Chupah and Ma'asim Tovim and have much nachas from him.

Mazal Tov to Mr. & Mrs. Nadav and Sara Ben-Chetrit on the birth of a son. May they raise him to Torah, Chupah and Ma'asim Tovim and have much nachas from him. Mazal Tov also to the grandparents, Mr. & Mrs. Abe and Peggy Sreter and Mr. & Mrs. Jackie and Molly Ben-Chetrit.

WELCOME TO NEW MEMBERS

Mr. & Mrs. Daniel and Batsheva Amishay
Dr. & Mrs. Brad Kenneth Cohen

YAHRTZEITS

- 2 Kislev **Chasia Riva bas Moshe obm**
Mother-in-law of Mrs. Bessie Bedzow
- 2 Kislev **Carlos Miguel ben Francisco**
Father of Mrs. Pnina Berenfus
- 3 Kislev **Yirmiyahu obm**
Grandfather of Mr. Andrew Roth
- 3 Kislev **David obm**
Grandfather of Mr. Gustavo Galagovsky
- 4 Kislev **Avraham Meir ben Yisroel Isser obm**
Father of Mr. Isaac Arber
- 5 Kislev **Levi Yitzchok ben Nachum obm**
Father of Mrs. Rose Schreiber
- 5 Kislev **Tamara Matlas bas Moshe obm**
Sister-in-law of Mrs. Estela Berry
- 6 Kislev **Menachem Mendal ben Yehudah obm**
Grandfather of Mrs. Roslyn Jaffe
- 6 Kislev **Yafa Milatin obm**
Grandmother of Mrs. Orly Alexander
- 6 Kislev **Rav David obm**
Father of Ms. Liv-Tiferet De Vitton
- 6 Kislev **Freidel bas Yoshuah obm**
Mother of Ms. Barbara Ann Taylor
- 7 Kislev **Basha bas Menashe obm**
Mother of Mrs. Miriam Schwartz Wiener
- 7 Kislev **Sarah bas Yair obm**
Mother of Mrs. Peggy Sreter
- 8 Kislev **Sholom Aharon obm**
Father of Mr. Eli Levitin
- 8 Kislev **Shlomo ben Yosef obm**
Grandfather of Mrs. Routh Tzubeli Meloul
- 8 Kislev **Malka bas Yosef obm**
Mother of Mr. Jerrod M. Levine
- 8 Kislev **Uziyahu Eliyahu obm**
Father of Mr. Betzalel Camissar

VOLUNTEERS NEEDED

After every Kiddush and event, The Shul donates the left over food to organizations or families in need. We are looking for volunteers to help collect and wrap the food.

If you would like to help please contact the Mashgiach, Mordechai Olesky after the Kiddush.

Community service hours will be awarded.

COMMUNITY HAPPENINGS

SHARING WITH YOUR SHUL FAMILY

KISLEV LIGHT & POWER

Light & Power and Wine for Kiddush & Havdalah for the month of Kislev is Kindly Sponsored by

**Mrs Mina Sragowicz and her children
Dr John ,Ari , Jane and Families**

**in loving memory, and in honor of the yahrzeit
- on the 17 of kislef of our beloved Husband and
Father (Leon) Arie Leib ben Azriel - and in loving
memory of our son and brother(Moises) Moishe
ben Arie Leib.**

“Those who establish Synagogues for prayer and those who come there to pray, those who provide lights for illumination, wine and grape juice for kiddush and havdalah, food for the wayfarers and charity for the needy, and all those who occupy themselves faithfully with communal affairs - may The Holy One, blessed be He, give them their reward, remove them from all sicknesses, heal their entire body, pardon all their sins, and send blessing and success to all their endeavors, together with all Israel their brethren; and let us say Amen.”

REFUAH SHLEIMAH

If you have a health update on anyone listed please contact The Shul. We would like to keep the listing current and remove names of people who have recovered.

MEN

Shlomo Yaakov ben Chaya Sarah
Rochel
Chaim Zelig Ben Eidel
Ari ben Na'ama
Hersh Yitzchak ben Chaya
Baruch Raphael ben Fraida
Aryeh Leib ben Sura Henya
Rafael Maya ben Sol
Aaron ben Tamar
Raphael Moshe ben Miriam
Meyer Yankev ben Chaya Etel
Alexander ben Esther Raizel
Raphael Moshe ben Sarah
Moshe ben Zoila
Moshe Avraham ben Tziporah Riva
Chaim ben Pnina
Gabriel ben Esther
Chaim Tzvi Hirsch ben Guttel

WOMEN

Feige bas Krandel
Jessie-Esther bas Sonia-Simcha
Tziporah Pnina bas Slava
Chaya Miriam Yehudit bat Chava
Clara bat Corina
Rivka bat Shoshana
Leah Rochel bat Sarah
Miriam bat Risha Raizel
Dana Ella bas Devorah Hinde
Chana bas Shoshana
Ilana bas Shaina Rochel
Chava bas Elka Menucha
Chaya bas Rachel
Fayge bas Chaya
Miriam Leah bas Helen

THANKS TO OUR DONORS

We sincerely thank the following members and supporters of The Shul for donations received between 10/30/18 and 11/05/18
We apologize for any errors or omissions that we may have made.

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Mrs. Pnina Wuensch
Ms. Belinda Zaret & Ms.
Liv-Tiferet De Vitton
Mr. & Mrs. Adam Ziefer

COMMUNITY NOTICE BOARD:

If you have a new or slightly used Shaitel that you would like to donate to The Shul Sisterhood

Please Contact

Mrs. Devorah Failer 305.323.2410

A TIME TO PRAY

DAVENING SCHEDULES AND LOCATIONS THROUGHOUT THE WEEK

DAILY LEARNING SCHEDULE AT THE SHUL

6:20 -6:50 am	The Rebbe's Maamorim	Chassidic Discourse	R' Zalman Lipskar
7:45 am	Daf Yomi		R' Dov Schochet
8:45 am (approx)	Halacha	Sephardic Custom	R' Shimshon Tzubeli
10:15 - 11:00 am	Maamorim	Maamor of the Rebbe	R' Shea Rubinstein

SHACHARIS MINYANIM (MON - FRI)

Main Minyan	6:50	7:30		9:00
Sephardic Minyan			8:00	

SUNDAY SHACHARIS MINYANIM

Main Minyan	8:00 am	9:00 am
Sephardic Minyan		9:00 am

DAILY CHUMASH & TANYA AFTER EVERY MINYAN

MINCHA / MAARIV MINYANIM (MON - THURS)

Main Minyan	2:00 pm Early Mincha	5:25 pm	10:00 pm
Sephardic Minyan		5:25 pm	Following

SUNDAY MINCHA /MAARIV MINYANIM

Main Minyan	5:25 pm
Late Maariv	10:00 pm

EVENING KOLEL SCHEDULE - MONDAY AND THURSDAY 8:45 -9:30 PM

Mon & Thurs	8:45 - 10:00 pm	Evening Community Kolel	Chavrusah
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HALACHIC TIMES BASED ON TIMES FOR NOVEMBER 7

Alot Hashachar / Dawn	5:19 am
Earliest Talit & Tefillin	5:50 am
Netz Hachamah / Sunrise (Earliest Amidah)	6:33 am
Latest Shema	9:16 am
Zman Tfillah	10:12 am
Chatzot / Midday	12:04 pm
Earliest Mincha	12:32 pm
Plag HaMincha	4:29 pm
Shekiah / Sunset (Preferable latest time for Mincha)	5:35 pm
Tzeit Hakochovim / Nightfall (Earliest preferable Ma'ariv)	6:00 pm

Times taken from www.chabad.org
Please note that during the week times may vary by a minute or two.

To our beloved Soldiers in the Israeli Defense Forces, courageously protecting and defending Eretz Yisroel. We pray for you and all of the soldiers safety and well being daily.

Menachem Mendel haLevi ben Hanna Guenendel
Menachem Mendel ben Aurit
Eden Chana bat Karine Cecile
Benyamin Aharon ben Jeniya Gila Rut
Amir Herzal ben Dvora Dorry



If anyone would like to send us the name of a soldier in the IDF we would love to add them.

INSPIRATION, INSIGHTS & IDEAS

BRINGING TORAH LESSONS TO LIFE!

Hayom Yom

In the winter of 1942, the sixth Lubavitcher Rebbe, Rabbi Yosef Y. Schneersohn, of righteous memory, gave his son-in-law, the future Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory, the task of compiling an anthology of Chasidic aphorisms and customs arranged according to the days of the year.

The calendar was entitled Hayom Yom. In describing this work Rabbi Yosef Yitzchak wrote: ...“A book that is small in format...but bursting with pearls and diamonds of choicest quality.” “A splendid palace of Chasidism.” True to these words, Hayom Yom has become a beloved classic work and a source of daily spiritual sustenance.

Friday - Kislev 1

There were periods of time when R. Yekusiel Liepler, a chassid of the Alter Rebbe, davened Shacharit, Mincha and Maariv one right after the other; there was no time for intervals.

Shabbos - Kislev 2

My grandfather once explained in a maamar the statement, R. Elazar first gave a coin to a pauper and then davened: “Davening must be with life. By giving, before davening, charity to a pauper - thereby giving him life - one’s davening is suffused with a great increase of ‘aliveness.’” So saying he motioned with his hand in an upwards gesture to indicate that the increase is beyond imagination. Indeed my father would often seek out a pauper before davening to give him food.

Sunday - Kislev 3

One difference between the ways of the Baal Shem Tov and of the Maggid was that the Baal Shem Tov went on all sorts of journeys, while the Maggid stayed home.

Moreover, when the Maggid was Rebbe, Chassidus was already widely known, even in distant places, because of the extensive journeys of the Holy Society. Many average laymen had thus become devoted to Chassidus and used to make pilgrimages to Mezritch.

Monday - Kislev 4

With mayim acharonim, wash the fingertips and, while they are still moist, pass them over the lips.



Tuesday - Kislev 5

“A ladder was standing on the ground.” Prayer is the ladder that connects souls and G-dhood. And although it stands “...on the ground,” the start of davening being no more than acknowledgement, yet “its top reaches the Heavens” - a state of total bitul, self-nullification. But one reaches this level through the prior attainment of comprehension and understanding inherent in p’sukei d’zimra, in the b’rachot of sh’ma and in sh’ma proper.

Wednesday - Kislev 6

My father said that the reciting of sh’ma before retiring at night (p. 118-124) is, in miniature form, like the Confession before death. But then one leaves the marketplace permanently, and the commerce of “Today to perform them” is finished. With the Bedside Sh’ma every night, however, one is still in the middle of the “market” and can still accomplish and achieve.

Thursday - Kislev 7

There are three schools of thought:

1. The discipline of nullification of the material by indicating the repulsive and abhorrent nature of all that is bodily and material. This is the school of Mussar.

2. The school of recognition of the superiority of the “inner form” and the spiritual - the dimension of character-traits and intellectuality - and instruction as to how one may come closer to attaining these. This is the school of Chakira, philosophy.

3. The discipline of predominance of form over matter. This school teaches the unique quality of the material when it is purified, and the unique quality of “form” when integrated with the material; the two are to be so thoroughly fused that one cannot detect where either of them begins or ends - for “Their beginning is wedged into their end, and their end into their beginning.” The One G-d created them both, and for one purpose - to reveal the light of Holiness of His hidden power. Only both of them together will complete the perfection desired by the Creator. This is the school of (the teachings/ instruction of) Chassidus.

Friday - Kislev 8

Man should ponder thoughtfully how great are the kindnesses of the Creator: Such a puny insignificant being, Man, can bring great delight to the “Greatest of all great” of Whom it is written, “There is no delving into His greatness.” Man ought therefore always be inspired, and perform his avoda with an eager heart and spirit.

INSPIRATION, INSIGHTS & IDEAS

BRINGING TORAH LESSONS TO LIFE!

Shudders

The Power of a 3606 Year-Old Tremble

A human shudder is mentioned three times in the Torah (and several more times in Tanach):

The first – in this week's Torah portion: Isaac shuddered a great, very great, shudder when Esau approached Isaac to receive the blessing that Jacob had already "stolen" (Genesis 27:33).

The tribes shuddered when they discovered the money planted in their sacks (Genesis 42:28). "What is this that G-d is doing to us?" they asked with sinking hearts as they realized that they were being held accountable for the blood of their brother Joseph whom they sold into slavery. At Sinai – the people in the camp shuddered (Exodus 19:16). Indeed, the entire mountain shuddered violently (19:18).

The sages actually connect these three shudders: According to Rabbi Judah (Zohar I 144b) Jacob's anguish over the loss of Joseph was a punishment for causing his father Isaac to shudder.

The Midrash (Ohr Ha'afeilah in manuscript) says that due to Isaac's shudder his children shuddered at Sinai.

What connection is there between these three events?

Every shudder reflects a serious disturbance. When we become aware that things are not aligned we shudder.

Our universe in general and each person individually, is dichotomous in nature – comprised of matter and spirit, body and soul – two forces driven in opposite directions. The battle between matter and spirit creates serious turbulence, which lies at the root of all existential loneliness and despair – more than enough reason to shudder.

However this dissonance is not always apparent. The story of Jacob and Esau reflects the struggle of life itself resulting from the tension between matter and spirit. The twin brothers Jacob and Esau embody two personalities and two nations that are odds with each other from their moment of conception (in Rebecca's womb): "Two nations are in your womb. Two governments will separate from inside you. The upper hand will go from one nation to the other."

Esau and Jacob represent two forces in each of our

lives and in the world as a whole: Esau, the "skilled hunter, a man of the field," symbolizes the body, the material world, whose untamed elements need to be conquered. Jacob, the "wholesome man, who dwells in the tents," embodies the soul, the spiritual world. Initially these two worlds do not co-exist. Matter and spirit are at war with each other. "When one rises the other falls."

In mystical terms the struggle between Jacob and Esau represents the process called Avodat habirurim: Everything in our material existence contains Divine "sparks," i.e. spiritual energy, and we are charged with the mission to extricate, redeem and elevate these sparks, to uncover the spiritual opportunity embedded in every experience, and thereby refine the material universe and transform it into its true purpose: a vehicle for spiritual expression.

Originally, Esau was to be Jacob's partner in the endeavor to redeem the Divine "sparks." Esau's warrior was meant to tame the crass elements of materialism and shaping them into vehicles of the sublime. But the material Esau first needs the spiritual Jacob for direction and focus. To gain the material blessings that Isaac had designated for Esau, Jacob garbs himself in Esau's clothes, to redeem the powerful energy within matter (for further elaboration see: Jacob and Esau: Two Nations, The Twins, The Power of Human Exertion).

After Jacob camouflaged as Esau receives Isaac's blessings, Esau returns from his hunt in the field and presents himself before his father Isaac. As Esau enters Isaac's presence, Isaac senses the profound dissonance between matter and spirit, between Esau and Jacob. And he shudders violently: Something is wrong, terribly wrong.

What exactly caused Isaac to be seized with such a violent shudder?

One opinion is that Isaac shuddered when he realized that Esau was not who Isaac thought he was: Isaac "saw Gehennom [hell] open beneath him" (Rashi – from Tanchuma Brocho 1. Zohar ibid). According to this opinion, Jacob was not punished for this shudder (see Ohr HaChama Zohar ibid). A second opinion is that Jacob was also the cause of his shudder. So though G-d agreed that Jacob should receive the blessings, but because he caused his father such pain (i.e. he made him aware of the deep discord), Jacob would later be affected in turn with the loss of Joseph.

Joseph being sold by his brothers was another

manifestation of the schism between matter and spirit. See The Selling of Joseph.

And finally, Isaac's shudder caused the Jewish people to shudder as they stood at Sinai. The Psalmist writes: "From heaven You caused sentence to be heard, the earth feared and was still" (Psalms 76:9). Explains the Talmud (Shabbas 88a), that until Sinai "the earth feared" because the universe's material existence was tenuous without its connection to its spiritual purpose. When this connection was established at Sinai the earth "was still."

It was therefore quite appropriate that standing before Sinai "the people in the camp – as well as the mountain – shuddered." [Perhaps the mountain "shuddered violently" because the people were after all children of Jacob, and thus not quite distant from their spiritual calling. By contrast, the mountain was very much part of the material "earth" which stood in fear.]

Yet, even after the stillness affected by Sinai the battle rages on, but now we are armed with the formal tools to bridge Esau's matter with Jacob's spirit.

3606 years ago our grandfather Isaac shuddered a violent shudder. He shuddered for the misalignment of the universe. He shuddered for every painful experience that would take place over the ages. He shuddered when he saw the terrible consequences of the battles between Esau and Jacob – the wars that would be waged between these two global powers, two forces in history – Rome and Jerusalem.

He shuddered as he realized how difficult, how enormously painful the struggle would be throughout history between the forces of matter and the forces of spirit.

His shudder continued to reverberate throughout the eons.

But the shudder of a Tzaddik is not mere fear. It absorbs some of the shock and pain – making it easier for us to weave our way through the challenges.

And weave we did. Through all the havoc, persecutions and expulsions, we stand today at the threshold of a new world: A world which will finally be "still" – at peace with itself, with its neighbors, and above all – with its Divine purpose.

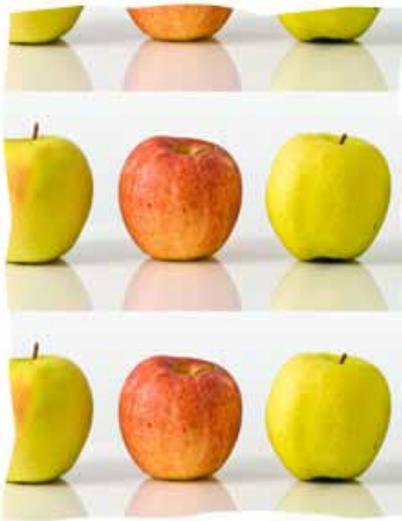
Some shudders have such power.

INSPIRATION, INSIGHTS & IDEAS

BRINGING TORAH LESSONS TO LIFE!

Different Yet Identical

By Moshe Bryski



In introducing us to the patriarchal family of Isaac, son of Abraham, this week's Torah portion of Toldot begins: "And these are the offspring of Isaac, son of Abraham—Abraham begot Isaac." Since Torah is not given to redundancy, this opening passage raises the question: Once we're told that Isaac is the "son of Abraham," what is the point of then stating, "Abraham begot Isaac"?

The Midrash explains that the statement "Abraham begot Isaac" represents divine testimony that Isaac was indeed the biological son of Abraham. That in the face of ridiculers and rumor-mongers who sought to claim that Isaac had been fathered by the Philistine king Abimelech, G-d formed the physical features of Isaac in striking resemblance to those of Abraham, so that there would be no room for doubt that "Abraham begot Isaac."

Another Midrashic comment expands upon this point by saying that this physical resemblance between Abraham and Isaac was a reflection of their spiritual resemblance: the merits, the lofty pursuits, indeed the spiritual DNA, of father and son were likewise completely identical.

Now this declaration of spiritual similarity—let alone resemblance—is most curious.

We're taught that Abraham's primary mode of service was via the attribute of loving

kindness (*chesed*). This was repeatedly and poignantly demonstrated by his incessant acts of hospitality, compassion and benevolence. He opened his home to hungry wayfarers. He reached out and taught others with delicate softness and patient sensitivity.

Isaac's primary service, on the other hand, was via the attribute of severity and restraint (*gevurah*). He was a much more demanding sort of fellow. This was demonstrated by his defiant and relentless digging of wells. Even as his enemies kept filling and destroying them, Isaac dug away the rocks and the dirt to uncover the waters beneath. With sharpness and strength, he dug away at the *shmutz*—the evil and the falseness that was seen on the surface—so as to unearth the reservoirs of goodness and truth buried deep within.

Indeed, everything we learn about Abraham and Isaac seems to cry out: Different! That if ever there were a father and son who seemed so unlike one another, it was these two highly individualized personalities. Yet the Midrash states that, in fact, Abraham and Isaac resembled one another—in every way!

Within this paradox, seen at the inception of the family of Israel, lies the true beauty of our people. Different situations require different solutions. In the days of Abraham—during which unawareness of a divine presence was rampant—the world needed an Abraham-like personality. In the days of Isaac—especially with hostilities looming on the horizon—the world needed an Isaac-like personality. Yet, these very different individuals, firmly embarked on their very different missions with their very different methods and characteristics, are deemed spiritually (and essentially) identical, because their ultimate focus and goals were one and the same. Their core principles, values and underlying devotion to G-d were completely indistinguishable from one another. They blazed different trails, but both trails led to the same place: toward making their environment a more holy and moral place to live.

The great chassidic master, Reb Zushe of Hanipoli, once remarked that when he thinks about the interrogation that might await him after his days on earth are done, he is

not worried that he might be asked: "Zushe, why could you not attain the heights of an Abraham, a Moses or a King David?"

Such concerns did not trouble him. His one and only source of trepidation was that the question would be posed: "Zushe, why were you not as great as Zushe?"

You are expected to rise to the heights of your own very special and unique potential—no more, no less.

Judaism, and the Torah way of life, celebrates individuality. We are each endowed with our own gifts and talents, our own passions and modes of expression. In terms of personality and character, none of us are truly alike. This is the way G-d created us, for it is only through the diverse expression of the multitudes that His true intent in creating this world can be realized.

Each and every Jewish man, woman and child plays his or her own special instrument within the symphony that is Judaism. Within the context and framework of halachah and tradition are endless means and modes of service of the Almighty. From the intellectual to the emotional, from the ritualistic to the artistic, we are called upon to experience it all, even as we shine in some areas more than others. What inspires, stimulates and intrigues some may not do the same for others. Yet, at the pinnacle of it all, is that special place in which we are, and must remain, identical. Within the essential goals of living and being true to the principles of our holy Torah is where there is a beautiful resemblance among all of the children of Abraham, Isaac and Jacob.

Let each instrument of the orchestra contribute its own special notes, with its own special sound and rhythm. Yet let us make certain that we are playing the same piece of music—as guided by that one and only Conductor—so that rather than a cacophony of disjointed noise, we have a beautiful symphony of harmonious diversity.

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Halacha of The Week

By Rabbi Dov Schochet

Changing Inheritance

In this week's portion we find the concept of transferring inheritance from one child to another. First we have the sale of the birthright from Esau to Jacob at the beginning of the portion. At the end we have Jacob coming in as his brother to receive the special blessings that are assumed as the first born right. While much has been written to explain these episodes, underlying seems to be a concept that inheritance can be transferred.

The laws of inheritance in the Torah are straight forward, the Torah describes exactly how a person's estate is to be divided between the surviving family. In fact, in a certain sense it is unalterable, because once a person passes the money is no longer theirs to distribute. However, there are certain ways that Halacha recognizes a person to will their property. The question is how can it be done, and is it proper to do?

There are a few options to create a Halachically binding will. When dealing with property that is present the owner can give it as a gift to whomever they please, conditioning that the gift is effective from today and after death. In such cases the gift begins immediately (and is therefore effective, as the gift takes effect before passing) but the recipient can only take control after the person passes. The deficiency in this method is that it is irrevocable, once a person gives a gift in this fashion they cannot renege or change the gift.

The person can also make a condition that the gift is "from today if I don't change my mind until my passing", in which the gift would only be acted on after the persons passing and they would reserve the right to renege if they so choose.

In all cases in order for it to be Halachically valid one of the accepted methods of Kinyan (acquisition) would have to be used. A simple verbal declaration or other method of transfer not recognized by Halacha would be insufficient. If the person wrote a will that is effective legally but not Halachically it would be illegitimate to use that to collect. There is another consideration that we are commanded to "fulfill the will of the deceased", the exact parameters of when it is binding on the heirs is a complex Halachic topic.

The more general question is if it's even acceptable for a person to do any of this. In a certain sense the Talmud says one should not interfere with inheritance and should allow for the normative Torah distribution to play out. In fact, even if one son is on the proper path and another is not, the Talmud says one should not designate the portion of one for the other. Even to be a witness on a document that the father wrote for the transfer is improper.

Some argue that as long as the decedent did not fully remove the inheritance from the heir, but simply gave a larger portion to one it is fine.

There is also much discussion of giving away gifts before passing. On one hand a person is able to do with the wealth as they see fit, but on the other there are Talmudic passages that seem to frown on this behavior. Some explain that when the person is gifting something that would usually be left in an estate it is improper. However, all other assets one can disperse and distribute as they see fit during their life.

Furthermore, some argue that if one leaves a significant estate to their children then gifting a part is fine as long as the children are still receiving something significant. Obviously this term is highly ambiguous and almost impossible to define. Some commentaries explain that it would depend on the size of the estate and wealth of the children to determine what is acceptable to carve out of the estate. One would also be able to gift a part of the estate for Tzedaka, as this is a direct benefit to the deceased that their money should be used for positive purposes.

One feature of Halachic inheritance is that the entire estate goes to the sons and the daughters inherit nothing. The custom in Ashkenaz became for the father to write a document gifting a portion of his estate to his daughter. The document was called the "half male document" because it promised the daughter to receive half of what her brothers would get. This custom, while diminishing the rightful heirs (the sons) portion, was accepted by the religious world of Europe and Russia.

Ultimately inheritance is about a natural transfer that cannot be stopped. This is a profound insight into the fact that we call the Torah our inheritance. The relationship we have with Torah is in-severable and is the birthright of every single Jew. Regardless of our background and education, the Torah is the inheritance for all of us.

Rosh Chodesh Kislev

Not Alone: Reframing Adversity

By Eli Rubin



The deep bond between the Rebbe and all his chassidim was most obvious during the festive month of Tishrei. From the Holy Land, Europe and Australia, chassidim traveled en masse to experience the climactic days of awe and joy in the Rebbe's presence. On the two days of Shemini Atzeres and Simchat Torah, when the Rebbe danced in the synagogue with the Torah scrolls, the joy rose to its ultimate crescendo.

On the day before Shemini Atzeres the Rebbe customarily distributed honey cake to thousands of men, women and children who came to receive his blessing for a sweet new year. 1977 seemed no different. But the Rebbe's wife, Rebbetzin Chaya Mushka, sensed that all was not well. She shared her concern with his secretariat, asking them to lighten his burden and not prolong the dancing that evening.

In the middle of the dancing the Rebbe's face turned suddenly pale and his gestures lost their vigor. He sat down, leaned back heavily in his chair and closed his eyes. Something was clearly wrong, and the chassidim quickly cleared the synagogue. His pulse was taken and he was offered a glass of water. But the

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Rebbe stoically indicated that the dancing should continue. It was later determined that he had suffered a major heart attack, but it did not prevent him from completing the last dance with his brother-in-law, Rabbi Shmaryahu Gurary, while holding a Torah scroll.

In the face of the Rebbe's fortitude and steadfast refusal to go to the hospital, the doctors attending him were unsure what to do. At about 5am they considered sedating and hospitalizing him against his will. But the Rebbetzin refused to allow it. In all the years she had known him, she said, "there was never an instant that he was not in total control of himself." Then she turned to the Rebbe's secretary, Rabbi Yehuda Krinsky, "You know so many people. Can you not find a doctor for my husband?"

Krinsky called Dr. Ira Weiss, a Chicago-based cardiologist. Weiss called Dr. Louis Teichholz, asked him to rush to the Rebbe's side, and immediately boarded a plane to New York. "On a scale of ten," Weiss later said, the Rebbe "had the full 'ten' heart attack... it involved such extensive damage that in anyone's normal medical experience one would worry about the possibility of survival."

Not once did the Rebbe complain about the physical pain he was suffering, but from the very outset he expressed anguish at the enforced separation from his chassidim. Every Simchat Torah the Rebbe would hold a Farbrengen, sharing Torah wisdom and inspiration, and rejoicing with his chassidim, and he didn't want this year to be any different. But Weiss would not hear of it. "It's clear as a bell," he said, "that you can't go out in this heart attack state to go out to have a farbrengen." Instead he let the Rebbe broadcast a twenty minute farbrengen from his office in 770, following the festival's conclusion.

Strikingly, the Rebbe used this opportunity to frame the situation in a positive light. "For a certain reason," the Rebbe began, "we speak after the festival's conclusion, which allows us to use media to communicate what we say even in far away places - physically far, but obviously spiritually close, which is the main thing among Jews, being that their soul is primary and their body secondary... Thereby is

formed a tie, a bond, a unity, among all those who hear this speech..." Though it seemed that circumstance had forced the Rebbe and the chassidim apart, in truth, he asserted, they were now even more closely bound together.

Although with the conclusion of the festival period the chassidim would each be returning to their own communities, and to their personal vocations, the Rebbe emphasized that they would remain spiritually united through their joint commitment to the daily portions of Torah study he encouraged, and to the mitzvah campaigns that he had pioneered. As the allotted twenty minutes came to a close, the emotion in the Rebbe's voice intensified, and he prayed that their actions would bring about the ultimate redemption and the ingathering of the exiles "with kindness and mercy, apparent and revealed good, very speedily."

This response to adversity was characteristic. The Rebbe's optimism did not leave room for complacency. Nor did it obscure the realities of the situation. He firmly believed that G-d does everything for the best. But until the messianic era that good will too often be hidden, and humanity is tasked to discover it. In aspects of human experience where others found only despair, the Rebbe sought out the positive dimension, and used positive language to emphasize it.

On the first day of the month of Kislev ("Rosh Chodesh"), after just thirty eight days of convalescence, the Rebbe returned to public life. "In the subsequent fifteen years," Weiss testified, "the Rebbe was in his full strength." Until today, chassidim celebrate Rosh Chodesh Kislev as the day when they were united with their Rebbe "with kindness and mercy, apparent and revealed good."

"The path of chassidism... is the great G-dly achievement that the rebbe is not alone and the chassidim are not alone."

Stories with Soul It Once Happened

Hundreds of years ago there was no dependable mail service. Transportation was difficult, and communication between distant locations almost nonexistent. Shabtai Cohen was no different from many other lads who followed our Sages' dictum to "exile oneself to a place of Torah." Nonetheless, it was a wrenching experience to leave his widowed mother and sister for a foreign land.

Despite the heartache, Shabtai's mother gave her blessing to her firstborn's departure. From an early age she had recognized that her son was destined for greatness. Only in a place of Torah could he live up to his vast potential and extraordinary talents.

The lad arrived in Vilna, where he studied for several years in the city of Torah giants. When he reached marriageable age, he was taken as a son-in-law by one of Vilna's most respectable citizens and continued his studies. Within a few years he was a renowned legal authority and had authored the work Siftei Kohen, or as it is known by its initials, the Shach. However, his mother and sister knew nothing of this.

It was at this time in history that the cursed Chmielniki and his followers began to wreak havoc in Europe. The destruction they brought to the Shach's hometown was beyond description. Countless Jewish men, women and children were brutally murdered. Their property was plundered and their homes burned to the ground.

The Shach's sister managed to escape with the clothes on her back. In the course of her subsequent wanderings with a group of beggars, she arrived in the city of Vilna and sought shelter in a synagogue.

The gabbai's wife was immediately stricken by the young woman's obvious refinement, as evidenced by her bearing, speech and comportment. "How is it that you have been reduced to wandering?" she asked her kindly. "Why don't you remain here in Vilna? I will find you a respectable position, that you may earn your bread with honor."

The young woman was delighted by the offer, and was hired as a domestic by one of Vilna's leading Jewish families. After all of her

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travails, she was happy.

The mistress of the household was also soon impressed by the young woman's qualities. "The truth is that I really have enough domestic help," she told her. "But I have a special job for you, one that is not very difficult yet requires someone responsible. You see, my son-in-law is a Torah scholar, who studies Torah until very late at night. By that time, the rest of the household has already gone to bed, and no one is awake to serve him his supper. I would like to assign this task to you."

And so, that evening the young woman sat outside the son-in-law's study door and waited for him to finish. She listened as he studied aloud, and the sweet melody resonated within her soul and awakened long-forgotten memories. For a brief second she imagined herself a child back at home; the voice sounded uncannily like her late father, Reb Meir, of blessed memory. But of course, he had died years before when she was very young.

The contrast between the warm, pleasant dream and her present status as a poor orphan was suddenly too much to bear. A flood of emotion overwhelmed the young woman and her eyes filled with tears. Unable to control herself, she began to weep.

The son-in-law heard her crying and opened the door. When he asked her what was the matter, she dried her eyes and said, "It's nothing." The son-in-law went back to his studies. A few minutes later, however, she could no longer contain herself, as the sound of his learning was just too evocative. When he came out a second time she poured out her heart.

The young woman told the son-in-law all about her illustrious family, about her father who used to learn with the same sweet melody, and the wonderful memories his learning had brought back. Then she filled him in on the rest of her sad story.

She was so intent on her tale that she didn't notice how he had suddenly paled. The realization that the young woman was his sister almost made him faint. For the time being, however, he kept his emotions in check, and comforted her as best he could.

At the request of the Shach, the young woman was elevated to the status of family member. No one knew why, but everyone respected his wishes. The young woman was soon beloved by all.

A while later the mistress of the household fell ill and passed away. After the mourning period, the matchmakers pressed the husband to remarry, as he was still relatively young. When he asked his son-in-law what to do, he advised him to marry the young woman who had come to live with them. "She is modest, wise, and from a good family," the Shach told him. "G-d willing, at the wedding I will reveal her true identity."

And so it came to pass. The Shach revealed to everyone at the wedding that the bride was, in fact, his sister. As a wedding present the Shach blessed the new couple with a son who would illuminate the Jewish world; his blessing was fulfilled with the birth of the famous Rabbi Meir, author of the Panim Meiros.

Isaac had grown old and his eyesight was failing. (Gen. 27:1)

Rashi explained that Isaac's eyesight was failing him so that Jacob could receive the blessing. In order to assure that Jacob would receive the blessing was it necessary for Isaac's eyesight to fail him? Wouldn't it have been "easier" for G-d to have revealed to Isaac that Esau was wicked and therefore undeserving of the blessing? However, G-d didn't want to speak badly about Esau. If this is true concerning the wicked Esau, all the more must we be extremely careful not to gossip about or slander any Jew.

Historical Heroes

Muslim and Jewish Families Save Each Other, 50 Years Apart

by Menucha Chana Levin



In 1941, the Nazis invaded Yugoslavia. They seized Sarajevo, looted the old synagogue and burned its precious 400-year-old Torah scrolls.

Never forced to live in ghettos, the Jews of Yugoslavia were treated better than in most of Western Europe. By the 1930s there were about 12,000 Jews in Sarajevo and another 2,000 in other cities. Though the Jewish population would be decimated during the Holocaust with 10,000 murdered by Croatian pro-Nazi fascists, some Muslims tried to protect their Jewish neighbors.

The Gestapo opened an office across the street from the home of a Muslim furniture salesman named Mustafa Hardaga and his wife, Zejneba. At night, the Hardagas could hear agonizing shrieks as prisoners were tortured in jail.

Yosef Kabiljo, a Jew, was Mustafa Hardaga's business partner and good friend. After Kabiljo's house was destroyed in a Nazi bombing raid, the Hardagas invited him and his family to live in their home, despite the terrible risk to their own lives.

"You are our brother and your children are like our children. Feel at home and whatever we own is yours."

One day the Gestapo showed up at the Hardaga's door to check their documents. Yosef Kabiljo, his wife and daughter were hiding behind items of clothing inside a

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large closet. Miraculously they were not discovered.

The Kabiljos remained hidden by the Hardagas until they could relocate to the Bosnian city of Mostar under Italian rule and a safer place for Jews.

Yosef Kabiljo remained behind to liquidate his business and was eventually caught by the Nazis. Due to a heavy snowfall, the prisoners could not be transferred from Sarajevo to the infamous Jasenovac camp near Zagreb. There the Croats were consistently killing Serbs, Jews and Roma (gypsy) people alike. Spared that fate, the prisoners were forced, with chained legs, to clear the heavy snow from the roads.

One day Yosef Kabiljo noticed Zejneba Hardaga standing at a street corner. She watched him with tears in her eyes. Despite the danger, she brought food to him and the other prisoners.

Yosef managed to escape and fled to the Hardaga home.

The Nazis discovered that the Hardagas were helping Jews. Ahmed Sadik, Zejneba's father who had forged identification documents for Jewish families, was executed by the Nazis.

The Kabiljo family managed to survive the war and eventually settled in Jerusalem. They requested that Yad Vashem recognize the Hardaga family and Ahmed Sadik as the Righteous Among the Nations and a tree was planted in honor of their bravery.

After Mustafa Hardaga passed away in the 1960s, the Kabiljos still kept in contact with Zejneba and her daughter Sara.

The years went by until 1992. Then a vicious war broke out in Bosnia whose population was a mixture of Muslim Bosnians, Orthodox

Serbs and Roman Catholic Croats. When Yugoslavia split apart, racial and religious divisions controlled under communism finally erupted. The Bosnian War, with its massacres, barbarity and genocide, became the worst conflict in Europe since World War II.

During the years 1992 to 1994, almost three million people were forced to flee from their homes, more than 100,000 were killed and thousands of women were assaulted. Serbian troops surrounded Sarajevo where snipers targeted anyone who tried to leave their homes.

Caught up in the suffering was Zejneba Hardaga, her daughter Sara Pecanac, son-in-law Branimir and nine-year-old granddaughter Sacha. Seeing their neighbors shot and dying in the street outside their home, they lived in fear that they might be next.

With no food available, the family survived for weeks on soup made of grass they picked in a local park. They needed to take shelter in the basement of their besieged home.

Desperate, frightened and stranded, they lost hope that they might survive this terrible ordeal. Then a message arrived from Israel.

In Jerusalem, their old friends the Kabiljos were anxiously listening to the news about Bosnia, wondering if the Hardaga family was still alive. They contacted an Israeli journalist leaving for Bosnia to cover the war. He conveyed the message to an organization in Sarajevo that the Kabiljo family was searching for Zejneba. They were relieved to discover that Zejneba, her daughter Sara, and two other family members were still surviving.

Sara Pecanac was amazed to hear the Kabiljos were trying to help them. She did not find out the story of her family's heroism in the Holocaust until 1984. "My father had died and my mother didn't talk about it very much," she said of the family's bravery. However, her mother did tell her, "You can't control how rich you will be, or how smart or successful you will be. But you can control how good you will be."

Zejneba (fourth from the right) at the tree



planting ceremony in honor of her family, Yad Vashem, 1985

The Kabiljos contacted Yad Vashem for help in rescuing the family who had saved them. Yad Vashem requested permission of the president of Bosnia, but he refused to allow the family to leave the war-torn country. The Kabiljos did not give up on the friends they regarded as their family. They persisted in taking their case all the way to Prime Minister Yitzhak Rabin. Eventually, in early 1994, Sara Pecanac, her husband, daughter and mother Zejneba joined 300 other refugees on a convoy of six buses leaving the ruined city of Sarajevo. Given their choice of destinations, the family immediately chose Jerusalem.

"Imagine that you are in such a state and need help and you get it from the same family that your family saved 50 years earlier," said Sara Pecanac. The deep bond connecting the two families was probably part of the impetus that inspired Sara and her family to convert to Judaism. "It is only natural that I should want to become Jewish. It is an honor for me to belong to these people," Sara explained. She now works for Yad Vashem where the story of her family is exhibited in the museum, where the file about the family is kept in the archive of the Righteous Among the Nations, and where a tree was planted by her mother in honor of her family's courage and humanity.

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Recently In The News

Jews Pack Synagogues as They #ShowUpforShabbat In Pittsburgh, Chabad rabbis skip convention to be with their community

By Menachem Posner



People packed into synagogues across the nation for Shabbat services on Friday night and Saturday in response to the killings in Pittsburgh a week earlier. Above, students at the University of Pittsburgh lit candles before the start of Shabbat.

What began as a trickle last Sunday morning turned into a deluge by the week's end as thousands of people packed into synagogues across the nation for Shabbat services on Friday night and Saturday morning in a show of Jewish pride and faith, as Jewish organizations large and small coalesced around a social-media campaign to #ShowUpforShabbat.

Mere hours after the news of the Pittsburgh massacre became known in the Jewish community following the conclusion of Shabbat (when electronic media are not used), Chabad-Lubavitch rabbis opened up the doors of their congregations to visitors wishing to join the traditional prayer services in memory of the departed.

While some hosted memorial ceremonies, many others simply led the daily prayer service attended by extra-large (and often teary-eyed) crowds.

As the week progressed, momentum continued to grow. Congregations scrambled to balance enhanced security measures with the need to keep the doors of their sanctuaries as wide open as possible.



For Chabad rabbis, there was an added complication. This past weekend was the International Conference of Chabad Lubavitch Emissaries in New York, the largest rabbinical assembly in the world.

Chabad rabbis in the Pittsburgh region unanimously decided that their place this year was at home.

"We will pray together, sing together and celebrate together to honor the memories of our 11 brothers and sisters who literally gave their lives to go to shul," they wrote in a widely circulated statement.

"Let's fill all of our shuls to the rafters. Let us say loud and clear to our children, to our community and to the entire world that we will not be intimidated. Let us show them that shul is our refuge where we come together as a community and no one can ever take that away from us.

"If you don't have a shul to go to, please join us and bring a friend!"

Overflowing Crowds on Campus

Sara Weinstein, co-director of Chabad House on Campus-Pittsburgh with her husband, Rabbi Shmuel Weinstein, who have served students at Pitt for more than 30 years, said "it's a time to be together—to stand strong and show our Jewish pride. We wish there were different circumstances, but we must use this time to act and be there for each other."

She noted the enormous impact on the tight-knit community, which, like every Shabbat, congregated in synagogues throughout the city.

"We encouraged people to be together, to go everywhere on Friday and Saturday, to increase in acts of goodness and kindness.



We are grieving—this was 11 whole worlds—but hatred only strengthens our resolve; it will increase our Jewish activity," affirmed Weinstein.

Their efforts were crowned with success. The Chabad House, which serves students at 10 universities, hosted 700 young people on Friday night for Shabbat dinner, and other synagogues in the city reported similar attendance in the hundreds, including at nearby Carnegie Mellon University.

The following morning, 100 students walked to synagogue, where they celebrated the belated bar mitzvah for a fellow student who had recently left the Christian community he had grown up in to reclaim his Jewish heritage. The 19-year-old grew up knowing his mother's parents were Jewish and had doubted the Christian doctrines that he had been told to believe. A few weeks ago, he gathered up the courage to leave the community behind and embrace his Jewish identity

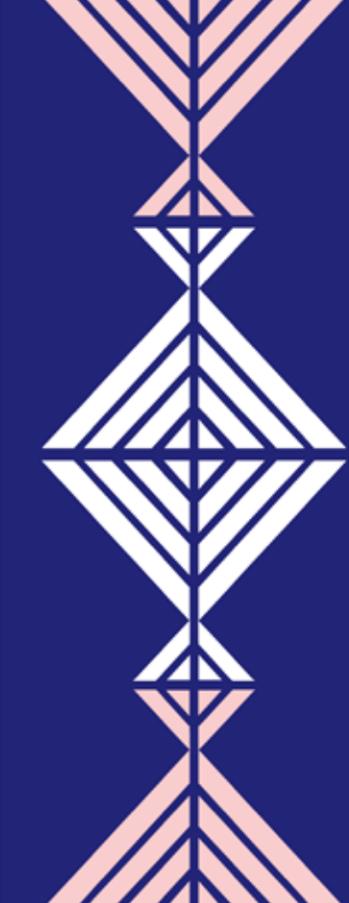
Standing among a welcoming crowd of fellow Jews, he was called to the Torah with his new Jewish name, said the blessings over the Torah and was pelted with candies, just like any other bar mitzvah.

Following the services, the students walked to Tree of Life synagogue, where they sang, hugged and comforted each other.

"Celebrating a newly reclaimed Jewish life outside the site where 11 Jewish lives were just taken was one of the most moving Shabbat experiences of my life," said Rabbi Yisroel Bernath of Chabad NDG in Montreal, who came to Pittsburgh to join in solidarity. "We sang and danced and were inspired."

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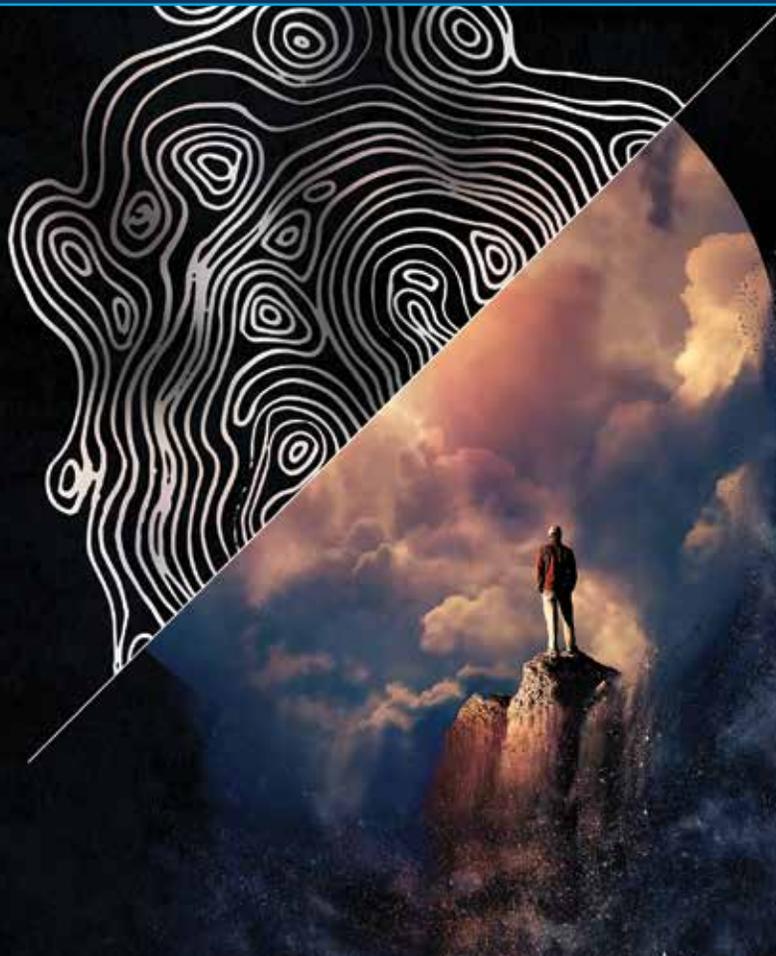
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ISSUES OF RELEVANCE TO THE JEWISH WOMAN

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At the home of: **Mrs. Miriam Wiener**
128 Camden Drive Bal Harbour

Tuesday

Prayer Class Rebbetzin Chani Lipskar 9:15 - 10:15 am
1111 Kane Concourse Suite 618
Tanya Class In Spanish Mrs. Vivian Perez 1:15 - 2:50 pm
198 Park Drive, Bal Harbour Village

Wednesday

Morning Torah Class Rebbetzin Chani Lipskar 10:00 - 11:00 am
The weekly portion - Women's Perspective
Haime Library
Tanya Class in English Mrs. Vivian Perez 1:15 - 2:50 pm
198 Park Drive, Bal Harbour Village

Thursday

Women's Tanya Class - Spanish - Mrs. Vivian Perez
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THE SHUL SISTERHOOD

Who we are...

The Shul Sisterhood organizes all of The Shul's programming and classes geared toward women in the community. Our objective is to bring women of all ages and backgrounds together to learn, laugh, experience, and rejuvenate their mind, body and soul. Meet new friends, relax and get inspired!

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MEXICAN SKIRT STEAK WITH CORN JAMIE GELLER

INGREDIENTS

1 (1 ½-pound) skirt steak
Zest and juice of 1 lime
1 tablespoon ground cumin
1 tablespoon olive oil
1 medium red onion diced
2 cloves garlic, minced
1 (10-ounce) bag frozen corn, thawed
1 cup chunky salsa, such as Gold's Extra Chunky Salsa
1 tablespoon chopped fresh cilantro or 1 teaspoon dried
1 teaspoon kosher salt
Freshly ground black pepper
1 ripe avocado, pitted, peeled, and sliced

PREPARATION

In a large resealable plastic bag, combine steak with lime zest, juice, and cumin.

Marinate meat at room temperature for 15 minutes, or in the fridge for as long as 24 hours.

Heat olive oil in a 12-inch (or larger) skillet over medium high heat.

Add steak and sauté 4 to 5 minutes per side for medium rare.

Set aside. Add onions and garlic, and sauté until slightly softened, about 5 to 6 minutes.

Add corn, and sauté until heated through, about 4 minutes.

Slice steak thinly, against the grain, and add to the skillet with salsa, cilantro, salt and pepper to taste. Stir to combine.

Serve with sliced avocado.

FRENCH CONNECTION

REFLEXIONS SUR LA PARACHA

VIVRE AVEC LA PARACHA

Ésaü et ses femmes Le premier mariage mixte par Tali Loewenthal



Un point essentiel dans la vie d'une personne est le mariage. Cela s'applique à tout être humain dans le monde. Pour le peuple juif, le mariage est également au cœur de l'identité juive d'une personne.

Cette semaine dans la Paracha de Toldot, nous trouvons le récit du premier mariage mixte, qui causa une grande douleur aux parents du partenaire juif. Dans le même temps, nous apprenons quelque chose sur la dimension magnifiquement positive d'un mariage.

La Paracha de la semaine dernière a mis clairement en évidence le souci d'Abraham que son fils Isaac se marie avec quelqu'un de sa propre famille, et certainement pas une Canaanite. Nous voyons ainsi que, même à ce stade précoce du développement du peuple juif, il y avait une préoccupation certaine au sujet de qui on devrait ou ne devrait pas épouser.

La Paracha de cette semaine nous parle des deux fils d'Isaac, Jacob et Ésaü. Jacob était quelqu'un de spirituel, tandis qu'Ésaü était un homme violent.

Comme on pouvait s'y attendre, ce fut Ésaü qui se maria à l'extérieur. La Torah nous dit que c'est à l'âge de quarante ans qu'il épousa deux femmes, toutes deux issues de la tribu cananéenne des Hittites. Les épouses non-abrahamiques d'Ésaü causèrent « une amertume d'esprit à Isaac et Rebecca ». Les Sages commentent que ces femmes avaient poursuivi leur culte des idoles. Il est intéressant de noter que Rebecca elle-même était née dans une famille d'idolâtres. Pourtant, dès qu'elle épousa Isaac, elle se consacra au service du D.ieu unique, Créateur du ciel et de la terre. À l'inverse, les femmes hittites d'Ésaü, bien qu'elles fussent dans la maison d'Isaac, offraient de l'encens aux idoles. Rachi explique que c'est la fumée de cet encens qui causa la cécité d'Isaac.

Plus tard dans la Paracha, Rebecca dit à son mari Isaac combien elle est inquiète à l'idée que leur fils Jacob puisse finir par épouser une fille hittite, comme Ésaü. Il n'y avait en effet pas d'autres jeunes femmes dans le voisinage. Ce fut l'une des raisons pour lesquelles Jacob fut envoyé loin de la maison, au Nord-est, pour trouver une femme de la famille de Rebecca, comme nous le voyons dans la Paracha de la semaine prochaine.

Un point intéressant est que l'une des épouses hittites d'Ésaü est appelé Yéhoudit. C'est un nom qui « sonne » tout-à-fait juif et, effectivement, le Talmud déclare que « quiconque nie l'idolâtrie est appelé Yéhoudi ». Rachi explique qu'elle avait en réalité un autre nom, mais qu'Ésaü l'appela Yéhoudit afin de faire croire à son père qu'elle avait véritablement adopté le culte du D.ieu Unique.

Si ces événements eurent lieu il y a plus de trois millénaires, ils ont malheureusement une résonance familière à notre époque. Pourtant, on retiendra également qu'Ésaü épousa une troisième femme, qui était tout à fait différente. Elle était une fille d'Ismaël, et donc une petite-fille d'Abraham et son nom était Ma'halat, qui signifie « pardon ». Rachi commente⁷ que c'est d'elle que nous apprenons que les mariés sont pardonnés de leurs péchés le jour de leur mariage.

Le Rabbi de Loubavitch commente⁸ que la Torah suggère que le comportement de Ma'halat elle-même reflétait cette idée. Elle était en effet une personne authentiquement fine et spirituelle. Alors pourquoi Ésaü l'épousa-t-il ? À un certain niveau, seulement parce qu'il voulait paraître bien aux yeux de son père. Sur un autre plan, commente le Rabbi, Ésaü avait aussi une étincelle de bien, ce qui explique pourquoi son père Isaac l'aimait. Plus tard, dans le cours de l'histoire, cette étincelle de bien en Ésaü et ses descendants sera révélée.

Le véritable héritier par Naftali Silberberg

Quand Jacob fut plus rusé qu'Ésaü et reçut les bénédictions de son père Isaac, Ésaü fut outragé. « Il poussa un grand cri amer, et il dit à son père : "Bénis-moi moi aussi, mon père !"... Et Ésaü éleva sa voix et pleura. » Ésaü avait attendu ces bénédictions de nombreuses années,¹ et pendant des décennies, il avait feint

l'observation religieuse parce qu'il voulait que son père croie qu'il était digne de les recevoir. Il fut complètement dévasté quand il comprit que lui, le chasseur si malin, si dégourdi, avait été dupé par son frère, le religieux béni-oui-oui.

Il est intéressant de remarquer que cet homme qui était un meurtrier, un violeur et un glouton était malgré tout si désireux de recevoir la bénédiction d'un tsadik (un juste). Ésaü n'attendait pas de son père d'héritage conséquent ; après tout, Isaac était un vieillard aveugle qui n'avait rien d'autre à offrir que ses bénédictions. Mais ayant été élevé dans les maisons d'Abraham et d'Isaac, il était bien conscient de la valeur de la bénédiction d'un tsadik. Ésaü était un Juif né d'une mère juive, et il possédait donc une âme juive qui l'imprégnait d'une forte croyance en D.ieu et en le surnaturel. Son « cœur juif », cependant, ne se manifestait pas dans son style de vie immoral, qui était contraire à tout ce qu'il avait appris dans la maison de son père. Il savait ce qui était juste, mais ne voulait pas faire les sacrifices nécessaires pour vivre une vie éthique et spirituelle.

Le plan divin avait déterminé que Jacob, et non Ésaü, recevrait les bénédictions. Car Jacob était juif non seulement de cœur, mais aussi dans sa pratique. Avec la seule foi, nous ne pouvons pas accomplir la mission de révéler la Divinité dans ce monde, et de nous transformer nous-mêmes ainsi que le monde qui nous entoure en une demeure pour le divin. Ce but ne peut être atteint que par la pratique concrète de la Torah et des mitsvot.

Au niveau microcosmique, sur le plan de l'individu, beaucoup d'entre nous peuvent s'identifier au dilemme d'Ésaü. La plupart des gens savent ce qui est convenable, mais n'ont souvent pas la force et la volonté de mettre cela en œuvre dans leur vie quotidienne. Nous devons toujours nous rappeler que seule la pratique de la Torah et des mitsvot fait de nous un réceptacle digne des bénédictions divines. La foi n'est pas un produit de notre travail ; elle existe naturellement en chaque Juif du fait de notre âme divine dont nous avons été investis. Les bénédictions, en revanche, doivent être gagnées. Seul le dur labeur d'appliquer la foi dans la vie quotidienne rend une personne digne de toutes les bénédictions de D.ieu.

LATIN LINK

REFLEXION SEMANAL

PARASHA DE LA SEMANA

¿Cómo será el Zeide de tus nietos?

Por Eliezer Shemtov

El gran sabio Shloime llegó a la ciudad anunciando que tenía la capacidad de responder a cualquier pregunta. David, un niño de 11 años, decidió poner el sabio a prueba: se acercaría a él con el puño cerrado y le plantearía: “Tengo en mi mano una mariposa: ¿está viva o muerta?”. Si el sabio respondiera que está muerta, abriría la mano y mostraría que está viva. Si respondiera que está viva, apretaría la mano, matándola, y al abrir el puño verían todos que el sabio se equivocó.

David se presentó ante el sabio con la pregunta. Todos esperaban ansiosos la respuesta.

—Si la mariposa está viva o muerta depende de ti —dijo el sabio con un brillo en los ojos—. La respuesta está en tus manos.

La frase que abre la lectura de esta semana, Toldot¹, llama la atención por su estructura. “Estos son los descendientes de Isaac, hijo de Abraham; Abraham engendró a Isaac.”

¿No es de suponer de que si Isaac era hijo de Abraham, fue Abraham quien lo haya engendrado? ¿Por qué tiene que especificarlo?

Encontramos varias respuestas.

El comentarista Rashi², basándose en lo que dice el Midrash, explica que debido a que Isaac nació recién cuando Abraham tenía cien años, había burlones que decían que Sara había quedado embarazada del Rey Avimélej quien la había raptado³. Por eso D-os hizo que la cara de Isaac sea igual a la de Abraham para que no haya ninguna duda que “Abraham engendró a Isaac”.

Otra explicación dice que cuando hablamos de la “descendencia de Isaac”, el futuro del pueblo judío, no alcanza con la primera parte del versículo, “Isaac, hijo de Abraham”, sino que es menester tener también la segunda parte, “Abraham engendró a Isaac”.

¿Qué quiere decir esto?

Muy a menudo cuando se le pregunta a un judío sobre su judaísmo te responde contándote de su pasado: “Mi padre era un hombre muy religioso”, “Mi abuelo era un rabino en Polonia”, “Mi abuelo fue uno de los fundadores de la Comunidad tal o cual”. Con esto no hay ninguna garantía de “descendencia”, de futuro. En cambio cuando uno

responde, “mi hijo es el rabino de la comunidad”, “Mi nieto es un activista en tal o cual comunidad”, “Mi nieta ganó el Jidón Tanaj”, ahí sí que hay esperanza que la cadena milenaria seguirá. Después de todo, la fuerza de una cadena depende del eslabón más débil que tiene. El pedigrí con el cual nació no es indicativo de la fuerza de mi identidad judía; es lo que yo hice y hago, los hijos y nietos que crié, lo que refleja mi condición de judío y con la cual puedo enorgullecerme.

La enseñanza para nosotros hoy en día está más que clara. No podemos conformarnos con que nuestros antepasados hayan sido grandes judíos. Nuestros sabios declaran⁴ que uno es envidioso de todos menos de sus alumnos e hijos... Así que seguramente estaremos más que felices que nuestros hijos sepan más que nosotros y que sean más fuertes en su judaísmo que sus padres y abuelos.

¿Cómo se logra?

La manera de lograrlo es asegurando que los hijos tengan una educación judía como D-os manda. Desafortunadamente muchos padres se conforman con que sus hijos reciban una educación judía menos que mínima y, como resultado, carecen de los conocimientos y experiencias judías más elementales. A menudo se descarta dichas experiencias judías como “religiosas” y por lo tanto irrelevantes para los judíos “modernos” de hoy. El tiempo ha demostrado que una educación “judía” sin conocimientos y experiencias religiosas fuertes lleva a la asimilación, la indiferencia y la eventual desaparición.

En un estudio publicado hace poco por el Pew Forum⁵, basado en entrevistas con unos 3.475 judíos norteamericanos, salen unos números que son muy preocupantes por un lado y reconfortantes por otro. Por un lado se ve una tendencia hacia la asimilación, principalmente entre los judíos seculares. Por otro lado vemos la fortaleza que tienen aquellos que han gozado de una educación judía con fuertes bases religiosas.

Me hace recordar la siguiente historia:

El Profesor Sabelotodo llegó a la ciudad anunciando que podía responder cualquier pregunta. David, un niño de 11 años, decidió comprobar que el Profesor no tenía todas las respuestas. Iba a acercarse a él con el puño cerrado y le iba a plantear lo siguiente: “Tengo en mi mano una mariposa. ¿Está viva o muerta?”. Si el diría que estaba muerta, abriría la mano y mostraría que estaba viva. Si diría que estaba viva,

apretaría la mano, matándola, y al abrir el puño verían todos que el sabio se había equivocado.

Dicho y hecho. Se presentó ante el Profesor con la pregunta. Todos esperaban la respuesta.

El Profesor reflexionó y luego de unos instantes dio su respuesta.

“Si la mariposa está viva o muerta depende de tí”, dijo con un brillo en los ojos. “La respuesta está en tus manos.”

Esta, para mi, es la enseñanza del comienzo de la lectura de esta semana. El futuro del pueblo judío está en nuestras manos. Los que ya fueron, ya fueron. Los que todavía no están, todavía no están. Nosotros sí estamos. Tanto el sentido del pasado como la situación del futuro depende de la educación judía que reciban nuestros hijos y del ejemplo que vean en nosotros, sus padres y abuelos.

En 1981 salió una canción que me conmovió de una manera y ahora me conmueve de otra. Se trata de un Zeide (abuelo) y su rol en la educación y cultivación de sensibilidad judía de la familia y como cuando fallece deja un vacío. Termina con las siguientes preguntas:

¿Quién será el Zeidi de mis niños?

¿Quién será su Zeidi sino yo?

¿Quién será el Zeidi de nuestros niños?

¿Quién será su Zeidi sino nosotros?

En aquel entonces era hijo y nieto; ahora que soy padre y abuelo resuena de otra manera...

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Rabbi Shlomi Halsband

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Email: raquelsold@aol.com
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Miami Beach For Sale:

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Pinecrest for Sale:

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DAILY STUDY

A COMPLETE GUIDE TO ALL CLASSES AND COURSES OFFERED AT THE SHUL

DAILY CLASSES

The Rebbes' Maamorim 6:20 - 6:50 am
PHL 101 PHL-301 PHL-501 *Rabbi Z. Lipskar*

Daf Yomi 7:45 - 8:45 am
TXT-220 *Rabbi Dov Schochet*

Chok L'Yisrael - Sephardic 8:45 am
Reb Shimshon Tzubeli

Chassidic Discourses 10:15 - 11:00 am
PHL-322 PHL-510 *Rabbi S. Rubinstien*

Community Kollel (Men) 8:00 - 9:30 pm
(Monday & Thursday) LAW-154
Shul Rabbis & Kolel

SUNDAY

Daf Yomi 9:00 am
TXT-220 *Rabbi Dov Schochet*

Tanya - Sichos 8:00 - 10:00 pm
PHL-322 *Rabbi Shlomo Haltzband*

MONDAY

In Depth Chumash 1:30 pm
TXT-110 *Rabbi Dov Schochet*

Insights to our Torah Portion (Spanish) 8:45 - 9:45 pm
PHL-120 *Rabbi S. Rubinstien*

Women's Study Group 8:30 - 10:00 pm
TXT-110 *Rebbetzin Chani Lipskar*
At the home of: Mrs. Miriam Wiener
128 Camden Drive Bal Harbour

TUESDAY

Senior Torah Academy 12:00 - 1:00 pm
Pirkei Avot ETH-101 *Rabbi Dov Schochet*

Women's Torah Portion Class (Spanish) 1:15 pm - 2:50 pm
TXT-110 *Mrs. Vivian Perez*
198 Park Drive, Bal Harbour Village

WEDNESDAY

Women's Morning Torah Class 10:00 - 11:30 am

TXT-110 *Rebbetzin Chani Lipskar*
Chassidic Discourses (Men & Women) 11:30 - 12:30 pm
PHL-320 PHL-501 *Rabbi Sholom D. Lipskar*
or *Rabbi Zalman Lipskar*

Tanya Class - English 1:15 - 2:50 pm
PHL-120 *Mrs. Vivian Perez*
198 Park Drive, Bal Harbour Village

Spanish Koleh - Chassidus 8:00 - 10:00 pm
PHL-301 *Rabbi Shlomo Haltzband*

THURSDAY

Parsha (Men & Women) 11:15 am - 12:00 pm
TXT-501 *Rabbi S. Rubinstien*

Senior Torah Academy (Men & Women) 12:00 - 1:00 pm
TXT-120 *Rabbi Dov Schochet*
(Main Sanctuary) Book of Judges - Years 2780-2835

Women's Tanya Class (Spanish) 11:00 am - 12:00 pm
PHL-320 *Mrs. Vivian Perez*
Call Vivian for details - 305.213.3202

NUMERIC CODES INDICATE
CYS COLLEGE COURSES
VISIT WWW.CYSCOLLEGE.ORG
FOR FURTHER INFORMATION

ALL CLASSES LOCATED
AT THE SHUL
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