



THE SHUL

WEEKLY MAGAZINE

SPONSORED BY MR. & MRS. MARTIN (OBM) AND ETHEL SIROTKIN
& DR. & MRS. SHMUEL AND EVELYN KATZ



SHABBOS PARSHAS VAYISHLACH

KISLEV 15 - 16

DECEMBER 13 - 14

CANDLE LIGHTING: 5:13 PM

SHABBOS ENDS: 6:08 PM

YUD TES KISLEV - ROSH HASHANA OF CHASSIDUS
TUESDAY, DECEMBER 17

**WELCOME TO OUR
TORAH AND SCIENCE
SCHOLARS, RABBIS AND SCIENTISTS**

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

NACHAS AT A GLANCE

OUR YOUTH GROUPS PREPARING CHANUKAH OUTREACH PACKAGES



FATHER AND SON LEARNING EVERY MOTZEI SHABBOS



EARLY MORNING CHASSIDUS



CONTENTS

Weekly Message: 3

Thoughts on the Parsha - Rabbi Sholom D. Lipskar

Celebrating Shabbos: 4 - 5

Schedules, classes, articles & more... Everything you need for an "Over the Top" Shabbos experience

Community Happenings: 6 - 7

Sharing with your Shul Family

Inspiration, Insights & Ideas: 8 - 18

Bringing Torah lessons to LIFE

Get The Picture 19 -29

The full scoop on all the great events around town

A Time to Pray: 30

Check out all the davening schedules and locations throughout the week

In a Woman's World 31

Issues of relevance to the Jewish woman

French Connection 32

Reflexions sur la Paracha

Latin Link 33

Reflexion Semanal

Networking 34-36

Effective Advertising

Numbers To Know 37

Contacts at The Shul

Daily Study 38

A complete guide to all classes and courses offered at The Shul

Get The Picture 39 - 40

The full scoop on all the great events around town

QUOTABLE QUOTE

G-d desired a dwelling in the physical world

- Midrash Tanchuma, Naso 16

THOUGHTS ON THE PARSHA

FROM RABBI SHOLOM LIPSKAR

SHABBOS PARSHAS VAYISHLACH



As we celebrate the Rosh Hashanah for Chassiduth on the 19th of Kislev (Yud Tes Kislev) we commemorate the emancipation of the Founder of Chabad/Lubavitch, the Alter Rebbe, Reb Schneur Zalman of Liadi, from a death-row imprisonment. The story of the Alter Rebbe's imprisonment through the

false accusation by fellow Jews whose mission was to destroy and eliminate Chassiduth is an updated re-experience of this week's Torah portion.

Only a fellow Jewish brother from the same upbringing and family can completely destroy another Jewish brother and family.

As the Alter Rebbe faced the most formidable challenges and painful circumstances even to the extent of imminent loss of his life, he stood on the shoulders of his illustrious Father Jacob who faced similar challenges and difficulties and not only survived and persevered but was successful in an "over the top" manner.

As we read the following episode just substitute Yaakov and Eisav for the Alter Rebbe and his opponents.

Yaakov meets Eisav. This confrontation is prefaced by trepidation, fear, anxiety, insecurity and dread but also hope and faith by Yaakov, and anger, revenge, murderous intent and faithless power by Eisav.

They march toward each other with opposite emotions and expectations. Yaakov, even as he prepares for a miracle, resigns to the possibility of significant loss of life and possessions while Eisav strives to kill and annihilate. A miraculous spirit of camaraderie and fraternity ensues as they come together in embrace and seeming love, albeit only temporarily.

This traumatic episode is preceded by Yaakov

wrestling with the angel representing Eisav, and when Yaakov is given the name Yisrael which becomes the eternal identity of the Jewish People. The sequence of these events and their content must have relevance, not only to the Biblical story of that time and place where it actually transpires, but to each of us in our personal lives and time.

Yaakov was a strong person with a very powerful family. Two of his sons killed an entire city. One of his sons saved the mighty Kingdom of Egypt. Yaakov's grandfather, Avraham, vanquished the four great Kingdoms who vanquished 5 Kingdoms and imprisoned his nephew. Yet Yaakov prepared for war only as a last resort. Why did he not rid the world of the evil Eisav? Why was that not an important objective?

Eisav was a product of Yitzchak, our second Patriarch, and so contained enormous energy. Together with being a progeny of Yitzchak and Rivkah, Kaballah teaches that his origin was from the world of Tohu/Chaos where the light/energy forces are extremely powerful and multitudinous to the extent that they overwhelmed and shattered the vessels of creation because they could not contain them.

Yaakov realized this and knew that eventually he would need and have the power to harness this enormous energy and utilize it to illuminate G-d's world.

His initial fear was based on the recognition of Eisav's yet-unrefined power, while their brotherly embrace was a precursor to the messianic period, when that which challenged and threatened us during our exile/Galut experience will be elevated and transformed to fill the world with the light of holiness as the waters fill the seas. That is what the Alter Rebbe's Chassiduth teaches and promulgates.

Have a good Shabbos and a great week and Le Shana Tova for Chassiduth and the study of Chassiduth!

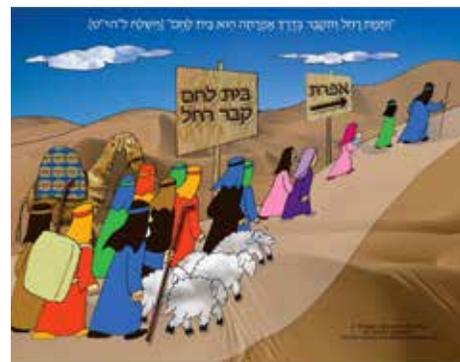
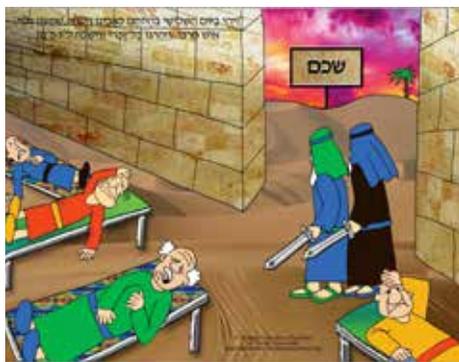
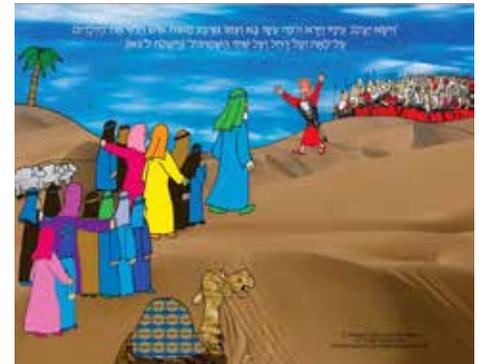
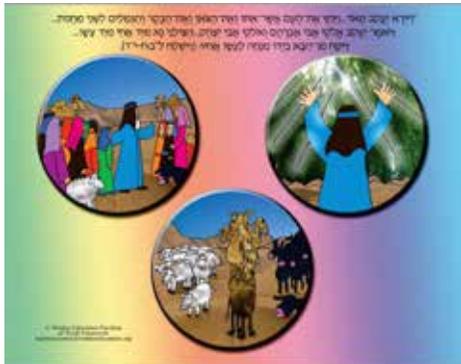
Rabbi S Lipskar

CELEBRATING SHABBOS WITH OUR YOUTH

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

PARSHA IN PICTURES

Test your Parsha knowledge. Can you tell the story of the parsha using the pictures below



Morah Malkie's Tot Shabbat
 Ages: 0 - 3
 11:00 am - 12:00 pm
 Back of Women's Section

Tanya Andrusier Tot Shabbat 2
 Pre1 - K
 10:00 am - 12:00 pm
 Back of Women's section

Sara Fraida Katan Pre Tween Girls
 Grades: 4 - 5
 10:00 am - 12:00 pm
 Montessori 1

Menashe New Pre-Tween Boys
 Grades: 5 - 6
 10:00 am - 12:00 pm
 Haime Library

Chaya Mushaka Lipskar Aleph Wonder Girls
 Grades: 1 - 3
 10:00 am - 12:00 pm
 Montessori 2

Mendel Shur Youth Boys
 Grades: 1 - 4
 10:00 am - 12:00 pm
 Montessori 3

Zalmen Rosenfeld Davening With Dad
 Grades: 7th - 8th
 10:30 am - 12:00 pm
 Montessori 3

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

Chayale Lipskar Tween Girls
 Grades: 6 - 8
 10:30 am - 12:00 pm
 Back Office

Teen Boys
 Grades: 9th - 12th
 10:00 am - 12:00 pm
 Sephardic Shul

CELEBRATING SHABBOS

EVERYTHING YOU NEED FOR AN “OVER THE TOP” SHABBOS EXPERIENCE

SHABBOS SCHEDULE

Candle lighting	5:13 p.m.
Mincha / Kabbalas Shabbos	5:15 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	4:00 p.m.
Men's Shiur	4:00 p.m.
Women's Shiur	4:00 p.m.
Shalosh Seudos for Boys	4:00 p.m.
Mincha	5:00 p.m.
Shabbos Ends / Ma'ariv & Havdalah	6:08 p.m.
Weekly Video of The Rebbe	
Sephardic Minyan Friday Evening	
Mincha / Kabbalat Shabbat	5:10 p.m.
Shabbat Day Shacharit	9:00 a.m.
Mincha	5:00 p.m.
Shabbos Ends / Ma'ariv & Havdalah	6:08 p.m.

KIDDUSH THIS WEEK:

Kiddush this week is sponsored by Mr. & Mrs. Jeremy and Dasi Schwalbe in honor of the 3rd Yahrzeit of Mr. Peter Schwalbe obm. May his neshama have an aliyah.

SHALOSH SEUDOS THIS WEEK:

Shalosh Seudos this week is sponsored by Michelle Milstein in honor of her husband, Asher David Milstein on his 40th birthday. May he be blessed and continue his amazing work for the Jewish people.

The caterer for this week's Kiddush and Shalosh Seudos is Food Art

The following dates are available for sponsorship:

Kiddush
Dec 21, 28

Shalosh Seudos
Dec 21, 28

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

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)

Next Week:	Shabbos Parshas Vayeishev
Candle Lighting	5:16 p.m.
Mincha	5:20 p.m.



WEEKLY DAVENING SCHEDULE ON PAGE 30

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

16 Kislev	Mrs. Gisele Bouhnik
16 Kislev	Mr. Daniel Davit
16 Kislev	Mrs. Deby Farkash
16 Kislev	Mr. William Marc Vlosky
17 Kislev	Mr. Nadav Ben-Chetrit
17 Kislev	Ms. Rachel Hankin
17 Kislev	Mr. Eliezer Aharon Portnoy
17 Kislev	Mrs. Stephanie Schwartz
17 Kislev	Mr. Tzadik Slomianski
18 Kislev	Mr. JJ Eleff
18 Kislev	Mrs. Anne Gontownik
18 Kislev	Mr. Adam Kaufman
18 Kislev	Mr. Craig Michael Silverman
20 Kislev	Mr. Sidney Feltenstein
20 Kislev	Mrs. Malka Rappaport
21 Kislev	Mr. Jaime Gilinski
21 Kislev	Ms. Emma Rose Harris
21 Kislev	Mr. Samuel Justin Harris
21 Kislev	Mr. Aveyeh Henesch
21 Kislev	Ms. Chaya Henesch
21 Kislev	Mr. Shouï Henesch
21 Kislev	Mr. Zev Henesch
21 Kislev	Mr. Levi Yitzchok Katz
21 Kislev	Mr. Dovid Notik
21 Kislev	Mr. Yona Spieler
22 Kislev	Mr. Lawrence Jaffe
22 Kislev	Mr. Michael Perez
22 Kislev	Mr. Michael Wildes

KID'S BIRTHDAYS

17 Kislev	Leah Azoulay
17 Kislev	Lyla Pesha Goldfarb
19 Kislev	Israel Chaim Tzvi Andrusier
19 Kislev	Ariela Davit
20 Kislev	Joel Joseph Barouch Kamhazi
20 Kislev	Gila Lipskar
21 Kislev	Alexander Arev
21 Kislev	Yehuda Chudaitov
22 Kislev	Yosef Yehudah Ness

ANNIVERSARIES

Mr. & Mrs. Daniel & Reizy Dalfin
Mr. & Mrs. Marc & Sarah Rachel Sheridan
Dr. & Mrs. Joshua & Jeanette Furman
Mr. & Mrs. Nadav & Sara Ben-Chetrit
Mr. & Mrs. Sanford & Barbara . Musikar
Dr. & Mrs. Robert B. & Laurel Mondshine
Mr. & Mrs. Morris A. & Charlotte Marcus
Mr. & Mrs. Shlomo & Rochel Leah Danzinger
Mr. & Mrs. Saul & Florette Gilinski

YAHRTZEITS

16 Kislev	Tzvi Hershel ben Yakov Shmuel obm Father-in-law of Mr. Avrom Chaim Zelmanovitch
16 Kislev	Abraham ben Yitzchok obm Father of Mrs. Bella Brenner
16 Kislev	Yitzchok Zvi ben Yichiel obm Father of Mrs. Ethel Meril Sirotkin
17 Kislev	Binyomin ben Michael obm Husband of Mrs. Bessie Bedzow Father of Mrs. Sarah Rachel Sheridan and of Mrs. Hannah Shear
18 Kislev	Leib ben Shaul obm Father of Mrs. Ellen Goldberg
18 Kislev	Bashka bas Moishe Laizer obm Mother of Mrs. Perla Gilinski
19 Kislev	Gittel Rottenberg obm Mother of Mrs. Regina Bisk
19 Kislev	Rivka bas Yaakov obm Mother of Mr. Oded Ben-Arie
19 Kislev	Nissan Shmuel ben Yochanan obm Father of Dr. Nancy Scheinman
19 Kislev	Chava Necha obm Mother of Mrs. Aviva Stauber
21 Kislev	Miriam bas Mordechai obm Grandmother of Mr. Jacob I. Sopher
21 Kislev	Ruchl Dvora bas Elie obm Mother of Ms. Ruzena Slomovic

MAZAL TOV

Mazal Tov to Dr. & Mrs. Ronnie and Channah Hershman on the birth of a granddaughter. May they see her raised to Torah, Chupah and Maasim Tovim and have much nachas from her.

Mazal Tov to Mr. & Mrs. Avi and Chana Schottenstein on the birth of a daughter. May they raise her to Torah, Chupah and Ma'asim Tovim and have much nachas from her. Mazal tov also to the grandparents, Mr. & Mrs. Robert and Chaya Schottenstein.

CONDOLENCES

Our heartfelt condolences go out to Mrs. Bessie Bedzow on the passing of her sister-in-law, Leah Johnson Bedzowski, dear aunt of Sarah (Marc) Sheridan, Hannah (David) Shear and Marlene Bedzow. May her dear soul be bound with the Eternal Bond of Life. May the esteemed family be comforted among the mourners of Zion and Jerusalem.

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

Mr. & Mrs. Matis & Ronit Blisko

In honor of the Bar mitzvah of our son Shmulie and our daughters

Shana, Goldie and Malkie

We are so proud of all of you!

"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

Yehonatan HaLevi ben Malka
Eliezer ben Sarah
Aharon ben Beylah
Meyer Eliezer ben Sarah
Menachem Mendel ben Sara
Yehoshua ben Tamara
Isaac Gilbert ben Nelly
Esther
Bentzion ben Nomi Rachel
Margalite
Eber Avraham ben Fruma
Esther
Shlomo Yaakov ben Chaya
Sarah Rochel
Chaim Zelig Ben Eidel
Ari ben Na'ama
Tzvi Yitzchak ben Chaya
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
Rafael Moshe ben Sarah
Moshe ben Zoila
Chaim Tzvi Hirsch ben Guttel

WOMEN

Esther Yocheved bas Raizel
Bracha
Shima Leah bas Gittel
Sarah Libke bas Baile
Chana Bayla bas Masha
Rina Chaya Miriam bas Leah Bracha
Genya Baila bas Gisela
Malka Tziril bas Devorah
Dina
Sonia Simcha bat Sultana
Tzipora Pnina bas Slava
Feige bas Krandel
Tziporah Pnina bas Slava
Chaya Miriam Yehudit bat Chava
Clara bat Corina
Rivka bat Shoshana
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 12/03/19 and 12/09/19
We apologize for any errors or omissions that we may have made.

Mr. & Mrs. Chaim Allouche	Mr. & Mrs. Frederick Liss
Mr. Barak Ben Shitrit	Mr. & Mrs. Aharon Maimon
Mr. & Mrs. Max Benoliel	Mr. & Mrs. Joseph Maya
Mr. & Mrs. Gabriel	Mr. & Mrs. Asher
G. Berenfus	David Milstein
Mrs. Regina Bisk	Mr. Mordechai Olesky
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Mr. & Mrs. Mendi	Wertheimer
Labkowski	Mr. & Mrs. Jeffrey Wolf
Rabbi & Rebbetzin	Mr. & Mrs. Adam Ziefer
Sholom D. Lipskar	

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.

DAILY WISDOM

Inspiring insights on the Torah

Shabbat, 16 Kislev

The Cosmic Drama of Free Choice

These are the kings who reigned in Edom. Genesis 36:31

The account of these kings alludes to the creation and subsequent collapse of the spiritual world of "Chaos" (Tohu), which preceded the spiritual world of "Rectification" (Tikun). Our physical universe is derived from the world of "Rectification" but also contains residual elements from the world of "Chaos."

The world of "Chaos" was known by this name because the energies within it were too self-centered to cooperate with each other, just as an immature child cannot reconcile his conflicting emotions. And just as a child's childishness must be shattered by the crisis of adolescence in order for him to pass into mature adulthood, the world of "Chaos" had to shatter in order for the world of "Rectification" to be created on its ruins.

Self-centeredness is thus embedded within our world as the remnants of this shattered world. These sparks of the world of "Chaos" are necessary, for in order for there to be free choice, there must be an element of "evil," i.e., egocentricity, available as an alternative to selflessness and goodness.

The task of Jacob and his descendants throughout history is to elevate Esau's spiritual descendants – the fallen sparks of the world of "Chaos" – through sanctifying the material world.

Monday, 18 Kislev

Relying on Divine Providence
Before [Joseph] reached [his brothers], they conspired against him. Genesis 37:18

Although they neither intended it nor foresaw it, the brothers' actions led to Joseph's eventual rise to power and the survival of Jacob's entire family. Joseph's experience vividly demonstrates that whether we realize it or not, everything that happens to us is orchestrated by G-d for our benefit.

It is therefore foolish and unproductive to be angry with those who appear to be harming us. Although they may indeed be guilty for their actions, they cannot do anything to us that G-d does not will. Rather, we should learn from Joseph, who repaid his brothers' evil with kindness, continuing to love them despite their hatred toward him.

Tuesday, 19 Kislev

Avoiding Negativity
The pit was empty of water. Genesis 37:24

Allegorically, the pit represents the human mind and water represents the Torah. This incident thus tells us that the surest way to keep our mind free of "snakes and scorpions" – negative and destructive notions – is to ensure that it is always full of Torah-related content, for "G-d's Torah is wholesome, restoring the soul."

Sunday, 17 Kislev

The Need for Spiritual Mentors

[Joseph] said to [his brothers], "Please listen to this dream I had." Genesis 37:6

Joseph's two dreams seem to convey the same idea. The reason for the apparent repetition is that they symbolize two distinct stages in the relationship between each generation and its leaders.

Sheaves of grain are made up of individual stalks, which grow discretely from one another, each in its own groove. Binding them into sheaves symbolizes our first task in life: gathering together all of our capacities and talents and uniting them in the work of holiness. Once we have become a "sheaf," we need to seek guidance and inspiration from a "Joseph," a spiritual leader.

As we mature spiritually, we reach a higher level: having risen above earthly consciousness, we regain our soul's original heavenly consciousness and shine like a "star." Yet even on this level, we should not rely on our own achievements for inspiration, for this can lead to stagnation and complacency. Rather, we must still continue to turn to our "Joseph" – i.e., our spiritual mentor – for further insight and inspiration.

Wednesday, 20 Kislev

The Purpose of Evil

[Judah] named [Tamar's firstborn] Peretz. Genesis 38:29

The Messiah is descended from Judah through his and Tamar's son Peretz. In order to understand why it was necessary for the Messiah to enter the world in such a seemingly scandalous way, we need to recall that G-d only created evil in order for there to be free choice. In order for free choice to exist, the forces of evil and the forces of good have to be perfectly balanced.

When the messianic line was about to enter the world, the forces of evil "argued" that the balance was about to be tipped against them. Therefore, the union that would bear the ancestor of the Messiah had to occur in a way that the forces of evil would consider beneficial to them. Just as in military strategy, an army sometimes pretends to retreat in order to draw the enemy into a vulnerable position, the forces of holiness here yielded a seeming victory to the forces of evil in the form of this seemingly sinful act, in order to gain the upper hand.

Thursday, 21 Kislev

Caring for Our Inner Beauty

Joseph was beautiful in form and complexion. Genesis 39:6

Joseph's physical beauty was a reflection of his inner, spiritual beauty – his uncompromising dedication to the ideals of the Torah. By virtue of his own spiritual perfection, Joseph was able to fulfill his Divine mission: bringing others closer to G-d.

Like Joseph, we are all called upon to bring others closer to G-d. In order to succeed as Joseph did, we must try to be, like him, spiritually "beautiful in form and complexion."

This does not mean we should wait until we achieve spiritual perfection before reaching out to others; perfection is relative, and compared to those who know less than we, we are "beautiful" enough to inspire them. Nevertheless, we must also remember that if we neglect our own spiritual growth, others will take note, and as a result be less inclined to take our words to heart.

Friday, 22 Kislev

Facing Temptation

[Joseph told Potiphar's wife,] "How could I commit such a great wrong and also sin before G-d?" Genesis 39:9

Being a servant, Joseph was obviously at the mercy of his master's wife. Potiphar's wife intimidated Joseph with all sorts of threats, including death, if he would not acquiesce to her seduction. But then Joseph saw an image of his father Jacob's face in front of him, from which he understood he was obligated to resist her temptations. Jacob's face reminded Joseph that our individual sins are not only our own personal matters, for which there might be mitigating rationalizations; they affect the moral balance of all reality.

When confronted with temptation, it is tempting to convince ourselves that nobody will know about it, that it is technically justified, that succumbing to it is only a temporary setback and that we can later repent, and so on. In such moments, we too must "envision the image of Jacob," that is, remember that our actions are not merely the isolated deeds of individuals in isolated times and places. Our deeds have cosmic ramifications; they can harm or heal the entire world.



PARSHA MESSAGES

SHABBOS PARSHAS VAYISHLACH

ALONE TIME

Why We Usher the Shabbat Angels Out

By Elly Krimsky

Imagine that a person invites guests over for dinner. He introduces the guests to his family, sits down at the table, welcomes them—and then not three minutes later, before the first morsel of food is served, the guests are shown the door and asked to leave.

Our first reaction would be to assume that the guests did or said something so inappropriate or irreverent that they forfeited their seat at the table. But that was not the case. They even complimented the hosts. Hard to imagine!

What if I were to tell you that this happens in many thousands of homes every week of the year?

We all invite two angels – one good one and one “bad” one – into our home every Friday night. The Talmud (Shabbat 119a) relates that two angels escort us home from the synagogue on Friday night. When they find our homes brimming with light and that unique Shabbat aroma, and see us and our families wearing and looking our Shabbat best, the good angel declares that they should find the same on the following week, and the bad angel is forced to respond “Amen.” If, G-d forbid, our homes do not reflect the Shabbat atmosphere, the bad angel wishes the same for the next week and the good angel must respond “Amen.”

It is in their honor that we sing the Shalom Aleichem hymn on Friday night (click here for the full text). In this hymn we wish these angels peace, we welcome them, we ask them to bless us, and then we bid them farewell:

Peace unto you, ministering angels,
messengers of the Most High...

May your coming be in peace angels of
peace, messengers of the Most High...

Bless me with peace, angels of peace...

May your departure be in peace, angels of

peace...

Why can't they stay?

While different answers are given to this question, I would like to share a fascinating answer I heard, given by the Slonimer Rebbe, the Netivot Shalom.

In the 32nd chapter of Genesis we read how Jacob, after running away from his father-in-law Laban to leave Haran, was confronted with the fact that his estranged brother Esau was approaching with an army of 400 men. Last Jacob heard, Esau wanted to kill him. This is not the Canaan welcome wagon. Jacob prepares for war and for peace. He crosses his family over the border and then for some inexplicable reason, he sneaks back across the river. There Jacob is confronted by a man. The consensus of the commentaries is that this man was an angel who represented Esau.

“Jacob remained by himself and a man wrestled with him until the break of dawn”—Genesis 32:25.

Our sages describe this confrontation as a battle for eternal moral superiority. But that is not my interest right now. I'm interested in the fact that Jacob was alone during this time. The Chizkuni, a medieval biblical commentator, even berates Jacob's children for allowing their father to enter such a precarious situation alone and opines that the prohibition against eating the sciatic nerve, which resulted from this encounter, was intended as a punishment to the tribes for opting for a bed on a night when one of history's great conflicts was to take place.

But the Slonimer Rebbe takes a different approach. He teaches



that being alone is the highest level of congress with the Almighty. Earlier in Genesis (28:12-15) we read about Jacob's greatest dream. He saw “a ladder set up on the ground and its top reached to heaven; and behold, angels of G-d were ascending and descending upon it.” G-d spoke to Jacob during the time when there were no angels—after the angels ascended, before they descended again; the terrestrial angels had returned to the heavens and the celestial angels had not yet arrived on earth. That was the holiest moment. Ultimately, we are greater than the angels. The acme of sanctity can be found in private.

Similarly, Jacob was not with his sons or his entourage when his great struggle took place. He was alone.

On Yom Kippur (the holiest time of year), the high priest (the representation of the greatest holiness on earth) entered the Holy of Holies chamber of the Holy

Temple (the most sacred space on earth). Regarding this entry the Torah tells us:

"No person would be in the Tent when [the high priest] came to offer atonement in the Holy, until his exit"—Leviticus 16:17.

At this most consecrated moment, the high priest found himself alone with the Almighty.

The verse uses the term *kodesh* to describe "the Holy." Another usage for the same root is *kiddushin*, or marriage. After a couple is married, they are required to go to a room to be alone—*yichud*. *Yichud* means secluded, singular. One can be alone by virtue of having no one else around; yet alone can also mean singular or special or unique.

A beautiful Midrash (Midrash Rabbah, Genesis 77:1) makes this point to us.

"Regarding G-d it states: 'And G-d alone will be exalted on that day' (Isaiah 2:11). And we find similar language regarding Jacob: 'And Jacob remained alone.'"

On Shabbat we want to be alone with the Almighty, and ask to be excused from the angels. "Holy Angels!" we exclaim. "We appreciate so much that you came to our homes, we cherish your presence and we treasure your blessings—come again. But please forgive us if we ask you to leave—right now we want to be alone with G-d!"

In most prayer-books, there is a custom to recite two verses from the Book of Psalms immediately after the *Shalom Aleichem*:

"He will charge His angels for you, to protect you in all your ways"—Psalms 91:11.

"G-d will guard your goings and comings from now and forever"—Psalms 121:8.

Why do we juxtapose these two verses? The first reminds us that G-d sends us angels, but the goal is not the messenger, but alone-ness with the Almighty—ultimately, we rely on G-d alone to guard our goings and comings.

THE BEAR WHO CHASED A CHILD

By Chana Weisberg

A father moved into a home backing onto a forest. He repeatedly warned his young and mischievous son about the dangers of the forest and its many ferocious beasts. But the son ignored his father and chose to explore his surroundings.

One day, the young boy climbed over the fence enclosing his home and ventured into the forest. Deciding that it was time to teach his son a lesson, the father dressed up as a bear and followed his son.

As the vicious bear chased him, the child cried out, "Daddy! Daddy! Help me! Save me!" But his father did not appear.

The bear attacked the boy, and his screams grew louder and more frantic. Finally, with his last ounce of strength, he escaped the bear's claws, climbed over the fence and breathlessly ran home.

"Daddy, didn't you hear me?!" He cried to his father. "A bear was attacking me! I called you, but you didn't come!"

"My son," his father lovingly answered. "Didn't you realize? I was the bear!"

I thought of this story as I read this week's Torah portion. Jacob prepares to meet his brother, Esau, after 20 years of enmity and is "greatly afraid and distressed" (Gen. 32:8)

Jacob emerges from this meeting whole. Upon parting, he assures Esau that he will travel at his own pace and will eventually meet him in Seir. Seir refers to the Messianic era when there will no longer be conflict between Jacob and Esau (Midrash Rabbah on Gen. 33:14).

The meeting between Jacob and Esau represents the cosmic meeting between light and darkness, Divine consciousness and ego-centeredness, spirituality and physicality, and good and bad.

Jacob was seeking not only to offset his brother, so he would not harm him, but to encourage Esau to join forces with him. Jacob realized, however, that harnessing Esau's strengths would be a long and arduous process that would only happen in the Messianic era.

We, too, are traveling towards "Seir" at our own pace. Until we arrive there, our lives are consumed with Esau encounters of fighting negativity and overcoming challenges.

But, if G-d is all good, why do we need so many of these encounters? Why is life such a dark and difficult battle?

It's a question that we can never fully answer, for if we could justify evil, wouldn't we become it? If we understood the role of darkness, we wouldn't work so hard to eradicate it.

Nevertheless, the Kabbalists explain that G-d created evil so that it can be exploited by goodness. Darkness and cruelty exist in order to be transformed into light. Challenges abound so that we can dig deep within ourselves and mine our infinite potential.

As we face our challenges, as we encounter our battles with Esau, it can help us to remember that the bear isn't as fearful as he seems.

Hiding beneath his costume is our Father, trying to teach us.

4 POWERFUL INSIGHTS FROM



The Cosmic Twins

Our sages tell us that before G-d created our world, He created an “earlier” state of existence—the world of Tohu (“Chaos”). But this was a world of “much light and scant vessels.” As a result, the vessels burst and the light escaped. G-d then created “our” world—the world of Tikkun (“Correction”), constructed with “broad containers and scant light” that allow it to function and endure.

There was a reason for this “debacle.” G-d desired that our “correct” world should be built upon the ruins of Tohu, so that we should delve beneath its surface to unearth the “sparks of holiness” that are the residue of this primordial world, tap their potent potential, and ultimately integrate the two realities, capturing the immense light of Tohu in the broad vessels of Tikkun.

The Kabbalists see Esau and Jacob as the embodiment of the cosmic twinship of Tohu and Tikkun.

Esau is the raw, untamed energy of Tohu. A destructive force, because he lacks the discipline and control that would channel this energy in a useful, constructive way. But he is also a very powerful force—far more powerful than the constricted and defined energies that animate Jacob’s correct and orderly world. The challenge, is to bring together the cosmic twins in a way that exploits the best of both worlds: to marry the immense energy of Tohu with the focus and control of Tikkun

An Unreasonable Source

Thirteen years is the age at which a Jewish male attains the state of daat—the understanding that makes a person responsible for his actions. From this point on he is bound by the divine commandments of the Torah.

This age is derived from the Torah’s account of the destruction of the city of Shechem by Shimon and Levi in retaliation for the rape of Dinah. The term “man” is used to refer to both brothers, the younger of whom, Levi, was exactly thirteen years old at the time. Thus we derive that the Torah considers a male of thirteen years to be a “man.”

Shimon and Levi’s act seems hardly an exemplar of daat; indeed, Jacob denounced their deed as irrational, immature, irresponsible and of questionable legitimacy under Torah law. Yet this is the event that the Torah chooses to teach us the age of reason, maturity, responsibility!?

The situation that prompted their action did not allow them the luxury of rational consideration. The integrity of Israel was at stake, and the brothers of Dinah could give no thought to their own person. In the end, their instinctive reaction, coming from the deepest place in their souls—deeper than reason—was validated; G-d condoned their deed and came to their assistance.

This is the message that the Torah wishes to convey when establishing the age of reason and the obligation of mitzvot. Rare is the person who is called upon to act as did Shimon and Levi. This is not the norm; indeed, the norm forbids it. But the essence of their deed should permeate our rational lives. Our every mitzvah should be saturated with the self-sacrifice and depth of commitment that motivated the brothers of Dinah.



THE REBBE ON PARSHAS VAYETZEI



Two Names

In this week's Torah reading, after his struggle with the angel of his brother Esau, Jacob is given a second name, Yisrael (Israel).

Judaism, particularly in the light of the mystical teachings of the Kabbalah, puts much emphasis on names. In that vein, the two names used to refer to Jacob highlight different elements of our divine service. The letters of the name Yaakov, Hebrew for Jacob, can be broken into the phrase Yud - Ekev. The letter Yud refers to the fundamental G-dly spark that exists within each of us. Ekev, is the Hebrew for heel, a limb which our Sages describe as "the angel of death within a human being." For the calloused heel is insensitive. It lacks the ability to feel stimuli from the outside and respond to it.

The name Yaakov, Jacob, refers to a Jew on the level of a heel, i.e., when our ability to appreciate and respond to spirituality is hamstrung. Even then, one must realize that the first letter of our name is a yud, i.e., G-dliness is what dominates and directs our lives. In a larger sense, the name Jacob refers to the Jews as they are in exile. Yes, their spiritual potential remains intact, but outwardly, they must grapple with their environment, which places them at a spiritual disadvantage.

Yisrael, Israel, Jacob's second name, communicates a different message. That name can be broken up into the words Yashar - El "direct to G-d." On the level of Israel, a Jew — and the Jewish people as a whole — need no subterfuge. Their Jewish identity shines powerfully at all times and in all situations. As the Torah states, that name was given when "you strove with men and angels and you prevailed."

The Donkey

The Torah portion of Vayishlach begins by relating that Yaakov sent angels to his brother Esav, informing him that he had "sojourned by Lavan and tarried till now." He then told him that "I have acquired cattle, donkeys and sheep." The Midrash notes: "'Donkey' refers to King Moshiach, as the verse states [in reference to Moshiach]: 'A poor man, riding on a donkey.' "

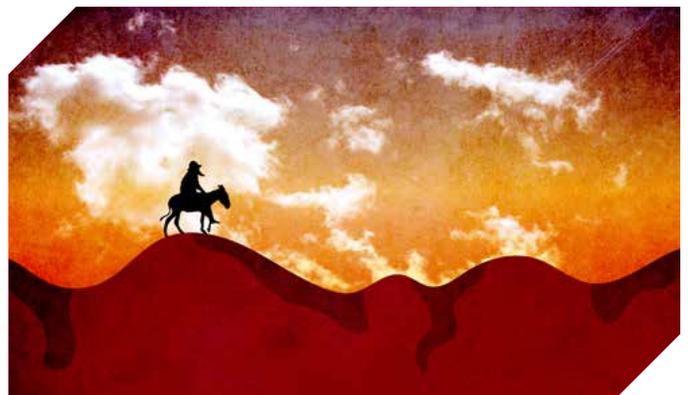
Moshiach's arrival is dependent on Birurim, the service of elevating the sparks of holiness found in the world. When a Jew refines his body, and his animal soul then the revelation of the Moshiach is drawn down.

Yaakov therefore stated that he had only "sojourned" with Lavan, indicating that physical matters were for him only a means to an end, i.e., their transformation into vessels for G-dliness.

Having accomplished this task, he sends angels to inform his brother that he has a "donkey," i.e., he is now ready for Moshiach's arrival. He did so since he reasoned that Esav too had concluded his spiritual service, and so for Esav as well, the time for Redemption had arrived.

The angels returned and reported: "We came to your brother, to Esav." In effect the angels said, "You call him your 'brother' — you are ready to go together with him towards the Redemption. But he is still 'Esav,' he has yet to be refined."

Since this was so, the Redemption could not take place.



HALACHA OF THE WEEK

BY RABBI DOV SCHOCHET

Gifts on Shabbat

In this week's portion we read of the gift Jacob sends to his brother to appease him. Knowing his brother was still enraged over the first-born blessings that he felt were improperly taken, Jacob understands the need to placate him. The way he does this is to send a gift, in waves, to stun and impress him and turn his anger to compassion. Interestingly Jacob refers to his gift as a "blessing", Rashi explains that a gift that is given in greeting is called a blessing. It is customary for one to bring a gift when greeting another or for other purposes. On Shabbat can we give or receive gifts?

In general, we cannot transact on Shabbat. This is a Rabbinic prohibition, that is based on the Biblical prohibition of writing on Shabbat. When people transact, buy or sell it is usual for them to create a record to memorialize that transaction. Therefore, transacting is forbidden for it can easily lead to writing on Shabbat. One type of transaction is a gift, and therefore it would seem that giving or receiving gifts would be forbidden on Shabbat.

However, while it is correct that one cannot generally give gifts on Shabbat, there are some exceptions. The rule is that any gift that is for use on Shabbat itself can be given on Shabbat.

Therefore, it is no problem at all to bring a bottle of wine (in a city where carrying is permitted, for there is an Eruv) to one's host on Shabbat. Any similar gift of food or drink would also be permitted because it is intended to be used on Shabbat.

The question is what happens if one wants to give a non-food product, like a dish. At times this could be necessary for use on Shabbat.

A case discussed is if a person forgot

to immerse a utensil before Shabbat and want to use it on Shabbat, it cannot be used without immersion, so what to do? Some argue that one can immerse it on Shabbat. Even though immersion "fixes" the vessel by making it fit to use, because the obligation to immerse is only Rabbinic it is not considered a significant improvement and is allowed on Shabbat. Others argue and say that even fixing a Rabbinic problem on Shabbat is significant and is forbidden under the activity of "fixing" a vessel on Shabbat and therefore immersion is forbidden. Still others argue and say that the obligation to immerse a new utensil is Biblical and therefore certainly forbidden on Shabbat. So, what to do?

The solution is to gift the vessel to a gentile on Shabbat and then one is free to use it. The obligation to immerse a vessel is only when it belongs to a Jew and previously belonged to a gentile. While the vessel is owned by a gentile there is no obligation to immerse it. Therefore, by gifting the vessel to the gentile and removing the Jew's ownership, there is no longer any obligation to immerse it. However, we still have the problem of giving a gift on Shabbat.

However, since the gift is being given for use on Shabbat (so the vessel can be used without immersion on Shabbat), such a gift can be given on Shabbat.

(As a side note, this leniency of gifting the vessel to the gentile can only be employed on a short-term basis, for the immediate need of Shabbat. Once Shabbat ends the Jew must reacquire the vessel from the gentile and properly immerse it in a Mikva, thus, this should not be relied on with electrical appliances where one is hesitant to immerse them in water.)

Another common case of gifts on Shabbat was gifts to a groom or Bar Mitzva boy. The practice was

that on the Shabbat the groom was called to the Torah or the Shabbat a Bar Mitzva boy would speak, the community would bring gifts to celebrate the occasion. In this case many of the gifts would not be used until after Shabbat and present a problem of giving gifts on Shabbat. We could have different solutions to this challenge. One solution is to have someone receive the gift for the groom before Shabbat. By handing it to someone else for the groom before Shabbat it is as if the groom took ownership of it at that moment, before Shabbat started. The giving on Shabbat is no longer a transaction for it already owned by the groom. Another solution is for the groom to intend not to take possession until after Shabbat, therefore the technical transaction and change of ownership only happens after Shabbat ends.

There is a debate if the prohibition is on the giver or the receiver of the gift. The practical difference would be if the recipient is a gentile, is there still a problem? If a Jewish farmer had a cow that was about to have its first child, if it is owned by a Jew when that happens the calf is holy (and no way to use it, as we have no Temple to sacrifice it in), but if a gentile owns it then it is just another calf. Can the Jew gift the animal to a gentile on Shabbat to ensure that the calf not be sanctified? In this case the gift is not for Shabbat but it is critical that it be given immediately. While this topic is debated and many are lenient, it seems that the Alter Rebbe would prohibit gifts that aren't for Shabbat even if the recipient is a gentile.

Ultimately, Jacob's gift teaches us how to live life. He tells his brother "I have everything". Exactly what I have is exactly everything I need, no more and no less. This mindset gives us the ability to appreciate all the gifts Hashem showers upon us without wondering, do I deserve more? and instead focus on using what we have to fulfill our purpose in this world.

YUD TES KISLEV

What Is Yud Tes Kislev?

The 19th day of the Hebrew month of Kislev is celebrated as the “Rosh Hashanah of Chassidism.” It was on this date, in the year 1798, that the founder of Chabad Chassidism, Rabbi Schneur Zalman of Liadi (1745–1812), was freed from his imprisonment in czarist Russia. More than a personal liberation, this was a watershed event in the history of Chassidism, heralding a new era in the revelation of the “inner soul” of Torah.

The public dissemination of the teachings of Chassidism had in fact begun two generations earlier. The founder of the chassidic movement, Rabbi Israel Baal Shem Tov (1698–1760), revealed to his disciples gleanings from the mystical soul of Torah which had previously been the sole province of select Kabbalists in each generation. This work was continued by the Baal Shem Tov’s disciple, Rabbi DovBer, the “Maggid of Mezeritch”—who is also deeply connected with the date of “19 Kislev”: on this day in 1772, 26 years before Rabbi Schneur Zalman’s release from prison, the Maggid returned his soul

to his Maker. Before his passing, he said to his disciple, Rabbi Schneur Zalman: “This day is our yom tov (festival).”

Rabbi Schneur Zalman went much farther than his predecessors, bringing these teachings to broader segments of the Jewish population of Eastern Europe. More significantly, Rabbi Schneur Zalman founded the “Chabad” approach—a philosophy and system of study, meditation, and character refinement that made these abstract concepts rationally comprehensible and practically applicable in daily life.

In its formative years, the chassidic movement was the object of strong, and often venomous, opposition from establishment rabbis and laymen. Even within the chassidic community, a number of Rabbi Schneur Zalman’s contemporaries and colleagues felt that he had “gone too far” in tangibilizing and popularizing the hitherto hidden soul of Torah.

In the fall of 1798, Rabbi Schneur Zalman was arrested on charges that his teachings and activities threatened

the imperial authority of the czar, and was imprisoned in an island fortress in the Neva River in Petersburg. In his interrogations, he was compelled to present to the czar’s ministers the basic tenets of Judaism and explain various points of chassidic philosophy and practice. After 53 days, he was exonerated of all charges and released.

Rabbi Schneur Zalman saw these events as a reflection of what was transpiring Above. He regarded his arrest as but the earthly echo of a heavenly indictment against his revelation of the most intimate secrets of the Torah. And he saw his release as signifying his vindication in the heavenly court. Following his liberation on 19 Kislev, he redoubled his efforts, disseminating his teachings on a far broader scale, and with more detailed and “down-to-earth” explanations, than before.

The nineteenth of Kislev therefore marks the “birth” of Chassidism: the point at which it was allowed to emerge from the womb of “mysticism” into the light of day, to grow and develop as an integral part of Torah and Jewish life.

Where Are You?

Told by the Lubavitcher Rebbe

In 1798, Rabbi Schneur Zalman of Liadi was imprisoned on charges, put forth by the opponents of Chassidism, that his teachings undermined the imperial authority of the czar. For fifty-two days he was held in the Peter-Paul Fortress in Petersburg.

Among the Rebbe’s interrogators was a government minister who possessed broad knowledge of the Bible and Jewish studies. On one occasion, he asked the Rebbe to explain the verse (Genesis 3:9), “And G-d called out to the man and said to him: ‘Where are you?’” Did G-d not know where Adam was?

Rabbi Schneur Zalman presented the explanation offered by several of the commentaries: the question “Where are you?” was merely a “conversation opener” on the part of G-d, who did not wish to unnerve Adam by immediately confronting him with his wrongdoing.

“What Rashi says, I know,” said the minister. “I wish to hear how the Rebbe understands the verse.”

“Do you believe that the Torah is eternal?” asked the Rebbe. “Do you believe that its every word applies to every individual, under all conditions, at all times?”

“Yes,” replied the minister.

Rabbi Schneur Zalman was extremely gratified to hear this. The czar’s minister had affirmed a principle which lies at the basis of the teachings of Rabbi Israel Baal Shem Tov, the very teachings and ideology for which he was standing trial!

“‘Where are you?’” explained the Rebbe, “is G-d’s perpetual call to every man. Where are you in the world? What have you accomplished? You have been allotted a certain number of days, hours, and minutes in which to fulfill your mission in life. You have lived so many years and so many days,”—here Rabbi Schneur Zalman spelled out the exact age of the minister—“Where are you? What have you achieved?”

STORIES WITH SOUL

When the Alter Rebbe (Rabbi Shneur Zalman, founder of Chabad Chasidism) remained in Russia after Rabbi Menachem Mendel of Vitebsk went to Israel, the Rebbe began to spread his teachings over the vastness of Russia, sending rays of the light of Chasidic philosophy to every city and town. At first he had very few Chasidim, and the Chasidic movement was quite limited in scope, but day by day its light was revealed and people came to Liozna to investigate for themselves.

The Volper had shabby clothes and a persistent smell of vodka about him. He was tall and skinny, and had prominent cheekbones, but his most distinguished feature was the sparkle in his eyes. He was known simply as the Volper; nobody knew his first name. The few who did know him also knew that the Volper was a prodigious Torah scholar who used to be a student of the Maggid of Mezritch. He had shared a bench with the great Chasidic luminaries, such as Rabbi Levi Yitzchok of Berditchev, Rabbi Zushe of Anipol and his brother Rabbi Elimelech of Lizhensk, and even with the youngest of the group, Rabbi Shneur Zalman of Liadi. Together they had absorbed Torah and Chasidic teachings from the great Maggid.

The Volper however, had unique qualities which set him apart from the others. After the Maggid finished speaking, the other students would go over to the Volper to hear him repeat the Maggid's teachings. When he spoke, everything was clear and his audience would be completely overcome.

Nobody knew what led to the Volper's downfall. At some point, he began drinking excessively. He even began to frequent bars. He did not speak about himself. Wherever he went on his wanderings, his mouth would spew forth pearls of Torah and wisdom, even the deepest secrets of Torah. The more he drank, the more the "secret came out," the secrets of

Torah. People who did not understand him mocked him.

One day the Volper arrived in Liozna in White Russia, where he went to the local study hall. The Alter Rebbe was there with his Chasidim and outstanding students, and he was saying a deep Chasidic discourse. The Volper sat in a corner, and in a rare moment of seriousness and lucidity, he rested his head on his hands and listened closely to the Rebbe's teachings. Nobody paid him any attention at all.

When the Alter Rebbe had concluded, he left the study hall and went home. The Volper also left the study hall, backpack on his shoulders, to continue his wanderings. Before leaving though, he hiccuped loudly and proclaimed with a peculiar smile, maybe one of pain or longing, "Ah, we all ate from one bowl, but he got all the gedichte (the thick portion of the soup)."

Word got around, until the Alter Rebbe was told what had been said. "That was the Volper," the Rebbe said. "If I knew he was here, I would have tried to get him to stay with us so that he wouldn't wander any more."

The Volper continued his wanderings. The Volper arrived in Vilna, a large city full of Torah scholars. Nobody paid him any attention. He entered a hostel where he got a warm meal. Then he removed a bottle of vodka from his worn satchel and poured himself a big glass.

The poor drunkard settled down in his place and went to sleep by the warm oven, while mumbling secrets of Torah. He quoted from works of Kabala and concepts from the innermost teachings of Torah, and every so often he burst into drunken laughter.

Reb Yudel stood nearby and listened closely to the drunk. Reb Yudel was

a highly esteemed Torah scholar. He was a close student of the Vilna Gaon, and merited a seat of honor in the study hall. At first he thought his ears were deceiving him, but then his amazement continued to grow. He realized that the drunkard was an outstanding scholar, conversant in all aspects of the Torah.

Reb Yudel stood there and listened until the drunkard let forth a snore and nearly fell asleep. Reb Yudel shook him by the shoulder. "Tell me dear brother," he said in his ear, "where did you get all this from?"

The Volper cocked an eye at him, and Yudel suddenly saw the mysterious sparkle in his eyes. It scared him a bit and he edged away. "Ah, ah... You want to know where I got this from?"

Reb Yudel nodded his head silently. He was too shocked to utter a word.

"N-n-no!" whispered the drunk. "I can't tell you now. But if you want Torah such as this, go to Liozna where you will find peace for your soul."

Reb Yudel reeled backward in dismay. He knew good and well who was in Liozna, for he was one of the greatest opponents of Chasidism and its proponents. Yet the drunkard's words entered his heart, and a fierce battle was waged therein. "If this drunk knows so much, what does the Rebbe himself know?!" he wondered. A few days passed until he resolved to travel to Liozna to learn from the Alter Rebbe. He knew he had a lot to learn.

Like other great scholars, Reb Yudel finally arrived in Liozna, where he became an outstanding Chasid of the Alter Rebbe, and a great scholar in Chasidic teachings. The Rebbe eventually sent him to Liepelei to serve as rabbi of the city and to bring the light of Chasidut to the people living there.

RECENTLY IN THE NEWS

CHABAD SHLIACH RECITES "SHEMA YISROEL" AT WHITE HOUSE RECEPTION

President Donald Trump was thanked for following the Rebbe's directive, as a Chabad Shliach recited "Shema Yisroel" with participants of the pre-Chanukah reception.

By Mica Soffer, Publisher and Editor of COLlive.com

Jewish pride at 1600 Pennsylvania Avenue.

An exuberant crowd of elected officials, rabbis, business leaders and Jewish activists from around the United States gathered at the White House on Wednesday for the two annual pre-Chanukah receptions.

President Donald Trump commanded over both events, as he was joined by First Lady Melania Trump, his daughter Ivanka Trump and son-in-law Jared Kushner, and Vice President Mike Pence and his wife Karen.

At the first reception, Trump signed an executive order that declares Judaism as a nationality, thereby allowing the government to cut ties and funding with colleges that support the anti-Semitic BDS movement.

But it was during the second reception later that day that a universal aspect of Jewish advocacy came to light.

Trump invited to the podium Rabbi Moshe Margareten, Skverer Chassid who directs the Tzedek Association, and Rabbi Zvi Boyarsky, the Los Angeles-based director of constitutional advocacy for the Aleph Institute.

The two are credited with successfully lobbying for the First Step Act which expanded avenues for eligible elderly and terminally ill prisoners to get their sentences reduced by allowing for their motions to be directly filed with



the courts.

Trump signed the bill into law last year in a rare moment of bipartisan support that will have a transformative impact on the American criminal justice system, affecting tens of thousands of inmates, both Jewish and non-Jewish.

Speaking at the reception, Rabbi Boyarsky said the bill followed the opinion of the Rebbe expressed back in the 1970s that there was a fundamental flaw in incarceration disconnected from re-education and rehabilitation.

"Rabbi Moshe and Rabbi Zvi, we salute your leadership and we thank you very much for the job you did," President Trump said before inviting Boyarsky to speak and Margareten to symbolically light a Menorah.

"G-d bless you for signing the order to combat anti-Semitism," Rabbi Boyarsky began his remarks, proudly wearing a black fedora worn by

Chabad chassidim. He was flanked by Secretary of the Treasury Steven Mnuchin and Elan Carr, Envoy for Monitoring and Combating anti-Semitism.

Rabbi Boyarsky then asked participants to begin with a short prayer in memory of the victims killed a day earlier in an anti-Semitic attack by Black Hebrew Israelites on a kosher grocery store in Jersey City. He went on to recite "Shema Yisroel" with the crowd in a powerful moment of Jewish defiance.

He then said, "the Rebbe advocated that through good behavior and participating in educational programs, demonstrating remorse and the will to lead a life of honesty and integrity, prisoners should be able to earn reduced sentences and the ability to continue goodness to the world."

"Mr. President," he continued, "through the monumental First Step Act, you have helped countless worthy

individuals reach their potential and share their unique divine light with the world... With G-d's help, you have delivered – big time – just as you promised."

He went on to mention how the son of former kosher meat executive Sholom Mordechai Rubashkin "spent much of his childhood praying that every knock on the door would be his father's miraculous return. To so many children like him, you have been G-d's angel and the answer to their heartfelt prayers."

It was on Chanukah 2 years ago that Trump commuted the harsh 27-year sentence of Rubashkin. The move was received with widespread celebration and appreciation in the frum Jewish community in Brooklyn and worldwide.

The menorah that was kindled was obtained for the White House event by Chabad Rabbi Avrohom Richter, chaplain of Otisville Correctional Center in New York. It had been created and used by inmates.



German Army to Get its First Rabbi in a Century

israelnationalnews

The German army will employ a rabbi as religious counselor for the first time in a century, a firm signal that Jewish life is an integral part of the country, Germany's defense minister said Wednesday.

Priests and pastors are already providing religious services to the estimated 94,000 Christians in the military.

But the equivalent has not been available to Jewish soldiers, who number around 300.

"Today at the cabinet meeting, we sent an important signal to our Jewish soldiers," Defense Minister Annegret Kramp-Karrenbauer said on Twitter.

"After about 100 years, we will install a Jewish military rabbi in the #Bundeswehr again. A clear commitment — Jewish life is self-evident in our country."

Religious counselors in the army offer advice on ethical issues and accompany soldiers as they carry out training or further education.

Plans are also afoot to put in place a religious counselor for the 3,000 Muslim soldiers, although talks have been held up because there is no central coordinating institution representing the community.

Germany's armed forces have over the years repeatedly come under fire over suspicions that some members are far right-leaning.

Last year, then defense minister Ursula von der Leyen ordered the military to cleanse itself of all links to the wartime Wehrmacht, after learning that steel helmets and memorabilia of the Nazi-era army were openly displayed at one of its barracks.

Most recently, Kramp-Karrenbauer vowed to take decisive action against cases of radicalism in the army, after it emerged that the Bundeswehr was to suspend a member of its elite force on suspicion of far-right extremism.

Sustainability, Resilience and the Torah

Saturday, December 14, 2019

RAIN, BRAIN and GENETICS & HALACHA



8:00 PM – 8:55 PM

Keynote: **Rabbi Professor Avraham Steinberg**

Modern Genetics and Halachic Ramifications

There are numerous halachic considerations regarding the tremendous advancements in genetics. I shall discuss three major issues: (a) identification – the halachic reliability of DNA concerning different scenarios, i.e., fatherhood, agunah, burial, Jewish gene and others; (b) prevention – the use of genetic knowledge to prevent the birth of seriously disabled children, mitochondria replacement, BRCA gene and others; (c) treatment – gene editing and gene engineering.



8:55 PM - 9:50 PM

Professor Nathan Aviezer

How Science Deepens Our Understanding of Torah: (i) Rain and Chaos and (ii) The Rainbow and the Photon

Two examples will be given of how advances in science deepen our understanding of the words of the Holy Torah. The first example relates to rain.

The second example relates to the rainbow. It states in Bereshit that after the Flood, G-d promised never again to destroy all mankind through a flood. The sign that G-d brings to seal His promise is the rainbow: I have placed my rainbow in the clouds as a sign of the covenant between Me and the Earth (9:13). Why is the rainbow the ideal choice for the sign of G-d's faithfulness? Modern quantum physics provides the answer based on the photon, the quantum particle of light.



9:50 PM - 10:45 PM

Rabbi Professor Moshe Tendler

The Right to Try: Halacha and the Use of Experimental Drugs

The Right to Try: USA FDA permission to treat critically ill patients with drugs being evaluated by the FDA but not yet approved. These drugs may prove to be harmful, shortening the life of the patient in violation of the Halacha. Quality of life is a significant factor in the decision to prolong the life of a critically ill patient. Five cases recorded in the Talmud will be analyzed to define "quality of life".

Vaping (& cigarettes): Evaluation of the claim that e-cigarettes are "safe" and prevents our youth from addiction to smoking tobacco. Based on scientific literature (past June 2109): (1) vaping causes a nicotine addiction in all cases and a nicotine addiction damages one's health, (2) e-cigarette users, after one year, are twice as likely to smoke regular combustion cigarettes (3) Medical breakthrough: Nov. 8, 2019 – cause of fatal lung disease among vapers was identified as the oily vitamin E in the vaping mix.

Sustainability, Resilience and the Torah

Sunday Morning, December 15, 2019
OUTER SPACE & INNER SPACE

9:30 AM – 10:15 AM



Keynote: Rabbi Simon Jacobson

Ecosystems: The Inside Story - The Torah Dynamics of Matter/Energy Fusion

The advent of recent scientific and technological developments have opened up unprecedented insights into the intimate, symbiotic connection between nature and its relationship to human beings and the environment. Every fiber of existence is integrally linked through a complex, but eloquent flow of matter and energy. As with a holograph, every single neuron in the macrocosm is mirrored in the microcosm. Explore the fascinating parallels between the Torah's legal and mystical perspective regarding our relationship with nature, and the latest fascinating findings in science, and how we can minimize the new risks and maximize the novel opportunities presented to us by modern science and technology as we forge ahead into a bold and exciting future.

10:15 AM - 11:00 AM Dr. Shimon Lerner



Exoplanets, the James Webb Space Telescope and the Origin of Life in the Universe

The James Webb Space Telescope, scheduled to launch around March 2021, is set to become NASA's flagship space astronomy telescope as the successor to the Hubble Space Telescope. This multinational, multibillion dollar scientific endeavor will provide scientists with an astonishing view of the infra-red radiation from all planets and stars, at unprecedented resolution. One of the core missions of the telescope is: to study planetary systems and the origins of life.

11:15 AM – 12:00 PM Dr. Daniel Turgeman



The Fullness Thereof: The Significance of the Higgs Mechanism in Jewish Thought and Theology

As we experience it, there is a clear divide between light and matter. Matter has mass, is bounded in local space, and is conserved (what might be called the "law of conservation of matter"). Light, on the other hand, is massless, spreads over space, and has the ability to be created and annihilated. This clear divide began to crack with Einstein's famous equation $E=mc^2$ and ultimately collapsed with the discovery of the Higgs boson in July 2012. In this talk, I shall try to elucidate the physical theory behind the Higgs mechanism and its deeper meaning in relation to Jewish thought and theology.

12:00 PM - 12:45 AM Mr. Daniel Friedmann



Is there a Blueprint for the Universe? The Origins of the Universe and Life

Every word in the 6 day Genesis creation account describes the origins of the universe and life on earth, and every discovery and observation by scientists leads to understanding of how the universe came to be, often in seeming contradiction to Genesis. They can't both be right, or can they? We will compare what Genesis says happened and when it happened with the latest scientific discoveries relating to the development of the universe and the appearance of life on earth.

Sustainability, Resilience and the Torah

Sunday Afternoon, December 15, 2019

GENETICS



1:30 PM - 2:30 PM

Keynote: Professor Henry Abramson

Truth Will Spring from the Earth: Gutenberg, the Internet, and the New Uncertainty Principle

"What did we do when we loosened this earth from its sun?" So asks Friedrich Nietzsche's "madman" in 1882. "Whither does it now move? Whither do we move? Away from all suns? Do we not dash on unceasingly? backwards, sideways, forwards, in all directions? Is there still an above and below? Do we not stray, as through infinite nothingness? Does not empty space breathe upon us? Has it not become colder?" The last two thoughts, given Nietzsche's impact on the Nazi movement in the following century, are especially ominous—but the epistemological ramifications of his thought are still unfolding in our own times, an unintended consequence of postmodernism and modern communication technology. This lecture will take a historical approach to the intersection of information delivery systems and the popular conception of "truth."



2:30 PM - 3:15 PM

Dr. Yonah Bardos

Genetics Testing in the Genomic Era

How common are Jewish genetic disorders? With the increase in genomic data, are there other disorders we need to be worried about? What is carrier screening? There are many different programs out there who offer carrier screening, ranging from Dor Yesharim to only Ashkenazi Jewish disorder panels to pan ethnic panels and whole exome sequencing. What are the pros and cons of these tests. Is there a difference whether we perform the test before marriage, before having children or when one is pregnant. Should we as frum consumers find out if our child is at risk of having a genetic disorder? What options during pregnancy are available and should we be using them. Can anything be done in utero to alter the outcome? If one does find out they are carriers for disorders what are their options. We will also present moral/ethical issues to make it an interactive learning session.



3:15 PM - 4:00 PM

Professor Joseph Jacobson

Recent Advances in CRISPR Technology for Human Genome Editing and Their Ethical/Halachic Implications

In this talk we detail both the structure of the existing human genome and human genome diversity as well as recent advances in CRISPR technology for editing the human genome and how the human genome may be edited and transformed in the near to medium future. We then discuss the ethical/ halachic implications of genome editing including Kilayim and issues of safety.



4:00 PM - 4:45 PM

Mrs. Valeria Poltorak

Matrilineal Descent in Judaism and its Biological Basis

Historically, various societies had either matrilineal or patrilineal descent. Judaism recognizes both patrilineal and matrilineal descents but in different contexts. Jewishness is not determined by faith or by observance; it is inheritance as a matter of birthright. God chose a Jewish family, rather than an ideology, as the basis for the nation. Outside of conversion, ge'ur k'halachah, Jewishness is passed down strictly according to maternal line. In the spheres of family inheritance and tribal belonging, the lineage is determined patrilineally. We discuss this asymmetry and its mechanisms in the biological systems using recent discoveries in the areas of maternal genetic effects, mitochondrial inheritance, and epigenetic influence.

Sustainability, Resilience and the Torah

IS THE WORLD AS WE KNOW IT
COMING TO AN END?

December 12 – 15, 2019 | Kislev 14-17, 5780
The Shul | 9540 Collins Ave, Surfside, FL | www.TorahScienceConference.org

Shema

Three full days of thought provoking presentations

Featuring **Alex Friedman**

Director of

Israel's Moon Landing Program - Beresheet

And

20 world renowned Rabbis and Scientists.

What is a Torah perspective on the environment, global warming, biodiversity, overpopulation, the food supply, and other threats to sustainability?

Do contemporary theories of astrophysics and quantum physics bring us closer to a Torah perspective, or the reverse?

Can the brain renew itself?

Genetics, epigenetics, biogenetics and sustainability. What is the role of Israel in promoting global sustainability?

CONFERENCE PROGRAM

Thursday, December 12, 2019

OPENING NIGHT – BRIDGING BOUNDARIES

7:30 PM - 7:40 PM | **Professor Nathan Katz**

Welcome

7:40 PM - 8:30 PM | **Keynote: Rabbi Sholom Dovber Lipskar**

*"Absolute Standards in a World of Relativity":
Bridging Limits & Boundaries with Infinity and Eternity*

8:30 PM - 8:40 PM | **Professor Joseph Bodenheimer**

will introduce Mr. Alex Friedman

8:40 PM - 9:30 PM | **Keynote: Mr. Alex Friedman**

*From Small Dream to Brilliant Reality:
A Short History of the Israeli Space Program*

Friday Morning, December 13

SUSTAINABILITY vs. PLAGUES

9:00 AM - 9:45 AM | **Professor Michael Kosoy**

*The Ten Plagues from the Point of Evolutionary Biology of
Infectious Diseases*

9:45 AM - 10:30 AM | **Ms. Rina Krautwirth**

*Protecting against the Unseen: Chazal's Approach to
Chemical and Biological Hazards*

10:30 AM - 10:45 AM | *Coffee Break*

10:45 AM - 11:45 AM | **Keynote: Professor Joseph Bodenheimer**

How Does the Torah View Sustainability?

11:45 AM - 12:45 PM | **Keynote: Professor Chaim Sukenik**

*The Interface of Halacha and Technology: Findings from
The Torah and Technology Research Center*

Friday Evening, December 13

5:13 PM - Candle Lighting | 5:15 PM - Mincha | 6:00 PM - Evening Services

6:45 PM - Shabbat Dinner - *Advanced Reservations Required*

7:15 PM | **Rabbi Simon Jacobson** | **Professor Nathan Aviezer**

Shabbos - Saturday December 14

9:00 AM | Shacharis

Rabbi Eliezer Shemtov | **Rabbi Avraham Steinberg**

Rabbi Moshe Tendler | **Professor Joseph Jacobson**

12:00 PM | Kiddush

12:30 PM | Farbrengen Lunch

Rabbi Simon Jacobson - Farbrengen Facilitator

Rabbi Eliezer Shemtov - Farbrengen Facilitator: *Tikun Olam*

4:30 PM | **Mr. Mordechai Olesky**

G-d, Sustenance and Photosynthesis

5:00 PM | Mincha / Shalosh Seudos

Professor Henry Abramson

6:08 PM | Ma'ariv / Havdalah

Motzei Shabbos - Saturday, December 14

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*The Right to Try: Halachah and the Use of Experimental
Drugs*

Sunday, December 15

OUTER SPACE & INNER SPACE

9:30 AM - 10:15 AM | **Keynote: Rabbi Simon Jacobson**

*Ecosystems: The Inside Story
The Torah Dynamics of Matter/Energy Fusion*

10:15 AM - 11:00 AM | **Dr. Shimon Lerner**

*Exoplanets, the James Webb Space Telescope and the
Origin of Life in the Universe*

11:00 AM - 11:15 AM | *Coffee Break*

11:15 AM - 12:00 PM | **Dr. Daniel Turgeman**

*The Fullness Thereof: The Significance of the Higgs
Mechanism in Jewish Thought and Theology*

12:00 PM - 12:45 AM | **Mr. Daniel Friedmann**

*Is there a Blueprint for the Universe? The Origins of the
Universe and Life*

12:45 PM - 1:30 PM | *Lunch Break*

GENETICS

1:30 PM - 2:30 PM | **Keynote: Professor Henry Abramson**

*Truth Will Spring from the Earth: Gutenberg, the Internet,
and the New Uncertainty Principle*

2:30 PM - 3:15 PM | **Dr. Yanah Bardos**

Genetics: Testing in the Genomic Era

3:15 PM - 4:00 PM | **Professor Joseph Jacobson**

*Recent Advances in CRISPR Technology for Human
Genome Editing and Their Ethical/Halachic Implications*

4:00 PM - 4:45 PM | **Mrs. Valeria Poltorak**

Matrilineal Descent in Judaism and its Biological Basis

4:45 PM - 5:15 PM | **Rabbi Sholom D. Lipskar**

| **Professor Nathan Katz**

Closing Remarks

HOW CAN I?
HOW CAN I?
I CAN I?

AM I FOR
REAL??

ARE BAD
FEELINGS
DRAINING
YOUR BEST
ENERGY?

I SHOULDN'T
HAVE.



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Mined from the teachings of Torah and contemporary psychology, **WORRIER TO WARRIOR** takes a fresh approach to the battle of bad feelings, providing realistic spiritual mechanisms for remaining upbeat no matter what life brings.

ב"ה

WHEN
6 WEDNESDAYS
BEGINNING NOV. 13TH
8:00 - 9:30 PM

LOCATION
THE SHUL
9540 COLLINS AVE
SURFSIDE FL 33154
305.868.1411

MORE INFO
FEE: \$79 (TEXTBOOK INCLUDED)
COUPLES DISCOUNT \$135
SCHOLARSHIPS AVAILABLE UPON REQUEST
FOR MORE INFORMATION CONTACT
DSCHOCHET@THE SHUL.ORG

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CHANUKAH JEWISH MUSIC EVENT



Klezmer Violinist Eddie Shraybman and Pianist/Vocalist Benji Rafaeli will put on a show like never before! Eddie studied music in Kishinev, Moldova and is a popular musician with extraordinary talent. Benji is a world-renowned entertainer and comes from a family of music. He has thrilled audiences for more than 4 decades. A Musical Delight!

WHEN THURSDAY, DECEMBER 26TH

TIME 2:00 PM

WHERE The Shul, 9540 Collins Ave, Bal Harbour

ADMISSION \$18 • SENIOR CITIZENS \$10

Price includes Refreshments and Entertainment



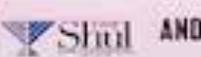
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THE SENIOR TORAH ACADEMY
@ THE SHUL, RABBI DOV SCHOCHET



UNITED JEWISH GENERATIONS,
RABBI MENACHEM SMITH



10TH ANNUAL MENORAH PARADE

B"H

SUNDAY, DECEMBER 22

PARADE LEAVING BAY HARBOUR ELEMENTARY AT 4:00 PM

CARNIVAL AT THE SHUL AT 5:00 PM | BBQ FOOD FOR PURCHASE

\$15 PER PERSON FOR PARADE
AND JERYKO CONCERT

\$5 PER T-SHIRT
*REQUIRED TO RIDE BUS

THESHUL.ORG/MENORAHPARADE



MOTHER DAUGHTER DOUGHNUT BAKING @THESHUL

THESHUL.ORG/DOUGHNUT

DECEMBER
16TH
6-7:30PM

For questions please
contact:
Kaylee andrusier-
(305)803-4075
Shaykee Farkash-
(718)964-8130



The Shul

SURFSIDE

Chanukah Party

DECEMBER 29 | 3 - 5:30

**RIDES · ATTRACTIONS · SHOWS & CRAFTS
PIZZA AND DOUGHNUTS FOR SALE**

**SURFSIDE PARKING LOT
ACROSS FROM POLICE STATION**

FREE EVENT

B-H



SOUTH FLORIDA TEEN UNITY EVENT

Join over 1,000 teens at the
biggest teen event of the year!!

MONDAY, DECEMBER 23RD

The cost per ticket and dinner is only \$30!!
Early bird special is \$25 until december 12th

THESHUL.ORG/HEAT

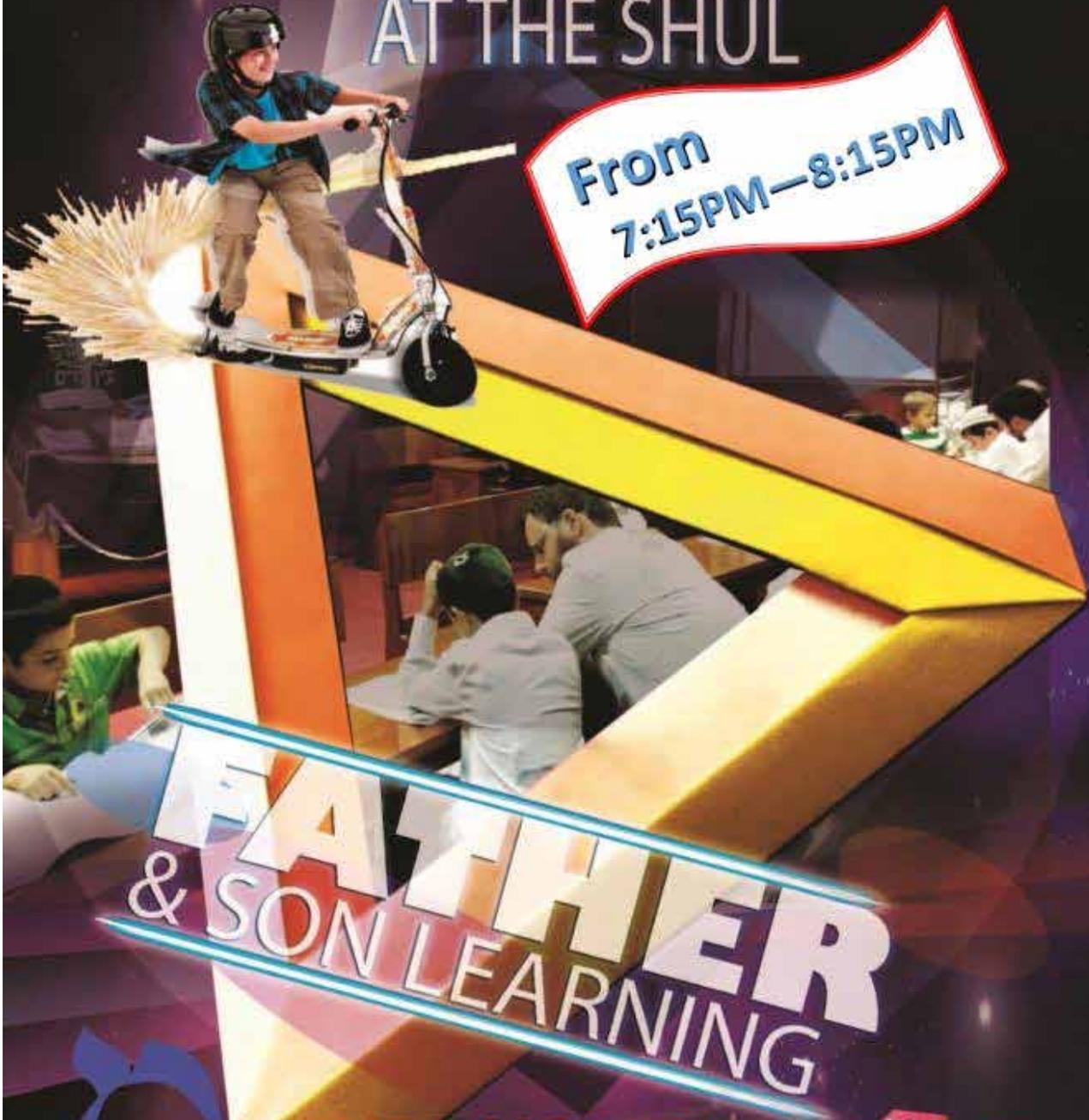
HIGH
SCHOOL
KIDS
ONLY

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back from the
shul- 9540 Collins
Ave.

LIMITED SPACE

EVERY MOTZEI SHABBOS AT THE SHUL

From
7:15PM—8:15PM



FATHER & SON LEARNING

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C E N T E R

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THE SHUL - 9540 COLLINS AVE - SURFSIDE - FL 33154

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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	5:15 pm	10:00 pm
Sephardic Minyan		5:15 pm	Following

SUNDAY MINCHA / MAARIV MINYANIM

Main Minyan	5:15 pm
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EVENING KOEL SCHEDULE - MONDAY AND THURSDAY 8:45 - 9:30 PM

Mon & Thurs	8:45 - 10:00 pm	Evening Community Koel	Chavrusah
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HALACHIC TIMES BASED ON TIMES FOR DECEMBER 18

Alot Hashachar / Dawn	5:44 am
Earliest Talit & Tefillin	6:16 am
Netz Hachamah / Sunrise (Earliest Amidah)	7:01 am
Latest Shema	9:37 am
Zman Tfillah	10:30 am
Chatzot / Midday	12:17 pm
Earliest Mincha	12:44 pm
Plag HaMincha	4:30 pm
Shekiah / Sunset (Preferable latest time for Mincha)	5:33 pm
Tzeit Hakochavim / Nightfall (Earliest preferable Ma'ariv)	5:59 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 ben Chaya Leah
Daniella Malka bat Natanya
Menachem Mendel ben Aurit
Eden Chana bat Karine Cecile
Benyamin Aharon ben Jeniya Gila Rut



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

IN A WOMAN'S WORLD

ISSUES OF RELEVANCE TO THE JEWISH WOMAN

WEEKLY CLASSES

Monday

Women's Study Group Rebbetzin Chani Lipskar 8:30 - 10:00 pm
At the home of : Dr. Rita Steiner:
10155 Collins Avenue # 1806 Bal Harbor, FL 33154

Tuesday

Prayer Class Rebbetzin Chani Lipskar 9:15 - 10:15 am
1111 Kane Concourse Suite 618
Tanya Class In Spanish Mrs. Vivian Perez 10:45 am - 12:00 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 - 3:00 pm
198 Park Drive, Bal Harbour Village

Thursday

Women's Tanya Class - Spanish - Mrs. Vivian Perez
Call Vivian for details - 305.213.3202

WOMEN'S MIKVAH:

Please call Mrs. Devorah Failer for an appointment: 305-866 1492 or 305-323-2410

Please Note: Shabbos & Yom Tov visits must be Prepaid

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!

If you would like to be a part of The Shul Sisterhood, please call 305. 868.1411

ASIAN SOFT BOILED EGGS - RAMEN

EGGS

By Chef Frankel

INGREDIENTS

6 large eggs, left out overnight at room temperature

1 cup soy sauce

1 cup mirin



PREPARATION

1. Place eggs in a small sauce-pot, and cover with cold water.
2. Bring eggs to a boil. Immediately turn off the heat, cover and set a timer for 7 minutes.
3. Gently move eggs to a bowl of ice water and allow them to cool for 10 minutes.
4. In a small bowl, whisk soy sauce and mirin. Place whole boiled eggs in the mixture and marinate for at least 2 hours and up to 3 days.
5. Peel, cut eggs in half, and serve with ramen.

FRENCH CONNECTION

REFLEXIONS SUR LA PARACHA

Vivre avec la paracha

Les jumeaux cosmiques

par Yanki Tauber

Nos sages nous disent qu'avant que Dieu ne crée notre monde, Il a créé un état « antérieur » de l'existence – le monde de Tohou (« Chaos »). Mais c'était un monde « de lumière abondante et de faibles réceptifs ». En conséquence, les réceptifs ont éclaté et la lumière s'est échappée. Dieu a ensuite créé « notre » monde – le monde de Tikoun (« Correction », « Réparation »), construit avec « de larges réceptifs et une faible lumière » qui lui permettent de fonctionner et de durer.

(« Lumière » (or) est le terme kabbalistique désignant une émanation d'énergie divine ; « réceptifs » (kelim) désigne les forces divines qui canalisent, définissent et focalisent la « lumière ». Une âme, par exemple, est une « lumière », tandis qu'un corps est un « réceptif ». Un monde, qu'il soit physique ou spirituel, se compose de lumières dérivant du pouvoir divin de révéler et de prodiguer, et de réceptifs dérivant du pouvoir divin de définir et de délimiter.)

Il y avait une raison à cette « débâcle ». Dieu souhaita que notre monde « correct » soit construit sur les ruines du Tohou, afin que nous puissions plonger sous sa surface pour mettre au jour les « étincelles de sainteté » qui sont le résidu de ce monde primordial, afin d'exploiter leur puissant potentiel et finalement intégrer les deux réalités : capturer l'immense lumière de Tohou au sein des larges réceptifs de Tikoun.

Les kabbalistes voient Ésaü et Jacob comme l'incarnation du jumelage cosmique de Tohou et de Tikoun.

Ésaü est l'énergie brute et sauvage de Tohou. Il est une force destructrice, car il n'a pas la discipline et le contrôle qui canaliseront cette énergie d'une manière utile et constructive. Mais il est aussi une force très puissante, bien plus puissante que les énergies restreintes et définies qui animent le monde correct

et ordonné de Jacob. Le défi, comme nous l'avons dit, est de rassembler les jumeaux cosmiques d'une manière qui exploite le meilleur des deux mondes : marier l'immense énergie de Tohou avec la focalisation et le contrôle de Tikoun.

L'effort pour réaliser cette synergie est l'histoire de la vie des jumeaux bibliques, et l'essence de l'histoire humaine dans son ensemble. Ésaü et Jacob sortent du même ventre (où ils se battaient déjà), et le reste de leur vie est défini par l'effort visant à finalement les rapprocher.

Mais le conflit est trop profond, trop vaste pour être résolu en une seule vie – même une vie aussi riche, tragique et glorieuse que les 147 ans de Jacob. Les forces de Tohou sont trop expansives, trop affamées de vie, pour se soumettre aux rigueurs de Tikoun ; et les réceptifs de Tikoun sont trop focalisés, trop structurés pour pouvoir contenir les passions de Tohou.

Des tentatives très sérieuses sont faites. Isaac s'efforce de créer un partenariat entre ses deux fils en léguant l'héritage spirituel d'Abraham à Jacob et en accordant les bénédictions matérielles de la terre à Ésaü. Mais Rebecca intervient : Ésaü est encore trop brut, trop mal formé, pour se voir confier ce rôle. S'il obtient « la rosée du ciel et la graisse de la terre », il y aura une autre explosion.

Si Ésaü avait été autorisé à épouser son âme sœur prédestinée, Léa, alors que Jacob épousait Rachel, les frères (alors également beaux-frères) auraient tous deux participé à la fondation de la nation d'Israël. Mais Léa a pleuré toutes les larmes de ses yeux à cette perspective, et Jacob s'est retrouvé avec les deux femmes (comme il avait fini avec les deux bénédictions) et les douze tribus.

À son retour de Haran, Jacob semble prêt à faire le grand pas : il envoie des anges et des cadeaux à Ésaü et initie une réunion. Mais la nuit précédant la rencontre fatidique, Jacob rencontre l'esprit d'Ésaü et, au lieu de s'embrasser,

l'homme et l'ange luttent toute la nuit. Jacob, encore une fois, apparaît comme le vainqueur et exige de l'ange d'Ésaü que les bénédictions – toutes – et le nom « Israël » appartiennent légitimement et exclusivement au frère cadet.

Le lendemain matin, les deux frères se rencontrent en personne, mais leur réunion tant attendue est une désillusion : tous deux savent que la vraie rencontre a déjà eu lieu, résultant en une nouvelle bataille et une nouvelle victoire plutôt qu'en une union et une intégration. Jacob enferme sa fille Dinah dans un coffre pour empêcher son mariage avec Ésaü, éliminant ainsi la possibilité que la fille assume la tâche que sa mère avait refusée (avec pour résultat, disent nos sages, que Jacob se la fait ravir non pas par son frère jumeau, mais par un prince cananéen). Jacob et Ésaü s'étreignent et s'embrassent, mais seulement superficiellement ; Ésaü lance une invitation sans enthousiasme à une vie commune, mais Jacob traîne les pieds. Les frères ne se retrouvent qu'à l'enterrement de leur père, puis dans la mort, lorsque la tête d'Ésaü (mais seulement sa tête) trouve sa place sur les genoux d'Isaac dans la grotte de Makhpélah, le jour où Jacob est enterré dans la même sépulture.

Puis la quête visant à unir Tohou et Tikoun s'étend au-delà de leur vie aux nations d'Israël et d'Édom. Les huit rois « qui ont régné à Édom, avant qu'il n'ait régné de roi sur les enfants d'Israël » sont les forces volatiles de Tohou, tandis que le peuple d'Israël se rend au Sinaï où il se voit confier les 613 commandements qui servent de réceptifs au tikoun olam, la réparation et la civilisation du monde. Le conflit fait rage dans les batailles entre Judah et Rome, entre l'esprit et la matière, entre la loi et la luxure, et ne se résoudra qu'au moment où les luttes de l'humanité culmineront au jour où « les sauveurs monteront sur le mont Sion pour juger la montagne d'Ésaü ».

LATIN LINK

REFLEXION SEMANAL

Parasha de la Semana

Los resistidores y los afirmadores

Por Tali Loewenthal

Hace varios años, un psicólogo que estaba investigando el tema de las distintas actitudes religiosas de la comunidad judía llegó a la conclusión de que hay individuos que pueden calificarse de "resistidores", mientras que hay otros que pueden calificarse de "afirmadores". Los resistidores se resisten a que se les diga lo que tienen que hacer. Al considerar los detalles de algún aspecto de la vida judía tradicional, con todos sus "haz esto" y "no hagas aquello", el resistidor típico siente que todo esto es demasiado pesado, demasiado difícil y que es algo que le cuesta mucho obedecer.

Por el contrario, los afirmadores son personas que se sienten inspiradas y alentadas. A ellos les encanta aprender lo que les enseña el judaísmo. Si les dicen que tienen que complicarse mucho a fin de asegurar que algún aspecto de su vida diaria esté más cerca de lo que dicta la ley judía, ellos lo aceptan con entusiasmo. "No hay problema, sí, por supuesto...".

Otra sutileza aún mayor es que los resistidores muchas veces se convierten en afirmadores. El hombre o la mujer que empiezan resistiendo la idea de que las leyes judías tradicionales tal vez jueguen un rol en sus vidas, a menudo, acaba afirmando con entusiasmo que estas enseñanzas con todos sus detalles les proporcionan la forma más significativa de vivir la vida. También, existen personas

que pasan de ser entusiastas a ser resistidoras. Para todos, la historia sigue estando en progreso.

En efecto, en un mismo individuo puede haber en forma simultánea tanto un resistidor como un afirmador. En un momento, el resistidor es el que domina, y al momento siguiente, el que domina es el afirmador. Pero en cierto sentido, el hecho de que el resistidor se resista ayuda a que la afirmación entusiasta sea más sincera, por lo menos, en ese momento. Es posible que más tarde el resistidor vuelva a entrar en escena.

Estos dos aspectos del individuo se relacionan con un tema que trata la lectura de la Torá de esta semana, Vaishlaj[i], según explica el Rebe de Lubavitch. Allí hay un pasaje muy sorprendente en el que Jacob forcejea con un ángel, que según nos dicen los Sabios era el poder espiritual de Esav[ii]. Si bien Jacob sufrió en este enfrentamiento un daño temporario, el ángel no logró dominarlo. Y entonces, el ángel le dice a Jacob que dado que lo venció en la batalla, ahora tendrá un nuevo nombre: Israel[iii].

El nombre Jacob se relaciona con la palabra hebrea ekev, que significa "talón". Al nacer, Jacob tenía la mano aferrada al talón de su hermano mayor, Esav. Jacob tuvo que enfrentarse a Esav y también a su tío, Labán. El nombre Jacob connota la idea de luchar, de enfrentar oposición y de encontrarse en un aprieto. Por el contrario, Israel tiene que ver con la idea de ser príncipe, lo cual connota liderazgo y, además, contiene las letras de la

palabra rosh, que significa "cabeza".

En un pasaje anterior de la Torá[iv], cuando Di-s les puso nombres nuevos a Abraham y a Sara, los nombres viejos no volvieron a usarse más. Pero en el caso de Jacob, la Torá continúa usando ambos nombres al referirse a él: Jacob e Israel. El Rebe explica que esto se debe a que tanto Jacob como Israel existen dentro de cada judío[v]. Por un lado, está el que resiste, quien aún tiene que luchar; y por otro lado, está el afirmador, el que está inspirado.

En el caso de muchos de nosotros, gran parte de la vida la pasamos en cierta clase de lucha, y la inspiración es bastante infrecuente. Pero para Di-s, nuestra lucha, o sea, los momentos en que no es fácil, es algo muypreciado. En cualquier momento, impulsados por quién sabe qué, podemos llegar a pasar de Jacob a Israel, de la lucha interna a la inspirada iluminación.

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Clases en Espanol

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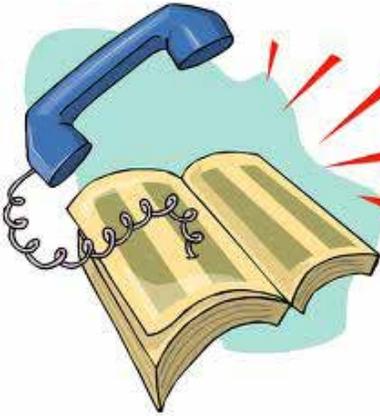
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DAILY CLASSES

The Rebbes' Maamorim 6:20 - 6:50 am

PHL 101 PHL-301 PHL-501 *Rabbi Z. Lipskar*
(Men Only)

Daf Yomi 7:45 - 8:45 am

TXT-220 *Rabbi Dov Schochet*
(Men Only)

Chok L'Yisrael - Sephardic 8:45 am

Reb Shimshon Tzubeli

Chassidic Discourses 10:15 - 11:00 am

PHL-322 PHL-510 *Rabbi Shea Rubinstien*
(Men Only)

Community Kollel (Men) 8:00 - 9:30 pm

(Monday & Thursday) LAW-154
(Men Only)

SUNDAY

Daf Yomi 9:00 am

TXT-220 *Rabbi Dov Schochet*
(Men Only)

Tanya - Sichos 8:00 - 10:00 pm

PHL-322 *Rabbi Shlomo Haltzband*
(Men Only)

MONDAY

In Depth Chumash 1:30 pm

TXT-110 *Rabbi Dov Schochet*
(Men and Women)

Insights to our Torah Portion (Spanish) 8:45 - 9:45 pm

PHL-120 *Rabbi Shea Rubinstien*
(Men and Women)

Women's Study Group 8:30 - 10:00 pm

TXT-110 *Rebbetzin Chani Lipskar*

At the home of: Dr. Rita Steiner:

10155 Collins Avenue # 1806
Bal Harbor, FL 33154

TUESDAY

Purposeful Prayer 11:00am - 12:00 pm

TXT-101 - *Rabbi Shea Rubinstien*
(Men and Women)

Tanya Class In Spanish (Women)

10:45 am - 12:00pm
PHL-120 *Mrs. Vivian Perez*
198 Park Drive, Bal Harbour Village

Senior Torah Academy 12:00 - 1:00 pm

Pirkei Avot ETH-101 *Rabbi Dov Schochet*
(Men and Women)

WEDNESDAY

Megillot - Men and Women 8:45 - 9:30am

TXT 121 Studies in the five Megillot
Rabbi Dov Schochet

Women's 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 - 3:00 pm

PHL-120 *Mrs. Vivian Perez*
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Spanish Kolel - Chassidus 8:00 - 10:00 pm

PHL-301 *Rabbi Shlomo Haltzband* - (Men only)

THURSDAY

Parsha (Men & Women) 11:15 am - 12:00 pm

TXT-501 *Rabbi Shea 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

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