



# THE SHUL

WEEKLY MAGAZINE

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



**SHAVUOS**

**SIVAN 5 - 7**

**MAY 28 - 30**

**CANDLE LIGHTING 1ST NIGHT: 7:48 PM**

**CANDLE LIGHTING 2ND NIGHT: 7:49 PM (FROM PRE-EXISTING FLAME)**

**SHABBOS / YOM TOV ENDS: 8:46 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

### NACHAS AT A GLANCE

THE PRE SHAVUOS COOKING DEMONSTRATION ZOOM EVENT MAXED OUT WITH 100 LADIES SPENDING THE EVENING LEARNING NEW AND DELICIOUS RECIPES



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**MAZAL TOV MRS LIPSKAR WHO CELEBRATED HER 99TH BIRTHDAY SURROUNDED BY HER CHILDREN GRANDCHILDREN AND GREAT GRANDCHILDREN AND GREAT GRANDCHILDREN**



# THOUGHTS ON THE PARSHA

FROM RABBI SHOLOM LIPSKAR

## SHAVUOS



It is with profound gratitude to Hashem that we are so fortunate to inaugurate our reentry into our holy common community home, The Shul, on this auspicious day of Shavuos. For the hundreds of our community family men, women and children who will gather to express deepest feelings of prayer to our Father in Heaven, and collectively re-experience Revelation with

G-d giving us the holy Torah by listening to the reading of the 10 Commandments, is truly momentous.

Shavuos is the actual center-point of our identity as the Nation of Israel and G-d's Chosen People. It is at Sinai when the entire community of Israel formally and legally became the Jewish people and received the document that serves as the abstract to our origins, who we are and our historic multi millennial mission, partnering with Almighty G-d to bring our world to its ultimate fulfillment.

Notably, this fundamental holiday is different than all others as in the Torah it is only a single day, as celebrated in Israel (in exilic lands we celebrate two days until the coming of Moshiach) and has no specific symbols or cultural elements. On Passover we eat matzo, don't eat bread and celebrate a special Seder night with all kinds of customs, on Sukkos we eat in the Sukkah, the temporary hut that we construct outside and say the blessing over the Esrog and Lulav, on Rosh Hashanah we blow the shofar, on Yom Kippur we fast, on Hanukkah we kindle the Menorah and on Purim we read the Megilah, send gifts to friends etc. Shavuos is celebrated almost like a regular Sabbath, with some variations in the prayers and even a shorter Torah reading than an entire weekly portion.

The holiday is celebrated only for the event that took place on this day, our marriage with Almighty G-d and our becoming His People. There are no symbols, cultural elements, accoutrements or any unique celebration. It is a singular day that concentrates on the simplicity of the essence of our being in our bonding and dynamic connection and relationship with the Creator of the universe.

Symbolically, it is the most appropriate holiday to celebrate as we exit from our quarantine and isolationist preparation to re-enter the world on a higher, more pristine and thoughtful level. We do not need special celebrations or fireworks to emphasize the essence of our purpose to make our world a dwelling place for Almighty G-d. It is our genetic fiber and essential being that represents and portrays our critical role in this world.

Armed with G-d's wisdom in the Torah, we have the absolute strategic plan and method. How to navigate a world with its ups and downs, happiness and sadness and also treacherous travails in the most successful and positive manner.

The Rebbe would always bless the Jewish world on this holiday by wishing them to "Receive the Torah with joy and internalization."

Joy is represented by recognizing that the Torah's objective is not to isolate ourselves in a spiritual cocoon and distance ourselves from all worldly matters but, on the contrary, to infuse worldliness, including all of G-d's intended pleasures for us with a spiritual meaning and purpose. It is why on Shavuos we enjoy delicacies of ice cream, cheesecake and the best foods and drinks.

Internalization directs us to know the seriousness of our purpose and commitment and to realize our monumental responsibility that we carry to be G-d's representation to the entire world.

Let us hope and pray that this reentry into the world in a more open fashion will herald our collective entry into the ultimate positive world that will be filled with health, peace, tranquility, kindness, happiness and holiness, with the coming of Moshiach now.

Have a wonderful holiday, beautiful Shabbos and great year.



Rabbi S. Lipskar

# CELEBRATING SHABBOS

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

### SHABBOS SCHEDULE

**Candle lighting** 7:49 p.m.

**Shabbos Ends** 8:46 p.m.

**Next Week:**  
Candle Lighting 7:52 p.m.  
Mincha 7:55 p.m.  
Naso

### 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](http://www.miamibeacheruv.com)

## SHAVUOS FUN

### SHAVUOT WORD FIND

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

ASERET HADIBROT	HAR SINAI	MOUNTAIN	LUCHOT
CHEESECAKE	THUNDER	TORAH	HASHEM
LIGHTNING	FLOWERS	SHOFAR	MOSHE
KING DAVID	MITZVOT	RUT	CROWN

### Symbolically Speaking...

By Avi Frier • Young Israel of Hollywood-Ft. Lauderdale • [avi@yih.org](mailto:avi@yih.org)

Here's a game that will be great fun for everyone at the Yom Tov table.

How many of these names can you decode? Hint: the names in Column #1 are names of Parshiot; those in Column #2 can all be found on a Jewish calendar; Column #3 contains names of people from Tanach.

**WARNING! Pun Alert!** If puns hurt your brain, these may drive you insane!

- |    |     |     |
|----|-----|-----|
| 1. | 9.  | 18. |
| 2. | 10. | 19. |
| 3. | 11. | 20. |
| 4. | 12. | 21. |
| 5. | 13. | 22. |
| 6. | 14. | 23. |
| 7. | 15. | 24. |
| 8. | 16. | 25. |
|    | 17. | 26. |

26. Levi	21. Esther	16. Adar	11. Shabbat Torah	6. Bamidbar
25. Beshvat	20. Hama	15. Nisan	10. Sun Kippur	5. Ki Sava
24. Beshvat	19. Adar	14. Shvat	9. Yom Kippur	4. Shani
23. Elul	18. Hama	13. Shvat	8. Baka	3. Shmita
22. Elul	17. Nisan	12. Pashah	7. Shabbat	2. Nafot
21. Elul				1. Bamidbar

# DAILY STUDY

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

**[HTTPS://ZOOM.US/ 6457054016](https://zoom.us/j/6457054016)**



**ALL OUR CLASSES ARE HAPPENING  
"VIRTUALLY"**

**PLEASE DOWNLOAD THE ZOOM APP FROM  
APPLE STORE OR ANDRIOD AND JOIN OUR  
CLASSES. UPDATED CLASS SCHEDULES ARE  
EMAILED OUT DAILY**

## HALACHIC TIMES BASED ON TIMES FOR JUNE 3

Alot Hashachar / Dawn	5:05 am
Earliest Talit & Tefillin	5:42 am
Netz Hachamah / Sunrise (Earliest Amidah)	6:29 am
Latest Shema	9:51 am
Zman Tfillah	11:00 am
Chatzot / Midday	1:18 pm
Earliest Mincha	1:54 pm
Plag HaMincha	6:47 pm
Shekiah / Sunset (Preferable latest time for Mincha)	8:09 pm
Tzeit Hakoachvim / Nightfall (Earliest preferable Ma'ariv)	8:36 pm

Times taken from [www.chabad.org](http://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  
Benjamin Aharon ben Jeniya Gila Rut



# COMMUNITY HAPPENINGS

## SHARING WITH YOUR SHUL FAMILY

### BIRTHDAYS

6 Sivan	Mrs. Ruthy Benoliel
6 Sivan	Mr. Meir Cosiol
6 Sivan	Ms. Susan Roth
6 Sivan	Ms. Angelica Rubin
6 Sivan	Mr. Samuel Daniel Vlosky
6 Sivan	Mr. Mark Weinschneider
7 Sivan	Ms. Chanee Weinstock
8 Sivan	Ms. Shana Cappell
8 Sivan	Ms. Lydia Hasson
8 Sivan	Mrs. Chaya Wolff
9 Sivan	Mr. Jesse Izak
9 Sivan	Mr. Allan Weinbaum
10 Sivan	Mr. Moses Egozi
10 Sivan	Mr. Evan Hershman
10 Sivan	Mr. Mendi Labkowski
10 Sivan	Mr. Alexander Robinson
11 Sivan	Mr. Josh Greisman
11 Sivan	Mrs. Fortuna Mamane
11 Sivan	Mrs. Shir Melamed
12 Sivan	Dr. Fran Glicksman
12 Sivan	Mr. Rachmiel Lekach
13 Sivan	Mr. Naftali Kaplan
13 Sivan	Mr. Isaac Mamane

### KID'S BIRTHDAYS

6 Sivan	Estie Chudaitov
6 Sivan	Levi Chudaitov
7 Sivan	Jacob Hakmon
7 Sivan	Yitzchak Yehoshua Kopel
9 Sivan	Avraham Tzvi Sragowicz
10 Sivan	Yisroel Mordechai Barouk
10 Sivan	Misha Cohen
10 Sivan	Rochel Rivka Gassner
10 Sivan	Clara Sheindel Kopel
11 Sivan	Noach Abraham Givner
12 Sivan	Natan Haim Benaroch
12 Sivan	Dov Shapiro
12 Sivan	Elana Sher
13 Sivan	Solana Garfunkel

### ANNIVERSARIES

Mr. & Mrs. Ira and Marsha Sussman  
Mr. & Mrs. Moshe and Luisa Behar  
Mr. & Mrs. Laiby and Chaya Best  
Mr. & Mrs. Shmuel and Hindy Hazan  
Dr. & Mrs. John and Raquel Sragowicz  
Mr. & Mrs. Lawrence and Roslyn Jaffe  
Rabbi & Mrs. Aryeh and Raizel Schottenstein

### NEW MEMBERS

Mr. & Mrs. Ricardo and Talia Berner

### YAHRTZEITS

6 Sivan	<b>Etta Liba obm</b> Mother of Mr. Alex Gross
6 Sivan	<b>Tzvi Hirsh ben Yehoshua obm</b> Father of Mrs. Karen Azari
6 Sivan	<b>Chaim Akiva obm</b> Father of Mr. Alex Gross
6 Sivan	<b>Chaim Mitrani obm</b> Father of Dr. Raul Mitrani
6 Sivan	<b>Sarah Rivka bas Yosef obm</b> Sister of Mr. Irving Hoine
6 Sivan	<b>Shlomo ben Yosef obm</b> Brother of Mr. Irving Hoine
7 Sivan	<b>Harav Yitzchok ben Moshe Leder obm</b> Father of Mrs. Pola Lekach
7 Sivan	<b>Shulamit bas Yaakov obm</b> Mother-in-law of Mrs. Nily Falic Grandmother of Mr. Jerome Falic, Mr. Leon Falic
7 Sivan	<b>Tzora Hizler obm</b> Mother-in-law of Mr. Avrom Chaim Zelmanovitch
8 Sivan	<b>Yosef ben Zvi Yehuda obm</b> Father of Mrs. Elisabeth Berend
8 Sivan	<b>Shmuel ben Zadok HaLevi obm</b> Father of Mr. Henry Stern
8 Sivan	<b>Sultana Levy obm</b> Mother of Mrs. Sonia Franco
9 Sivan	<b>Ezra ben Farida obm</b> Father of Mrs. Ginette Dekelbaum-Sultan
9 Sivan	<b>Joseph ben Zvi Jehuda obm</b> Grandfather of Dr. Rita Steiner
10 Sivan	<b>Chaya bas Shimshon Yoseif obm</b> Grandmother of Mr. Andrew Roth
10 Sivan	<b>Etel obm</b> Mother of Mr. Sam Greenberg
10 Sivan	<b>Israel ben Gershon obm</b> Father of Mrs. Jenny Bublick
10 Sivan	<b>Malka bas Dovid Aryeh obm</b> Mother-in-law of Mrs. Rosita Retelny
13 Sivan	<b>Yitzchak Isaac ben Rab Zev obm</b> Husband of Mrs. Shelley Rindner
13 Sivan	<b>Radelfa obm</b> Mother of Ms. Renee Grossman

### MAZAL TOV

Mazal Tov to Mr. & Mrs. Shlomi and Orly Alexander on the marriage of their children, Oren and Shani. May the young couple build an everlasting ediface in Israel. Mazal Tov also to the grandfather Avraham Alexander.

Mazal Tov to Mr. & Dr. Elchonon and Devorah Shagalov 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 to Mr. & Mrs. Yossi and Batya Lipskar on the birth of a granddaughter. May they see her raised to Torah, Chupah and Ma'asim Tovim and have much nachas from her.

# COMMUNITY HAPPENINGS

## SHARING WITH YOUR SHUL FAMILY

### SIVAN LIGHT & POWER

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

**Mr & Mrs. Alberto Kamhazi**

In memory of Shlomo Ben Yaacov obm  
and Mayer Goldstein obm

“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  
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  
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

### CONDOLENCES

Our heartfelt condolences go out to Joseph Nutti Goldbrenner and Esther Etinger Braun on the passing of their dear father R' Shloima Goldbrenner obm. May her dear soul be bound with The Eternal Bond of Life and may the family be comforted among the mourners of Zion and Jerusalem.

### THANKS TO OUR DONORS

We sincerely thank the following members and supporters of The Shul for donations received between 05/18/20 and 05/25/20

We apologize for any errors or omissions that we may have made.

Anonymous	Mr. & Mrs. Sanford Musikar
Mr. & Mrs. Baruk Benamran	Ms. Golda Retchkiman
Mr. & Mrs. Levi Boymelgreen	Mr. & Mrs. Isaac Salver
Rabbi & Mrs. Uri Cohen	Rabbi & Mrs. Moshe Schneider
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Mr. David Lekach	Mr. & Mrs. Yossi Sokol
Mr. & Mrs. Asher Mamane	Mr. Jack Waksal
Mr. & Mrs. Ralph Mizraji	Mr. & Mrs. Leon Weinschneider
MSG Marina Mile LLC	Mr. & Mrs. Adam Ziefer

### COMMUNITY NOTICE BOARD

Dearest Community Family,

Our offices have re-opened and we are so happy that we are beginning to return to normal, and gradually opening up the minyanim and multiple services that the Shul provides, while following safety and social distancing directives.

For regular updates to services and events, please check our website at [www.TheShul.org](http://www.TheShul.org) or call The Shul at 305-868-1411.

Please continue to follow the recommendations of the health authorities, to ensure the safety of our community and particularly those who are at greater risk.

Classes will continue online for the foreseeable future. The full schedule and instructions how to connect to a class can be found under the Education menu on our website.

We look forward to seeing you in person very soon,

With very best wishes,

The Shul Shluchim and Staff

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## Regulations for Opening

You should not come to Shul but pray comfortably at home if you have any of the following conditions.

- Even slightly unwell (fever, coughing, shortness of breath, sore throat or sniffing)
- You have been exposed to someone who is a possible COVID-19 carrier within the past 14 days
- You are experiencing a loss of taste or smell (potential symptoms of Covid-19)
- Anyone who has traveled in the past 14 days
- You have any underlying health issues that put you at greater risk i.e. heart disease, diabetes, immune-compromised, respiratory issues, obesity and so on).
- Adults over 65 – this group has shown the greatest susceptibility to the virus, please consult your physician to make sure that he feels that it's prudent and advisable for you to attend. Your health and safety are paramount.

While in Shul, masks MUST be worn at all times. No exceptions. As supplies are limited please bring your own masks, if possible.

Please disinfect your hands with the provided hand sanitizers before entering the Shul.

There will be bathroom attendants to open the doors and allow one person in at a time.

In order to be able to adhere to the Social Distancing parameters, we will need to severely limit the number of congregants in any room.

One should bring their own Tallis and Siddur to Shul, to limit cross contamination.

While in Shul we will need to maintain a 10 foot distance from anyone not part of your quarantined family. We will arrange the seats to ensure that this is complied with. When the regular Shul is filled to capacity, an auxiliary minyan will be added in the Social Hall.

Reading of the Torah and all other functions will follow halachic guidelines, as instructed by the Gaboyim.

Children under Bar Mitzvah or Bat Mitzvah are not permitted in the Shul at this time. (We are trying to be creative in arranging for a special service just for children and will be in contact if this can be realized).

No kiddushim will be held.

No food or drink of any kind is allowed to be brought into the Shul No congregating outside either before or after services.

With G-d's help, towards the end of the week, we will be sending out the schedule. Planning and arranging this will take much effort and require many volunteers and professional hours. To help us do this properly and efficiently, we request that all intending to join, register with the Shul form below. With that information, we will G-d willing be able to create a schedule that allows all to join, in a responsible and safe manner.

We thank you all for your continued cooperation and look forward to a successful reopening and returning to our regular schedule as soon as we can.

These guidelines are being put in place to ensure our safety. Please respect the positions put forth by our medical and Rabbinic guides. If these guidelines are not adhered to, the Shul will not have the ability to remain open.

These guidelines have been reviewed and approved via consultations with physicians who are familiar with our facilities and circumstances.

Sholom D. Lipskar

Rabbi

Steven Dunn



President

"An Institution of The Lubavitcher Rebbe, Menachem M. Schneerson (May his merit shield us) "

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*A message based on the teachings of  
the Lubavitcher Rebbe*



# written and engraved

**O**n the last day of his life, Moses inscribed the Torah on parchment scrolls. This written Torah was preceded by an engraved Torah: forty years earlier, at Mount Sinai, the Divine law was given to us in the form of Ten Commandments etched by the hand of G-d in two tablets of stone.

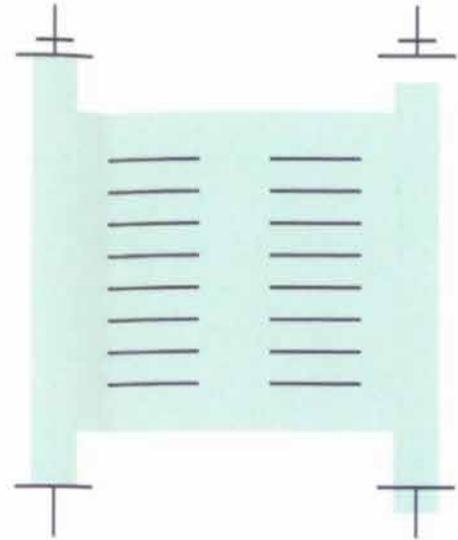
When something is written, the substance of the letters that express it—the ink—remains a separate entity from the substance upon which they have been set—the parchment. On the other hand, letters engraved in stone are forged in it: the words are stone and the stone is words.

There is an aspect of Torah that is “inked” on our soul: we understand it, our emotions are roused by it; it becomes our lifestyle or even our “personality”; but it remains something additional to our selves.

Then there is the quintessential self. At the core of every soul of every Jew, the spark of G-dliness remains constant, unchangeable and unaffected. This is a dimension of Torah that is engraved in our being and expresses a bond with G-d that is the very essence of the Jewish soul.

Let us access our true, innate selves this Shavuot, and accept the Torah’s engraving on our hearts.

# giving of the torah



**T**he holiday of Shavuot celebrates G-d's rendezvous with the Jewish people 3,332 years ago at a humble mountain called Sinai. It was the first and only time the Creator communicated with an entire nation.

A mere fifty days after taking them from Egypt, G-d gave the Torah to the Jews, entrusting a nation of recent slaves with the cosmic mission of bringing Divine light to the universe. This moment and mission are celebrated on Shavuot by rededicating ourselves to our spiritual task.

## The Torah

Torah is G-d's wisdom, an expression of His essence. G-d created the universe so that the Torah's ideals could be actualized.

The Torah as we experience it is Divine wisdom distilled for consumption by the human mind. By studying its laws, logic and stories, it becomes possible to wrap our rational minds around Divine concepts.

To nourish your mind and soul, study whenever you can, ideally a chapter each morning and evening.

To start today, check out [Chabad.org](http://Chabad.org), the #1 Judaism website online.

## Counting Up

Shavuot means "weeks," referring to the seven weeks our ancestors counted between the Exodus from Egypt and the giving of the Torah. Today we count as well, reciting a special blessing and prayer on each of the 49 consecutive nights between Passover and Shavuot. This step-by-step process prepares us to receive the Torah on Shavuot itself.

—  
...G-d gave the  
Torah to the Jews,  
entrusting a nation  
of recent slaves with  
the cosmic mission of  
bringing Divine light  
to the universe...  
—

## All-Night Long

On the morning they were to receive the Torah, our ancestors slept late. They sincerely thought

that they would be best able to receive the Torah if, unconstrained by physical bodies, their souls could tap into subconscious realms beyond the mind.

In truth, G-d wants us to be present and "awake" in our service. Instead of escaping the physical world to reach holiness, we can use Torah to make the world itself holy.

We compensate for our ancestors' misjudgment by staying up the entire first night of Shavuot (Saturday Night, June 8, 2019) studying Torah. Many local Chabad centers will be hosting all-night Torah-fests, with interesting lectures and discussion, plus lots of delicious treats.

## Shavuot and Kids

Before giving the Torah, G-d asked the Jews for a guarantor to ensure its perpetuation even as the demands of daily life overtook our focus. They suggested the elderly or the sages—people who had the time and energy to champion the Torah. But G-d wanted to know that everyone would hold the Torah dear. When they said "Our children will be our guarantors," G-d was satisfied that all through history, the Torah would be transmitted through our kids—our very future.

Children naturally absorb the Torah's moral concepts, which is why children of all ages, even infants, should go to synagogue to hear the reading of the Ten Commandments on Shavuot (Friday, May 29, 2020), reliving the event as we experienced it the first time.



In a unified voice, Israel answered, "Na'aseh v'nishma!" ("We will do and we will listen/understand.") Suddenly, the Midrash continues, the angels came down and placed two crowns upon every Jew's head, one for na'aseh and one for nishma. In that instant of answering "yes," we became royalty.



## COMMANDMENTS

Dawn. On a Shabbat day. Six days into the month of Sivan. 2,448 years after Adam and Eve were created. 3,332 years ago. G-d descended onto Mt. Sinai and gave the Ten Commandments.

Ⓝ

6. "You shall not murder."

Ⓞ

7. "You shall not commit adultery."

Ⓟ

8. "You shall not steal."

Ⓠ

9. "You shall not bear false witness against your neighbor."

Ⓡ

10. "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, his manservant, his maid-servant, his ox, his donkey, nor anything that is your neighbor's."

Ⓢ

1. "I am the Lord your G-d Who brought you out of the land of Egypt, out of the house of bondage."

Ⓣ

2. "You shall have no other gods before Me."

Ⓤ

3. "You shall not take the name of the Lord your G-d in vain; for the Lord will not hold guiltless he who takes His name in vain."

Ⓡ

4. "Remember the Sabbath Day, to keep it holy."

Ⓢ

5. "Honor your father and mother."

# how to celebrate

In addition to the observances common to all Jewish holidays, you can mark Shavuot with these unique customs:

## TAKE IN THE TEN COMMANDMENTS

Relive the original Sinai experience on the first day of Shavuot, Friday, May 29, 2020, by hearing the Ten Commandments read in the synagogue directly from the Torah scroll. Make sure to bring the kids, even tiny babies!

## PULL AN ALL-NIGHTER

Stay up the entire first night of Shavuot studying Torah in preparation for receiving it the next day.

## ENJOY A DAIRY MEAL

When the Torah was given, the Jews immediately became obligated to observe its food laws, but their existing utensils did not meet the newly-taught kosher standards, so they quickly threw together a dairy meal. To remember this dedication to Torah law, we traditionally enjoy a dairy meal on Shavuot.

## GO GREEN

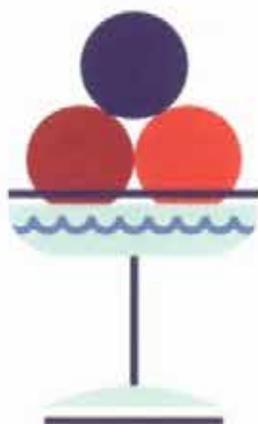
Decorate Jewish homes and synagogues with floral arrangements, symbolizing the flowers that miraculously popped up all over Mt. Sinai (in the dry and barren desert!) at the Torah's giving.

## HONOR YOUR ROOTS

As on other holidays, after the Torah reading on the second day of Shavuot, Saturday, May 30, 2020, we recite the Yizkor memorial prayer for loved ones who have passed on.

## READ THE BOOK OF RUTH

On that first historical Shavuot, all Jews "converted" to Judaism by accepting the Torah and its laws. That's why many synagogues read the Book of Ruth on the second day of Shavuot, revisiting the saga of a sincere convert who embraced Judaism with all her heart.



# shavuot calendar



## Thursday, May 28, 2020

Make Eruv Tavshilin\*\*  
Evening Services: 7:50 pm  
Light Candles at 7:48 pm  
Say Blessings 1 & 3  
All-Night Learnathon

## Friday, May 29, 2020

Morning Services: 9:00 am  
Reading of the Ten Commandments  
10:30 am  
Light Candles\* at 7:49 pm  
Evening Services: 7:50 pm  
Say Blessings 2 & 3

## Saturday, May 30, 2020

Morning Services: 9:00 am  
Yizkor Memorial Services: 11:00 am  
Evening Services: 7:30 pm  
Holiday Ends: 8:46 pm

**Note:** Candle lighting times are for  
Surfside, FL only. For other areas, visit  
[www.ChabadOfYourtown.com/times](http://www.ChabadOfYourtown.com/times).

\* Light only from a pre-existing flame.

\*\* To learn more about Eruv Tavshilin visit  
[www.chabad.org/Eruv](http://www.chabad.org/Eruv)

## BLESSINGS

### BLESSING #1

ברוך אתה ה', אלוקינו מלך העולם, אשר קדשנו  
במצוותיה, וצונו להרליק נר של יום טוב.

*Baruch Atah Ado-noi, Elo-hel-nu Melech Ha-olam,  
Asher Ki-de-sha-nu Be-mitz-vo-sav, Ve-tzi-vanu  
Le-had-lik Ner Shel Yom Tov.*

Blessed are You, Lord our G-d, King of the universe,  
who has sanctified us with His commandments, and  
commanded us to kindle the holy Yom Tov light.

### BLESSING #2

ברוך אתה ה', אלוקינו מלך העולם, אשר קדשנו  
במצוותיה, וצונו להרליק נר של שבת ושל יום טוב.

*Baruch Atah Ado-noi, Elo-hel-nu Melech Ha-olam,  
Asher Ki-de-sha-nu Be-mitz-vo-sav, Ve-tzi-vanu  
Ner Shel Shabbos V'Shel Yom Tov.*

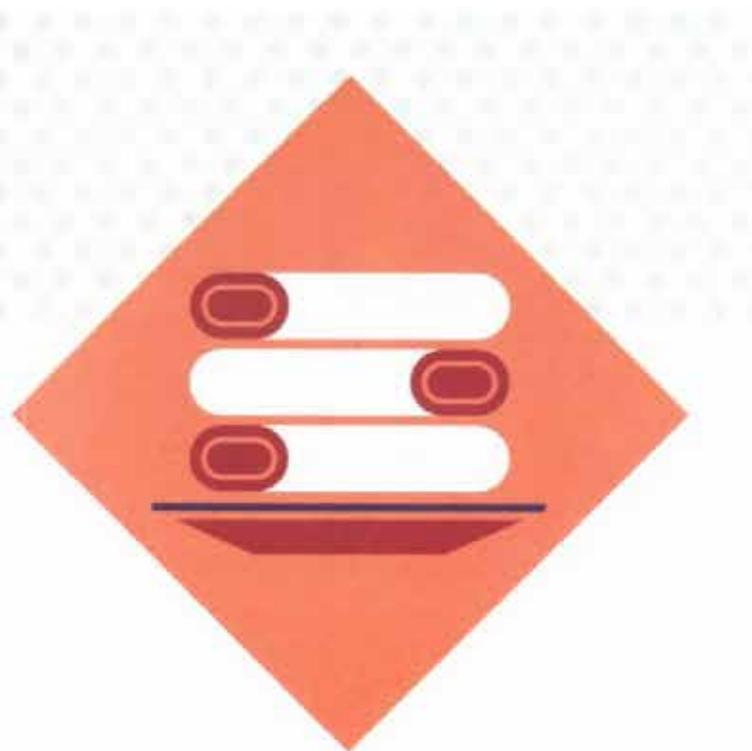
Blessed are You, Lord our G-d, King of the universe,  
who has sanctified us with His commandments, and  
commanded us to kindle the Shabbat and Yom Tov lights.

### BLESSING #3

ברוך אתה ה', אלוקינו מלך העולם,  
שהחנינו וקיימנו והגישנו לזמן הזה.

*Baruch Atah Ado-noi Elo-hel-nu Melech Ha-olam  
She-heh-chi-yah-nu Ve-ki-ye-mahnu Ve-hi-gi-ahnu  
Liz-man Ha-zeh.*

Blessed are You, Lord our G-d, King of the  
universe, who has granted us life, sustained us,  
and enabled us to reach this occasion.



## DAIRY DELIGHT

# cheese blintzes

### BATTER:

4 eggs  
1 cup milk  
1 cup flour  
1 tbsp. sour cream  
¼ cup sugar  
1 package vanilla sugar

### FILLING:

16 ounces cottage  
cheese  
2 egg yolks  
2 tbsps. margarine or  
butter, melted  
2 tbsps. sugar  
1 tsp. vanilla sugar  
¼ cup raisins (optional)

### INSTRUCTIONS:

**BATTER:** Combine eggs and milk. Add sour cream and  
blend well. Add flour gradually, then both sugars and salt.  
Mix well until batter is smooth. On a low flame, heat a  
small amount of oil in an 8-inch frying pan until hot.

Ladle a small amount of batter (approximately 1 ounce)  
into pan, tilting pan in all directions until batter covers  
the entire bottom of the pan. Fry on one side until set and  
golden, approximately 1 minute. Slip crepe out of pan and  
repeat until all batter is used. Add oil to pan as necessary.

**STUFFING:** In another bowl mix all ingredients for filling.

**TO ASSEMBLE:** Fill each crepe on golden side with  
3 tbsps. of filling. Fold top and bottom into center and  
roll blintz from the sides until completely closed. Reheat  
rolled blintzes seam-side down in pan and fry for  
2 minutes, turning once.

# DAILY WISDOM

Inspiring insights on the Torah

Friday, 6 Sivan

## **The Torah Makes the World Alive**

**The offering [of the sixth prince] consisted of one silver bowl, weighing 130 [shekels] . . . Numbers 7:43**

The princes brought two types of offerings: objects (silver and gold vessels, flour, oil, and incense) and animals (bulls, sheep, and goats). The lifeless objects were not consumed by the heavenly fire that descended onto the Altar, whereas the animals were consumed by this fire, either entirely or partially.

The lifeless objects thus symbolize the “lifeless” era before the Giving of the Torah, when physicality could not be infused with Divinity. The consumption of the animals by Divine fire symbolizes our present, post-Sinai era, in which physical objects – and the physical world in general – can be sanctified. Through the Tabernacle and its successor – the holy Temple – and through the sanctuary for G-d that we all construct out of ourselves, our lives, and our sphere of influence, Divine vitality is revealed in the physical world.

Sunday, 8 Sivan

**Avoiding the Negative; Pursuing the Positive**  
[G-d told Moses,] “Take a census of the clan of Gershon.” Numbers 4:22

There are two steps in preparing one’s home for an esteemed guest. First the rooms are scrubbed clean; then they are decorated with beautiful furnishings and works of art. The same two steps apply to how we make our lives and ourselves into a home for G-d. First we rid our lives of what is negative and undesirable and then we do what is good and right.

The clan of Gershon carried the outer coverings of the Tabernacle, which protected it from undesirable elements. This corresponds to our job of avoiding harmful activities and influences. The clan of Kehat, on the other hand carried the furnishings of the Tabernacle, each of which represents a particular positive attribute and activity.

Just as Gershon was born before Kehat, it is necessary to first cleanse oneself of negative behavior in order to be able to properly pursue good. Nonetheless, the clan of Kehat was counted before that of Gershon, since cleansing oneself of negativity is only a preparation for the true work: pursuing good.

Shabbos, 7 Sivan

## **Hearing the Voice**

**When Moses would come into the Tent of Meeting so G-d could speak with him, he would hear His voice. Numbers 7:7-8**

Much as we might wish it, we cannot be allowed to hear G-d’s voice everywhere and at all times. If we could, we would be deprived of our freedom of choice. A world in which G-d’s voice is constantly heard does not challenge its population. It was G-d’s desire to create a world of Divine silence, in which, through our efforts, we can uncover G-d’s concealed voice. It is our task to take what we heard during that short period at Mount Sinai and within that small space of the Tabernacle – and each of us has heard G-d’s voice somewhere and at some time, however fleetingly – and transmit it to the rest of time and space.

Monday, 9 Sivan

## **The Foundation of Everything**

**[G-d told Moses,] “You must count the clan of Merari.” Numbers 4:29**

The clan of Merari carried the “skeletal” part of the Tabernacle – the planks that formed the walls, together with their bases and connecting poles. The walls were the least “functional” of all the components of the Tabernacle, but they made up its essential frame, the environment in which all of the more “glamorous” activities took place.

In our lives, the framework and basis of our relationship with G-d is our selfless devotion to His will. While this is the least glamorous aspect of our relationship with G-d, it is the foundation upon which all the other, more appealing or exciting aspects rest.

Tuesday, 10 Sivan

### **Counteracting Negativity**

**[G-d instructed Moses to tell the Jewish people,] “When a man or woman sins, and feels guilty and confesses the sin he [or she] committed.” Numbers 5:6-7**

If we have wronged a fellow human being in some way, we must first ask their forgiveness; then, we must restore the item or pay for any damage we caused. Then, we must “apologize” to G-d, through repentance. Repentance consists of three steps:

regret for the past,

positive resolution for the future, and

verbal confession to G-d of the misdeed.

Every misdeed creates negative energy, which has a “body” and a “soul.” The “body” of this energy is the misdeed itself, while its “soul” is the lust that caused the misdeed and accompanied it. Feeling regret for having committed a misdeed destroys the “soul” of the negative energy; confessing verbally – physically using our mouths – destroys the “body” of the negative energy.

Wednesday, 11 Sivan

### **Who in Their Right Mind?**

**[G-d instructed Moses to tell the Jewish people,] “Should a man’s wife stray, [causing him to suspect that] she was unfaithful to him.” Numbers 5:12**

Committing a misdeed is a terrible act because the Jewish people are “married” to G-d. Were adulterers not married, their behavior would not be judged so harshly; the fact that they betrayed a covenant-relationship is what makes them deserve punishment. The same is true of the Jewish people. A misdeed is not merely a technical transgression; it is a personal affront to our beloved Divine Spouse.

As Jews, our connection to G-d is so strong that it is inherently impossible for us to transgress His will. The only way we can commit a misdeed is by deluding ourselves into thinking that it will not jeopardize our connection to G-d. Reminding ourselves that G-d is our “spouse” helps us avoid committing misdeeds.

Friday, 13 Sivan

### **The Torah Makes the World Alive**

**The offering [of the sixth prince] consisted of one silver bowl, weighing 130 [shekels] . . . Numbers 7:43**

The princes brought two types of offerings: objects (silver and gold vessels, flour, oil, and incense) and animals (bulls, sheep, and goats). The lifeless objects were not consumed by the heavenly fire that descended onto the Altar, whereas the animals were consumed by this fire, either entirely or partially.

The lifeless objects thus symbolize the “lifeless” era before the Giving of the Torah, when physicality could not be infused with Divinity. The consumption of the animals by Divine fire symbolizes our present, post-Sinai era, in which physical objects – and the physical world in general – can be sanctified. Through the Tabernacle and its successor – the holy Temple – and through the sanctuary for G-d that we all construct out of ourselves, our lives, and our sphere of influence, Divine vitality is revealed in the physical world.

Thursday, 12 Sivan

### **Same Act, Different Intentions**

**The offering [of the first prince] consisted of one silver bowl, weighing 130 [shekels] . . . Numbers 7:13**

The Torah could have simply given the details of one prince’s offering and then stated that this same offering was brought by all 12 leaders. The reason that it does not is because each prince initiated the Altar into a different way of elevating the physical world and drew a different type of spiritual energy into the world, corresponding to the spiritual nature of his tribe.

Similarly, we all recite the same words in our prayers and perform more or less the same commandments. Yet, at the same time, we are individuals. We are not only permitted to express our own individual feelings and intent in our prayers and in our performance of the commandments – we are required to do so.

Furthermore, just as the Torah repeats the same words but each time the inner meaning is different, so are we intended to bring new meaning to the actions and words that we repeat daily. Every day’s prayers and deeds should reflect the unique spiritual accomplishments we have made since the last time we prayed or performed them.

# SHAVUOS MESSAGES

## THE PHILOSOPHY OF SLEEP

By: Nechama Greisman; Edited by Rabbi Moshe Miller

**M**any have the custom to stay up late on Shavuot night and read the Tikkun Leil Shavuot, selections from the entire Torah, including the Five Books of Moses, the Prophets and Writings, Mishnah, Talmud, Zohar, and so on. Some people do not recite the Tikkun but simply study the entire night, until morning.

What is the reason for this custom that we stay up very late on Shavuot, or don't sleep at all? The Midrash states that the night before the Giving of the Torah, the Jewish people went to sleep. Why did they go to sleep the night before getting the Torah? "Because sleeping on Shavuot night is sweet, and the night is short!" The Midrash goes on to say that during that night a miracle occurred and mosquitoes did not bite them.

I don't know where you live, but where I live, in Kfar Chabad, we have a mosquito plague, and very often you wake up in the middle of the night — eeeee... You try and find that mosquito that's not letting you sleep. This can go on for hours. But that night, the mosquitoes didn't bother anybody. It was a very sweet and peaceful sleep.

When G-d came in the morning to give them the Torah, the Midrash continues, they were still sleeping. G-d says, "I came and there was no one; I called and there was no answer." G-d is ready to give them this great gift and everybody's asleep. G-d has to wake them up and he says, "Nu, it's time to get the Torah."

This is what the Midrash states. But what does it mean? There's obviously more to it than meets the eye. The Rebbe points out that the Torah is always very, very careful about not saying a bad word. In other words, the Torah in general is very clear to do things in a positive way. When the Torah says something negative, such as calling an animal spiritually impure (tameh), this is only for the purpose of practical instruction. Where no practical instruction is intended, the Torah will



go out of its way to use positive words.

The Torah describes impure animals as those "which are not pure," rather than as impure. But when it comes to matters pertaining to Kosher, when one has to know the law clearly, the Torah does use negative expressions. Normally, negative words do not have to cross your lips; use a euphemism, unless you have a specific reason to be blunt and explicit. For example, there is a very serious disease, a malignant disease, that one shouldn't call by its name, for that adds to its power. Or when you're talking about certain parts of life that are very intimate, you can talk about them in a way that people know what you mean, without being explicit.

Accordingly, why does the Midrash speak so disparagingly about the Jews before the receiving of the Torah? Let's say they didn't do such a good thing — is there any

reason to publicize it so that all future generations will know how bad they were, that instead of waiting up eagerly for the Torah they went to sleep? That's not such a nice thing to say. The Torah could have overlooked it. What kind of teaching is it for us to know that our forefathers did something that isn't so great? After all, ever since then we're doing a Tikkun for it, we're trying to repair it, which means that it wasn't a good thing. So let's just say simply that they overslept a little, and we say Tikkun. But the Midrash goes into great detail.

Our sages go into all of the details for there are several lessons that can be learnt.

It just doesn't make sense that they went to sleep and overslept on that night, because we know that from the very day they came out of Egypt they started counting the days until Sinai. They started counting because of the excitement of looking forward to the Torah. It was a natural when one wants something one counts the

days until it arrives. Our sages say that during each day of the seven weeks of the counting, the Jews in the desert, rose to a higher spiritual level. So you can imagine that by the time they reached the 49th day of counting and the 49th level of holiness, they were on a much higher level than they were the day they began the counting. On the night before they received the Torah, having reached a higher level of understanding and sensitivity — precisely now they went to sleep, and overslept?! It just doesn't make sense.

The Chassidic masters explain that G-d gave us a soul and he clothed the soul in a body. We are fully aware of the fact that our body is what we see and experience. When the soul leaves the body, the body remains a corpse, like a doll; there's nothing there. The body is essentially subservient to the soul. Now, even though there's a great purpose in living in this world in a body, for if there wasn't, G-d would not have created a world and would not have put us in the world, nevertheless, it is clear that the soul is in a sense confined within the body. There is a certain restraint that the soul must undergo because it is in a body. If the soul was not in a body it wouldn't have to stop serving G-d in order to eat and sleep and wash the dishes. There are certain needs that the body has that put a damper on what the soul would want to do twenty-four hours a day. So the body, in a sense, prevents the soul from expressing itself fully, and from serving G-d constantly. A person gets tired. A soul doesn't get tired. After a while you get bored. You lose your train of thought. You can't concentrate any more. You need to sleep, you need to rest, you need to have your coffee. We're just human beings. So the body slows the soul down.

However, when a person sleeps, a totally different thing happens. During the time of sleep, even though the person is obviously still alive, the heart still beats and the person still breathes, nevertheless, a segment of the soul leaves the body during the time of sleep.

During sleep there is a loss of consciousness. One does not fully hear, nor speak, nor see. There is an

idea of death, a whisper of death — the Talmud calls sleep one sixtieth of death. Many people die in their sleep. Because during sleep everything slows down. The heart, the respiration, everything functions at a much slower pace than when the person is awake. During sleep the soul that was inside the body rises to its source above.

During sleep, when the soul is free of the body, it can in a sense go higher and reach revelations that cannot happen during the day, when a person is awake. At Sinai, this was the intention of the Jews in going to sleep. They knew that they had been working for seven weeks to elevate themselves to be ready to receive the Torah. But all of their preparations had been done, in a sense, during the day when they were awake and conscious. And they felt that now that they had reached such a high level, maybe now, if we go to sleep, our souls will reach such a high level that we can get the Torah while asleep. For we will be on a much higher level than we can attain through our own efforts. This was the true intention. They were hoping that through their sleep they would be able to reach a level of holiness that would be much greater than they could reach on their own accord during the day.

This is what the Midrash explains: Their sleep on Shavuot night was very sweet. Sleep can only be great and holy and special if you are on the level of Shavuot, if you have done all the necessary preparations. Then you can go to sleep with the hope that great things will happen, that you will see great revelations during your sleep.

"The night was short." Here "night" alludes to concealment. We know that darkness, night, hides things. Have you ever tried looking for your glasses in the middle of the night and then in the morning, there they are just by your night table, two inches away from your hand? At night you just grope and you can't find your slippers or anything. So what does the night do? The night doesn't change anything. It just hides things. You cannot see. In the day you see it all, it's so simple.

The Jews had reached a level where the concealment was minimal. They

had almost overcome most of the night. There was still a bit of a night left but it was much shorter than it was when they started. So they felt, now we have done what we can do with daytime, let's see what sleeping can do for us.

G-d, in recognition of their good intentions said, "You know what? They're really so sincere that I will help them along by preventing the mosquitoes from biting." Had G-d been opposed to their sleeping He wouldn't have made this tremendous miracle that the mosquitoes which bit last night and the next night, all of a sudden this night didn't bite.

Why, then, do we recite the Tikkun year after year? Because G-d says, "I know what your idea was, but you made a little mistake. That's all. It was an innocent error. I'm not punishing." We don't see that there was any punishment. We don't see in the Midrash or in the Torah that there was ever any reprimand or any punishment meted out to them. The only thing G-d said is, "I want you to make a Tikkun. Don't do it again, and to remember that you shouldn't do it again, every year I want you to stay up."

What was their mistake? It was a very innocent error that many people still make today — that the ultimate purpose is the spiritual world, rather than the physical world. G-d, however, wanted a dwelling place in the lowest world, as the Midrash states. Actually, to make a dwelling place for G-d in this world was not possible until we received the Torah, and G-d annulled the decree separating spirituality and physicality, so that now even the physical can become spiritual through the service of Jews. Thus, their error was entirely understandable, for it took place before the Torah was given.

# 11 SHAVUOT MYTHS AND MISCONCEPTIONS

By Yehuda Altein

## 1. Myth: Shavuot Is Always on 6 Sivan

Every year, the holiday of Shavuot takes place on the 6th (and 7th) day of the Hebrew month of Sivan (corresponding to May-June). It would seem that Shavuot has always been celebrated on this date.

### Fact: Shavuot Is the 50th Day From the Omer

The Torah instructs us to count seven weeks (49 days) from the day of the omer offering, and to celebrate Shavuot on the 50th day.<sup>1</sup> The omer offering was brought on the second day of Passover (more on this below), and according to the calendar we follow today, 50 days later is 6 Sivan.

In Temple times, however, each month was established anew by the rabbinical court, based on the testimony of witnesses who had observed the new moon. (Read: The Jewish Month.) The length of each month varied accordingly, and Shavuot therefore occurred on either the 5th, 6th, or 7th day of Sivan.

Interestingly, alternative Shavuot dates are possible today as well—for someone who crossed the International Dateline between Passover and Shavuot. In such a case, your 50th day is different from the 50th day of those around you. If you crossed the line westward (e.g., from America to Australia), your Shavuot will begin on 7 Sivan. Conversely, if you crossed the line eastward (e.g., from Australia to America), you will begin celebrating on 5 Sivan.

If you are planning to cross the dateline between Passover and Shavuot, make sure to discuss the relevant halachic details with a competent rabbi.

## 2. Myth: Shavuot Is Always on Sunday

Although this mistake is pretty much a thing of the past, it is probably the oldest Shavuot myth in history, dating back to Talmudic times.

The Torah instructs us to “count seven complete weeks from the day after the day of rest, from the day you bring the omer offering.” This seems to imply that the omer offering was brought on Sunday (the day after the “day of rest”—Shabbat). If this is when the seven-week count begins, it should always conclude on Shabbat, and Shavuot—the fiftieth day—should always

be celebrated on Sunday.

### Fact: The “Day of Rest” Is the First Day of Passover

Along with the Written Torah, G-d gave us the Oral Torah to ensure the correct interpretation of the law. The Talmud cites an oral tradition,<sup>3</sup> sourced from Moses, who received it from G-d Himself, that the “day of rest” in this verse refers not to Shabbat, but to the first day of Passover. (Indeed, it is common for Scripture to refer to holidays as “days of rest” or “appointed times.”)

Hence, the omer offering was always brought on the second day of Passover, no matter which day of the week it was, and Shavuot is 50 days later, be it a Sunday, Monday, Wednesday, or Thursday.

### 3. Myth: It Is Enough to Celebrate Shavuot for One Day

Many people erroneously believe celebrating Shavuot for one day is sufficient.

### Fact: Shavuot Is Celebrated for Two Days in the Diaspora

According to Torah law, Shavuot is a single day. In Temple times, since each month was established anew by the rabbinical court in Jerusalem, and it took time to send out word, the communities in the Diaspora were often unsure as to the correct day of the holiday. As such, in the Land of Israel, where word traveled faster and there was no doubt which day was the first of the month, Shavuot was celebrated for one day (as per Torah law), while in the Diaspora a second day was observed to cover all bases.

In the 4th century CE, a fixed calendar was established, and people knew in advance when the festivals would occur. Nevertheless, the Talmud explains that we are bound by rabbinic law to observe a second day. On a simple level, the reason for this ancient requirement is to uphold the customs of our forefathers. Deeper, mystical reasons are also provided.

## 4. Myth: It’s a Mitzvah to Eat Dairy

On Rosh Hashanah it’s a mitzvah to hear the shofar; on Sukkot—to eat in a sukkah; on Passover—to eat matzah; and on Shavuot—to eat dairy. Shavuot without cheese blintzes is not Shavuot, right?

### Fact: It’s a Custom (Albeit a Delicious One)

The Torah does not instruct us to eat dairy; in fact, it is not even mentioned in the Talmud. Eating dairy foods on Shavuot is a custom that evolved in post-Talmudic times, with numerous explanations (see next myth for more on this). As with all customs, we express our devotion to G-d by doing even more than He asks of us.

## 5. Myth: It’s Primarily Because That’s What We Had After Sinai

Perhaps the most well-known reason for eating dairy is that when G-d gave the Torah, the Jews became obligated to observe the kosher laws. All the meat in their possession was rendered unfit, and since the Torah was given on Shabbat, no cattle could be slaughtered nor could utensils be koshered. They had no choice but to eat dairy, and we commemorate this by doing the same.

Many believe that this is the only reason, or at least the primary reason, for eating dairy on Shavuot.

### Fact: This is Only One of Many (Earlier) Reasons

This explanation can be traced to a book printed about 100 years ago, presenting Torah thoughts of the chassidic greats of the 18th century. However, many other fascinating reasons have been given for this custom, some of them from centuries earlier.

Discover 12 reasons for this custom: The Custom of Eating Dairy on Shavuot

## 6. Myth: No Need to Eat Meat on Shavuot

The typical Shabbat and festival fare includes a sumptuous meat-based dish. Eating meat is one of the ways we fulfill the mitzvah to rejoice on the holidays. Some assume that Shavuot

is an exception. Since we must wait a specified amount of time between eating meat and dairy, the custom to eat dairy would seem to override the obligation to eat meat.

**Fact: There Is Still an Obligation to Eat Meat (Separate From Dairy, of Course)**

Shavuot is no exception; the obligation to eat meat remains. There are numerous customs regarding when to serve dairy so it should not conflict with the meat. One common practice is to serve a dairy meal immediately after morning services. Then, after reciting Grace After Meals and waiting an hour, a meat meal is served.

**7. Myth: Tractate Shevuot Is About Shavuot**

There is a Talmudic tractate devoted to each of the major holidays—Rosh Hashanah, Yom Kippur, Sukkot, Purim, and Passover (although Chanukah is a noticeable exception). There is also a tractate named Shevuot. Obvious conclusion: Tractate Shevuot is about Shavuot.

**Fact: Tractate Shevuot Discusses Oaths**

Interestingly enough, Tractate Shevuot is not about Shavuot but about oaths. While the holiday's name means weeks, as it is celebrated seven weeks after the omer offering, the similar word shevuot means oaths, and that is the subject of the tractate.

Although Shavuot is blessed with a myriad of beautiful customs, it has very few unique laws. Many laws relating to festivals in general are discussed in another tractate—Beitzah.

There is, however, a connection between Tractate Shevuot (oaths) and Shavuot (the holiday): On this day G-d swore eternal devotion to us, and we in turn pledged everlasting loyalty to Him.

**8. Myth: We Received the Two Tablets on Shavuot**

Shavuot is the day G-d gave us the Torah. Many understand this to mean that we received the two Tablets (luchot) on this day.

**Fact: We Got Them (and Lost Them) on 17 Tammuz**

On Shavuot G-d communicated the Ten Commandments to us, the first two

directly and the last eight via Moses. Moses then ascended Mount Sinai and remained there for 40 days, where G-d gave him the Tablets upon which these Ten Commandments—the foundation of all 613 mitzvot G-d taught him during that time—were inscribed.

The 40 days concluded on the 17th of the Hebrew month of Tammuz. When Moses descended with the Tablets, he was met with the sight of the Jews worshipping the golden calf. Horrified, he threw the Tablets to the ground, shattering them instantly.

Moses then ascended Mount Sinai once more to intercede on behalf of the sinners. G-d heeded his requests and forgave the Jews, and 80 days later, on Yom Kippur, Moses descended once more with a second set of Tablets.

**9. Myth: The Giving of the Torah Was a One-Time Phenomenon**

The giving of the Torah was a wondrous experience, unmatched by anything since. The common perception is that on Shavuot we commemorate a climactic event that occurred over 3,330 years ago.

**Fact: Every Year—Every Day—We Receive the Torah**

From a deeper perspective, the Jewish festivals do not merely commemorate long-gone events. On a spiritual realm, the incidents of yore recur each year, imbuing us with ever-increasing energy and vigor.

Moreover, we are taught that G-d gives us the Torah anew each and every day. This idea is expressed in the blessing we recite—in present tense—each morning before studying Torah: Blessed are You L-rd who gives us the Torah.

So this year on Shavuot, picture the momentous giving of the Torah as a current reality. It's happening today! And next year, when circumstances allow, be sure to attend synagogue and hear the Ten Commandments read from the Torah.

**10. Myth: The Ten Commandments Are the Most Important Mitzvot**

It is common knowledge that the Ten Commandments are the most important of the 613 mitzvot, while the remaining ones are less significant and perhaps

not binding. Or are they?

**Fact: Every Mitzvah Is Equally Important**

While the Ten Commandments certainly occupy a unique role, we should not underestimate the significance of any mitzvah, no matter how small it seems.

A mitzvah is the will of G-d, and its value far exceeds anything we can grasp. Each and every mitzvah is an opportunity to forge a personal connection with G-d Himself. So go ahead and do any that you can!

**11. Myth: We Slept in Because We Were Apathetic**

The Midrash relates that the night before the giving of the Torah, the Jewish people turned in early for a good night's sleep. The next morning, they slept in and Moses had to wake them. To rectify this wrongdoing, it is customary to stay up all night on Shavuot and study Torah texts.

This story is commonly viewed as a shameful part of our history, reflecting our forefathers' lack of enthusiasm to receive the Torah.

**Fact: We Wanted to Prepare by Drawing Spiritual Energy**

Although the Jews did sleep in on that fateful morning, there is a deeper dimension to the story, giving us a more positive way to look at what happened.

The Lubavitcher Rebbe explains that the Jews went to sleep not because of apathy, but because they felt that was the best way to prepare. When you sleep, your soul ascends to the supernal realms and receives renewed spiritual energy. What better way to prepare for the giving of the Torah, they felt, than to spend the preceding hours basking in spirituality?

Despite their good intentions, that was a mistake. By going to sleep, the Jews demonstrated they had misunderstood the point of the Torah. The Torah wasn't given so that we can become spiritual beings, but for us to grapple with and refine our physical nature. We therefore stay up to fix their mistake. We spend the night learning, working with our body, inspiring it, and purifying it, so that every part of us, both the physical and the spiritual, is ready to receive the Torah anew.

# STORIES WITH SOUL

It began like any one of the indistinguishable, mechanical days which had followed one another in monotonous succession.

We, that is my mother, my two sisters and I, lived as Christians like the scores of families surrounding us on all sides.

We shared their bomb shelter, we ate their food, we trembling with them at the ceaseless crash of bombs over Budapest.

Our society of a hundred women, children and disabled men became our whole world; only rarely did anyone venture into the death-infested streets to bring news of the war-crazed world outside.

Thus, day followed day till we had lost the will to count them.

Yet, as soon as I woke up, I knew that there was something different about this day.

Suddenly I remembered: since the day before yesterday, no one knew where Max was, or, at least that's what they told me. Max was my only friend in this place full of strange faces and fear.

Where could he be?

My mother told me time and again not to go with him on our "promenades" around the shelter, but I went anyway. Max would come, hoist me in the air onto his shoulders and say, with his big laugh: "Well, my queen, where shall we promenade today? In the forest primeval? By the babbling brook? Or shall we just roam through the fields of laughing daisies?" Then each broken chair and bed and old box in the dingy cellar turned into trees and rocks and flowers.

But there was another side to Max, too.

In the middle of a promenade he would mutter to himself and begin one of his interminable tirades about G-d.

"Where is your G-d now? Why is He hiding? Where is His justice to those who have served Him faithfully?" He would go on for hours.

This morning, my mother prepared breakfast, but neither of my two sisters nor my mother touched the food.

"Why aren't you eating, Mommy? Why isn't anyone eating?"

"I'm not hungry this morning." Suddenly she put her two hands on my head and said a few words quietly the way my father often did. Then I started to cry.

"Where is Max, Mommy? Why doesn't he come back?"

"Shh -- don't talk about him. It's dangerous."

"Are you still angry with him for what happened...?" "Nothing happened. You must forget it."

But I couldn't forget it. It was the night before last, the night before Max left.

Max barged in on us, and began to rummage through our belongings. Suddenly, he found a little book. He looked into it and then started laughing. My mother walked in.

"Of all the insane things in the world! A siddur (prayerbook)!" He shouted at my mother, "What do you think this is going to do for you?"

"I don't know what you are talking about or where you got that thing."

Then, she crossed herself solemnly. But he didn't leave right away. First, he tore out all the pages of the siddur, shredded them, spit on them and stamped on them wildly. I made a move forward but my mother's eyes were on me and I froze.

Then Max looked at me.

"At least you should know, there is nothing up there. Remember that." With that he walked out, and that was the last I saw of him.

It was evening when I sensed a sudden commotion; someone had come in, someone new.

I ran out to look -- maybe it was Max.

But, then I stopped, frozen.

The man who was hurrying forward with his head bent was not Max -- it was my father.

His face was deathly white and I noticed a steady trickle of red dripping from his fingers.

Someone had denounced him to the Gestapo and they came looking for him in his hiding place. He jumped two flights out of a window, scaled one concrete garden wall after another and outran and outwitted a detachment of SS men.

"Soon I must go. With the help of G-d, our passports to Switzerland should be coming through soon."

"I will make you something warm to drink," my mother said.

"No, it isn't time, yet," my father answered.

"You must eat something -- you must have some strength, I tell you!"

"And since when does our food give us strength?" my father asked softly.

"And who knows whether fasting does not give more strength than food? This is the time when each man's deepest nature is uncovered and each man sees what he wants to see. If only we could understand G-d's ways!"

(Only days later did I hear what else my mother found out that day. It was about Max. He had been found in a doorway near our shelter. Tacked onto his clothing, they found a piece of paper with the word "Jude" in big letters.)

I had been sitting playing with a flashlight when my father left. Now, my mother called out angrily, "Put that down!"

"But why?" Then my mother's anger faded and she leaned close and whispered in my ear. "Because it's Yom Kippur."

My hand dropped the flashlight. So that's why nobody had wanted to eat! Blurred images flitted through my mind -- my father blessing me, people in white, and the whole day in shul -- but it was so far away.

Now I wanted to think about Max.

Somehow I had a sad, empty feeling that he wouldn't come back, and I was angry at him.

# MY ENCOUNTER WITH THE REBBE

## “THIS IS HOW I FEEL YOUR PAIN”

Three or four months after I started studying in kollel, the rabbinical seminary where young married men go to study for a year or two, I was asked to see Rabbi Chaim Mordechai Aizik Hodakov, who was the head of the kollel and the Rebbe's chief secretary. Rabbi Hodakov told me that he had a special mission for me that would take priority over everything else I was doing, even over my studies.

The mission involved helping a young, seventeen year-old girl who was experiencing great emotional difficulties with teenage issues – rebelliousness, religious confusion, her home situation – the typical things that

trouble teenagers. In her case though, these problems were quite severe. The Rebbe had taken an extraordinary personal interest in helping this girl through this stage in her life, and I was recruited to do what needed to be done.

For three or four months, I spent fifty percent of my time working on this issue. I didn't do a single thing without consulting Rabbi Hodakov, who in turn would consult with the Rebbe and relay the Rebbe's instructions how to deal with each particular situation.

This young girl often wrote to the Rebbe directly, and when the Rebbe responded, I was instructed to discuss his response with her. What I want to describe is one particular exchange that was absolutely extraordinary.

She had written to the Rebbe, describing at length her anguish and inner turmoil. The Rebbe responded to



her immediately as he did throughout this episode – typically within a couple of hours or, at most, within a day. In his letter, the Rebbe wrote, among other things, that he empathizes with her... that he feels her pain.

So she wrote back: “I don't believe you. How can you feel my pain? You're not going through what I'm going through.”

Within two hours, there was a response from the Rebbe, and this was the gist of it:

“When you will merit to grow up and marry, G-d willing you will have a child. The nature of things is that towards the end of the first year, the child will begin to teethe. Teething is painful and the child cries. And a mother feels that pain as if it was her own. This is how I feel your pain.”

The last words of the letter read: *Kach ani margish tzaara*, “This is how I feel your pain.”

This had a very strong impact on

her. We discussed it and she began to realize that the Rebbe was feeling what she was going through, and that the Rebbe was trying to help her. Slowly, she began to respond. She made progress,

she matured and things turned out well for her. Eventually she got married, had children and many good things happened to her.

I feel privileged to have witnessed firsthand the Rebbe's involvement in this girl's life... how he put himself into it with such intensity. I mean, he was the Rebbe, and yet he spent so much time answering her letters back and forth, back and forth, over weeks and months. And through his caring, he succeeded in turning her life around.

# RECENTLY IN THE NEWS

## BRINGING SHABBAT TO MEDICAL STAFFS AND COMMUNITIES WORLDWIDE



**P**ediatric dental resident Dr. Mirissa Price has been working day and night in a Boston emergency room and dental clinic during the coronavirus pandemic, her family quarantined together on the other side of the country.

Last Friday, Price hurried across the river from the Boston-area hospital where she works to Cambridge, Mass., to make it in time to pick up a special package—a Shabbat box, courtesy of Chabad-Lubavitch at Harvard. The box held candle-holders and a Kiddush cup, homemade chicken soup, butternut squash pie, freshly baked challah and printed prayers. She promptly took it home, and had a healthy and much appreciated Shabbat dinner with her puppy, Joey.

“It was a great way to feel a part of that Jewish community again when we can’t all gather at a single table,” said Price, who first got involved with Chabad at Harvard in 2015, when she came to campus as a dental student. “Even

just picking up the box and seeing the masked faces of my Harvard Jewish family brought warmth and belonging to my Shabbat.”

At Chabad centers around the world, Chabad emissaries, their children and local volunteers are busy cooking, preparing and delivering Shabbat essentials while strictly observing social-distancing and other safety measures established by local authorities.

In Boston, Rabbi Hirschy and Elkie Zarchi, directors of Chabad of Cambridge, serve not only students and faculty at Harvard University, which is closed at present, but also the broader Cambridge and Somerville communities. Last week, they distributed more than 100 boxes to Jewish residents and expect the program to grow substantially.

“Our center hosts more than 2,000 different students at our Shabbat programs annually,” said Rabbi Zarchi, adding that many are first introduced

to a traditional Shabbat experience through Chabad.

That program, like so many others that bring people together, is on pause, but students and community members now have another rich opportunity—to take charge and own their Shabbat experience. It’s an empowering and educational moment, said Zarchi, even if it’s coming for some students earlier than it would have in the past, when they knew they could rely on their community to create Jewish life, at least until graduation. “Now they’re being asked to do it as students,” said Zarchi. “And it’s incredibly inspiring to see.”

Menachem Butler, who works as a program fellow at the Julis-Rabinowitz Program on Jewish and Israeli Law at Harvard Law School, signed up last week to receive a Shabbat box. It was a chance to do something as a community and to include new people in the warmth of Shabbat, which he’d experienced so many times over the past five years at the Zarchi dinner

table, he said.

The Shabbat boxes enhanced the experience of each person who received one, affirmed Butler. "It was more than just a little food; it was also the feeling—the sense that 'we're thinking about you, we are a community, anything you need, we are always here.' You don't have to be present right there to experience that closeness."

People walked and drove to pick up their bags from a safe distance away, and relished the chance to see each other, if only for a minute, he said. "To be a part of something bigger; really, a little thing can go a long way. We just picked it up for a minute, but we went back to our homes, and were able to do our Shabbat and were all able to do it together, even though we weren't physically present."

### Mitzvah of the Week in Wisconsin

Rabbi Moshe Rapoport, program director at the Peltz Chabad Center for Jewish Life in Mequon, Wis., is running a campaign focused on making every home a sanctuary. Every week for the next six weeks, they'll be delivering packages tied to a particular mitzvah that can strengthen the sanctity of the home. "Instead of being down that shuls are closed and places of Yiddishkeit are closed, make your home that place," he said.

This week they focused on Shabbat, giving out candlesticks and candles, challahs and a guidebook. Kashrut is on the list, as are charity and holy books. "The goal is first of all to help people change their focus and to increase their Yiddishkeit," he said. "There's never been so many people baking challah, making Kiddush every Friday night."

Fran Goldner, who with her husband, Mark, has been involved with Mequon's Chabad since 1994, is usually busy going to services on Friday and Saturday morning, and taking numerous classes the Chabad offers. "Now we're doing them on Zoom," she said of her classes. "I still feel very connected to the community. All of my needs are being provided, I'm getting my classes, I'm



still connected by phone, and we went for a walk and people were walking, so we got to see people outside."

She and her husband heard the doorbell ring, and saw a friendly face from their Chabad. On their doorstep was the box that included challah, candlesticks and a booklet to help them celebrate Shabbat. Though she had her own challah already, Goldner noted that it was special to know that the Chabad was reaching out to community members and encouraging them to make their homes a sanctuary.

"It's amazing, the outreach," she said. "If you touch one person that one person can touch another, who knows what can happen."

### Shabbat Dropoff in Naples

Rabbi Fishel Zaklos, co-director of the Chabad Jewish Center of Naples, Fla., with his wife, Etti, has hosted a communal Kiddush every Shabbat since they got the program rolling in 2005. Last week, they had a Shabbat drop-off where 175 members drove by to pick up challah, chicken soup, candles and more. He's moved classes, Hebrew school, preschool and other learning online, and set up a task force with volunteers to shop for those who can't.

"We're trying to cover all bases and work on all cylinders more than ever," he said.

For their challah drive-by, they handed out bags to community members, many of them making their way outdoors for the first time since lockdowns began. "It was unbelievable, the response," he said, adding that Chabad is also offering Shabbat kits—meals from



beginning to end—for those who need it. It's a service they provided before the pandemic that's getting more requests as more people fall on hard times or can't leave home.

"We want them to know that here at Chabad of Naples, we're here for the community, we're here always, especially during the challenging times," he said. "It lifts people up, it gives people nourishment, physically, spiritually—we've always prided ourselves on the fact that Chabad is family. It's really family."

### Greatness Unlimited

To some, G-d is great because He makes the wind blow.

For others, because He projects space and time out of the void.

The enlightened laugh and say He is far beyond any of this, for His Oneness remains unaltered even by the event of Creation.

We Jews, this is what we have always said:

G-d is so great,  
He stoops to listen to the prayer of a small child;

He paints the petals of each wildflower and awaits us there to catch Him doing so;

He plays with the rules of the world He has made to comfort the oppressed and support those who champion justice.

He transcends the bounds of higher and lower.

He transcends all bounds.

# FRENCH CONNECTION

## REFLEXIONS SUR LA PARACHA

### Vivre avec la paracha

#### La vie comme une montagne

par Yaakov Paley

**P**ourquoi une montagne ?

Pourquoi, quand après deux mille cinq cents ans de jardins et de déluges, de tours et d'exils, de rivières emplies de sang et de mers fendues, D.ieu décida enfin de Se révéler à l'humanité – pourquoi rassembla-t-il Son peuple autour d'une montagne ?

D.ieu nous a réunis au Sinaï pour enseigner, pour transmettre sagesse et connaissance, pour guider. L'endroit qu'Il choisit n'a certainement pas été désigné par hasard. Il lui-même porteur d'enseignements particuliers.

Il y a, dans une montagne, de nombreux messages pour l'homme.

Notre univers se compose de quatre règnes : l'inanimé, le végétal, l'animal et l'humain. Nos sages ont appelé les hautes montagnes : « le végétal au sein du règne inanimé ». La terre qui grandit.

Nous remarquons toutefois que les montagnes rétrécissent aussi. Secouées par les vents, détrempées par les pluies, ciselées par les rivières. Il y a des organisations qui tentent de protéger certaines montagnes, de prévenir les glissements de terrain et l'érosion. Le prophète Élie avait évoqué « un vent fort et puissant, qui érode les montagnes ».

Comment se fait-il que le vent s'attaque aux montagnes, mais ignore pratiquement les plaines ? La raison en est la montagne elle-même. Elle est aussi simplement qu'obstinément en travers de la route. Le vent la frappe avec force et il doit frayer son chemin autour ou au dessus d'elle. Dans ce mouvement, il emporte des petits fragments du massif.

De minuscules fragments de montagne accompagnent les nuages. Ils continuent leur chemin jusqu'à ce que le vent atteigne une autre formation rocheuse idéalement dressée pour les recevoir. De cette manière, le « vent

fort et puissant qui érode les montagnes » un esprit d'humilité et décide de s'amender.



en fortifie aussi d'autres. Alors que certaines rétrécissent, d'autres grandissent.

La perte d'une montagne est le gain d'une autre.

« Tout ce que D.ieu a créé dans Son monde », disent les Sages, « Il l'a aussi créé dans l'homme ».

Notre montagne représente notre conscience de nous-mêmes ; de notre position et de notre importance. Nous pouvons choisir une montagne négative, une montagne d'arrogance et d'orgueil. Ou nous pouvons avoir une montagne sainte, utilisée pour un développement positif.

Nous pouvons nous grandir comme une montagne d'orgueil – un bloc de terre qui se hausse en outrage à la décence, à la société, à notre Créateur.

Mais c'est précisément cet orgueil qui invite les forces qui vont l'assagir et le corriger. Quand une personne se rend compte qu'elle s'est permise de maintenir sa tête et son cœur bien au dessus des autres, elle est envahie par

Ce sentiment est un vent qui rabaisse les sommets de fierté que nous avons laissé se former. Du fait qu'un tel changement est positif, la montagne ne « rétrécit » pas, mais elle se développe en une montagne plus petite et elle diminue progressivement. L'atténuation d'un trait négatif est toujours un pas vers l'avant et vers le haut.

Vue de l'autre versant de la montagne, notre hauteur peut nous permettre d'atteindre de plus hauts sommets encore. Nous pouvons utiliser notre importance, notre position respectable, notre pouvoir ou notre réputation pour susciter des changements pour le bien des autres. Notre montagne d'influence peut être utilisée pour guider d'autres personnes dans une direction positive.

Notre montagne pourra être suffisamment impressionnante pour gagner le cœur de ceux qui ignoreraient le même message d'un simple petit monticule. Alors, notre importance et notre « altitude » deviennent alors une montagne sainte, un endroit où D.ieu peut Se révéler.

# LATIN LINK

## REFLEXION SEMANAL

### Parasha de la Semana

#### Bikurim - Las Primicias

Por Nissan Mindel

**S**havuot –el festival que conmemora la entrega de la Torá en el Monte Sináí– se conoce también, como ya hemos mencionado, con el nombre de Festival de la Cosecha –Jag Hakatzir– o Día de los Primeros Frutos–Jag Habikurim.

Nadie trabaja más duro que el agricultor, y, simultáneamente, nadie tiene tanta inseguridad sobre los frutos de su trabajo como éste.

El labrador depende completamente de los “elementos” de la naturaleza.

Se necesita sol, pero no demasiado, para que no se produzca una sequía que arruine lo plantado. Se precisan lluvias, pero a su exacto y debido tiempo. El rocío, el viento, la temperatura – todos son factores importantes. ¿Qué puede hacer el pobre agricultor más que rogar a Di-s para que El bendiga el producto de sus manos y le brinde una buena y abundante cosecha?

No es de extrañar, pues, que la época de la cosecha fuera ocasión de gran regocijo en la antigua Tierra de Israel.

El campesino judío sabía que todo lo debía al querido y piadoso Di-s.

Para no olvidar esta verdad, decimos en nuestras oraciones diarias (en el Shemá) “Y ocurrirá si obedecéis Mis mandamientos... entonces daré las lluvias de vuestra tierra en su temporada... y recogeréis vuestro grano, vuestro vino y vuestro aceite.” (Deuteronomio 11:13,14).

La época de la cosecha, en la vieja Israel, comenzaba en Pesaj, cuando el grano de cebada comenzaba a recogerse, y el “Omer” se llevaba al Templo como ofrenda de Gracias.

Pronto, maduraban los otros granos y frutas, pero “Bikurim”, la ofrenda de los primeros frutos maduros, no debía llevarse al Templo antes de Shavuot.

Durante todo el verano, desde Shavuot hasta Sucot, había tiempo para traer Bikurim al Sagrado Templo.

Los Primeros Frutos debía ser traídos solamente de las “siete especies” por las cuales se alaba a la Tierra de Israel: trigo, cebada, uvas, higos, granadas, aceitunas y dátiles (Deut. 8:8).

Todo un tratado de la Mishná está dedicado al tema

de Bikurim y lleva su nombre. Aquí encontramos las diversas leyes: sobre quién recaía la obligación de llevar Bikurim, quién estaba exento de hacer la Declaración, y finalmente, quién estaba exento de ambos. No entraremos en el detalle de estas leyes, sino que daremos la muy interesante descripción de toda la ceremonia, que encontramos en la Mishná.

Cuando un hombre iba a su campo, huerta o viñedo, y veía por primera vez un higo maduro, o un racimo de uvas maduro, o una granada madura, la envolvía con un junquillo y decía: “Estos son los Primeros Frutos”.

Imaginen qué tentación era para el campesino el arrancar el primer higo maduro y llevarlo a la boca. Pero no se entregaba a la tentación, sino que lo designaba como ofrenda a Di-s por la buena cosecha.

Recogiendo todos los Primeros Frutos, y agregándoles muchos más, de entre los mejores, el agricultor se dirigía a la ciudad más próxima y desde allí, junto con sus colegas, se dirigía a la ciudad de Maamad –la principal del distrito–.

Allí, reunidos en el mercado bajo un cielo limpio y azul, los campesinos pasaban la noche. Temprano por la mañana, el oficial del Maamad los despertaba llamando: “Levantaos vosotros, y vayamos hasta Sión, a la Casa de nuestro Di-s”.

Aquellos campesinos que vivían cerca de Jerusalem traían los frutos frescos, pero aquellos que vivían lejos traían higos secos y pasas de uvas, para que la fruta no se arruinara en el camino.

Los frutos se llevaban en canastas decoradas. Los ricos llevaban canastas de oro y plata, mientras que los pobres utilizaban canastas confeccionadas con ramillas de sauce peladas. Muchos llevaban palomas vivas consigo, junto con la canasta, como sacrificios.

Cuando más se acercaban los peregrinos a Jerusalem, mayor era su número, y su alegre espíritu.

Al frente de la impresionante procesión marchaba un hermoso buey, futura ofrenda. Sus cuernos estaban cubiertos con oro, y un collar de hojas de olivo adornaba su cuello. Una flauta sonaba ante ellos, hasta llegar a Jerusalem. Cuando llegaban a las cercanías de la ciudad, los gobernantes y prefectos, jefes de los sacerdotes y jefes de los Levitas y los oficiales del Templo, salían a recibirlos.

También todos los artesanos de Jerusalem solían salir e inclinarse ante los recién llegados, diciendo: ‘Hermanos de tal o cual lugar, sed bienvenidos’.

La procesión continuaba hasta llegar al Monte del Templo, precedida por los flautistas. Cuando llegaban al Monte del Templo, cada uno, hasta el mismo rey, ponía su canasta sobre el hombro y entraba hasta el Patio del Templo.

Cuando los portadores de Bikurim llegaban al Templo, los Levitas cantaban: ‘¡Y Te exaltaré, Oh Señor, pues Tú me Has elevado e impedido que mis enemigos triunfen sobre mí’ (Salmo 30).

Las palomas atadas a los canastos eran entonces sacrificadas, y lo que el pueblo traía en sus manos era entregado a los Sacerdotes.

Mientras el canasto estaba todavía sobre su hombro, cada portador de Bikurim recitaba la “Declaración” (Deut. 26:5). Esta Declaración contenía, en pocas palabras elegidas, la antigua historia de nuestro pueblo, incluyendo la esclavitud egipcia y la liberación. Concluía con las palabras: “Y Él nos ha traído hasta este lugar, liberándonos, y nos ha dado esta tierra, una tierra que rebalsa de leche y miel. Y ahora, he aquí que he traído los Primeros Frutos de esta tierra que Tú, Oh Señor, me has dado” (Deut. 26:10).

Luego dejaba el canasto al lado del altar, se inclinaba y salía.

Luego de la grande e impresionante ceremonia de la ofrenda del Bikurim, Jerusalem se convertía en una ciudad de solemne alegría y regocijo, de acuerdo con el mandamiento: “Y te alegrarás por todo lo bueno que el Señor, Tu Di-s, te ha dado a ti ya tu casa; tú, el Levita, y el extraño que se encuentre entre vosotros” (Deut. 26:11).

### Clases y Eventos

#### Clases en Español

##### Porcion Semanal

Rabbi Shea Rubinstein

Lunes 8:45 pm - 9:45 pm

##### Tanya (Women)

Mrs. Vivian Perez

Martes 10:45 am - 12:00pm

198 Park Drive, Bal Harbour Village

Jueves 11:00 - 12:00

Call Vivian for details - 305.213.3202

#### Análisis de distintos temas basados en la Parasha

Rabbi Shlomi Halsband

Miercoles 8:30 - 10:00 pm

Domingo 8:30 - 10:00 pm

# IN A WOMAN'S WORLD

ISSUES OF RELEVANCE TO THE JEWISH WOMAN

## WEEKLY CLASSES

**PLEASE CHECK  
OUR VIRTUAL CLASS SCHEDULE  
FOR ALL THE SHUL CLASSES THAT  
ARE HAPPENING  
USING THE ZOOM APP / ONLINE  
DURING THIS TIME.**

**[HTTPS://ZOOM. US/J/6457054016](https://zoom.us/j/6457054016)**

## 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

## CARAMELIZED BANANA CHEESECAKE

BY JAIMIE GELLER

### INGREDIENTS

$\frac{2}{3}$  cup soft butter, room temperature  
1 $\frac{2}{3}$  cups ricotta cheese (you can substitute  $\frac{1}{2}$  cup with cream cheese or farmer cheese)  
1 $\frac{1}{4}$  cups sugar  
1 teaspoon pure vanilla extract  
Zest of 1 lemon or orange  
3 eggs  
2 tablespoons lemon or orange juice  
1 $\frac{3}{4}$  cups flour  
2 teaspoons baking powder  
4 ripe bananas or any fruit desired, such as peach, raspberry, blueberry, apricot or plum  
4 tablespoons light brown sugar

### PREPARATION

Preheat the oven to 350°F.

2. In a large mixing bowl, mix the butter, ricotta, white sugar, vanilla, and zest until well combined. Small clumps of cheese are okay.

3. Add the eggs and juice and mix well. Add flour and baking powder and mix well.

4. Cut 2 bananas into chunks and add to the batter; mix gently. Pour into prepared cake pan, until  $\frac{3}{4}$  full (leave room for the cake to rise).

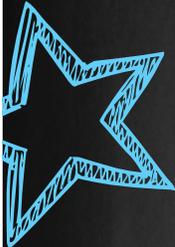
5. Slice 2 bananas into  $\frac{1}{4}$ -inch pieces and arrange in a pattern on the cake. Sprinkle with brown sugar.

6. Bake 50 minutes or until golden.

7. Once cooled, sprinkle with powdered sugar if desired, then slice..

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 Mr. David Portnoy  
 Rabbi Henry Eichler  
 Mr. Ettai Einhorn  
 Mr. David Ben-Arie  
 Mr. Seth Salver

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Associate Rabbi	Rabbi Zalman Lipskar	Ext 345
Rabbi's Executive Assistant / CYS	Ms. Lydia Hasson	Ext 311
Rebbetzin	Rebbetzin Chani Lipskar	305.992.8363
JLAC / Adult Ed/ Singles	Rabbi Shea Rubinstein	Ext 342
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Hebrew School / Editor	Mrs. Aurit Katan	786.382.9006
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# NACHAS AT A GLANCE

THE SOLOMON LEADERSHIP PROGRAM CAME TO AN END THIS WEEK WITH A BEAUTIFUL ONLINE GRADUATION EVENT ATTENDED BY MENTORS, FELLOWS, RABBIS, FAMILY AND FRIENDS



Jacob Goldshtein



Scheck Hillel Community School



Our Mentors



Rabbi Shaykee Farkash



Anna Felicia Hirsch



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07/14

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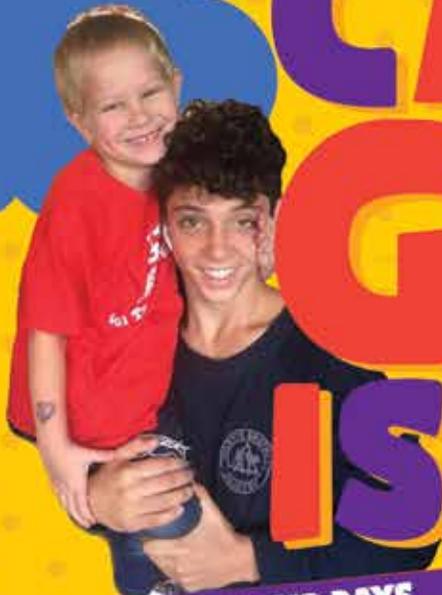


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AT THE SHUL



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**JUNE 29 - AUGUST 13**

## AGES:

**GIRLS: AGE 2 - ENTERING 6<sup>TH</sup> GRADE**

**BOYS: AGE 2 - ENTERING 3<sup>RD</sup> GRADE**



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