

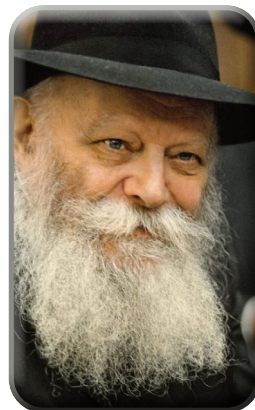
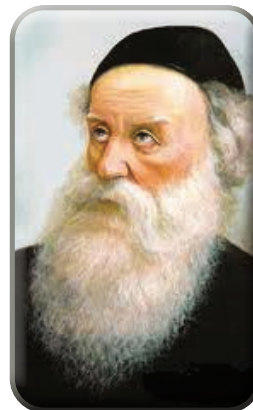
PARSHAT KI TAVO Elul 15- 16, 5783 / September 1-2, 2023

B"H

Candle Lighting: 7:22 PM - Shabbos Ends: 8:14 PM

THE SHUL

W E E K L Y P U B L I C A T I O N



START OF SLICHOS ON SEPTEMBER 9 - 23 ELUL AT 1:05 AM

9540 Collins Avenue, Surfside, FL 33154

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CHAI ELUL (18 ELUL - MONDAY 4)
BIRTHDAY OF THE BAAL SHEM TOV
BIRTHDAY OF THE ALTER REBBE

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THE SHUL WEEKLY PUBLICATION

Editor-In-Chief:

Yonathan Berdugo

Design, Layout , Creation & Rights:

Antelope Network Corp.

Contact: admin@antelopenetworkcorp.com

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ERUV INFORMATION

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 includes the inner (western) walking path only. The pier at Haulover Cut is not included.

Bay Harbor Islands: The Eruv in Bay Harbor Islands includes the entire perimeter of both islands in Bay Harbor including the small bridge connecting to Surfside.

Indian Creek Island: The entire island of Indian Creek is EXCLUDED from the Eruv, including the bridge leading up to the island.

We would like to emphasize that every Erev Shabbos, individuals should call the Eruv Hotline to make sure that the Eruv is operational prior to carrying on Shabbos.

The number is 305-866-ERUV (3788). The Eruv message is recorded approximately two hours prior to Candle Lighting.

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OUR REBBE'S PARSHA MESSAGE

BASED ON THE TEACHINGS OF THE LUBAVITCHER REBBE



The eighteenth day of Elul, or Chai Elul, marks the birthdate of both the Baal Shem Tov, founder of the Chassidic movement, and the Alter Rebbe, founder of Chabad Chassidism. This day invariably falls either on or near the Shabbos during which the Torah portion of Savo is read.

All Jewish festivals and auspicious occasions on the Jewish calendar are alluded to in the Torah portion read during the week when they occur. Understandably, Chai Elul is thus alluded to in the portion of Savo.

Where in this portion can one find this connection?

Savo begins by relating the laws of Bikurim, the first fruits that the Jews were obliged to bring immediately upon “coming to the land that G-d your L-rd is giving you as a heritage, occupying and settling it.”

Our Rabbis note that the qualification “occupying and settling it” comes to teach us that the obligation of Bikurim did not begin until after the 14 years during which Eretz Yisrael was conquered and divided among the tribes.

The verse is modified in this way for the following reason: The true meaning of “coming to the land” is that of coming into it entirely. This is in keeping with the saying of our Sages: “A partial entry is not considered an entry at all.” The word “coming,” therefore means “occupying and settling it,” for only then were the Jews considered to have truly entered the Land.

This, then, is the connection between Savo and Chai Elul, the birthdate of the two great Chassidic founders:

Chassidus is unique in its ability to rouse the spirit, mind and heart so that a Jew's

service of Torah and mitzvos is in the manner of savo — a complete immersion, with every fibre of one's being suffused by spiritual service.

The importance of this manner of service will be understood by explaining the difference between man's intrinsic and extrinsic states of being; intrinsic referring to man as he exists in relation to himself and extrinsic to man as he exists relative to others.

In terms of spiritual service, this means the following: When a person does something in an external and extrinsic manner, he and the thing he is doing remain two distinct entities.

When, however, a person does something from his innermost self, then his being immerses itself in that which he is doing, for in relation to man's innermost core there exists nothing outside of himself. Thus, when a person acts in this manner, even a specific, seemingly external, action is tied up and united with his innermost self; he and the act are united.

Herein lies that which is unique about Chassidus: Chassidus, as part of “the soul of Torah,” reveals a Jew's quintessential life force in all aspects of Torah and mitzvos, and the unique quality of this life force is that it totally unites with that which it enlivens.

For the life force does not add anything to that which it vitalizes — a live body possesses no more parts than a dead corpse. The life force is thus not separate from that which it energizes, rather it is the soul of the enlivened body, and because of it each and every aspect of the body is a living entity.

The reason is that a person's “life” is his soul and innermost essence, and as explained earlier, that which is part of a person's innermost core becomes wholly one with the object with which it unites. Thus, the body in which a life force dwells is entirely permeated by it.

Exactly so is the effect of Chassidus on Torah and mitzvos: It is possible for a Jew to study Torah and perform mitzvos while remaining separate from them. Chassidus, however, enables every Jew to reveal the innermost aspect of his life force — his holy Jewish soul. And in relation to that level — the quality of savo — each and every Jew is truly one with all of Torah and mitzvos.

Based on Likkutei Sichos Vol. XIX, pp. 244-247.

PARSHA ROUNDUP

CHABAD.ORG

The name of the Parshah, “Ki Tavo,” means “when you come,” and it is found in Deuteronomy 26:1.

Moses instructs the people of Israel: When you enter the land that G-d is giving to you as your eternal heritage, and you settle it and cultivate it, bring the first-ripened fruits (bikkurim) of your orchard to the Holy Temple, and declare your gratitude for all that G-d has done for you.

Our Parshah also includes the laws of the tithes given to the Levites and to the poor, and detailed instructions on how to proclaim the blessings and the curses on Mount Gerizim and Mount Eival—as discussed in the beginning of the Parshah of Re'eh. Moses reminds the people that they are G-d's chosen people, and that they, in turn, have chosen G-d.

The latter part of Ki Tavo consists of the Tochachah (“Rebuke”). After listing the blessings with which G-d will reward the people when they follow the laws of the Torah, Moses gives a long, harsh account of the bad things—illness, famine, poverty and exile—that shall befall them if they abandon G-d's commandments.

Moses concludes by telling the people that only today, forty years after their birth as a people, have they attained “a heart to know, eyes to see and ears to hear.”

THOUGHTS ON THE PARSHA



RABBI SHOLOM D. LIPSKAR
KI TAVO

This portion begins with Moses inspiring the Jewish people after they completely settle in the Holy Land that G-d has given them. He gives it to them both as a gift and an inheritance, integrating the unique distinctions that each has exclusively different than the other, indicating the highest level of conveyance and ownership.

It is very significant that this Torah portion is read two days before the 18th of Elul when the Baal ShemTov was born. He was the founder of the Hasidic movement, teaching and encouraging the simplest level of connection with G-d, regardless of one's intellectual faculties; to love with a simple faith and true emotional love and fear of G-d; connecting with the soul at the core.

47 years later, on that very date, the 18th of Elul the Alter Rebbe was born. He was the founder of the CHABAD system that integrates the intellectual comprehension of whatever the mind can conjure and think about Almighty G-d and the functions of the fundamental inner system of the human, enabling the intellect to control the emotion without desensitizing the person. Their legendary commitment and love for Israel is well known to the extent that the Alter Rebbe languished in death row prison on a fabricated charge, resulting from his support of the great Hasidic masters and Kabbalistic scholars who emigrated to Israel in the late 18 century, settling in Hebron, Tzefat, Jerusalem and Tiberius.

This brings me to our experience here in the Holy Land yesterday.

By Divine Providence, we have a warm relationship with the Shliach of the Rebbe who is the founding pioneer of a very interesting

settlement in the middle of Israel, between the border with Jordan, and 20 kilometers from the sea in the Shomron district.

It is on top of the mountain with 300 families, some sections cordoned off, especially for use in agriculture, community needs and residential Yeshiva with an extraordinary staff of outreach professionals. Yitzhar is the favorite gathering place for the many military personnel who defend that area and serving in the field of potential danger. They are surrounded by five Arab villages headquartered by Shechem aka Nablus. These villages are noted for their extremism and culture of developing active terrorists.

Within the center of Shechem is the tomb of our ancestor, the righteous Joseph. It is a grave that is known all around the world because of the inhumane attitude of the radical Muslim population that do not allow Jews to enter the town, nor to pray at this holy site. Many tragedies took place in that environment, including the murder of many Jewish people and the desecration of the gravesite itself. Once in two weeks or sometimes once a month, during the midnight hours from approximately midnight to 4:30 AM after massive military exercises, securing the area with more than 1000 troops including tanks, half-tracks, military vehicles and infantry troops, Jews are allowed to pray at the graveside. They come in bulletproof buses, through a secret corridor surrounded by 1000 soldiers, including Special forces.

We had gotten special permission to enter. Our host, the Shliach of the Rebbe to the area, is highly respected both by the military and civilian populations and has very high security entry capacity. We set out on our trip from the mountain top Yitzhar down to the gathering area, which is a military compound. The buses pulled in and those with arrangements got on the buses and we started our trek to the gravesite. It was approximately 12 midnight when, suddenly, we stopped. Everything stopped, as we heard artillery going off and we had to just sit and wait. Quickly the word got out that three IDF Special forces soldiers had just been wounded, needed to be evacuated and new security evaluation had to be determined as there were now terrorists on the loose. We sat there in the bus waiting, men, women and children, representing every ideology and style of the Jewish community.

The incredible reaction was different than I would've ever expected. There was not any feeling of fear, trepidation or weakness. There was a resolute, feeling of pride, ownership, that proclaimed loudly in behavior not words "we are in our country, the Holy Land of Israel". One woman screamed out, "You will never throw us out; we do not fear you".

At approximately 1:30 AM, the all-clear was given and bus after bus eventually came

to the gravesite, praying, singing, dancing, celebrating. It was a sight and experience to behold. We did not feel any sense of trepidation or fear. We were proud and secure in our land. We left there at about 3 AM, having experienced the most incredible integration with the holy Jews who live in the Holy Land.

Even in their little 300-family town, Yitzhar, less than 10 km from the breeding grounds of the terrorist murderers, children slept soundly. All the doors were locked, but people felt secure. There's no fear, no crying, no screaming. There was no climbing under the beds. Our enemies already know not to mess with that particular community. The Rebbe's Emissary in that community transformed it with a sense of pride of who we are, and what our mission is. Let's face it, this incident will be magnified in the press as the dangers of living in Israel in horrible conditions. Here, with their incredible faith and devotion, life goes on. More people get killed in Chicago in a week than in Israel in a month or more. The same for Los Angeles, and other places in the western world.

We need to learn that together with the extraordinary technology, surveillance systems, military strategy, brave, young, dedicated, devoted, selfless, IDF personnel that are part of G-d's protective wing, G-d Himself protects us. That is our strength. That is our security, and we feel it here so clearly and honestly.

It's time all of us recognize that the Jewish condition is not dependent on humans but totally dependent on Hashem. When the famous author, Elie Wiesel, asked the Rebbe "after the Holocaust, how can you believe in G-d?", the Rebbe immediately responded to him "after the Holocaust, how can you believe in Man"?

As the 18th of Elul is 12 days before the Day of Judgment Rosh Hashanah, each day represents an entire month, starting this Sunday night. We all have the opportunity to re-create our entire year by how we behave these last 12 days. It's a serious opportunity to cleanse ourselves completely, preparing to go in front of the Divine Judge to receive His verdict, for the most fundamental aspects of our existence encompassing life, prosperity, health and everything good for the coming year. Let's invest 12 days to bring us manifold of HaShem's Blessings.

Wishing you a great Shabbos from Jerusalem, to be inscribed and sealed for the best and sweetest year ever.

WEEKLY PRAYER TIMES

Everything you need for an "Over The Top" Shabbos experience

SHABBOS EVENING (Chabad & Sephardic)

Candle Lighting	7:22 PM
Early Mincha followed by Kabbalas Shabbos	6:10 PM
Mincha followed by Kabbalas Shabbos	7:30 PM
Sephardic Mincha / Kabbalat Shabbat	7:30 PM

SHABBOS DAY (Chabad & Sephardic)

Hashkama Minyan	7:15 AM
Shacharis Main Minyan	9:00 AM
Sephardic Shacharit Minyan	9:00 AM
Children's Programs	10:00 AM
Shacharis Upstairs Minyan	10:00 AM
Kiddush Following the Service	
Daf Yomi	6:10 PM
Mincha followed by Pirkei Avos Ch.3-4	7:15 PM
Sephardic Mincha	7:20 PM
Shabbos Ends / Maariv / Havdalah	8:14 PM
Video of the Rebbe following the Service	

Next Parsha: NITSAVIM - VAYELECH
 Shabbos Starts: September 8 / 22 Elul: 7:15 PM
 Shabbos Ends: September 9 / 23 Elul: 8:06 PM

ZMANIM- HALACHIC TIMES FOR SUNDAY, SEPTEMBER 3

Alot Hashachar / Dawn	5:48 AM
Earliest Talit & Tefillin	6:19 AM
Netz Hachama / Sunrise	7:01 AM
Latest Shema	10:08 AM
Latest Shacharit	11:12 AM
Chatzot / Midday	1:19 PM
Earliest Mincha	1:52 PM
Plag HaMincha	6:22 PM
Shekiah /Sunset	7:38 PM
Tzeit Hakoachavim / Nightfall	8:02 PM

DAVENING SCHEDULE

Davening schedule for all Minyanim

SHACHARIS (MON- FRI) (Chabad & Sephardic)

Main Minyan	6:50, 7:30, 9:00, 9:30 AM
Sephardic Minyan Selichot/Hodu	7:00/8:00 AM

SUNDAY SHACHARIS (Chabad & Sephardic)

Main Minyan	8:00, 9:00, 9:30 AM
Sephardic Minyan Selichot/Hodu	8:00/9:00 AM

Daily Chumash & Tanya after every Minyan

MINCHA / MAARIV (SUN - THUR) (Chabad & Sephardic)

Main Minyan Early Mincha	2:00 PM
Main Minyan Mincha / Maariv	7:30 PM
Sephardic Mincha / Arvit	7:25 PM
Main Minyan Late Maariv	10:00 PM

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In honor of our children and grandchildren, and as Rosh Chodesh Elul dawns, wishing everyone a happy New Year with abundant revealed blessings of health, wealth, peace and simcha!

KIDDUSH IS AVAILABLE FOR SPONSORSHIP THIS WEEK

Sponsoring a Shabbos Kiddush is a wonderful way to celebrate a birthday, anniversary or any other simcha to mark a special moment in one's life, honor someone or commemorate a yahrzeit.









The Kiddush brings our community together while recognizing and sharing these important life cycles and milestone events.

Many sponsorship options available upon request.

Please contact Joelle - joelle@theshul.org or scan below



SCAN ME

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320	7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320	7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/PHL-320	7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/PHL-320	7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/PHL-320
7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu
10:15am - 11:00am THE 13 PRINCIPLES OF FAITH Rabbi Sholom Lipskar (Men & Women) TXT-112 / TXT-113 / TXT-501 	9:55 am - 10:55 am TANYA IN SPANISH Mrs. Vivian Perez (Women Only) PHL-320/PHL-501 883-2349-2843 Passcode: 1111 	9:35 am - 10:00 am MEGILLOT Mishlei Book of Proverbs Rabbi Dov Schochet (Men & Women) TXT-121	9:55 am - 10:55 am TANYA IN ENGLISH Mrs. Vivian Perez (Women Only) PHL-320/PHL-501 854-8616-2783 Passcode: 111111	
11:00 am - 12:00 pm HEBREW FOR ALL Ms. Sari Weinberg (Men & Women) HBR 101-201-301 	11:00 am - 12:00 pm IN DEPTH ANALYSIS OF A MITZVAH BASED ON THE WEEKLY TORAH PORTION Rabbi Shea Rubinstein (Men & Women) TXT-201 / TXT-211 / TXT-601	10:10 am - 11:30 am PARSHA OF THE WEEK Rebbetzin Chani Lipskar (Men & Women) TXT-112 / TXT-113 / TXT-501 	10:55 am - 11:10 am SHAAR HABITACHON IN ENGLISH Mrs. Vivian Perez (Women Only) PHL-320/PHL-501 https://zoom.us/j/8548616 2783 password 540360	
12:00 pm - 1:00 pm KASHRUS 1 Ms. Sari Weinberg 	12:00 pm - 1:00 pm PIRKEI AVOT Rabbi Dov Schochet (Men & Women) ETH-101	11:30 am - 12:15 pm TANYA Rabbi Sholom Lipskar (Men & Women) PHL-320 / 	11:15 am - 12:00 pm PARSHA OF THE WEEK Rabbi Shea Rubinstein (Men & Women) TXT-112 / TXT-113 / TXT-501	
1:10 pm - 1:55 pm EARLY ROMAN HISTORY & THE JEWS Reb Mendel Korf (Men & Women) HIST 102/502	1:00 pm - 2:00 pm CHASSIDIC PHILOSOPHY FOR THE 21st CENTURY Rabbi Zalman Lipskar (Men & Women) PHL 301-501	12:30 pm - 1:30 pm SHAAR HABITACHON IN SPANISH Mrs. Vivian Perez (Women Only) PHL-320/ PHL-501 883-2349-2843 Passcode: 1111 	12:00 pm - 1:00 pm SENIOR TORAH ACADEMY Rabbi Dov Schochet BOOK OF JUDGES (Men & Women) TXT-120	
2:00 pm - 2:45 pm THE BOOK OF DANIEL Rabbi Dov Schochet (Men & Women) TXT-120			1:00 pm - 2:00 pm HEBREW FOR ALL Ms. Sari Weinberg 	
8:45 pm - 9:45 pm PARSHA IN SPANISH Rabbi Shea Rubinstein (Men & Women) TXT-112 / TXT-113 / TXT-50				

NACHAS AT A GLANCE

THE SHUL'S SUMMER SOIRÉE BOWLING EVENT!



RABBI LIPSKAR TEACHING ON ZOOM, LIVE FROM ISRAEL

WE SINCERELY THANK THE FOLLOWING MEMBERS AND SUPPORTERS OF THE SHUL FOR DONATIONS RECEIVED BETWEEN 8/12 AND 8/18. WE APOLOGIZE IN ADVANCE FOR ANY ERRORS OR OMISSIONS:

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AFTER BLESSING FOR THE SEVEN SPECIES | Rabbi Dov Schochet



The land of Israel was blessed to be a fertile land flowing with milk and honey. It was also blessed to be a land of “wheat, barley, grapes, figs, pomegranate, olives and dates.” When the Torah commanded a farmer to bring his first fruit to the Temple as a gift to the Cohen and a sign of gratitude to Hashem, it was only required of these seven species. The number seven is a special number in Judaism, the seven days of creation and Proverbs speaks of the seven pillars (some understand this as the seven books of the Torah, there is one opinion that Numbers is actually 3 books. There is also an idea that all of nature revolves around the number seven), the Land of Israel is also blessed with these seven species.

Because of the uniqueness of these seven species, after eating them, there is a unique after-blessing. The blessing is called “the single blessing like three” in that it is one long blessing which incorporates elements from the first three blessings of Birkat Hamazon. It mentions the sustenance of Hashem, the blessing of the land and the city of Jerusalem. This blessing is changed depending on whether the person ate one of the fruits, grapes, etc., had wine or baked grain foods.

For grain dishes (aside from bread) we say, “for the food and sustenance.” For wine, we say “for the grape and its produce”, for the fruits we say, “the tree and its fruits.” At the conclusion of the blessing after one of the five fruits (grape, fig, pomegranate, olive or date) there is a difference if it’s a fruit which comes from Israel or not. If it’s

a fruit from Israel, we say, “On the land and its fruits”. If the fruit does not come from Israel, we say, “On the land and for fruit.” By mentioning its fruit when we eat fruit from the land of Israel, this is another way of thanking Hashem for giving us a fertile land.

If one ate any other fruit along with one of these five, e.g., an apple, one need not make a separate after-blessing for the other fruit. When making the unique after-blessing for these five fruits, it includes any other fruit the person ate.

If a person is having a grain dish (wheat, barley, rye, oats or spelt) the after blessing would depend on how it is prepared. If it’s raw or cooked grain or grain flour, the after-blessing is Borei Nefashot. The unique after-blessing for the grain is only if it is made into a dish for consumption. In that case, even if the grain is not the main ingredient, the unique after-blessing is made. The only exception is if the grain was not placed inside for taste or sustenance but, as is commonly done, as a thickener for the texture. In such cases where the grain is simply being used for texture, the grain is considered secondary and insignificant.

One can only make an after-blessing after eating an olive’s amount of food. Similarly, one makes the after-blessing for grain only if they ate an olive’s amount in the time it takes to eat half a loaf of bread. There are various opinions as to what the exact ratio is for an olive’s amount to half a loaf of bread, but the smallest is one-eighth. Therefore, if the grain is less than one-eighth of the total ingredients, no special after-blessing is recited, for the person will not consume the required amount in the allotted time frame.

If one had wine and other beverages, the blessing after the wine is sufficient for all the beverages the person consumed. However, if one had wine and grapes, it is not sufficient to recite the after-blessing for wine. This is even though the after-blessing for wine states explicitly, “the vine and the fruits of the vine”, for this is a reference to wine and not grapes. Therefore, if one also had grapes they

must mention “the tree and its fruits” which is for the five unique fruits of Israel. (The same is true for the prior blessing, if one made a blessing for wine, a separate blessing must be made for grapes. This is even though the blessing for wine is “the fruit of the vine,” that is a reference to wine and not grapes. However, in both cases, if the person had it explicitly in mind (they shouldn’t) to include the grapes in the fruit of the vine, it is effective.)

If one had cookies, wine and one of the five fruits, they can include all three in this unique blessing. First we mention the grain product, then the wine, and finally the fruit. This is both at the beginning and the end of the blessing. The reason for this order is because grain is the first mentioned in the verse, this is followed by the wine which is considered special enough to have its own blessing, and finally we mention the special fruits which Israel is praised through.

Like in the Birkat Hamazon, when reciting this blessing on a special day, e.g., Shabbat, the day must be mentioned. This is true for Shabbat, a Holiday or Rosh Chodesh, however, Chanukah or Purim are not mentioned in this blessing. If the person forgot to mention Shabbat, etc., there is no need to repeat the blessing.

The bringing of the first fruits, the special declaration made when they were brought, and the special blessing made over these fruits is a constant reminder of the role Hashem plays in our lives. Despite the fact that we and nature seem to be the determinants of how our lives will go, we always remember to be grateful for the constant miracles in our daily lives, whether they are revealed or not. We are also forced to remember the central role Israel plays in Torah life and how the Jewish nation is incomplete until we return together to the Land of Israel with Moshiach, speedily in our days.

COMMUNITY HAPPENINGS

The Shul Family Wishes You a Huge Mazal Tov On Your Celebrations

BIRTHDAYS (16 Elul - 22 Elul)

16 Elul	Mr. Yaakov Mendel Handwerger	19 Elul	Mrs. Raquel Rubin
16 Elul	Mr. Michael Nyman	19 Elul	Mr. Yakov Kopel Salzhauer
16 Elul	Mr. Avraham Stein	20 Elul	Mrs. Pilar (Zoraida) Berenfus
17 Elul	Mrs. Florina Kachka	20 Elul	Ms. Nicole Brenner
17 Elul	Mrs. Olivia Waknine	20 Elul	Ms. Yonina Jacobs
18 Elul	Mrs. Esty Edderai	20 Elul	Mrs. Alla Weingarten
18 Elul	Mrs. Monique Gilinski	20 Elul	Mr. Aaron Winer
18 Elul	Mr. Israel Greenbaum	20 Elul	Rabbi Aryeh Wuensch
18 Elul	Mrs. Dev Oved	21 Elul	Mr. David Abraham Ben-Arie
18 Elul	Mr. Saadia Shapiro	21 Elul	Mr. Leeron Carmi
18 Elul	Mrs. Elizabeth Michal Silverstein	21 Elul	Ms. Shoshana Eckstein
18 Elul	Mrs. Ruth Sufrin	21 Elul	Mr. Jonathan Gartenberg
19 Elul	Mr. Avroham Btsh	21 Elul	Ms. Daniela Schmutter
19 Elul	Ms. Rochel Miriam Gilinski	22 Elul	Mrs. Tzivia Luxenberg
19 Elul	Mrs. Jasmine Markovich	22 Elul	Mr. Eithan Tobul
19 Elul	Mr. Robby Mitrani		

CHILDREN'S BIRTHDAYS

17 Elul	Naor Laskar	19 Elul	Avraham Saidof
17 Elul	Miriam Shoshanna Levene	21 Elul	Chaya Frida Link
17 Elul	Frieda Novick	22 Elul	Aharon Edelkopf
17 Elul	Matisyahu Yosef Zimmerman	22 Elul	Menachem Mendel Odze
18 Elul	Simi Benchimol		
18 Elul	Menachem Rosenfeld		
19 Elul	Noa Evelyn Cosiol		
19 Elul	Rachel Davoudpour		

ANNIVERSARIES (September 2 - September 8)

Dr. & Mrs. Lindsay & Rivki Rosenwald	Mr. & Mrs. Raphael & Judith Adouth
Mr. & Mrs. Chaim Eliezer & Chasha Mushka Lerman	Mr. & Mrs. Howard & Sally Ann Rosenbaum
Mr. & Mrs. Michael & Amy Wildes	Mr. & Mrs. Kobi & Nancy Karp
Mr. & Mrs. Benjamin & Amy Small	Mr. & Mrs. Matthew & Alexa Strassberg
Mr. & Dr. Marvin & Matilda Anhalt	Mr. & Mrs. Igor & Esther Chern

MAZAL TOV

Koby & Rivka Saidof
on the engagement of their daughter

Sara Batya to Mendel Kotlarsky

Mazal Tov to Mendel's Parents
Meir & Naomi Kotlarsky

May the wedding be in an auspicious time with many blessings

Daniel & Eve Belecen
on the birth of a baby boy

May they raise him to Torah, Chupah and Ma'asim Tovim

Mazal Tov to Grandparents
Albert & Evelyn Belecen

WELCOME NEW MEMBERS

Ms. Eva Schwartz Grinstein

OUR HEARTFELT CONDOLENCES

Howard (Sally Ann) Rosenbaum

on the passing of his beloved Father

Marvin Rosenbaum 


Baruch Dayan HaEmet

*May his dear neshama be bound with the Eternal Bond of Life
and may the Rosenbaum & Baumgardner families be comforted among the mourners of Zion and Jerusalem*

We apologize for any errors or omissions.

If your family has been blessed with joyous news, please email your announcement to joelle@theshul.org so that we can share it with our Shul community.

COMMUNITY HAPPENINGS

REFUAH SHELEIMA: The Shul Family Sends You Strength & Healing

MEN

Meir Simcha ben Rivka Dina
Shimon Meir ben Esther
Michoel ben Rivka
Liam Mimoun ben Esther Ilanit
Avraham Dov ben Leah
Naftali Gad ben Yehudis
Chaim Shmuel ben Leah Yocheved
Aharon ben Sofia
Avrohom ben Feigy
Sholom Dovber ben Rochel Bayla

Shmuel ben Rivka
Mordechai Yitzchak ben Devorah
Yehonatan HaLevi ben Malka
Eliezer ben Sarah
Aryeh Dovid ben Yehudit Shira
Raphael Chaim Mayer ben Sima Chasha
Meyer Yankev ben Chayah Etel
Dovid HaCohen ben Pesel
Moshe ben Rachel
Nachum Zion ben Chaviva

WOMEN

Leah Goldie bas Shlomit
Sarah bas Shlomit
Chana bas Leah
Chana bas Bertha Chaia
Minka bas Elisheva
Margaret Magi bas Esther
Rachel Leah bas Miriam
Aviva bas Rivka
Nurit Rivkah bas Tzipora Feigeh Branah
Yehudis bas Esther Sarah
Fayga Etta bas Gita Henia

Sarah Libke bas Baila
Leah bas Alta Miriam Chaya
Shima Leah bas Gittel
Chana Bayla bas Masha
Rachel Tzinivia bas Machel Leah
Tzivia bas Chana
Miriam bas Tzivia Malka
Chaya Chana Sheva bas Rachel
Chana Leah Sarah bat Peshe Gittle
Shoshana Ronit bat Perel Rivka

In order to keep the Refuah list current, please contact The Shul with any health updates.

Yahrzeits: May the Neshama of Your Loved Ones Have an Immediate Aliyah

17 Elul	Rivkah bas Shimon obm Mother of Mr. Fred Farbman	20 Elul	Chava Reizel Zelmanovitch obm Beloved Shul Member
18 Elul	Ovadia David ben Mordechai obm Father of Mrs. Ruthy Benoliel	22 Elul	Abraham Aharon ben Yisrael Yaakov Stein obm Beloved Shul Member
18 Elul	Yehudit Aliza obm Step-mother of Mr. Zach Sohn	22 Elul	Avrohom ben Moshe obm Husband of Mrs. Estela Berry
19 Elul	Alter Yosef Elimelech ben Yehuda obm Father of Mrs. Francine Schlachet	22 Elul	Benjamin Cohen obm Grandfather of Mrs. Chava Fux
19 Elul	Yitzchok ben Reb Yosef obm Father of Mr. Jacob I. Sopher	22 Elul	Devorah bas Tziporah obm Grandmother of Mrs. Renee Felice Moore
20 Elul	Kasriel Benjamin obm Brother of Mrs. Meira Gewirtz	22 Elul	Schabse Noach ben Moshe obm Brother of Mr. Sidney (Shaya) Gordon
20 Elul	Mindel bas Noson obm Mother of Mr. Lenny Wolfe		

If your family has G-d forbid experienced a loss, please send an email to joelle@theshul.org so that we can inform our Shul Community.

Rabbi Yisrael Baal Shem Tov (literally: “master of the good name,” also known by the acronym “Besht”) was the Eastern-European 18th century founder of the chassidic movement. The Baal Shem Tov was a leader who revolutionized Jewish thought and breathed new life into a fainting nation. The effects of his teachings continue to be felt today—both by his direct followers, known as chassidim, and by followers of all other streams of Jewish thought, who’ve been deeply impacted by his teachings and philosophy. The following is a brief biography of this legendary figure.

During the late 17th century, European Jewry was still reeling from the devastation wrought by the Khmelnitsky pogroms of 5408 and 5409 (1648-1649 CE). The massacres had left tens of thousands of Jews dead, and the grief-stricken survivors struggled to rebuild their broken lives and communities.

In the wake of the pogroms, the infamous Shabtai Zvi led thousands of despairing Jews to believe that he was the long-awaited Messiah destined to redeem them from exile. Many Jews were inspired with the hope that their suffering would soon end, but after Shabtai Zvi turned out to be a fraud – he converted to Islam under pressure from the Ottoman Turks – they were plunged back into the bitter reality of shtetl life.

A rift developed between the learned and unlearned Jews, to the point that the two groups prayed at separate synagogues. After the pogroms, many families were left without a livelihood and the vast majority of children were forced to abandon their Torah study at a very young age, sometimes as young as five or six years old, to help provide for their families. Only the wealthy – far and few in between – could afford a proper Torah education for their children. This resulted in a generation of largely ignorant, yet pious and devoted Jews who were, for the most part, neglected and scorned by the learned elite—the Talmudists. A rift developed between the learned and unlearned Jews, to the point that in many towns the two groups prayed at separate synagogues.

Against this troubling backdrop, in the small Polish town of Tloste, Eliezer and his wife Sarah lived a life of simple piety, serving G-d with a pure heart. Although seemingly unlearned, Eliezer was actually a member of the fellowship of “hidden tzaddikim,” a group of unusually gifted and devoted Jews who, disguised as simple people, dedicated their lives to improving the plight of their Jewish brethren both spiritually and materially.

In their old age, on the 18th of Elul, 5458 (1698), Eliezer and Sarah gave birth to their only child—Yisrael.

This child was destined to infuse vitality into a suffering, depressed people. His name, Yisrael – “Israel” – is also the name of the Jewish People. His birth would serve as a wake-up call for a nation deep in a spiritual slumber.

Childhood

When Yisrael was five years old, both his mother and his father died. Before his death, Eliezer called his son Yisrael to his bedside and told him, “Fear no one but G-d. Love every Jew with all your heart and soul, no matter who he is.” These two directives would serve as the basis for Yisrael’s service of G-d and future teachings.

The Jewish community of Tloste adopted the young orphan, providing him with his basic needs. Often, after the conclusion of his studies at the local cheder (Jewish school), Yisrael would wander into the fields and forests that surrounded the village. It was in this picturesque setting, secluded and removed from the bustle of everyday life, that Yisrael was able to meditate and recognize the wonders of G-d’s creation.

On one such excursion, some two years after his parents’ passing, little Yisrael chanced upon a saintly man praying in the forest. After introducing himself, Yisrael and the elderly man sat quietly in the forest and studied the holy words of the Talmud. The man’s scholarship, quality of character, and humility made it apparent that he was a hidden tzaddik. Yisrael joined him on his wanderings, and they meandered from village to village, town to town, Yisrael’s mentor all the time posing as a simple peddler. Much of their time was spent in intense study and fervent prayer. Alas, Yisrael would never learn the identity of this mysterious man.

Yisrael was introduced, like his father before him, to the secret fellowship of hidden tzaddikim. Yisrael was periodically hired as a teacher’s assistant in the cheders of the small villages through which they passed. He would later relate that he took great pleasure in accompanying the children to and from school, using this opportunity to recite prayers with them and tell them Torah stories. The children’s innocence and the purity with which they prayed, the Baal Shem Tov explained, caused the Almighty great satisfaction. The Mezritcher Maggid, the Baal Shem Tov’s successor, would later say, “If only we kissed a Torah scroll with the same love that my master [the Baal Shem Tov] kissed the children when he took them to cheder as a teacher’s assistant!”

After three years of this nomadic lifestyle, Yisrael was brought by his mentor to the house of a man by the name of Rabbi Meir, who assumed guardianship of the still-young lad.

Like Yisrael’s first guardian, Rabbi Meir, too, was a hidden tzaddik, and while the people of his town thought him to be a manual laborer, he was in fact a great Torah sage.

It was in Rabbi Meir’s home that Yisrael was introduced, like his father before him, to the secret fellowship of hidden tzaddikim. The great men would regularly convene in Rabbi Meir’s house to study the mystical works of the Kabbalah and to pray together. Yisrael easily absorbed this knowledge, and he soon became the student of the leader of this fellowship, the revered Rabbi Adam Baal Shem. Rabbi Adam would serve as his longtime mentor, and his teachings laid the foundation for Yisrael’s own work.

On Yisrael’s sixteenth birthday, Elijah the Prophet appeared to him and described to him the great effects the prayers of simple folk had in heaven. Their pure intent and the unwavering faith with which they uttered the words of prayer, Elijah explained, resonated in the “higher worlds” more than the scholarly achievements of great sages. Inspired by his conversation with the prophet, Yisrael made it his personal mission to engage simple Jews in conversation about mundane matters. By inquiring as to their wellbeing and their families’ health or livelihood, Yisrael was able to elicit responses rich in words of praise to G-d. To read a story of one such conversation, visit G-d’s Nourishment.

Yisrael as a Hidden Tzaddik

When Yisrael was eighteen years old, the Tloste community suggested a wife for him. Little is known of Yisrael’s first wife, and she died soon after their marriage. The Baal Shem Tov would later remember the years in the Carpathian Mountains as being the most enjoyable of his life. After his wife’s death, Yisrael was hired as a teacher in the Tloste cheder. It was at this time that Yisrael’s deep insight into human nature began to shine, and he was often asked to preside over civil disputes between members of the community.

A short time later, in 5478 (1718), Yisrael moved to the town of Brody, where he was, once again, hired as a teacher. In this capacity, Yisrael was asked to tutor a young orphan who had been adopted by the illustrious Rabbi Gershon of Kitov, renowned for the breadth of his knowledge in both Talmud and Kabbalah. This position eventually led to Yisrael marrying Rabbi Gershon’s sister, Chana.

The young couple soon gave birth to their daughter, Odl. Their son, Tzvi Hersh, would be born fifteen years later. Yisrael’s stay in Brody was short-lived; one of Yisrael’s teachers from the fellowship of hidden tzaddikim instructed him to move to a small town. And so, Yisrael and his wife left Brody and settled in a small

THE LIFE OF THE BAAL SHEM TOV | Chabad.org

village deep in the Carpathian Mountains to the east.

Yisrael spent most of his time there in secluded study and meditation. The young couple supported themselves by mining clay and lime, which Chana transported to neighboring villages using a horse and wagon that Rabbi Gershon had previously bought them. The breathtaking scenery and relative freedom from the demands of everyday life allowed Yisrael to concentrate on his studies and service of G-d. The Baal Shem Tov would later remember the seven years in the Carpathian Mountains as being the most enjoyable period of his life.

In 5484 (1724), on Yisrael's 26th birthday, the ancient prophet Achiya Hashiloni – who had taught Torah to Elijah the Prophet some 2,500 years earlier – appeared to him. Achiya taught Yisrael the secrets of the entire Torah, starting that day with the first words of the Torah, “Bereishit,” and ending exactly ten years later with the last words of the Torah.

In 5490 (1730), Yisrael found employment as a shochet (ritual slaughterer) in Kshilowice, but soon moved on to manage a tavern in Tloste that his brother-in-law had bought for him. During his time in the mountains, Yisrael had come into contact with local villagers who taught him the healing properties of various herbs and other plants. Now, Yisrael started applying his newly-acquired knowledge by prescribing remedies and writing amulets for locals who were in need of cures for a variety of bodily ailments. Yisrael's practice was successful and his fame as a baal shem—a healer – grew quickly. Increasingly, people from surrounding villages sought out his expertise.

As much as he aimed to cure his patients' physical illnesses, he sought to heal their ailing spirits. But Yisrael Baal Shem was far from an ordinary healer. As much as he aimed to cure his patients' physical illnesses, he sought to heal their ailing spirits. Yisrael taught them the importance that the Torah places on optimism and joy and encouraged them in their service of G-d. It was this unique, twofold pursuit that earned Yisrael Baal Shem the additional, affectionate title “tov” (“good”), thus giving rise to his popular name—Rabbi Yisrael Baal Shem Tov.

Revelation and Leadership

While the Baal Shem Tov expanded his circle of influence, helping his patients one at a time, he kept the full extent of his knowledge and saintliness hidden from the public eye. But in 5494 (1734) all this changed. On his thirty-sixth birthday, after six years of intense, unyielding pressure from his long-time mentors Rabbi Adam and Achiya Hashiloni to publicly reveal his greatness, the Besht began

preaching openly.

This ushered in a new era in Jewish thought. In the Besht's view, the simple blessing of the unlettered Jew was as holy as advanced Torah study, purity of intent was valued over dry achievement, joy and humility were to be admired, and even the simplest peasant could serve G-d through passionate prayer. Jews from far and wide flocked to hear the Baal Shem Tov's holy words and to observe him consumed in prayer.

In 5500 (1740), when he felt that his following was sufficiently strong, the Besht moved the center of chassidism to the small town of Mezhibush, where he would live for the rest of his life. Many of the greatest Jewish minds of the generation came to study in the court of the Baal Shem Tov and made Mezhibush their home. Rabbi Yaakov Yosef of Pulnaa, Rabbi Pinchas of Koritz, and Rabbi Dovber (who would later succeed the Besht as leader of the Hasidim) were just a few of the brilliant scholars who came to hear the Baal Shem Tov's wisdom. These faithful students, leaders in their own right, would eventually, after the Baal Shem Tov's passing, become the conduits through which chassidic thought was transmitted to European Jewry.

But even then, surrounded by academic geniuses who clung to his every word, the Baal Shem Tov continued to shower the simple folk with remarkable affection. For more on this, see *The Singing Heart*. Many of the greatest Jewish minds of the generation came to study in the court of the Baal Shem Tov and made Mezhibush their home. On Rosh Hashanah of 5507 (1746), the Baal Shem Tov had a vision wherein he ascended to heaven and entered the chamber of Moshiach. The Besht asked Moshiach, “When will the Master [Moshiach] come?” Moshiach responded, “... when your wellsprings [the teachings of chassidism] will burst forth to the farthest extremes.” For a detailed account of the Baal Shem Tov's vision, see *The Chamber of Moshiach*.

Despite, or perhaps because of, his popularity, the Baal Shem Tov's teachings were met with strong opposition from much of the traditional Talmudist movement. The opponents of chassidism were driven by a desire to retain their elite positions as well as by their suspicion that the Kabbalistic undertones of the Baal Shem Tov's teachings belied his true intentions—to promote himself as a Messiah, just as Shabtai Tzvi, who had also taught Kabbalah, had done not a century earlier. Their growing distaste for the Besht's glorification of the ignorant, and his unconventional claim that G-dliness permeates even the most mundane of matters, led them to reject his entire doctrine.

The debate would rage on bitterly for several generations. In time, the opponents of

chassidic thought would come to appreciate its truth and holiness. Although not all the Talmudists would embrace chassidism, and despite the ideological differences that would continue to stand in the way, a general atmosphere of mutual respect would replace the initial vicious mudslinging.

The 1750s saw the rise of a fringe sect of Judaism led by the infamous Jacob Frank. The Frankist, as they were commonly called, were the spiritual descendants of Shabtai Tzvi, and like his predecessor, Frank claimed to be the Messiah and sought to create a religion that would incorporate both Judaism and Christianity. Both chassidic and Talmudist rabbis fought hard to put an end to the spreading influence of the heretical Frankists. In 5519 (1759), the Besht was chosen to be one of three delegates representing the rabbis in a highly publicized debate with the Frankists in Lemberg. Soon after the debate, thousands of Frankists underwent baptism to demonstrate their loyalty to Christianity. While many prominent Jewish figures felt relieved by the baptisms, because this clearly demonstrated the Frankists' cut with traditional Judaism, the Baal Shem Tov was deeply saddened by the move. “As long as a diseased limb is connected to the body, there is hope that it may be saved; but once amputated, it is gone, and there is no hope,” the Besht lamented. It is said that the distress caused to the Baal Shem Tov by his ordeal with the Frankists ultimately led to his death.

Miracle Worker

The resting place of Rabbi Yisroel in the town of Mezhibush, during the Communist Era. The resting place of Rabbi Yisroel in the town of Mezhibush, during the Communist Era. The Baal Shem Tov gained a reputation for performing miracles in order to help Jews in dire straits or to teach his students a profound lesson. Many tales have been told of the Baal Shem Tov's supernatural ability to elicit cures for the desperately ill, or to enable hopelessly barren couples to have children. In many of these stories, the Besht is said to have miraculously traversed vast distances in unusually short times, a phenomenon known as “kfitzat haderech”—shortening of the way. In one story, a quarrel erupted between two local men in the Baal Shem Tov's synagogue. In a fit of anger, one of them shouted, “I will tear you to pieces like a fish.” The Baal Shem Tov instructed his students, who had all witnessed the altercation, to stand near him and close their eyes. Suddenly, the students shouted in terror, as they were shown a vision of the man at whom the non-serious threat was directed being dismembered. Thus, the Besht taught his student the powerful effect of words that, at times, can only be perceived in higher realms.

INITIATIVE MAKES KOSHER MORE ACCESSIBLE IN U.S. NAVY | ChabadNews

When Petty Officer 2nd Class Daniel DiLiscia sets out this month for two years on the USS Nimitz aircraft carrier, the nuclear engineer and electrician is hopeful that his kosher food experience will be better than it was during his first five years in the military. DiLiscia has endured long periods both on land and at sea, where he described himself as a “starving serviceman.” When he deployed on the USS Roosevelt just before Chanukah, 2020, kosher MREs (Meals, Ready to Eat—shelf-stable, self-contained food rations) did not arrive on the ship.

“From Chanukah until Pesach, I ate salad with beans and tuna from cans. Your mouth goes numb. I started to look for kosher hot sauce to put on it. I worked 20 hours a day, was malnourished and lost 35 pounds.” As Passover approached, and DiLiscia and his shipmates were in the South China Sea, he was gearing up for a holiday without matzah and other kosher provisions. “The kosher kits were stuck in Australia,” he laments. “Three hours before Pesach, a Pesach miracle occurred—boxes and boxes of matzah and other food arrived!”

Thanks to a recent collaboration between the Navy, Chabad, the Aleph Institute and the Orthodox Union, eating nutritious kosher meals daily will be much easier for Jewish sailors on many of the 280 Navy vessels, which include aircraft carriers, cruisers and destroyers.

New Agreements Cut Through Red Tape

While kosher food has technically been available for Jewish sailors for many years, sailors on board various naval vessels began sharing some of their frustrations and difficulties keeping kosher with Rabbi Elie Estrin, military personnel liaison for the Aleph Institute and editor of *The Jewish-American Warrior*.

“There was kosher food on ships before,” said Estrin. “The issue was how to provide each type of ship with a unique and workable system.” He points out that different types of ships have different systems, storage capacities and methods for restocking at sea, and that keeping kosher aboard a naval vessel involves complex logistics, including carefully scripted food menus, limited storage space and resupply opportunities, and strict fire-safety and food-handling measures necessary on the Navy’s ships. “We set out to bridge the gap and show the Navy that they have kosher food on board and that

it is not difficult to solve.”

Standardizing New Systems With the Orthodox Union

After compiling feedback from kosher-observant sailors, Estrin patiently and systematically began to address the issues with the Navy in 2019. The process started with brainstorming sessions and phone conferences with the Navy’s senior Jewish chaplain, Cmdr. Aaron Kleinman, and a third individual, a Jewish Navy Supply Corps officer. They met with senior logistics officers who began studying the various problems and possibilities.

While these conversations did not resolve every issue, a significant breakthrough occurred when Rabbi Eli Eleff got involved. Eleff, rabbinic coordinator and community relations for OU Kosher—the world’s largest kosher supervisory agency—began consulting with Aleph on questions regarding military chaplaincy. Estrin quickly realized that Eleff had both the food systems knowledge and the organizational impact of the OU to move the process forward. A team got to work. Eleff worked closely with Kleinman, who was now stationed at Norfolk Naval Station in Virginia, and other senior Navy officials at Atlantic Fleet Force Command. Kleinman obtained permission for Eleff and senior OU kashrut supervisor Rabbi Daniel Sharratt to tour three ships docked at Norfolk Naval Base, including the aircraft carrier USS Gerald R. Ford, the amphibious assault vessel USS Bataan and the destroyer USS Cole. Chaplain Capt. Brian Stamm, Atlantic Fleet Force Command Chaplain, led the tour, accompanied by both Kleinman and Estrin.

“The professionalism of Rabbi Eleff and Rabbi Sharratt was incredible to observe,” says Estrin. “They clearly impressed the sailors, supply personnel and leadership of the ships with their understanding of food systems, clarity and sensitive investigative work, asking incisive questions and assessing the actual kosher possibilities from numerous angles.” The work of the rabbis helped the Navy see that they were already on the road to providing a kosher experience to their sailors. The team found that 80% of dry foods and the fruits and vegetables used were already certified kosher or were inherently kosher. In addition, it became clear to the senior Navy staff that complications arise when foods are prepared in kitchens that cannot be made kosher. The rabbis helped the Navy see that there

were usually simple ways to allow sailors to enjoy three nutritious kosher meals each day aboard most Naval vessels—as long as there is good communication and clear explanations about the basics of kashrut.

A Comprehensive Report

Eleff and Sharratt next prepared a comprehensive report, which will be distributed to Naval supply officers, chaplains and Jewish sailors. It provides guidelines for requisitioning kosher supplies and how to use kosher meals on different classes of vessels. Rabbi Menachem Genack, CEO of OU Kosher, commended the proactive approach of the U.S. Navy in recognizing the importance of accommodating kosher dietary requirements. “We appreciate the willingness of the U.S. Navy to work towards implementing a system for obtaining kosher food, demonstrating their commitment to inclusivity and religious freedom,” he said.

Rabbi Aaron Lipskar, CEO of the Aleph Institute, says he is pleased with his organization’s role in helping meet Jewish service members’ needs. “Aleph is at the forefront of ensuring Jews who serve in the U.S. military are fully supported, materially and spiritually. This is a great win for Jews in the Navy, Coast Guard and Marine Corps, and it’s a great win for our country.” DiLiscia is hopeful that his upcoming deployment will provide him with delicious and nutritious weekday, Sabbath and holiday foods. He will be at sea for Rosh Hashanah and Yom Kippur, where he will be leading the High Holiday prayers in addition to his electrician duties. While DiLiscia is proud of his continuation of a family tradition of military service that goes back several generations, he says he relishes his time on land where he can daven and learn in person with Chabad. He says he takes his experiences with Chabad back on board, where he can influence other Jewish sailors.

“I hope my fellow sailors will have an easier time with it,” says DiLiscia. “A system to make kosher food available on board will transform not only our relationship with G-d but also our professional relationships.”

“Everything they’ve done is appreciated not just in the abstract, but has improved my military experience practically,” he continues. “I am grateful that the U.S. Navy understands the desire of Jewish sailors to keep kosher and is willing to work to accommodate this basic element of Judaism.”

FROM GOLEMS TO AI | Yehuda Shurpin

I read recently that AI (artificial intelligence) has advanced so far that some robots can now pass the Turing test, which tests whether a machine's ability to exhibit intelligent behavior is indistinguishable from a human's. While robots are still not indistinguishable in all ways, that day is not too far off. Does this mean an AI-powered robot might someday be considered a human according to Jewish law? Could it be counted for a minyan?

Reply

As the wise King Solomon put it, "There is nothing new under the sun." The concept of man-made men (golems), and the question of their humanness (or lack thereof) has been discussed since Talmudic times. (Of course, there is a huge difference between a "living" golem and a man-made robot powered by AI, but this would seem to be the best place to start our discussion.)

The Talmud relates that Rava once created a "man" through the mystical codes within the Sefer Yetzirah ("Book of Formation"). He then sent this man to Rabbi Zeira, who spoke to it, but the man was incapable of speech and did not reply. Rabbi Zeira then said to it, "You are a creation of one of my colleagues; return to your dust!"

The biblical term for "human" is often "[one who was] born from a woman," implying that the definition of a human is one who was born from one. Additionally, Scripture describes murder as "spilling the blood of a human with[in] a human." Rabbi Tzvi Hirsch Ashkenazi (known as the Chacham Tzvi, 1656–1718), whose own grandfather Rabbi Eliyahu of Chelm reportedly created a "man," explains that only one who kills a person that was formed within another human being is liable for murder. Thus, killing a being created from another source does not constitute murder.

The question of murder aside, would this "man" be Jewish and be counted for a minyan? The Chacham Tzvi cites the rabbinic teaching that "the works of the righteous are their offspring." Thus, one might consider a creation of a (righteous) Jew to be Jewish. However, he notes that since Rabbi Zeira did not hesitate to destroy Rava's creation, it is evident that it was not qualified to count for a minyan. For had there been even a minimal use for this "man," to destroy it would have been wasteful.

Rabbi Tzvi Hirsh Shapiro of Munkacs

(1850–1913), in his work *Darkei Teshuvah*, points out that since the Chacham Tzvi (and others) needed to cite a specific source in Scripture to prove that killing a humanoid did not constitute murder, apparently he held that it may very well have some element of humanness, independent of the question of murder. He therefore entertains the question of whether the shechitah ("kosher slaughter") performed by such a creation would be valid. The notion that a golem may have an element of humanness left some, including the Chacham Tzvi's two sons, a bit puzzled.

It Has No Soul

Both sons, Rabbi Avraham Meshulam Zalman, in his work *Divrei Rabeinu Meshulam*, and Rabbi Yaakov Emden in *Sheilot Yaavetz*, quote Kabbalists, who explain that only G-d has the power to draw a human soul down from heaven. At best, a person using the power of the *Sefer Yetzirah* can only animate something on par with an animal. It is for this reason that if one "killed" such a creature (as in the story with Rava), they say, it is not considered murder.

From Golems to Robots

It should be noted that unlike a robot, a golem has some sort of a spiritual spark animating it. It is brought to life through a righteous individual using the secrets of creation hidden within the *Sefer Yetzirah*. This is clearly not the case for a man-made robot powered by algorithms. Thus, our robots, powered by computers, are seemingly even less "human" than a golem. Nevertheless, putting that aside for argument's sake, there is one aspect where a robot may have an advantage over a golem.

Artificial Intelligence and Speech

Everything in the world can be divided into four "kingdoms": mineral, vegetable, animal, and human. The word for "human" is *medaber*, which means "speaker." This implies that the ability to speak is integral to who we are as humans. Thus, unlike the Chacham Tzvi, many explain that the reason we can't count a golem for a minyan is that it lacks the faculty of speech. At first blush, this would imply that if the creature could just talk (as today's robots certainly can), it would be considered human. However, as many point out, the key defining characteristic of humanity cannot be speech alone, for there are people who cannot speak—and parrots that can. Therefore, they explain that when we refer to humanity as *medaber*, the actual intent is intelligence.

Based on this, there are some who have made the surprising claim that if one would somehow make an intelligent and speaking golem (a feat many mystics say is theoretically possible) it perhaps could be counted for a minyan. If this is true for a golem, then perhaps it would be true for a robot powered by AI!

However, many point out that when the rabbis say "intelligence," they aren't merely referring to the collection of data and facts, or even the ability to analyze and problem-solve, but to what some would call "moral intelligence," or as others put it, "free will."

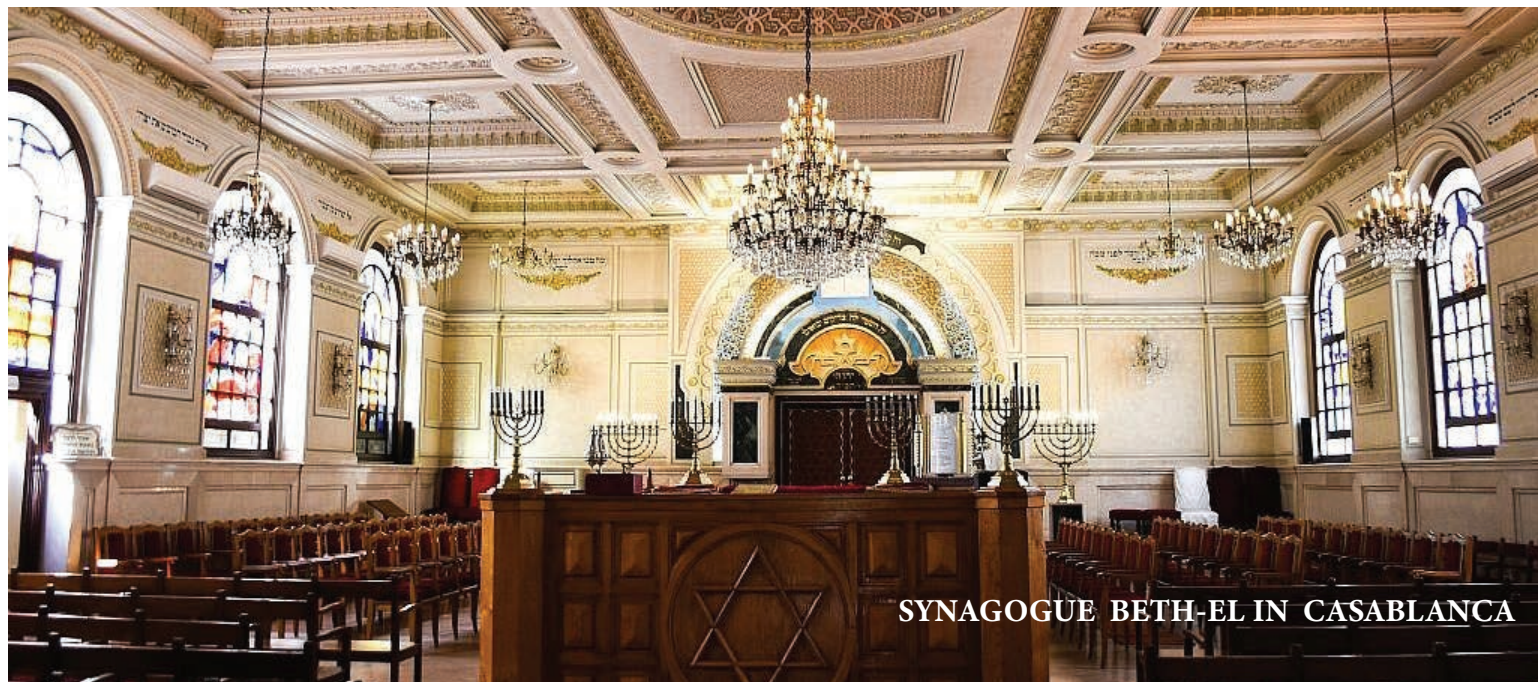
It All Comes Together: Speech, Intellect and Soul

The chassidic masters question why humanity is defined as *medaber* ("speaker") and not *maskil* ("understander"). After all, as we have pointed out, there are people who are unable to talk and animals that can!

Rabbi Sholom Dovber of Lubavitch explains that the use of the term *medaber* is indeed precise; however, it doesn't just refer to the ability to talk, but rather to the *koach hadibur*, the potential or power to talk. Human speech is different than any other similar type of communication, for it is not merely an external "revelation"; rather, it reveals what is "hidden" inside the person. Certainly, one can parrot words and sounds, but *medaber* refers to the power that gives shape, letters and words to one's thoughts, which are then spoken with one's mouth. The chassidic masters explain that the faculty of speech is in fact rooted in the essence of one's soul, and it is therefore much higher and deeper than intellect itself. Thus, although two people may have the same exact thought, they express it in their own unique, individual way.

Thus, even when we characterize humans as *medaber*, "those who talk," we are essentially also characterizing them as having unique, G-d-given souls.

And that is something that AI cannot replicate.



SYNAGOGUE BETH-EL IN CASABLANCA

Under the Marinids

The Marinid dynasty was a dynasty of Zenata Berber descent that ruled Morocco from the 13th to the 15th century.

The Marinids overtook the Almohads controlling Morocco in 1244, and briefly controlled all the Maghreb in the mid-14th century. They supported the Kingdom of Granada in Al-Andalus in the 13th and 14th centuries; an attempt to gain a direct foothold on the European side of the Strait of Gibraltar was however defeated at the Battle of Salado in 1340 and finished after the Castilian conquest of Algeciras from the Marinids in 1344.

During Marinid rule, Jews were able to return to their religion and practices, once again outwardly professing their Judaism under the protection of the dhimmi status. They were able to re-establish their lives and communities, returning to some sense of normalcy and security. They also established strong vertical relations with the Marinid sultans. When the still-fanatic mobs attacked them in 1275, the Merinid sultan Abu Yusuf Yaqub ibn Abd Al-Haqq intervened personally to save them. The sovereigns of this dynasty benevolently received the Jewish ambassadors of the Christian kings of Spain and admitted Jews among their closest courtiers. Of these Jews, Khalifa b. Waqqasa (Ruqqasa)

became steward of the household of the sultan Abu Yaqub Yusuf an-Nasr and his intimate counselor. A victim of palace intrigues, he was put to death in 1302. His nephew, who was also named Khalifa, held the same office and suffered the same fate (1310). However, there were no repercussions against the Moroccan Jews as a result of the execution of their powerful coreligionists. They were the principal factors in the prosperity of the country. The Sahara gold trade, which was of primary importance, and the exchange with the Christian countries were completely under their control. Their relatives and associates in the kingdom of Aragon financed, when necessary, the navies which defended the Moroccan ports. In addition to the jizya (tax paid by non-Muslims), they paid enormous sums to the treasury in customs duties for their imports and exports. In the outlying areas, particularly in the Atlas region where there were large concentrations of Jews of early origin, the Jews wielded great influence in both the political and spiritual domains. Jewish physicians enjoyed well-deserved renown. The study of Kabbalah, as well as philosophy, was then in vogue. The last Moroccan philosopher of the Middle Ages was Judah b. Nissim ibn Malkah, who was still alive in 1365.

Numerous Fessi Jews converted to Islam

throughout the premodern period, but the conversions spiked in the mid-fifteenth century. Powerful families, such as the Bannani, Ibn Shaqrun, Bannis, Barrada, and Gassus families, adopted Islam. In 1438, under pressure from the shurafaa, Sultan Abu Muhammad Abd al-Haqq made Jewish merchants with businesses in the qaysariyya (the main market of Fes el Bali) abandon them and move to the mellah near Dar al-Makhzen in Fes al-Jadid. Many Fessi Jews chose to become Muslims and keep their homes and livelihoods in Old Fes. They formed a group called the bildiyyin.

The last ruler of the Marinid dynasty, Abd al-Haqq II, appointed many Jews to high positions. The appointment of Jews to high positions, such as vizier, angered many Muslims, as they viewed such increases in Jewish power as transgressing the dhimmi status. Abd al-Basit b. Khalil, a medieval Moroccan author, claims that Jews became arrogant with their newfound prestige, using their power to command Muslims. This is a clear disruption to the established social order. Once a rumor began to circulate that the Jewish vizier in Fez, Aaron Batash, struck a Muslim woman, there were public outcries amongst Fez's Muslim population. They demanded the Mufti (Islamic legal expert) to issue a Fatwa (legal opinion)

HISTORY OF THE JEWS OF MOROCCO (Part III) | Edited by Y.B. (WIKI)

to permit the killing of Jews in the name of the Allah. The Mufti had no choice but to make these killings permissible. Thus, began the 1465 Moroccan revolt, one of the worst pogroms in Morocco's history.

The Spanish Expulsion of the Jews

By 1249, the Spanish Reconquista had concluded its main phase. During the murderous scenes enacted in 1391 in Spain, Spanish-controlled Seville, and Majorca, the Sephardi Jews of Spain seized the opportunity to emigrate to North Africa in order to escape persecution. A hundred years later, King Ferdinand II of Aragon and Queen Isabella I of Castile issued the Alhambra Decree - an edict ordering the expulsion of practicing Jews from Spain. Consequently, the Jews were driven from Spain in 1492, and later from Portugal in 1496 following a similar decree by King Manuel I of Portugal. The sudden inroad of Jews into Morocco and the whole of North Africa was then repeated on a much larger scale.

Following the 1465 Moroccan revolt under the Marinid dynasty, the native Jewish community in Morocco had shrunk substantially, having been massacred and marginalized. The Moroccan Jewry began to recover from the pogroms of 1465 under the Wattasid dynasty, a ruling group of Zenata Berbers which had gained control during the fall of the Marinid in 1472. The Jewish community in Morocco then swelled with the waves of refugees arriving from Spain and Portugal after 1492, increasing the cultural and economic power of the Moroccan Jewish community considerably. Incoming Sephardi Jews tended to be economically better off than their native counterparts, bringing with them specific ideas of culture shaped by centuries of life on the Iberian Peninsula. As a result, the Sephardic scholarly mercantile elite were quick to dominate Jewish communal life in Morocco. A number of natives from Fez fled to Spain over the course of the fifteenth century and returned to Fez following 1492, acting as a unique bridge between the native Jews of Morocco and the newly arrived Sephardim. Among this group, the most outstanding representatives were the Ibn

Danan family. Fleeing from Fez in either 1438 or 1465, the Ibn Danans settled in Granada where Rabbi Moses Maimon Ibn Danan and his son Saadiah achieved fame as scholars. Saadiah returned to Fez after the Spanish expulsion and served as a spiritual guide for other exiles, whilst identifying himself with the native Jews. The Ibn Danan family was among the intellectual and financial elite of Fez for centuries, creating alliances across Sephardi families and maintaining a prominent synagogue in Fez.

The arrival of Spanish Jewish refugees brought important changes in city life and within the preexisting Jewish community. Jewish life in the Muslim interior of Morocco became dominated by the Sephardic plutocracy that continued to maintain control of the Moroccan Jewry up until modern times. Each local community had a rigid, or shaykh al-Yahud, who was appointed by the government. The chief figure in the larger Jewish community was the Nagid of the capital, who was invariably a court Jew. Throughout the Moroccan Jewish community, there were famous Sephardic dayanim such as the Ibn Danans whose authority was largely recognized by Jews within the whole country. However, the influx of refugees also caused overcrowding in the larger cities of Morocco and aroused uneasiness among both the Muslims, who feared an increase in the price of necessities, and the Jews already settled there, who had hitherto barely succeeded in creating a livelihood in handicrafts and petty commerce.

While many Spanish Jewish exiles to Morocco were able to successfully integrate into the larger community in part due to their relative wealth, the problem of poverty among exiles still left a significant number of Jewish refugees vulnerable. Many died of hunger and some returned to Spain; most fled to Fez, where new challenges awaited them. More than 20,000 Jews died in and around Fez following a terrible fire and subsequent famine in the Jewish quarter of the city.

Despite the trials faced by Jews in Morocco, numerous "New Christians"

- also referred to as "Marranos" - that still remained in Spain and Portugal following the expulsions endeavored to make their way to North Africa. In response to this, King Manuel I issued a number of ordinances in 1499 forbidding the emigration of New Christians without explicit royal permission. Nevertheless, with monetary and transportive aid from figures already established in the Jewish diaspora, many New Christians succeeded in immigrating to North Africa.

A new group of New Christians came to Morocco through the establishment of the Inquisition in Portugal under Pope Paul III in 1536. In 1508, Portugal had come to occupy parts of Morocco, succeeding in conquering the old seaport town of Safi, which had a large number of Jewish inhabitants and had subsequently become an important commercial center. In 1510, Safi was besieged by a large Moorish army. Following this, some Portuguese Jews brought assistance to the besieged with ships manned by coreligionists and equipped at their own cost.

In Safi, the Jews were allowed to live as such by King Manuel I's permission; in addition to Asilah after 1533, which had long been a Portuguese possession. In the quarrels which took place afterwards between the Moors and the governors of Azamor, the Wattasid sultans employed some of the well-connected immigrants as commercial and diplomatic go-betweens with the Portuguese crown. Men such as Rabbi Abraham b. Zamiro of Safi, and Jacob Rosales and Jacob Rute of Fez, were as much agents of Portugal as Morocco. The Wattasids also took in their service some Jewish artisans and technicians who possessed strategic military skills. These men were employed in much the same spirit as Christian mercenaries, and were generally not considered to be government officials with any administrative authority over Muslims.

(TO BE CONTINUED)



UNE MEZUZAH EST PLACEE A LA RESIDENCE DU VICE PRESIDENT DES USA

Il y a une mézouza à l'entrée de la Maison Blanche. Il y a aussi une mézouza à chaque pièce du Kremlin. Votre voisin ouvertement athée en a une que tout le quartier peut voir !

Je m'explique. Le mot « mézouza » signifie chambranle de la porte. Dans le livre du Deutéronome, nous lisons : « Et tu les écriras sur les poteaux (mezouzot) de tes maisons et de tes portes. »¹ Donc, si nous voulons être des pinailleurs linguistiques, nous dirons que le parchemin est fixé à la mézouza, il n'est pas lui-même la mézouza.

Ok, donc au-delà de ce banal trait d'esprit (ma mère pense que je suis intelligent), qu'apprenons-nous de l'utilisation vernaculaire d'un terme architectural pour désigner un objet rituel ?

Le 'Hassidisme enseigne que D.ieu a un plan : un désir passionné, inexplicable et irremplaçable que ce monde, avec tous ses défauts, se transforme en une demeure accueillante pour Lui. C'est pourquoi Il l'a créé. Toute la création n'existe que pour manifester le divin. Or, les humains

ont tendance à voir les choses dans le sens inverse : nous considérons notre existence et celle du monde comme étant prépondérante puis nous essayons de voir de quelle façon D.ieu peut cadrer à l'intérieur. C'est pourtant l'inverse qui est vrai : D.ieu est, et nous sommes là pour le démontrer.

Comme un trésor caché, le divin est juste sous la surface

Comme un trésor caché, le divin est juste sous la surface, attendant que nous le révélions à travers une mitsva. Chaque fois que nous utilisons une ressource physique pour quelque chose de divin, nous illustrons son vrai caractère qui est d'être un outil pour que nous découvriions l'étincelle de sainteté enfouie en elle.

C'est une idée assez géniale (j'espère que D.ieu ne me tiendra pas rigueur de ce compliment). Le divin, aussi excitant qu'il soit, semble souvent trop spirituel pour que des gens simples comme nous s'imaginent pouvoir l'appréhender. Devant lui, nous restons simplement bouche bée. Le matériel, en revanche, nous comprenons ça très bien. C'est pourquoi D.ieu s'intègre

à des objets physiques de sorte que, lorsque nous les utilisons selon ses instructions, nous Le trouvons. À l'instar d'une métaphore, cela rend l'abstrait tangible.

Alors peut-être que nous ne nous trompons pas finalement. Peut-être que le sens véritable de « mézouza » est le parchemin de mitsva et que le chambranle de la porte est seulement appelé « mézouza » pour illustrer que son existence a pour vocation non pas de maintenir la porte, mais de donner lieu à une mitsva. Si ce n'était pour le parchemin, le bon vieux chambranle n'aurait pas de raison d'être.

Et il en est ainsi de toutes choses. Il y a deux perspectives : 1) Je suis, et donc quand je gagne de l'argent, j'achète ce dont j'ai besoin et ensuite, s'il reste quelque chose, je ferai un don à la charité. Ou bien, 2) D.ieu est, et Il s'est intégré à l'argent pour me permettre de Le découvrir. Quand je gagne de l'argent, je donne d'abord un dixième à la charité, puis j'utilise le reste de cet argent désormais élevé pour mes propres besoins.

Ne considérez pas la mézouza comme un appendice de votre maison, considérez votre maison comme le support de la mézouza. Ne vous contentez pas de lire cet article, contactez votre centre 'Habad et faites l'acquisition, pour vous-même ou quelqu'un que vous connaissez, d'une mézouza pour leur mézouza.

“LA CONTABILIDAD DEL ALMA” EN 5 PASOS | Mendy Kaminker



Pregunta:

Se me ha dicho que en el mes de Elul, se supone que debemos hacer un jeshbon hanefesh —“una contabilidad del alma”. A pesar que tengo una licenciatura en matemáticas, aun no puedo imaginármela.

Respuesta:

En este caso, un doctorado en matemáticas tampoco lo ayudará. Las matemáticas se ocupan de números áridos, mientras que la “contabilidad del alma”, como es sugerido por el nombre, trata de temas del corazón y el alma.

Rabí Iosef Itzjak Schneerson, el sexto Lubavitcher Rebe, dio un paralelo relevante para el jeshbon hanefesh: la contabilidad y el balance general de todos los negocios creados anualmente.

¿Quién necesita tal contabilidad? Algunos pueden argumentar que es necesaria para el IRS, pero cualquier hombre de negocios sabe que sin un balance general no tiene forma de saber si su negocio da ganancias o pérdidas. El hecho de que un negocio está lleno de compradores no dice nada; la gente puede venir para buscar y comparar precios, pero no hacer

compras. Sólo cuando el propietario hace un apropiado balance general sabe si su negocio da ganancias y el año fue exitoso.

Nosotros también podemos estar ocupados desde la mañana hasta la noche, pero una vez al año, necesitamos tomarnos tiempo para contemplar nuestro “negocio” más importante —es decir nuestro servicio a nuestro Creador. ¿Hemos progresado hacia esa meta en el año pasado? ¿Hemos mejorado nuestra relación con Di-s? ¿Nos hemos convertido en mejores personas, mejores judíos? Permítanme sugerirles una guía práctica para realizar un jeshbon hanefesh. Puede tomar algún tiempo, no es necesario completarlo en un día.

Paso Uno:

Dibuje dos grandes casillas en un papel. Ponga por título en la primera: “Yo y Di-s”; en la segunda: “Yo y mi prójimo”.

Paso Dos:

En la categoría “Yo y Di-s”, escriba los diversos rituales religiosos y mitzvot que usted observa —por ejemplo, tefilín, kosher y observancia del Shabat —y el grado con que las observa. Junto a cada una de esas mitzvot, escriba si es un área en la que ha obtenido ganancias o pérdidas en el año pasado.

Tenga en cuenta que el mismo balance general puede indicar una ganancia para una persona y una pérdida para otra. Por ejemplo, un hombre que este año ha comenzado a ponerse tefilín que escribe “Me he puesto tefilín casi todos los días” ha mostrado una ganancia; para alguien que se pone tefilín desde los trece años es considerado una pérdida.

Paso Tres:

En la sección “Yo y mi prójimo” escriba todas sus relaciones notables —por ejemplo, sus hijos, esposa, padres, amigos, compañeros de trabajo y conocidos. Aquí también escriba junto a cada uno si se ha acercado a esas personas, se ha distanciado, o ha hecho cosas que hubiera sido mejor no hacer...

Paso Cuatro:

Los siguientes dos pasos son los más importantes; sin ellos, todo el tiempo invertido en este balance es una pérdida. Tome las “pérdidas” del año, y conviértalas en ganancias. Pregúntese ¿cómo puedo ser un mejor padre? ¿Cómo puedo asegurarme de ponerme tefilín diariamente? ¿Cómo puedo mejorar la atmósfera en mi hogar? ¿Cómo puedo dedicar más tiempo al estudio de la Torá? ¿Y debo expandir mis negocios? ¿Hay otras áreas que aun no existen en mi balance general que debo explorar? ¿Una nueva mitzvá? ¿Una nueva relación?

Paso Cinco:

Hasta ahora, todos los cálculos han sido relativamente analizables, y como tales no tan difíciles. Este paso lleva completamente a otro nivel. Ahora es momento de ver más allá de todos los comportamientos individuales, y analizar las pautas. O para decirlo de otro modo, ver las obras del alma interior que han provocado todas esas ganancias y pérdidas.

¿Por qué está fracasando en ciertas áreas? ¿Cuál es su perspectiva en la vida? ¿Cuán importantes son para usted sus relaciones? ¿Tiene un profundamente arraigado compromiso de cumplir su llamado espiritual en la vida? Una vez que usted tenga una imagen mejor de lo que usted es ahora, y lo que le gustaría ser, entonces vienen las Altas Festividades y usted está preparado para cubrirse y hacer los cambios y compromisos necesarios.

Puede convertirse en una persona diferente.

Esta búsqueda del alma es un jeshbon hanefesh. Tal trabajo lleva tiempo, y muchos hombres de negocios cierran sus operaciones por un día para escribir su informe anual. Pero Él, Di-s, recompensa ampliamente con un año exitoso y bendito.

Phishing for the Soul | Chaya Shuchat

An email popped up in my work inbox. “Please click here for an important voice message.” My heart leaped up in my chest. Had I been remiss in something? Was this a warning about my work performance? With great trepidation, I clicked on the link. An alert popped up: “This email was a systems test to prevent hacking and phishing attacks. I had almost fallen into a trap”.

The dangers of phishing cannot be overstated. Phishing is how hackers are able to penetrate the most secure systems—major chain stores, banks, hospitals and government agencies. All it takes is one employee to carelessly click on a link or enter their ID and password, and a hacker can gain entry into the entire system.

The same way our inboxes get flooded with spam, our brains are spammed throughout the day with a bombardment of random thoughts, impulses and desires. Like our inboxes, our brains have filters that allow us to divert our attention from distractors in order to devote our full attention to the matter at hand. We can learn to ignore information that’s irrelevant or counterproductive.

A phishing attack is different. Phishing attempts take advantage of the very mechanism that we rely on for filtering out spam: our conscientiousness; our desire to do the right thing. “Attention: You have an important message from work!”

Uh, oh. If my work is calling, I need to pay attention. I can’t ignore this. I’d better click on the link.

What is phishing for the soul? We’ve grown to the point that the evil inclination has already learned that we’re going to ignore overt appeals to our baser instincts. The emails promising me romantic love or

millions of dollars from my Nigerian uncle will go straight into the junk file. So the evil inclination tugs at us in a different way. “I have an important message for you! You’re not doing a good enough job! You’re failing!”

Here is how it works:

The Torah portion of Ki Tavo enumerates the most dreadful-sounding curses that will come upon the Jewish people if they fail to serve G-d properly. The section concludes with these words: “These will fall upon you because you did not serve G-d with joy and goodness of heart.”

Chassidic teachings explain that the emphasis is on the words “joy and goodness of heart.” The evil inclination does its best to rob us of our joy in serving G-d, thus leaving us vulnerable to the worst threats.

How do we phish-proof ourselves? We need to stay alert to the tricks of the evil inclination. Even when it presents itself as the voice of our conscience, telling us that we’re not good enough

and that we must be better, we need to stop and think: Is this thought really for my benefit? Is this thought going to uplift me or inspire me to do my work with a sense of joy?

This precaution against spiritual phishing is especially important during the month of Elul, when we take stock of the past year and prepare for the new one. It’s a somber month that can easily lead to thoughts of anxiety and inadequacy. Therefore, we need to take every precaution not to allow ourselves to lapse into melancholy. The month of Elul is also a joyous time when G-d’s love and compassion predominates, when He graciously welcomes our every overture to return to Him.

G-d isn’t looking for our sadness, our fear or our sorrow. All He wants is to connect with us. He awaits even the smallest gesture on our part to open ourselves up to His overflowing blessings for a good and sweet year.



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Many of our royal senior members are unfortunately mostly home bound since the onset of Covid. A personal relationship for friendship is an absolute necessity for life. By dedicating just an hour or more weekly and a few telephonic contacts, you can literally enhance a beloved person's life. include your younger children and your teenagers who can receive Chessed community service credit.



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CTEEN INTL SHABBATON



13 Tishrei | September 10
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29 Adar 1 | March 9
TGIS



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12-13 Cheshvan | October 27-29
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POWER OF YOUTH

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Father & Kido's 10:00
Early program 9:10 - 10:00
Mommy & Me 10:30 - 12:30
Age 6+: 10:00 - 11:45
Age 0-5: 10:30 - 11:30



Early Program
Boys & Girls Age 4 - 10
Aviva & Tamar Ettelson



Boys & Girls
Age 4 - 5
Aviva & Tamar Ettelson



Girls Grades 3 - 4
Sarah Batya Lipskar



Mommy & Me
Ages 0-3
Morah Malkie



Girls Grades 1 - 2
Musya Schochet



Girls Grades 5 - 7
Adina Andrusier



Girls Grades 8 - 12
Sara Frida Katan



Boys 7 Girls CTeen
High School
Tanya Andrusier



Boys Grades 1 - 3
Shmuel Friedman



Boys Grades 4 - 6
Levi Pshemish



Teen Minyan
Boys Grades 7 - 12
Koppel Pluss



Father & Kido's Minyan
Noach Kranz

Early program, Mommy & Me and Father & Son in main building
All other programs in new building

MEET THE SHUL BOCHURIM



Koppel Pruss

I was born and bred in London England, where I spent time in the yeshiva there, eventually moving on to learn in Toronto and New York. This past year I have spent just down the road on Shlichus in Aventura FL. I am extremely excited to be arriving in The Shul with my fellow Shluchim and to get to know you all. I have no doubt that we are going to share an incredible year together.

Big things are happening! Get excited!!!!



Noah Kranz

I grew up in Boca Raton, FL, and went to Mesivta of Coral Springs. I spent my following two yeshiva years in Los Angeles, and then made my way to Yeshiva Gedolah of Miami for Shiur Daled. This past year I was very lucky to spend a year on Shlichus in Nice, France, where I learned and received my Smicha as well as helped the wonderful community there. My family moved to Bal Harbor about 5 years ago, and although I've spent most of that time in yeshiva, I do believe that I am meant to be here and to be contributing in whatever ways I can. I am very grateful for this opportunity to be a part of the Shul and to be a Shliach here. I hope to help, inspire, connect, and add as much light to this already great community as I can. Get excited for this upcoming year, it's gonna be awesome!



Levi Pshemish

My origins begin in the sunshine state of Florida in the town of Boca Raton. I began yeshiva in Klurman Mesivta in Miami. I then spent a year studying in Melbourne Australia and afterwards attended the Yeshiva Gedolah of Miami. This past year I had the privilege of serving as a shliach to the city Venice Italy where I received smicha and helped Jews from all walks of life connect with their Judaism.

I very much look forward to continuing my shlichus in the wonderful city of Surfside. I am very excited to meet and build everlasting relationships with you all. Together with my fellow shluchim I hope to bring an addition energy to The Shul. Wishing you all a happy, sweet new year!!!!



Shmuel Friedman

My name is Shmuel Friedman. I'm hard working and passionate and I love to help people. Bringing a smile to someone else's face brings me a lot of joy. I'm excited for this year because the opportunity to be a spark of Judaism for those who need it is something I find especially rewarding and valuable.

The Klepach Hebrew School presents:

ADVENTURE to the Holy Land!

REGISTER AT: www.theshul.org/hebrewschool
Mondays and Wednesday's
1:50 - 4:30
Ruth K Broad Elementary School

FOR MORE INFO: 917-624-5153

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LET'S BOWL!

MONDAY, SEPTEMBER 4/ ELUL 18
11AM-2PM

801 Silks Run #1505,
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Pizza lunch will be served

Sign up before August 28 for free registration!
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THE ALEPH BASE

A LOOK AT THE PEOPLE, PROGRAMS, AND IMPACT OF THE ALEPH INSTITUTE



(L) A group of Aleph volunteers attend a training at the Federal Correctional Institution in Connecticut.
 (R) Two volunteers visit incarcerated individuals at the Oregon State Penitentiary.

Summer Visitations with Aleph

The Aleph Institute was created to reach the most isolated segments of humanity and reveal the divine spark within every human being. Our Summer Rabbinical Visitation Program strives to reach every incarcerated Jewish man and woman in our database, so they receive a Rabbinical visit from a Rabbi or Rabbi-in-training at least once a year.

Even if there's only one Jewish person in the entire state, and even if the prison is a two-day drive from the nearest city – no individual is too insignificant nor location too remote for Aleph to extend its love. For many people who do not receive any visits from family or friends, this program is a lifeline, the highlight of their year, and their sole connection to the outside world.

Mark*, who has been incarcerated for over six years, just received a visit and wrote to Aleph: *“It was such a memorable experience, they gave me a tefillin wrap... and a Bar Mitzvah!! Not bad for a 44 year old. I have used my pain as a reason to refuse to believe in a Higher Power... but today was very moving and I want to thank them personally. My situation is 100% in a better direction now. Many many thanks!”*

Jonathan* sent us this message: *“I wanted to thank you for sending the wonderful volunteers today...It means a lot to me. Thank you again for everything Aleph does for us forgotten Jews behind these terrible walls isolated from our community. It is very much appreciated!! Thank you.”*

770 Individuals Visited 318 Facilities

21 Volunteers

33 States Visited

AI, AL, AR, AZ, CA, CO, CT, DE, FL, GA, IN, KS, KY, MA, MD, MI, MN, MO, MS, NC, NV, NY, OH, OK, OR, RI, SC, SD, TN, TX, VA, WI, WV

Real people, real impact...

"It was probably the best two hours I have had in more years than I can remember. The rabbi's patience, understanding, knowledge, and kindness were immeasurable."

"Thank you so much for the rabbinical student visit... I am so grateful that they came here on their journey. It was the first time in almost 4 years that I was able to feel like home. I was finally able to wrap Tefillin which I haven't been able to do in many years. It almost moved me to tears."

"Thank you all for the touring rabbis... It was a ray of sunshine in this dark place."

"There were several times Aleph visitors came... We were treated with love, respect, dignity and encouragement... and it brought me out of a dark place. The group that came prayed and sang a powerful song that reached deep into my soul. Words cannot describe the change I felt, something was lifted and I knew I would get home."

"The boys from 770 were really something special. Everyone here felt so uplifted. The thought that people would come here and shine a little bit of light on us, in this dark situation... It was incredible. Thank you all for the work that you guys do."



NO ONE ALONE.
NO ONE FORGOTTEN.

ALEPH-INSTITUTE.ORG

Aleph is seeking volunteers to help support those who are isolated and forgotten. Please reach out if you'd like to help with any of the following:

- Visiting men and women in prison
- Starting a pen pal relationship with someone who is incarcerated
- Learning Torah on the phone with someone in prison
- Joining a multi-day Yeshiva-in-Prison program

Please contact mlipszyc@aleph-institute.org for more volunteer information.

You are cordially invited to the

Chai Elul Farbrengan

**Commemorating the Birthdays of
The Baal Shem Tov, Rabbi Yisrael Ba'al Shem Tov
and The Alter Rebbe , Rabbi Schneur Zalman of Liadi**

Sunday, Elul 18 - September 3, 2023

8:30 PM

The Shul, 9540 Collins Ave, Surfside, FL



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CHAI
ELUL



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GRAND CHILDREN'S
FARBENGEN

BOYS AND GIRLS 6-12

This Sunday 5:30-6:30 PM

Stories | Niggunim | Prizes | And More



IN HONOR OF MENDEL KOTLARSKY'S ENGAGEMENT

COMMUNICATION - HIGH HOLIDAYS SCHEDULE

HIGH HOLIDAYS AT THE SHUL

5784

SCHEDULE OF SERVICES



Rosh Hashanah Eve - Friday, September 15

Candle Lighting	7:07 PM
Mincha & Evening Services	7:10 PM
Sephardic Mincha/Kabalat Shabbat/Achol	7:00 PM

Rosh Hashanah 1st Day - Saturday, September 16

Hashkama/Sunrise Minyan	6:25 AM (Netz 7:07 AM)
Morning Services	8:00 AM
Sephardic Minyan	8:00 AM
Upstairs Minyan Service	10:00 AM
Mincha	7:05 PM
Sephardic Mincha	6:40 PM followed by Tashlich
Torah Class	7:25 PM
Sephardic Arvit	7:30 PM
Evening Services	7:58 PM
Candle Lighting	After 7:58 PM (from existing flame)

Rosh Hashanah 2nd Day - Sunday, September 17

Hashkama/Sunrise Minyan	6:25 AM
Morning Services	8:00 AM
Shofar Sounding (approx.)	10:30 AM
Sephardic Minyan	8:00 AM
Sephardic Shofar Sounding (approx.)	10:30 AM
Upstairs Minyan Service	10:00 AM
Shofar Sounding (approx.)	12:00 PM
Mincha	6:00 PM followed by Tashlich and Farbrengen
Sephardic Mincha/Arvit	6:30 PM followed by Farbrengen
Yom Tov Ends	7:57 PM

Tzom Gedalia - Monday, September 18

Fast Begins	5:55 AM
Morning Services	6:50 AM / 7:30 AM / 9:00 AM
Sephardic Minyan	8:00 AM
Mincha	2:00 PM
Sephardic Mincha	6:50 PM
Mincha	6:55 PM
Fast Ends	7:46 PM

Shabbos Shuva - Friday, September 22

Candle Lighting	6:59 PM
Mincha/Evening Services	7:00 PM
Sephardic Mincha/Kabalat Shabbat	6:50 PM

Shabbos Shuva, Saturday, September 23

Hashkama/Minyan	7:15 AM
Sephardic Minyan	9:00 AM
Morning Services	9:00 AM
Upstairs Minyan Service	10:00 AM
Kiddush	11:30 AM
Shabbos Community Shiur	6:00 PM
Sephardic Mincha	6:45 PM
Mincha	6:50 PM
Shabbos Ends / Havdalah	7:50 PM

Yom Kippur Eve - Sunday, September 24

Mincha	2:00 PM
Sephardic Mincha	2:00 PM
Candle Lighting	6:57 PM
Fast Begins	7:11 PM
Kol Nidrei Services	7:00 PM
Sephardic Lecha Eli/Kol Nidrei	7:00 PM

Yom Kippur Day - Monday, September 25

Hashkama/Sunrise Minyan	6:30 AM
Sephardic Minyan	8:00 AM
Morning Services	9:00 AM
Yizkor Memorial Service (Approx.)	11:30 AM
Afternoon Service	5:15 PM
Sephardic Mincha & Neilah	5:30 PM
Neilah Closing Service	6:30 PM
Final Shofar Blow	7:48 PM
Fast Ends	7:48 PM
Maariv/Blessing of the New Moon	7:48 PM
Followed by Light Refreshments	

Sukkos Eve of 1st Day - Friday, September 29

Candle Lighting	6:51 PM
Mincha/Evening Services	6:50 PM
Sephardic Mincha/Arvit	6:40 PM
Community Dinner in the Sukkah	8:00 PM (by reservation only)

Sukkos 1st Day - Saturday, September 30

Hashkama/Minyan	7:15 AM
Sephardic Minyan	9:00 AM
Morning Services	9:00 AM
Upstairs Minyan Service	10:00 AM
Kiddush in the Sukkah	11:45 AM
Sephardic Mincha	6:40 PM followed by Arvit
Mincha	6:45 PM

Sukkos Eve of 2nd Day - Saturday, September 30

Candle Lighting	After 7:43 PM (from existing flame)
Evening Services	7:43 PM
Community Dinner in the Sukkah	8:00 PM (by reservation only)

Sukkos 2nd Day - Sunday, October 1

Hashkama/Minyan	7:15 AM
Sephardic Minyan	9:00 AM
Morning Services	9:00 AM
Upstairs Minyan Service	10:00 AM
Kiddush in the Sukkah	11:45 AM
Sephardic Mincha/Arvit	6:45 PM
Mincha & Evening Services	6:50 PM
Yom Tov Ends	7:41 PM

Chol HaMoed

Morning Services	6:50 AM - 7:30 AM - 9:00 AM
Sephardic Shacharit	9:00 AM
Mincha	6:45 PM
Sephardic Mincha	6:45 PM

Hoshana Rabbah - Friday, October 6

Sephardic All Night Learning	1:00 AM
Recite Book of Tehillim	1:10 AM
Morning Services	6:50 AM - 7:30 AM - 9:00 AM
Sephardic Shacharit & Hoshanot	6:35 AM

Shabbos / Shemini Atzeret Eve - Friday, October 6

Candle Lighting	6:44 PM
Mincha & Evening Services	6:45 PM
Followed by Hakafos	7:25 PM
Sephardic Mincha	6:40 PM followed by Arvit

Shabbos - Shemini Atzeret Day, Saturday, October 7

Hashkama/Minyan	7:15 AM
Sephardic Minyan	9:00 AM
Morning Services	9:00 AM
Yizkor Memorial Services (Approx.)	10:45 AM
Upstairs Minyan Service	10:00 AM
Yizkor Memorial Services (Approx.)	12:15 PM
Kiddush in the Sukkah	11:45 AM

Simchas Torah Eve - Saturday, October 7

Mincha & Evening Services	6:35 PM
Sephardic Mincha	6:30 PM followed by Arvit / Kiddush / Hakafot
Candle Lighting	After 7:35 PM (from existing flame)
Maariv	7:35 PM
Followed by Kiddush & Hakafos / Dancing Onto The Street	

Simchas Torah Day - Sunday, October 8

Hashkama Minyan	7:15 AM
Sephardic Minyan	9:00 AM
Morning Services	9:00 AM
Kiddush & Hakafos	10:15 AM
(Everyone has an Aliyah/Choson Torah/Choson Bereishis)	

Grand Simchas Torah Kiddush	2:00 PM
Mincha & Evening Services	6:00 PM followed by Farbrengen
Sephardic Mincha	6:15 PM
Holiday Ends	7:34 PM
Maariv and Havdalah	7:34 PM



The Shul

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HIGH HOLIDAYS AT THE SHUL

B"H

5784



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www.TheShul.org/HighHolidays

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Submissions due by September 13, 2023

BOOK of REMEMBRANCE

5784
2023/2024

B"H

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\$54

\$118
Business card

\$180
Quarter page

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\$360
Gold Patron. Full Page 5x8 (max. 300 words)

\$500
Platinum Patron. Full Page 5x8 (300 words +
photograph)

To ensure that your loved one(s) are included in this year's memorial book, please complete the form and return to The Shul, with your contribution. You can also complete the online form at www.theshul.org/yizkor or email written submissions and photographs to Lydia@TheShul.Org

**The deadline for insertion is
September 13, 2023**

In Memory of our beloved departed, please include the name(s) you wish to have inscribed in the Book of Remembrance according to the form below.

Same as last year
Donor (please print clearly) In Memory Of (please print clearly)

Total Due: \$ _____

PAYMENT MUST BE ENCLOSED HEREWITH.

We may need to contact you. Please fill in the following:

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Email Address: _____

Visa MasterCard Amex

Number _____

Name on Card _____

Exp. Date: _____ Sec. # _____

Billing Address _____

Make check payable to The Shul

Kindly mail with payment to:
The Shul 9540 Collins Ave, Surfside, FL 33154
Attn: Lydia – Book of Remembrance

Please attach your written documents and photographs with your mailing or email to Lydia@TheShul.Org



ב"ה



Sephardic Minyan Daily Schedule

Selichot
Monday - Friday 7:00am
 beginning August 20, 2023
Hodu 8:00am

Sundays
Selichot 8:00am
Hodu 9:00am

Followed by **BREAKFAST & Shiur**

Mincha & Arvit 7:40pm



ב"ה

Shaimos Guide

ITEM	ACTION
Sifrei Torah	DO NOT PLACE IN SHAIMOS BANK
*Tefillin *Mezuzahs *Tefillin Straps	Ensure Each Item is Sealed and Waterproof by Individually Wrapping Prior to Placing in Shaimos Bank
*Torah Content in Newspapers & Magazines Which do NOT Contain SHEM HASHEM *Photocopied Source Sheets Which do NOT Contain SHEM HASHEM *Parshah Sheets *School Projects *Wedding Invitations with Psukim	Double Wrap & Dispose of in a Regular Bin. Do NOT Recycle
*Tallit *Tzitzit *Sepharim *Empty Tefillin Bags *Empty Mezuzah Cases *Photocopied Source Sheets Which Contain SHEM HASHEM	Place in Shaimos Bank in Bags
Jewish Music, DVD, Videos	Dispose of in a Regular Bin

THE SHUL WILL COORDINATE PROPER ARRANGEMENTS FOR YOUR SHAIMOS. BUT FIRST:
 *please prepare your Shaimos items appropriately (see chart above)
 *contact The Shul to schedule your Shaimos drop off
(305) 868-1411 ext. #0
 *PLEASE CONSIDER MAKING A DONATION TO COVER THE SHUL'S HANDLING COSTS



Membership Account Information Update for 5784

Please Make Sure Your Shul Cloud Family Account Information Is Current. Changes Include:

- Change of Home Address
- Change of Contact Information (cell / email)
- Births
- Marriages
- Condolences / Yahrzeits (G-d forbid)

PLEASE NOTE:

The Shul offers the option of making membership payments in monthly installments. Kindly contact us if you would like to take advantage of this opportunity.

IF YOU WERE PREVIOUSLY SET UP FOR MONTHLY PAYMENTS, PLEASE BE SURE TO NOTIFY THE SHUL TO CONTINUE FOR THE UPCOMING YEAR.

INSTALLMENT PAYMENT PLANS

DO NOT RENEW AUTOMATICALLY.

Log Onto Your Shul Cloud Account to Update Your Account Information!

If you have any trouble logging on, please email Joelle

joelle@theshul.org



ב"ה

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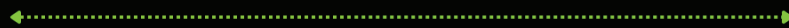


THE SHUL'S
COMMUNITY SUKKOT DINNER UNDER THE STARS
Friday, September 29th
8:00 pm
&
Saturday, September 30th
8:00 pm
SPACE IS LIMITED!

RESERVATIONS REQUIRED

Members:

Adult \$120/ \$40 child



Non Members:

Adult \$140 / child \$60



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Richard Sragowicz
305-333-0183
richard@citadelmiami.com

Raquel Sragowicz
305-588-2481
raquelsold@aol.com



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Please contact Joelle - joelle@theshul.org or scan below




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Motzei Shabbos Parshas Nitzavim

September 9, 2023 - 23 Elul, 5783

Pre-Slichos Farbrengen: 12:30 am

Selichot: 1:05 AM

In The Main Sanctuary



9540 Collins Avenue, Surfside - The Main Sanctuary

CONTACT US AT THE SHUL (305) 868-1411

THE SHUL'S SHLUCHIM

Rabbi Sholom Lipskar	Executive Rabbi, Founder of The Shul	Ext. 311	rabbilipskar@theshul.org
Rebbetzin Chani Lipskar	Rebbetzin, Co-Founder of The Shul, Sisterhood	305.992.8363	clipskar@gmail.com
Rabbi Zalman Lipskar	Associate Rabbi, Young Professionals, Singles	305.528.8118 Ext. 345	zalman@theshul.org
Rebbetzin Chana Lipskar	Director of The Child Enrichment Center	786-662-3191	director@theshulpreschool.org
Rabbi Shaya Farkash	Youth Director, Camp Director	718.964.8130 Ext. 329	sfarkash@theshul.org
Rebbetzin Deby Farkash	Hebrew School Director	917.624.5153	hebrewschool@theshul.org
Rabbi Shlomi Katan	Facilities Manager	Ext. 319	skatan@theshul.org
Rebbetzin Aurit Katan			auritk@gmail.com
Rabbi Shea Rubinstein	JLAC (Jewish Latin - American Connection)	Ext. 342	rsr@theshul.org
Rebbetzin Dobie Rubinstein	Bat Mitzvah Club Director	305.984.8805	dubaray@gmail.com
Rabbi Dov Schochet	CYS College Principal, Halachic Authority	305.790.8294 Ext. 343	dschochet@gmail.com
Rebbetzin Kayla Schochet		305.790.8295	kaylaschochet@gmail.com
Rabbi Shmuel Tevardovitz			shmulyt@gmail.com
Rebbetzin Malkie Tevardovitz			malkietev@gmail.com
Chazan Yedidia Jaiat	Sephardic Chazan	786.483.5016	

THE SHUL'S ADMINISTRATION

Mr. Justin Garcia	Controller	Ext. 318	justin@theshul.org
Ms. Lydia Hasson	Rabbi Lipskar's Executive Assistant CYS College Administrator	Ext. 311	lydia@theshul.org
Mrs. Geri Kelly	Senior Accountant	Ext. 341	geri@theshul.org
Ms. Joelle Lallouz	Director of Member Services Special Projects & Initiatives	Ext. 339	joelle@theshul.org
Mrs. Mazal Berdugo	Accounting Assistant, Front Office Admin.	Ext. 0	mazal@theshul.org
Mr. Bernardo Gandinetti	Acting Chief of Security	Ext. 303	security@theshul.org
Mr. Andrew Roth	Gabbai	305.868.4042	
Mr. Lazer Milstein	Hashkama Minyan	305.349.3040	
Mrs. Devorah Failer	Women's Mikvah	305.323.2410	dorothyfailer@icloud.com


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THE SHUL SISTERHOOD INVITES YOU TO



A Taste of Rosh Hashana

Monday, September 11, 2023 • 7:30 pm
The Shul, 9540 Collins Ave, Surfside

Featuring Guest Speaker:
MRS. DEVORIE KREIMAN
Los Angeles, California
"GUIDING MY PATH TO JOY"

*Our Rosh Hashana Marketplace will include holiday inspired dishes
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