

SHABBAT SHALOM FROM CYBERSPACE

Sukkot/Hoshana Rabba,
Shemini Aseret and Simchat Torah

OCTOBER 22-25, 2016 20- 23 TISHREI 5777

DEDICATIONS: In Memory of my uncle Phil Deutsch 22 Tishrei

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Editors Notes

After the two days of Sukkot, I was in the office on Wednesday morning trying to catch up when my son Moses called, a bit in a panic. He had just returned to Jerusalem from a trip with his to Ein Gedi. He realized after they all got off the bus that he left his wallet aboard. He tried calling the bus company, but they told him to call back at 8AM the next morning. He called me asking me to stop his credit card and his ATM card.

So we called the bank and closed the credit card account requesting that they send replacement cards to my other kids in new York and to Moses and Mikhayla in Israel. Next we spoke to a different department, but it was much more difficult closing the ATM card and getting a new one issued. An hour later thinking we were done, Moses texted back. There was a second credit card in the wallet. So back to the phones.

I suggested he call DMV in New York and alert them that his license was gone as was all his other ID. Moses suggested we wait a day. Perhaps we will be lucky. Someone might take the money and leave the rest and maybe we'll get it back.

At 8AM Moses called the bus company and one person had him call another and another, but he had no luck. And then his phone rang.

A few moments later Moses sent a text to the family. There was a picture of Moses holding his wallet with a huge grin. The caption read. I LOVE THIS COUNTRY!

A young man found his wallet on the bus and traced his gym membership card and called them. Although a bit unorthodox, when he explained the situation, the receptionist gave the

young man Moses' cell phone number. They met twenty minutes later. The young man was a soldier in the army. He found the wallet on the bus and tried to figure out how to find its owner. He had to wait until morning to reach the gym. He was fulfilling the misvah of returning a lost object.

And everything was there including the cash. There are special people out there!

And so special that this happened on Sukkot.

On Shabbat we discussed the custom of inviting guests to the sukkah. It's a crucial part of our commandment to dwell in the sukkah. We invite each night the Ushpizin – the spiritual guests, Abraham, Isaac, Jacob, Moses, Aaron, Joseph and David. The Zohar tells us that should Abraham arrive at the sukkah and see that his descendant did not learn from him the trait of kindness and has no guests, Abraham leaves and the others follow. Finally David slams the door behind him equating the host with Naval who shunned David's request for hospitality and was taken from this world because of it.

We are told to invite the poor and if there are no poor, we are told to give charity on the days leading to sukkot to help the poor. And although poor certainly means someone lacking funds, poverty may also refer to one who is deprived spiritually. We have so many Jewish neighbors who know nothing of this holiday; so many who only remember it from their youth. We must invite them to share with us, our food, our celebration and our stories.

And they will share their stories and perhaps be re-ignited to delve further into their religion.

On sukkot we enter into the sukkah, into the shechina, into the presence of Hashem. But Hashem does not invite us alone. He is not like other hosts. His pre-condition is that we bring guests.

We say ... And you should love your friend as yourself ... I am G-d. As Rabbi Abittan told us again and again, before we can have a

relationship with hashem, we must have a relationship with each other.

We have Shabbat, Shemini Aseret and Simchat Torah. Let's all make the effort.

Shabbat Shalom and Hag Sameyach,

David Bibi

Lulava

Rabbi Paysach Krohn tells an inspirational story, which demonstrates the meaning of a Jewish name and a Jew's overwhelming desire to pay gratitude to Hashem. The story takes place during the 1973 Yom Kippur War, when the Israelis were attacked on the holiest day of the year by Arabs, on all fronts.

One of the critical points of the battle was in the area of the Suez Canal. The chaplains involved with the dreadful work of collecting the fallen soldiers drove up and down the area, with great care and caution to do their job. Since it was now Succos when they were doing this, the Rav in charge of the chaplains took along a Lulav and Esrog, so that the soldiers could perform the Mitzvah.

Soldiers who were otherwise not observant asked to Daven from a Siddur and shake the Lulav and Esrog, as war brings out the real essence of a person, and this was their opportunity to express themselves Spiritually. The Rav arrived on Hoshanah Rabbah at the last outpost near the Suez Canal, and soon a long line of soldiers formed, each waiting his turn to use the Lulav and Esrog.

As they were standing in line, a young soldier driving an ammunitions truck noticed the crowd that had gathered and out of curiosity, stopped his truck, got out, and walked over to the group. He asked, "Why is everyone gathered here?"

The soldiers explained that the Rabbi had come with a Lulav and Esrog. This soldier was not interested in waiting around for his turn, as he was totally non-observant, but when the soldiers mentioned that this was the last day that the Mitzvah could be performed for this year, he changed his mind and decide to wait. Eventually, it was his turn to say the Brachos. As he took the Lulav and Esrog into his hands and began the Brachah, a bomb hit his truck. The bomb blast set off multiple explosions on the truck, as it set off all the ammunitions that were loaded there. The blasts were so intense that they caused a deep crater where the truck had originally been parked.

The soldier realized the miracle that occurred and that his life was saved as he was about to shake the Lulav and Esrog. Three months later, this Rav

who had shared his Lulav and Esrog with so many soldiers that day, read an announcement in the army newspaper.

Apparently, the wife of the ammunitions truck driver had given birth to a little girl, and the announcement included a statement by the father: "I believe with every fiber of my body that I am alive today and that I merited to see my daughter come into the world, only because of the Mitzvah that I was performing when my truck was hit by a bomb. In remembrance of Hashem's goodness and kindness to me, I have named my daughter Lulava!"

Reprinted from the Succos 5776 email of Torah U'Tefillah: A Collection of Inspiring Insights compiled by Rabbi Yehuda Winzelberg via Daniel Keren Succos Stories

Summary of the Perasha

Ve'Zot Ha'beracha- Moshe blesses Benei Israel before his death

- 1- The blessing for the tribe of Reuben and the tribe of Shimon
- 2- The blessing of Levi and Binyamin
- 3- The blessing of Yosef
- 4- The blessing of Yisachar, Zevulun and Gad
- 5- The blessing of Dan, Naftali, and Asher
- 6- Moshe praises Benei Israel
- 7- Moshe ascends up to har Nebo, sees the land of Israel, and dies

RABBI ELI MANSOUR

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MishnaBerura.com, LearnTorah.com
The Misva of Arabot on Hoshana Rabba**

There is a Minhag (custom) established by the prophets to take Arabot and bang them on the ground on hoshana Rabba. The custom is to take five Arabot, tie them together, and bang them five times on the ground, without reciting a Beracha. (Since this practice is only a Minhag, it does not warrant the recitation of a Beracha. This Halacha is known by the expression, "Habit Habit Ve'lo Berich.")

The reason for this custom relates to the comment of the Midrash that the leaves of the Araba symbolize the lips. Specifically, the Arabot represent the lips of the Satan, and we bang them on the ground in order to silence the Satan so he does not prosecute against us. hoshana Rabba is the day when our final

judgment is sealed, and we therefore seek to silence the Satan in an effort to guarantee a favorable judgment. Furthermore, the Arizal (Rav Yishak Luria of Safed, 1534-1572) instructed that one should have in mind while banging the Arabot that the five beatings should correspond to the five letters in the Hebrew alphabet that appear only at the end of words (the final Kaf, the final Mem, the final Nun, the final Feh, and the final Sadi). These letters signify the Geburot – the harsh judgments in the world – and we bang the Arabot on the ground to express our desire to eliminate these judgments. The custom of the Arabot also commemorates the practice that was observed in the Bet Hamikdash to walk around the altar with an Araba on each day of Succot, and seven times on hoshana Rabba. We commemorate this ritual by using Arabot on the day of hoshana Rabba.

The Arabot should not be held together with the Lulab, and one should not use for this Misva the Arabot that had been used with the Lulab. If, however, no other Arabot are available, then one may use the Arabot from the Lulab. It is customary to recite an introductory "Le'shem Yihud" prayer before banging the Arabot. In some versions, the text mistakenly refers to this custom with the term "Yesod Nebi'im"; the text should actually read, "Minhag Nebi'im."

The Rama Mi'Pano (Rav Menahem Azarya de Fano, Italy, 1548-1620) ruled that one should not bind the five Arabot together, but others, including the Hida (Rav Haim Yosef David Azulai, 1724-1807), in Birkeh Yosef, disputed this ruling, and the accepted practice is to tie the five branches together with a rubber band.

The Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909) writes that one should bang the Arabot directly on the ground, and not on stone or pavement. There are mystical concepts associated with beating the Arabot directly on the ground, and this is indeed the proper practice.

All five branches should be at least three Tefachim – or 10-11 inches – long, just the like the Arabot in the Lulab. The Arabot must also be fresh, and not withered. Strictly speaking, it suffices for only part of the branch to be fresh, but as noted by Rav Hai Gaon (969-1038), it is proper to try to ensure that the entire branch is fresh, especially given the availability of fresh Arabot.

The Rama (Rabbi Moshe Isserles of Cracow, 1525-1572) writes that one should first wave the Arabot before banging them on the ground. Many people do

not follow this custom, but it is advisable to wave the Arabot to satisfy this view.

The Ben Ish Hai cites the ruling of the Bikureh Yaakov that one should forcefully bang the Arabot so that the leaves will fall off the branches. However, the Ben Ish Hai disputes this view, noting that the Araba branches must remain suitable for the Misva throughout the banging, and therefore the leaves should remain on the branches.

When necessary, one may use Arabot that had already been used for this Misva, as long as the majority of the leaves are still on the branches.

Women are exempt from this Misva, as it falls under the category of "Misva Aseh She'ha'zman Gerama" (Misvot that apply only at specific times, from which women are generally exempt).

It is customary in Jerusalem to return inside to the synagogue after banging the Araba, open the Hechal, and recite the entire text of Nishmat, until the concluding Beracha of "Baruch Mehulal Be'tishbahot" (without Hashem's Name). The congregation then says a special declaration expressing their intent to recite Nishmat the next year on hoshana Rabba, as well.

(Taken from Yalkut Yosef, starting on p. 347; listen to audio recording for precise citation)

VICTOR BIBI SOD HAPARASHA

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Rabbi Wein VZOT HABRACHA

Rashi points out that the blessings of Moshe to the Jewish people are based upon and mirror those of Yaakov as recorded for us at the end of the book of Bereshith. There are blessings that are eternal and always valid. There are those that are contemporary to the times in which they were given but have little relevance to other times. The blessings of both Yaakov and Moshe are of two individual tribes regarding their locations in the Land of Israel and their individual traits and characteristics as warriors, merchants, scholars, and as part of the national fabric of the Jewish society.

Over the long years of the exile of the Jews and their disappearance from the Land of Israel, these blessings seem to be pure poetry and not related to any reality. However, the words of the Torah are eternal and therefore in our time these blessings have acquired relevance and actuality. We are once again a society of warriors, sailors, scholars, merchants and farmers.

All of the traits that we were denied expression of during our long sojourn in exile have once again come to the fore in our daily lives. So, the blessings of Moshe have immediate and deep meaning to our generation and to the society in which we live. Perhaps this is part of the connection to the past, which is indicated in the introduction of Moshe to his blessings, a connection not only to the blessings of Yaakov but also to the original Jewish settlement in society that inhabited the Land of Israel millennia ago.

Part of the blessing that Moshe has bequeathed to us is the fact that even though no person is replaceable, still no person is indispensable. If there is any one person about whom the Jewish people would feel that they could not do without it certainly would be Moshe. Nevertheless, though his influence and teachings remain with us thousands of years after his death, the Jewish people have continued throughout human history.

The reality of human mortality is coupled with the miracle of Jewish eternity. All of us live on through the future success and development of the Jewish people. Those who are attached to the Jewish people, heart and soul, unconditionally so, are attached to an eternity that is not subject to the nature of human mortality. This is because of our attachment to the God of Israel Who has proclaimed that "you who go out attached to the Lord your God are all still alive even today."

That is the point that Moshe wishes to impress upon us in this final chapter of the Torah. Moshe lives on through the Torah that he taught us and through the people of Israel that he helped form and lead during his lifetime. This great idea of comfort and eternity is truly the great blessing that he bestowed upon us. All of the other detailed blessings, important and vital as they are, are nevertheless only corollaries to this great blessing of eternity and continuity.

Rabbi Sir Jonathan Sacks
Rabbi Sacks' speech in House of Lords debate on
the Middle East
13 October 2016

My Lords, allow me if I may to use this debate to draw some lessons about the pursuit of peace in the Middle East from the life of a man who did more than most to that end, the late prime minister and president of the state of Israel, Shimon Peres. He was one of a remarkable generation of Israel's founding fathers who began as hawks and ended as doves, who showed no less courage in pursuit of peace than they had done in the course of war.

Shimon Peres was the last of that generation, and the older he became, the younger his vision grew. He never despaired of peace with the Palestinians, no matter how many times he failed. In 1996 he set up the Peres Center to advance peace between Israel and the Palestinians, by bringing people together in their shared humanity, through medicine, healthcare, sport, the arts, business and the environment. In July of this year, he launched the Israeli Innovation Center to harness the new communications technology to build virtual bridges where physical ones did not yet exist.

On the last occasion I was with him, he was already in his 93rd year. Someone asked him how he stayed so young. He replied: first you have to count your achievements. Then count your dreams. If your achievements outnumber your dreams you are already old. If your dreams outnumber your achievements, you are still young. He lived the words of the prophet Joel: "I will pour out my spirit on all people ... your old men will dream dreams, your young men will see visions." Where others despaired, Shimon Peres dreamed dreams.

My Lords, W B Yeats once said, "In dreams begin responsibilities." Now that Shimon Peres is no longer with us, his dreams have become our responsibilities. What if Her Majesty's Government were to see the Middle East the way Shimon Peres did?

What if there are other paths to peace beyond politics, diplomacy or war? What if trade is the most powerful antidote to war, and that there is an economic roadmap to peace? What if education has a role? What if the peoples of the Middle East taught their young not to hate those with whom they will one day have to live? The only way Her Majesty's Government or any other body will advance the cause of peace will be by communicating to both sides that they are heard, that their fears are understood, and that they have to recognize the

legitimacy of each other's existence.

In that context, while I salute Her Majesty's Government's opposition to today's UNESCO vote denying the Jewish connection with the Temple Mount, the vote itself is an outrage and will achieve nothing but further damage trust and set back the prospects of peace.

Shimon Peres knew that the conflict between Israel and the Palestinians is not a zero sum game, because from peace, both sides gain; from violence, both sides lose. Above all, he was right never to give up hope, because when hope is lost, there comes first fear, then anger, then hate. Not by accident is Israel's national anthem Hatikva, which means "the hope."

My Lords, yesterday was Yom Kippur, the Day of Atonement, the holiest day of the Jewish year, when we atone and then we move on. Surely the time has come for both sides in the Israel-Palestinian conflict to admit wrongs, real or perceived, and to move on. The most powerful thing Her Majesty's government could do is to encourage both sides to continue along the path Shimon Peres walked as one of the great visionaries of our time.

AS HEARD FROM RABBI AVIGDOR MILLER Z'TL Rabbi Miller – The Later Years as published in the Jewish Press

From 1946 to 1975 Rav Miller was the rav of the Young Israel of Rugby in the East Flatbush section of Brooklyn. In 1975 the shul relocated to Ocean Parkway near Avenue R and was subsequently called Bais Yisroel Torah Center. Rav Miller served as the rav there until his passing in 2001.

In the nineteen-forties the Young Israel of Rugby was a shul similar to most Young Israel synagogues of the time. Its members represented a spectrum of observance from shomrei Shabbos to those who were not observant and came to shul on the 'High Holidays' for yahrzeits and yizkor. Most of the congregants did not have an extensive Torah education. In 1946 Rav Miller was offered the position of rav. I doubt any of the congregants realized what they were getting when they hired him.

Rav Yisroel Salanter is purported to have said, "Any rav whom the ba'alei batim do not want to get rid of is not a real rav, and any rav whom the ba'alei batim do get rid of is not a mensch!" What he meant is that the

job of a rav is to raise the level of his congregants. To do this, he has to make them feel uncomfortable, because someone who is comfortable with his way of life will see no reason to change. On the other hand, if the rav puts too much pressure on the people, they will rebel and fire him. I have a feeling Rav Miller had this in mind when he set about changing the lives of his congregants.

How does a rav uplift the level of Torah observance of his ba'alei batim? How does he take men and women with limited or in some cases virtually no background in learning and transform them into people who come regularly to shiurim?

Most rabbonim have taken the approach of being mekarav people by sugar-coating their words and refraining, at least publicly, from saying things that the congregants do not want to hear. Not so Rav Avigdor Miller. He felt it was his job to 'tell it the way it is,' even though this meant that some would be uncomfortable when they heard his words.

While it was by no means his intention to drive people away, if people left the shul because they did not like what he said, then so be it. More than once I heard him say something to the effect of, "This is the truth. You probably haven't heard it anywhere else before. You may not like it, but, nonetheless, what you are hearing is the truth!"

Murray M. and his wife were newlyweds when they began davening in the Young Israel of Rugby in the late forties. Murray told me that the president would come to shul on Shabbos morning and then go play tennis in the afternoon. Rav Miller often spoke about the importance of keeping Shabbos. It did not take too long before this president left the shul. Others who behaved similarly did the same. Those who remained, however, became staunch followers of Rav Miller. They found their commitment to Shabbos and the observance of other mitzvos strengthened by his words.

One should not get the impression that Rav Miller was not attuned to the feelings and thoughts of his congregants. His words from the bimah were indeed hard hitting, but in his personal dealings with his congregants he always tried to draw them close to Torah observance through encouragement.

Murray told me that while he lived in East Flatbush there was a young couples group that met Friday evenings after the seudah. It is well known that Rav Miller jealously guarded his time and devoted as much of it as possible to Torah learning and teaching. Despite this, Rav Miller regularly attended these

gatherings. Recalled Murray: "He would come, listen attentively, but never say a word. At the end he would leave, wishing each of us a 'Good Shabbos.' "

Perhaps Rav Miller was 'taking the pulse' of the younger generation so that he would know how best to deal with them.

A Master Pedagogue

Rav Miller was known for his hasmoda. However, despite – or perhaps more correctly because of – his unbelievable commitment to his own Torah learning, he found time to constantly give shiurim and lectures on a wide variety of topics.

Initially Rav Miller gave shiurim in the Young Israel of Rugby on such topics as Mishna, Chayei Odom and Ein Yaakov. In 1967 a visiting gadol encouraged Rav Miller to set higher goals for his congregants and teach them 'gantz shas.' Hearing this, Rav Miller began to teach Gemara to a group of about fifteen men, many of whom had little or no yeshiva background. Little did they know they were embarking upon a journey that would change their lives.

Rav Miller always emphasized that one had to 'get the language of the Gemara into one's mouth.' He urged those who came to his shiurim to repeat the Gemara over and over again. "Practice it until you can say the blat like you say Ashrei!" he often would say. More than once I heard him observe that 'there are people who attend Gemara shiurim for years, and yet they cannot read a piece of Gemara fluently.'

He began teaching Shnayim Ochazim B'Talis and basically started with Aleph Bais. It took a year to cover three blatt of Gemara. Yet at the end of that year all of his talmidim knew it cold. One marvels at how a man who had studied in one of the finest yeshivas in the world found the patience to teach on this level. When one thinks of the self-control it must have taken, it becomes even more impressive.

From this humble beginning the group went on to greater achievements. Additional shiurim were added, and with each passing year more and more people attended them. Someone once commented, "Most rabbonim take bnei Torah and make balabatim out of them. Rav Miller takes balabatim and makes bnei Torah out of them."

To what extent did Rav Miller raise the level of his congregants? Let me share with you an experience I had in 1973. Rav Miller was still in the 'old' neighborhood, and I spent a Shabbos at the Young

Israel of Rugby that I will never forget. It was especially memorable because I had the privilege of eating the Friday evening seudah in his home.

On Shabbos afternoon, a little more than an hour before Mincha, Rav Miller and I and some others walked to shul where he gave an hour-long hashkafa shiur. We then davened Mincha and ate seuda shlishis. When bentching was concluded, there was still some time – about twenty minutes – until Maariv. Everyone went upstairs, took out a sefer and began to learn. I had never seen anything like this in any other place I had davened. No one was schmoozing. Instead, every man was engrossed in his learning.

Bais Yisroel Torah Center

In 1975 Rav Miller relocated his shul to the Flatbush section of Brooklyn and renamed it Bais Yisroel Torah Center. Here he expanded the number of shiurim he gave to an average of three a day. There were also his Shabbos droshos, his weekly hourly talk before Mincha on Shabbos, his Chovos Halevavos classes on Friday evenings during the winter, the learning of halacha between Mincha and Maariv, his regular Thursday evening hashkafa shiurim, and much more. It is difficult to understand how he could maintain such a demanding schedule while devoting countless hours to his own private learning, but he did. This is all the more remarkable when one considers that each Gemara shiur he gave at a fixed time and day was devoted to either a different perek in the Gemara he was learning that year or to a different mesechta entirely.

Thursday Evening Hashkafa Shiurim

Rav Miller became famous for his Thursday evening lectures which dealt with a wide variety of topics. One never knew what he would start with and where he would end up during these talks. In addition, there was an open question and answer period at the end, and it is here that one got a taste for Rav Miller's breadth of Torah and secular knowledge. Virtually anything could be asked, and it was. Amazingly, he always had a ready, well thought-out answer, no matter what the question.

Tapes of these talks were made available beginning in the early seventies at a nominal fee, and people from all over the world ordered them. Here was a man who sat in a small shul in Brooklyn whose Torah was heard worldwide. Through these tapes and his books he influenced countless individuals. There are even those who never met him who consider him their rebbe. Rav Miller understood the power of

technology and utilized it to spread his Torah teachings far and wide.

Appropriating His Time

Rav Miller always guarded his time jealously and, whenever possible, used it for either teaching or learning. When asked to attend this or that simcha or other event, he would usually decline, saying, "I have to study for my final exam." If the person to whom he was talking didn't understand what he meant, he would explain that he was going to be examined in the World to Come and wanted to be prepared.

Sometime in the 1980's he told me he once wanted to go to the Lubavitcher Rebbe for advice on how he should spend his remaining years. "Should I stop giving shiurim and concentrate on clinching all of my learning" Or, perhaps I should give more shiurim and thus help others to a greater extent.?

He went on to relate that he had made an appointment to see the Lubavitcher Rebbe. "But when I heard you had to go at two in the morning, I canceled my appointment! I never go anywhere that late at night. I am always in bed by eleven-thirty at the latest." I then asked how he had resolved his dilemma, and he replied, "By doing some of both, reviewing my learning as much as possible and giving shiurim."

Straining the Emunah

Rav Miller was a 'rationalist' and would dismiss any story that smacked of the esoteric with a wave of his hand, saying, "We are not m'chuyev to believe such a story." I once related to him a story that Rav Chaim Volozhin had written about the Vilna Gaon as part of the introduction to one of the Gaon's seforim. Rav Chaim wanted to prove that the Gaon was an expert in Kabbalah and related an amazing story about the Gaon teaching his chiddushim in Kabbalah to the AriZal and Reb Shimon Bar Yochai.

Rav Miller waved away the story, despite the fact that it came from an impeccable source. I then asked why he always dismissed such stories out of hand. He replied, "Our emunah is strained enough by what we are required to believe. To add anything more is not wise."

Only later, when I became familiar with the Shabbtai Tzvi movement and the outlandish things that people who lived at that time believed did I begin to appreciate the wisdom of his words. Rav Miller was an expert in history, and, of course, he knew what he was talking about.

The Sum of a Great Man

One cannot do justice to a man as great as Rav Miller in a few articles. The many things he did, his influence on others, his commitment to Yiddishkeit, his idealism, his hasmoda and so much more, cannot be easily summarized. Perhaps the words that appear on a plaque in his shul give some indication of the measure of the man. The plaque is dedicated to his memory, and the English part of it reads:

OUR BELOVED REBBE WHO LED AND GUIDED OUR KEHILLAH FOR 53 YEARS INSTRUCTED US IN TORAS HASHEM DAY AND NIGHT SHOWED US HOW TO RECOGNIZE HAKODOSH BORUCH HU THROUGH HIS GREATNESS TIRELESSLY AND ELOQUENTLY LED THE BATTLE FOR THE HONOR OF HASHEM AND THE TRUTH OF HIS TORAH INSPIRED US TO ACCOMPLISHMENT IN LIMUD HATORAH AND PERFECTION OF CHARACTER TRAINED US TO BE AWARE ALWAYS OF HASHEM YISBORACH, AND TO EXPRESS ENDLESS GRATITUDE TO THE BOREI OLOM FOR ALL THE DETAILS OF OUR LIVES AND TAUGHT US TO VIEW THE WORLD THROUGH THE HASHKOFOS HATORAH DEDICATED BY HIS TALMIDIM, WHO ARE ETERNALLY GRATEFUL

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