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אין התורה נקנית אלא בחבורה (ברכות סג:)

Volume 53 • Number 1

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- Books authored by musmakim that are reviewed by musmakim will be considered for publication as well.
- Obituaries about and authored by musmakim will be considered for publication.
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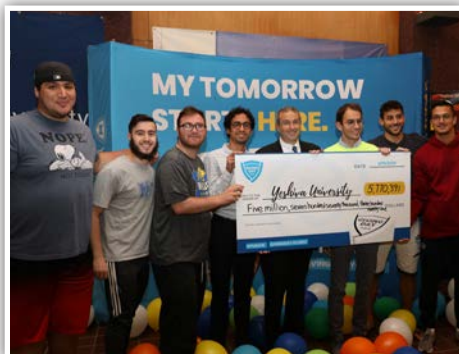
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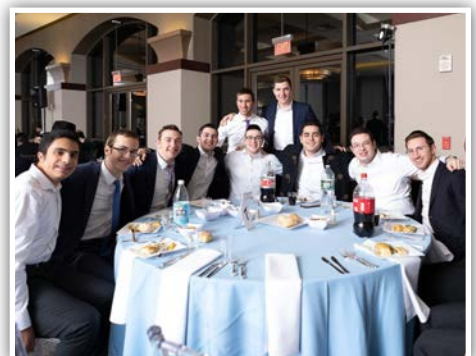
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Yeshiva-Wide Melave Malka

November 23, 2019 • Congregation Ahavath Torah, Englewood, NJ



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We recognize the following new Rabbinic Alumni who recently received their semikha:

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**Yadin Yadin

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Day Dedicated to Torah Study Marks Start of Impactful Year of Learning

In an inspiring kickoff to a new year of fruitful learning at Yeshiva University, students in the batei midrash spent much of the morning of August 28 learning b'chavrusa as part of the One Yeshiva program.

Following that, deans, rebbeim, faculty and students came together in the Glueck Beit Midrash to hear Rabbi Dr. Ari Berman '95R, president of Yeshiva University, deliver a fascinating shiur on the yetzer hara.

Referencing various sources, he discussed the narrative of the Akeda, which illustrates that the yetzer hara is not simply viewed as an "evil force" but rather represents the physical world – and how this outlook encourages us to incorporate our full selves, the physical and the spiritual, into the service of G-d.

"This is the message that YU preaches and thrives in. That is, bringing our whole selves into our relationship with others, the world, and G-d," said Rabbi Berman. He encouraged the students to



"bring all of their talents to spreading our values" and that "the University's greatest resources to do so are its rebbeim and faculty." He stressed to his audience that it's important to "not just study our values but to live our values."

Other speakers included Rabbi Yonason Shippel, director of the James Striar School of General Jewish Studies, and Yoni Broth, president of SOY. Rabbi Yosef Kalinsky '03R, dean of the

men's Undergraduate Torah Studies program, also addressed the gathering and expressed "how fortunate those attending the University are to be a part of it." He also encouraged the students in the room to keep their fellow students in their thoughts and to pray for one another, especially focusing on how their connection with Yeshiva University fits within the context of the broader community. ■

A Full Schedule of Elul Programming in Yeshiva

There was a full lineup of special programming in the Yeshiva for Elul, featuring Night Seder Mussar Vaadim and a weekly Sichas Mussar including YU Mashpia Rabbi Moshe Weinberger '83R, Director of RIETS Semicha Program Rabbi Aryeh Lebowitz, Rabbi Noach Oelbaum, RIETS Roshei Yeshiva Rabbi Elchanan Adler and Rabbi Eliakim Koenigsberg '92R, and Rabbi Doniel Glatstein.

On Sunday, October 6, the Center for the Jewish Future ran their annual Sunday morning program on teshuva. Speakers included Dr. David Pelcovitz,

Rabbi Moshe Tzvi Weinberg and Professor Nechama Price. Each speaker addressed the concept of repentance from their own area of expertise providing all 215 attendees with food for thought to bring them into Yom Kippur.

The annual Tishrei Yom Iyun in the Yeshiva took place on Monday, October 7 from 7 a.m.–1 a.m. with shiurim by a number of Roshei Yeshiva and rabbeim. The Yom Iyun Evening Program was dedicated by Michelle and Daniel Berman in memory of Erwin Eisenberg Z"L in commemoration of his Yahrtzeit on Erev Yom Kippur, and the Dinner

Keynote Shiur by RIETS Rosh Yeshiva Rabbi Mordechai Willig was dedicated in memory of Rabbi Mordechai Kriger Z"L.

This year's Hausman Stern Kinnus Teshuva Drasha featured YU President Rabbi Dr. Ari Berman '95R on "Living Mindfully and Meaningfully: The Teshuvah of Rosh Hashanah and Yom Kippur," Sunday, October 6 at Congregation Bnai Yeshurun in Teaneck, NJ. On Thursday, October 3 in Yerushalayim, RIETS Rosh Yeshiva Rabbi Dovid Miller '71R spoke at the YU Israel Campus on "What is the Consummate Teshuva?" ■

Mrs. Sivan Rahav-Meir at Yeshiva University

Noted Media Personality and Torah Teacher in Residence for 2019-2020 Academic Year

Yeshiva University, the Center for Israel Studies and the Zahava and Moshe Straus Center for Torah and Western Thought welcomed Sivan Rahav-Meir, an Israeli television newscaster, radio personality and Torah teacher, who will be in YU for the 2019-2020 academic year as the World Mizrahi Distinguished Visiting Lecturer.




World Mizrahi aims to “inspire people with a sense of commitment to the Torah, the Jewish people, and the Land of Israel.”

Mrs. Rahav-Meir broadcasts a weekly shiur in Hebrew and English from the Israel Henry Beren campus that is also livestreamed on Facebook, was featured as a speaker in the Yeshiva University Community Beit Midrash adult education series this semester and has lectured at numerous educational programs on YU’s campuses and across the United States.

“We have enjoyed welcoming Sivan Rahav-Meir to the YU family,” said Rabbi Dr. Stu Halpern, senior adviser to the provost. “She is a renowned journalist and Torah teacher, and we are delighted that our students, community members and the global Jewish community will have the opportunity to be inspired by her dynamism, eloquence and passion for Jewish learning.”

“Looking back on the challenges of launching the weekly shiur with a small group of participants and volunteers,” said Mrs. Rahav-Meir, “it is very meaningful and gratifying to have our unique shiur hosted and broadcast in Hebrew and English at such a renowned and serious academic and Torah institution as Yeshiva University. I am excited to be teaching and mentoring at YU’s campuses and sharing Torah Mitzion with even wider audiences.” ■

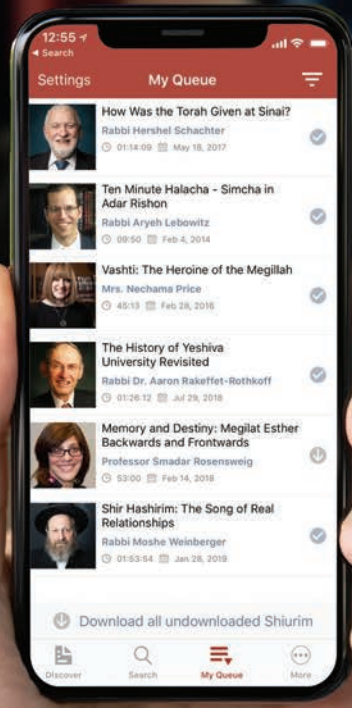



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Yeshiva University to Create New Holocaust and Genocide Studies Center

Yeshiva University announced the creation of the Emil A. and Jenny Fish Center for Holocaust and Genocide Studies. The Center's consequential mission will be to train both school and university educators in the field of Holocaust and Genocide Studies, with plans to offer graduate programs in the discipline.

Emil Fish, a Holocaust survivor and the generous benefactor who has made the Center possible, believes that it is important to provide educators with the resources and programs needed to impart the relevancy of the Holocaust to a new generation of students who know less and less about this catastrophic period in contemporary history. By doing so, the Center will play an integral role in the Jewish future by promoting a deeper understanding of the past.

"We must know the history about what happened and why and what the implications are for today," stated Fish. "The Center will educate young people and adults about a singular event in history that, regrettably, too few people understand, including what conditions existed before the Nazis ascended to power, how they rose to leadership positions and why they targeted Jews."

The ultimate purpose of the Center is to apply the lessons learned from the Holocaust and other genocides to combat prejudices, hateful ideologies and future atrocities.

"At a moment when Holocaust education and awareness across the globe is transitioning from a pedagogy of living testimony to one anchored in memory,

the Center—established through the visionary generosity of Emil and Jenny Fish—will serve a crucial role as a leader and role model for a new generation of Holocaust scholarship and education," said Rabbi Dr. Ari Berman '95R, President of Yeshiva University.

"At a moment when Holocaust education and awareness across the globe is transitioning from a pedagogy of living testimony to one anchored in memory, the Center will serve a crucial role as a leader and role model for a new generation of Holocaust scholarship and education"

The Emil A. and Jenny Fish Center plans to offer educators interdisciplinary graduate programs in Holocaust and Genocide Studies, incorporating history, Jewish studies, literature, law, philosophy and social work.

The Center, which will be located on YU's Wilf Campus, will also conduct



Emil Fish (photo courtesy of the U.S. Commission for the Preservation of America's Heritage Abroad)

academic research and organize public events to further the goal of extending Holocaust education to people of all ages and backgrounds. By leveraging the uniquely qualified faculty and resources of Yeshiva University's undergraduate, graduate and professional schools and affiliates, the Center will serve as an impactful and essential focus of research, education, teacher training and public programming around Holocaust and Genocide Studies.

Dr. Selma Botman, provost and vice president for academic affairs, said, "We thank Emil Fish for recognizing our celebrated faculty and our highly experienced staff and for partnering with our entire academic community on this significant and timely initiative." ■

Giving Day Campaign 2019 Raises Over \$5 Million for Yeshiva University

Yeshiva University's Giving Day 2019 was a tremendous success. For a 24-hour period, from noon to noon September 18 to September 19, the world-wide YU community came together to raise a total of \$5,770,391, exceeding its initial goal of \$5 million. Donor participation was driven through a targeted marketing campaign and an enthusiastic team of student and staff volunteers who delivered the giving day

message to thousands of people.

With more than 80% of all YU undergrads receiving scholarships, the generous contributions of Giving Day's 2019 donors will help deserving students benefit from the life-changing YU experience.

"We are not only deeply grateful for the remarkable support we receive from our community, we count on it," stated Adam Gerdts, vice president for

institutional advancement. "Our donors make it possible for us to ensure that every deserving student who wants to experience all that a YU education offers can do so. It's a committed, ongoing partnership that we value tremendously."

Giving Day funds will be directed to scholarships for the University's undergraduate and graduate students. ■

Educating Rabbinic Clergy for End-of-Life Issues

The Wurzweiler School of Social Work at Yeshiva University is now offering a unique 18-credit Certificate Program in Gerontology and Palliative Care for rabbis and cantors of all denominations to address a national need for well-trained clergy who can support healthy aging and deliver compassionate, quality care for serious and advanced illness. A small number of other professionals serving the Jewish community may also be considered for the program.

The program is offered completely online to make it as convenient as possible for working professionals to participate. Gary Stein, professor at Wurzweiler and one of the architects of the program, hopes to recruit a first cohort comprised of "our rabbinical students at the Rabbi Isaac Elchanan Theological Seminary and community rabbis and cantors." Students and clergy will be supported by scholarships to make the classes affordable.

The curriculum will be integrated

with current rabbinic and religious education and cover the following areas: basic counseling with individuals, families and groups; building healthy relationships through the life span; social gerontology; palliative care and social work practice with serious illness; coping with loss; and aging in the Jewish community.

In addition, while the 18 credits from this certificate may be applied toward a full 60-credit Master in Social Work at Wurzweiler, the certificate program is also self-contained, fulfilling the needs of those who feel they need strong grounding but who do not necessarily need to engage in advanced study. In this way, the certificate provides flexible solutions to meet the different needs of rabbis. Those who opt to complete Wurzweiler's MSW program will be eligible for licensure as a mental health professional.

The program will convene an advisory council of community and religious leaders along with seasoned

practitioners in palliative care and gerontology to evaluate the courses and identify rabbinical networks for recruitment.

Stein noted that "it is fitting and appropriate for Wurzweiler, based at Yeshiva University, to be reaching out to rabbinical students as well as community rabbis and cantors to help them provide the best care to their congregants, many of whom who are older and facing serious illness, and to the families taking on the roles of caregivers."

"The core values of the social work profession," said Dr. Danielle Wozniak, Dorothy and David Schachne Dean of Wurzweiler, "obligate us to care for every aspect of people's well-being from the beginning of their lives until the end. This certificate program fulfills this mission with both elegance and efficiency, empowering rabbis and other spiritual counselors to provide assistance that satisfies the physical, emotional and religious needs of their charges." ■

CJF's 2019 Rebbetzins Yarchei Kallah

100 Devoted Women Join Together for Support, Sharing and Learning

They came from across the United States and Canada, from synagogues and communities large and small, each bringing her own unique background and personal story. Yet the 100 women who came to the Rebbetzin Esther Rosenblatt Yarchei Kallah for Rebbetzins on Nov. 11 and 12 in Teaneck, NJ and presented by Yeshiva University's Center of the Jewish Future, shared one important characteristic – that of the enormous pride they feel in their role as rebbetzin.

The role of rabbi's wife has changed significantly over the years. Let's just say, these women are not your grandmother's rebbetzins. Times have changed, and so has the role of rebbetzin. There are many complex communal challenges that a rebbetzin, in her unique and important role as the wife of the rabbi, is expected to address and help solve. Which is why this yearly gathering is so helpful to those who attend. The program is designed to give rabbis' wives an opportunity to acquire new resources and skills, network with others in a safe and supportive environment, develop lasting relationships and enjoy the intellectual stimulation of Torah study with leading Jewish scholars while being mentored by more experienced rebbetzins.

There are many balancing acts and expectations for rebbetzins. Navigating her role as rebbetzin, wife and mother, being in the public eye, how much to get involved in a congregant's personal situation – this program helps address these and so many other issues. This year's theme was Ten Hats and Counting: Balancing the Many Roles of a Rebbetzin with Wellness and Skills. Topics explored included, Life In The Public Eye: Finding A Healthy Balance, The Rise Of Anxiety In Teenagers: Sources And Strategies and Spirituality Starts At Home: Inspiring

Ourselves And Our Children So That We Can Inspire Others. Additional discussions addressed how to meet the needs of singles in the community and ways to help in times of community tragedy and individual suffering.

“The Rebbetzins Yarchei Kallah supports community's most under-recognized group of outstanding leaders”

“The Rebbetzins Yarchei Kallah convenes the scholars, teachers, and mentors of Yeshiva University, in support of our community's most under-recognized group of outstanding leaders,” said Rabbi Yaakov Glasser '01R, The David Mitzner Dean of Yeshiva University's Center for the Jewish Future. “The guidance and direction shared at the conference shapes and informs how rebbetzins can inspire and serve our community.”

In addition to Rabbi Glasser, speakers included Dr. Ari Berman '95R, President of Yeshiva University, and his wife Mrs. Anita Berman, Rabbi Dr. Jacob J. Schacter, Mrs. Sivan Rahav-Meir, Rabbi Daniel Z. Feldman '98R, Rabbi Dr. Ari Sytner, Max and Marion Grill Dean of RIETS Rabbi Menachem '95R and Mrs.

Adina Penner, Mrs. Rachel Hercman, Mrs. Karen Hochberg, Mrs. Elisheva Kaminetsky, Mrs. Peshi Neuburger, Mrs. Sharon Richter, Dr. David Pelcovitz, Mrs. Yocheved Schacter, and Mrs. Atara Weisberger. Gary Rosenblatt, the son of Rebbetzin Esther Rosenblatt, for whom the conference is named, spoke on the occasion of his mother's tenth yartzeit. Various organizations, including YU Connects, Project S.A.R.A.H. NechamaComfort, Shalom Task Force, Sharsheret, Rabbis Can Run, PUAH, and physical therapists specializing in women's issues were present to consult with the rebbetzins.

The women learned new skills, made new personal and professional connections, and most of all, were inspired by the unique and special group of smart, sincere, accomplished, and highly competent women, all devoted to serving their faith and their communities.

“I am proud to count myself among this cohort of rebbetzins who carved the time to learn more about a position that is not official or part of our shuls' budgets,” wrote Rebbetzin Yocheved Goldberg of Boca Raton Synagogue, on a personal blog post, who was in attendance. “Throughout the conference, I was so inspired by what shining examples my fellow rebbetzins are in their communities and that with their leadership and impact, our future is indeed bright.” ■



Chanukah

The Chag of Torah SheB'al Peh

by Rabbi Assaf Bednarsh '97R

Rosh Yeshiva and Sgan Rosh Kollel, RIETS Israel Kollel

The Gemara (*Yoma* 29b) singles out the miracle of Chanukah as the only commemorated miracle that was not recorded in writing in the Tanach, but rather preserved solely by oral tradition. Many *Acharonim* (e.g., *Sfat Emet*, Chanukah 5644) speculate that it is not coincidence that Chanukah is the only classical Jewish holiday whose roots lie in the *Torah SheB'al Peh* (the Oral Tradition); rather, the essence of Chanukah is a celebration of the unique role and power of the *Torah SheB'al Peh*. *Sfat Emet* points out that not only is Chanukah not included in the Tanach, but it is not even discussed, except tangentially, in the Mishnah. There is no *Masechet Chanukah*, or even one *perek* or one *mishnah* which actually states that we should celebrate or light candles on Chanukah. Why would Rabbi Yehudah HaNasi have omitted this significant holiday from the

Mishnah? *Sfat Emet* suggests that even when it became necessary to write down the *Torah SheB'al Peh* and canonize it in the Mishnah, the story and mitzvot of Chanukah had to remain in their pristine state of *Torah SheB'al Peh*, because their essence was *Torah SheB'al Peh*.

The evidence for *Sfat Emet's* thesis is compelling, but it remains for us to explicate in what way the story of Chanukah, as opposed to any other miracle in Jewish history, is substantively connected to the nature of *Torah SheB'al Peh*.¹ In order to do so, we must take a fresh look at both the story of Chanukah and the nature of *Torah SheB'al Peh*.

The obvious enemies in the Chanukah story are the Syrian-Greeks, who attempted to suppress our religion with murderous force. The most dangerous and insidious enemy, though, was not the Greeks but their Hellenistic philosophy



and lifestyle, which captured the hearts and minds of much of the Jewish people.² It is well known that the first enemy killed by the Maccabees was a Jewish Hellenist who was attempting to lead his fellow Jews into the world of paganism.³ In order for the Maccabees to declare victory, then, they had to not only militarily defeat the Greeks, but convince their fellow Jews to abandon Hellenism and

¹ The *Sfat Emet* himself provided a different explanation regarding the nature of this connection, based on *Shemot Rabba* (47:1, quoted in *Tosafot to Gittin* 60b).

² See *I Maccabees* 1:11-15.

³ *I Maccabees* 2:24.

remain true to their faith. The war was fought not only on the military battlefield, but on the intellectual battlefield as well. Could Judaism withstand the onslaught of Greek philosophy? Could the Jewish people defend its uniqueness in the cosmopolitan Greek polis? Could the mitzvot of the Torah compete with the advanced Greek culture, art and entertainment? If the heroes of Chanukah did not have answers to these questions, they would have lost the war even before the fighting began.

The Torah, of course, does contain within it the answers to the challenges of Hellenism. Jewish history has proven that our *mesorah* can withstand the intellectual challenges of every generation, whether they emanate from Hellenism, Christianity, Islam, the Enlightenment, Marxism or contemporary post-modernism. But where did the Maccabees find the power to combat Hellenistic culture? The Tanach is replete with devastating critiques of ancient paganism, but nowhere explicitly addresses the intellectual challenges of Plato and Aristotle. So wherein lies the eternal power of the Torah? What makes it relevant and compelling to Jews facing challenges that could not have been foreseen by previous generations?

To explain this, we must understand the essential nature of *Torah SheB'al Peh*. Why would Hashem want one portion of the Torah to be transmitted in written form and another portion to remain unwritten?⁴ Rav Moshe Shmuel Glasner, in the introduction to his commentary *Dor Revi'i on Masechet Chullin*, explains that Hashem, in His divine wisdom, devised a plan to make the Torah relevant to every generation.⁵

He took the essentials that are constant throughout history and wrote them in the *Torah SheBichtav*, and then gave us a system of interpretation and exposition by which we can derive from the Torah the answers to halachic and hashkafic questions that arise in future generations, and thereby apply the timeless wisdom of the Torah in a manner that is relevant to a particular time and place. *Torah SheB'al Peh* represents the dynamic aspect of our *mesorah*, that aspect which Chazal

Jewish history has proven that our mesorah can withstand the intellectual challenges of every generation, whether they emanate from Hellenism, Christianity, Islam, the Enlightenment, Marxism or contemporary post-modernism.

referred to (*Chagigah* 3b) when they said “*Divrei Torah parin veravin*” – the words of Torah are fruitful and multiply.⁶ In His infinite wisdom, Hashem hid within the Torah the truths relevant to every generation throughout Jewish history, and gave the Jewish people the interpretive tools for uncovering those truths as they are needed.⁷

Our *mesorah* defeated Hellenism because of this power of *Torah SheB'al Peh*, which made the Torah relevant and compelling

to a generation suffused with Hellenistic influence. It is this aspect of Torah which allows us today to find the answers to contemporary ethical dilemmas and technological developments, as well as inspiration to help us navigate the challenges of contemporary Western society, in the same Torah that guided our ancestors three thousand years ago. This is the essence of what we celebrate on Chanukah. Unlike Purim, Chanukah does not celebrate the survival of the Jews, who were not physically threatened by the Syrian-Greeks, but rather the miraculous survival of Judaism.⁸ We celebrate the power of *Torah SheB'al Peh*.

This theme is beautifully captured by the unique mitzvah of Chanukah, i.e., lighting candles. Chazal tell us, in a halachic context (*Bava Kama* 3b), that fire is unique because “*ko'ach acher me'urav bo*”—other forces, such as people, animals and wind, perpetuate and magnify a fire by adding fuel and spreading the flame. Nonetheless, the Gemara concludes (*Bava Kama* 23a) that “*isho mishum chitzav*”—a fire, even if it spread by other forces, is the action of the one who originally ignited it. Perhaps this is one of the reasons that the Torah is compared to fire (*Devarim* 33:2). Hashem lit the fire at Sinai, and even though we have developed and perpetuated that flame by the process of Rabbinic interpretation, *isho mishum chitzav*, the final result is no less of a Divine revelation than the *Torah SheBichtav*. Although Chazal (*Shemot Rabba* 51) teach us that “*Kelalim Limduhu HaKadosh Baruch Hu leMoshe*”—Hashem taught Moshe only the general principles of *Torah SheB'al Peh*, they also tell us (*Berachot* 5a, *Vayikra Rabba* 22) that Mishnah, Gemara and every novel

4 For complementary explanations, see also Bavli *Eruvin* 21b, *Bamidbar Rabba* 14, *Moreh Nevuchim* I:71, and the preface to *Sefer Mitzvot Gadol* (“Smag”).

5 Rav Glasner's basic thesis is already found in the Yerushalmi, *Sanhedrin* 4:2. See the *Korban HaEdah* there, s.v. *lo hayta laregel amidah*.

6 See also the preface to *Ktzot HaChoshen*, who understands the formulation found in *Birkat HaTorah*, “*vechayei olam nata betocheinu*”—and ‘planted’ amongst us everlasting life, as similarly referring to the dynamic growth of Torah via the process of Rabbinic interpretation.

7 See Rav Moshe Chaim Luzzato, *Adir BaMarom*, v.1 p. 70, for a kabbalistic exposition of the process by which the Torah truths necessary for each generation are revealed to the Sages of that generation.

8 *Levush* (O.C. 670:2) uses this observation to explain why Purim is celebrated with physical feasting and drinking, while Chanukah is celebrated with purely spiritual expressions of joy, i.e., Hallel and thanksgiving.

interpretation of subsequent Torah scholarship was revealed to Moshe on Har Sinai. The unique power of *Torah SheB'al Peh*, embedded in the infinite complexity of Divine revelation, is that the Torah innovated in each generation (*"chidushei Torah"*) is not a new creation, but rather a discovery of the truth hidden in the original revelation and handed down to us from Sinai.

It is thus not surprising that the one halachic passage in which the Gemara clarifies the relationship between Divine revelation and Rabbinic innovation is found in the context of Chanukah. The Gemara states:

מאי מברך מברך אשר קדשנו במצותיו וצונו להדליק
נר של חנוכה והיכן צונו רב אויא אמר: מלא תסור.
שבת כג.

What blessing should one recite? Who has sanctified us with His commandments and commanded us to light the Chanukah candle. Where were we commanded? R. Avia said from the verse "Do not stray" [from the words of the judges of your generation].

Shabbat 23a

How we can say "Who has sanctified us with His commandments and commanded us to light the Chanukah candle," if Chanukah is a post-Biblical innovation? The Gemara's answer is that the authority of all Rabbinic legislation derives from the original revelation of the Torah. While the same question could have been asked about any of dozens of Rabbinically legislated commandments, perhaps Chazal chose to reveal this insight, i.e., that later Rabbinic tradition

is also included in the Sinaitic revelation, specifically with regard to Chanukah, whose essence encapsulates this crucial theme.

The candles of Chanukah thus represent to us the flame of *Torah SheB'al Peh* and the awesome miracle of the eternity of Torah. We justly declare, *"HaNeirot halalu kodesh hem"* – these candles are holy, because they burn with the light of our *mesorah*. These candles are holy because they perpetuate that great fire, lit at Sinai and handed down from generation to generation, which our ancestors bequeathed to us so that we may pass it on to our descendants, until it finally blazes with the light of the ultimate redemption.



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DAYS OF JOY:

Exploring the Simcha of Chanukah

by Rabbi Zvi Sobolofsky '90R

Rosh Yeshiva, RIETS, and Morah D'asra, Congregation Ohr HaTorah, Bergenfield, NJ

When the Rambam introduces the concept of Chanukah he uses one word that doesn't seem to fit with the laws of Chanukah. The Rambam writes:

התקינו חכמים שבאותו הדור שיהיו שמונת הימים
האלו שתחלתן מליל חמשה ועשרים בכסלו ימי
שמחה והלל.
רמב"ם, הלכות חנוכה ג:ג

The rabbis of that generation instituted that these eight days which begin on the night of the 25th of Kislev are days of joy (simcha) and praise (hallel).

Rambam, Hilchos Chanukah 3:3

The Rambam's use of the word "simcha" differs from the Gemara's description of Chanukah as days of "hallel' v'hoda'ah," praise and thanksgiving (*Shabbos* 21b). Perhaps the Rambam saw an allusion to the element of simcha in the fact that the Gemara prohibits eulogies and fasting on Chanukah. However, when we explore the laws that normally accompany days of simcha, we will notice that these laws don't apply on Chanukah. Why then does

the Rambam use the word simcha and what elements of simcha are manifest on Chanukah?

What Laws Are Normally Associated with Days of Simcha?

The Gemara, *Pesachim* 109a, states that the primary method of fulfilling *simchas yom tov* — the mitzvah to be joyous on yom tov — is by eating the meat of the korbanos. The Gemara also mentions that nowadays, when we don't have korbanos, the mitzvah can be fulfilled in a more subjective manner by partaking in things that make us joyous, recognizing that men, women and children have different interests. For men, that means drinking wine and according to the Rambam, eating meat (see Rambam, *Hilchos Yom Tov* 6:18, *Shulchan Aruch, Orach Chaim* 529:1 and *Magen Avraham* 529:3). A similar requirement is recorded by the Rambam (*Hilchos Megillah* 2:15) regarding Purim, which is called "y'mei mishteh v'simcha," days of feasting and joy (Esther 9:22). Yet we don't find the



Rambam or anyone else requiring one to eat meat or drink wine on Chanukah. This indicates that there is no element of simcha on Chanukah.

The Mishna, *Moed Katan* 19a, as explained by the Gemara, *Moed Katan* 14b and 19b-20a, teaches us that the simcha on yom tov is enough to override the laws of mourning. This is manifest in two different ways. First, if the mourning period started, the yom tov cancels the rest of that mourning period. Second, if the mourning did not yet begin, the

mourning is delayed until after yom tov. How does Purim's status as days of simcha affect the laws of mourning? According to the *Shulchan Aruch, Orach Chaim* 696:4, all of the laws of mourning apply on Purim. Yet the Rama writes that there is no public mourning on Purim. When it comes to Chanukah, there is no discussion in the *Shulchan Aruch* or the Rama about whether the laws of mourning apply because it is obvious that they apply. This is another indication that simcha is not apparent on Chanukah.

Recitation of Hallel as a Manifestation of Simcha

One common element that Chanukah shares with yom tov is the obligation to recite a complete Hallel. Perhaps the indicator that there is an element of simcha on Chanukah is the obligation to recite Hallel. The Ramban, in his *Hasagos to Sefer Hamitzvos, shosh* no. 1, notes that the Gemara implies that the obligation to recite a complete Hallel on yom tov is of biblical origin. The Ramban then wonders: if there is a biblical obligation, what is the source? He suggests that perhaps it is part of the obligation of simchas yom tov. He notes the Gemara, *Erchin* 11a, that derives the obligation of *shiras Halevi'im* from the fact that the offering of korbanos require an element of simcha, and this simcha is accomplished through song. Ramban says that we see from the Gemara that *shira* provides simcha and therefore, if there is an obligation to recite Hallel on yom tov, it is logical that its source is the mitzvah of *simchas yom tov*. As such, one can argue that just as Hallel is recited to fulfill the

mitzvah of *simchas yom tov*, the fact that we recite Hallel on Chanukah may be a manifestation of simcha on Chanukah.

Nevertheless, it is difficult to infer from the obligation to recite Hallel on Chanukah that it is a function of simcha. The Gemara, *Erchin* 10b, states that the recitation of Hallel on yom tov and the recitation of Hallel on Chanukah are fundamentally different. We might recite the same words, but on Yom Tov, we recite Hallel to celebrate the holiday. On Chanukah we recite Hallel to commemorate the miracle. When the Ramban suggests that recitation of Hallel is a function of simcha, he was only discussing the type of Hallel that serves to celebrate yom tov. The Ramban was not discussing the Hallel of Chanukah which commemorates the miracle.

What is the Simcha of Chanukah?

It is now evident that the laws and practices of Chanukah don't reflect the ordinary laws associated with holidays that involve simcha. There is no obligation to partake in meat or wine. Chanukah does not interrupt or suspend mourning practices. Even the recitation of Hallel is not a function of simcha. If so, what did the Rambam intend when he branded Chanukah as days of simcha? What is the simcha of Chanukah?

Perhaps the simcha is based on the following verse:

וביום שמחתכם ובמועדיכם ובראשי חגים
ותקעתם בחצרות על עליתכם ועל זבחי שלמים והיו
לכם לזכרון לפני אלקיכם אני ה' אלקיכם.
במדבר י"י

On your day of joy and on your holidays and

on your first of the month, you shall sound the trumpets over your burnt offerings and over your peace offerings and they shall be a remembrance before Your Lord, I am G-d, Your Lord.

Bamidbar 10:10

The verse teaches us about the requirement to sound the trumpets, but it does not give any indication as to what *yom simchaschem* — your day of joy — refers to. The Netziv, *Ha'amek Davar* ad loc., suggests that it refers to the dedication of the Mishkan or the Beis Hamikdash. We find that when the Mishkan was dedicated, the nesi'im all brought korbanos and it was a big celebration. We also find that Shlomo HaMelech organized a great celebration for the dedication of the Beis Hamikdash. In fact, the Gemara, *Moed Katan* 9a, notes that the celebration of the dedication of the Beis Hamikdash was so significant that despite the fact that one of the days of dedication coincided with Yom Kippur, the Jewish people ate on Yom Kippur that year. The Netziv notes two other important components of the dedication celebration. The verse, in describing the dedication of the First Beis Hamikdash, states:

ויהי כאחד למחצרים ולמשחרים להשמיע קול
אחד להלל ולהודות לה' ובהרים קול בחצרות
ובמצלתים ובכלי השיר ובהלל לה' כי טוב כי
לעולם חסדו והבית מלא ענן בית ה'.
דברי הימים ב' ה:יג

There was symphony among the trumpet blowers and singers to provide a unified voice to praise and thank G-d, and when the sound of the trumpets and the percussions and other instruments were heard and the praise to G-d for He is good and His kindness is forever [was recited], the cloud filled the house — the house of G-d.

Divrei Hayamim II 5:13

We find in this verse that at the time of the dedication of the Beis Hamikdash, they blew the trumpets and they recited Hallel. Similarly, when the Second Beis Hamikdash was dedicated, we find these



two components:

וַיַּעֲנוּ בְּהִלָּל וּבְהוֹדוֹת לֵה' כִּי טוֹב כִּי לְעוֹלָם חֲסִדּוֹ עַל יִשְׂרָאֵל וְכָל הָעָם הָרִיעוּ תְרוּעָה גְדוֹלָה בְּהִלָּל לֵה' עַל הוֹסֵד בֵּית ה'.

עזרא ג:יא

They responded with praise and thanksgiving to G-d for He is good and His kindness is forever on the Jewish people. The whole nation sounded a great blast and praised G-d for the establishment of the house of G-d.

Ezra 3:11

Chanukah also celebrates the rededication of the Beis Hamikdash. We commemorate the miracle of the war and we also commemorate the miracle of the oil of the Menorah. However, neither of those miracles are worthy of transforming Chanukah into days of simcha. What gives Chanukah the status of “days of simcha” is the fact that we are celebrating the *Chanukas Habayis*, the rededication of the Beis Hamikdash.

With this background, we can understand a comment of the Rama:

ריבוי הסעודות שמרבים בהם הם סעודות הרשות שלא קבעום למשתה ושמחה. הגה: וי"א שיש קצת מצוה ברבוי הסעודות משום דבאותן הימים היה חנוכה המזבח.

שלחן ערוך, אורח חיים תרעב

*The enhancing of the meals that is done [on Chanukah] is not necessary because [the days of Chanukah] were not instituted as [days of] feasting and joy. **Rama:** There are those that say that there is somewhat of a mitzvah to enhance the meals because in those days, there was a dedication of the Altar.*

Shulchan Aruch, Orach Chaim 670:2

We can understand the opinion of the *Shulchan Aruch* that there is no requirement or mitzvah to have any special meals on Chanukah. As we noted earlier, we don't observe that type of simcha on Chanukah. Yet the Rama tells us that because Chanukah also celebrates the rededication of the Beis Hamikdash, we should mark the occasion

by enhancing our meals.

Why should the dedication of the Beis Hamikdash be a cause for simcha? Perhaps the answer is based on a comment of the Rambam:

מצות עשה לעשות בית לה' מוכן להיות מקריבים בו הקרבנות וחוגגין אליו שלש פעמים בשנה שנאמר ועשו לי מקדש רמב"ם, הל בית הבחירה א:א

There is a positive commandment to build a house for G-d that is suitable for offering sacrifices and for celebrating [on the festivals] three times a year as it states "you shall build for Me a temple."

Rambam, Hilchos Beis Habechirah 1:1

The purpose of building the Beis Hamikdash is not only for the ability to bring korbanos. It is also to enable us to perform the mitzvah of *aliyah l'regel*. The mitzvah of *aliyah l'regel* is always performed in the context of simcha, on yom tov. It is a true simcha experience. If the purpose of building the Beis Hamikdash is to enable us to perform a mitzvah that brings about simcha, then we can understand why the dedication of the Beis Hamikdash is also considered a time of simcha.

The *Aruch Hashulchan, Orach Chaim* 670:5, in addressing the question of why Chanukah is eight days, quotes from the Book of Maccabees that the eight-day holiday was originally modeled after Sukkos and Shemini Atzeres. What is the connection between Chanukah and Sukkos? Based on what we presented, we could suggest that the celebration of the rededication of the Beis HaMikdash was in part a celebration of the ability to perform *aliyah l'regel*. As such, it was appropriate to model Chanukah after Sukkos/Shemini Atzeres, the longest of the *regalim*.

The Simcha in Today's Times

If Chanukah is a celebration of the rededication of the Beis Hamikdash, now that we don't have a Beis Hamikdash, how do we celebrate? What is our

source of simcha? The Netziv, in the very same presentation about the mitzvah to celebrate the dedication of the Beis Hamikdash, teaches us how we can have that same experience nowadays:

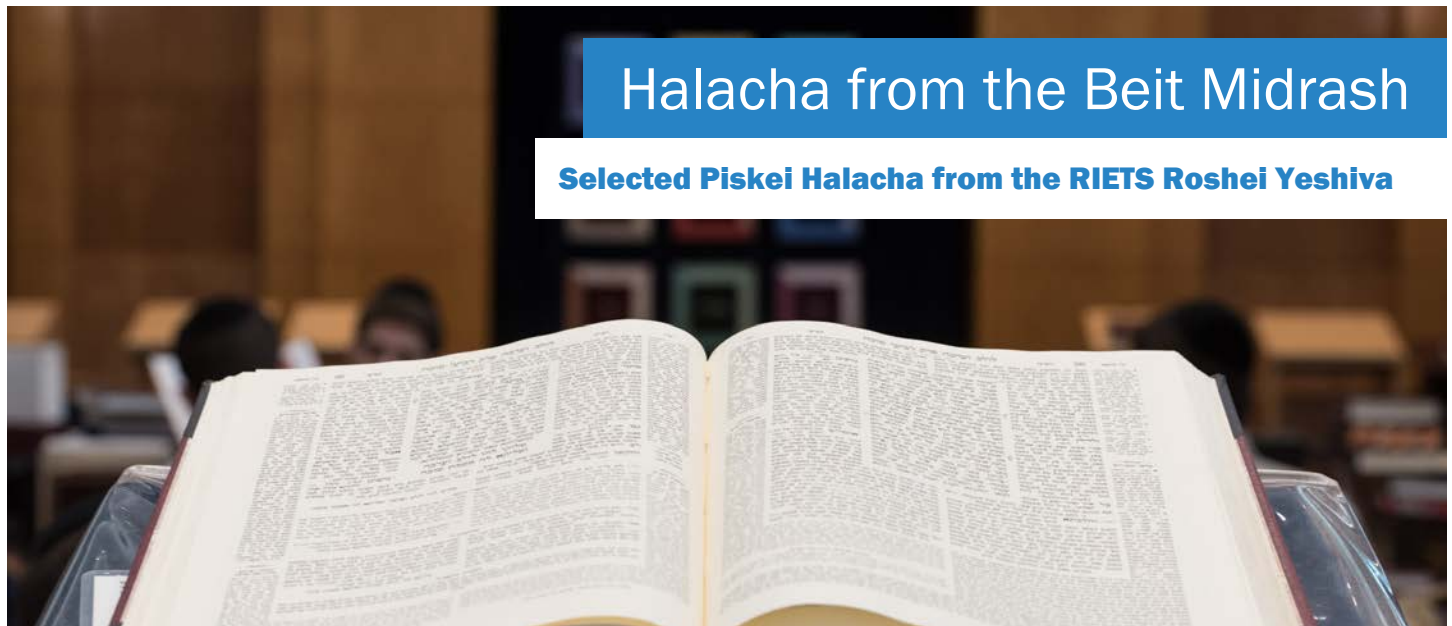
בעת שאנחנו בגלות והשגחת ה' עלינו ע"י ד' אמות של הלכה הוא דבר אחד עם חנוכה המזבח בזמן שישראל בארץ ישראל ובית המקדש קיים שהשגחת ה' עלינו ושכינתו היה תלוי בעבודת בית המקדש ... כך בזמן הזה סיום התורה והתחלתה הוא שמחת לבבנו. דרך כלל אין שמחת ישראל כמו בזמן שאנחנו עושים סיבה להשכיח את אלקי ישראל בקרבנו.

הרחב דבר, במדבר י"ב

At a time when we are in exile and G-d's providence over us is through the four cubits of Jewish law, [Torah learning] is one and the same with the dedication of the Altar when the Jews were in the Land of Israel and the Holy Temple stood. Because G-d's providence over us and His Divine presence were contingent on the service in the Holy Temple ... So too, nowadays, completion of the Torah and beginning it is the joy of our heart. As a general rule, there is no greater joy for a Jew than providing an atmosphere for G-d to dwell among us.

Harchev Davar, Bamidbar 10:2

The Gemara, *Berachos* 8a, teaches that after the destruction of the Beis Hamikdash, the Divine presence rests in the four *amos* of Jewish law. We connect with the Shechinah through Torah learning. As the Netziv teaches us, if we want to experience the same simcha that was experienced in the Chanukah story when the Beis Hamikdash was rededicated, we should renew and reinforce our commitment to Torah learning. Our focus this Chanukah should be on “rebuilding” the beis medrash. The places where we learn Torah should be reinvigorated and filled with joyous sounds of Torah learning. May our rededication of the Beis Hamikdash serve as a zechus to ultimately merit participating in the dedication of the Third Beis Hamikdash. ■



Practical Halacha Guide for Chanukah

Compiled by Rabbi Ike Sultan '17R

Chanuka Gifts

Rav Hershel Schachter '67R explains that since Chanuka is the holiday of Torah Shebaal Peh the old minhag was to give the children money to give their teachers of Torah on Chanuka. Then the minhag became that the children kept the money for themselves. Furthermore, the American practice of giving presents on Chanuka is based on the Christian practice surrounding Santa Claus and is problematic.

Chanukia

The Maharal (Ner Mitzvah ch. 2) explained that the reason we light the Chanuka candles in a Chanukia is because we want to commemorate the lighting of the Menorah in the Bet Hamikdash where the candles were lit in a vessel. See the Maharal who compares the candle to the Neshama and the vessel to the body. Rav Schachter recommends that a person should follow the Maharal. Rav Soloveitchik wasn't concerned for this opinion and would sometimes light wax candles on an aluminum foil when he was away from home when he forgot to



Rabbi Hershel Schachter '67R

bring his Chanukia with him.

Wax Candles

Although all oils are kosher for lighting the chanuka candles, the Rama writes that it is preferable to use specifically olive oil because the miracle of Chanuka happened with olive oil. While some poskim say that lighting with wax candles is unacceptable, Mishna Brura writes that it is acceptable just not preferred. (S"A and Rama 673:1, Mishna Brura 673:4) On the other hand, the Baalei Hatosfot held wax is preferred because it is neater.



Rabbi Mordechai Willig '71R

Electric Lights

If a person is on an airplane one of the nights of Chanuka and one can't light at home, Rav Schachter holds that one should light with an incandescent electric light on the plane without a bracha. Since some opinions hold that one can fulfill one's obligation with an electric light it is proper to do so, however, since others hold one can not make a bracha since it isn't similar to the lighting in the Bet Hamikdash one shouldn't recite a bracha. Rav Mordechai Willig '71R (Pre-Chanuka

Q&A min 18-20) based on many poskim believes that a person should not use electric lights. Rather he should have a family member or neighbor light for him at his home.

Earliest Time for Lighting

One shouldn't light Chanuka candles before sunset (S"A 671:1). If one did and it was after Plag Mincha, one should relight it at the proper time of the mitzvah without a bracha. (*Torat HaMoadim* 4:3) In a situation where one needs to leave for a wedding or the like and will not be home at sunset, one should light after Plag mincha with a bracha (S"A 672:2, oral communication with Rav Schachter).

Lighting Late at Night

If a person is in the middle of a seder of learning, many poskim hold that one should wait until the end of the seder to light Chanukah candles. (*MPeninei HaRav* pp. 188-9) Similarly, if a person is in middle of a class one may wait until the end of the class in order to light Chanukah candles so that one will have time to sit by the candles. (Oral communication with Rav Schachter)

If a person is going to come home from work after the first time to light Chanuka candles and his wife will be home earlier some poskim hold that the wife should ideally light without her husband and then the husband will light later. That is the position of Rav Schachter. However, Rav Willig feels that it is important for Shalom Bayit that a family light together and they should wait until the husband comes home.

If a person came home so late that no one is up and he is lighting inside, Rav Schachter recommended in the name of achronim that he should wake some of the family members up, otherwise he should light without a bracha.

Sh'asa Nisim

The practice is to light Chanukah candles in Shul between Mincha and Mariv with a bracha since it's a very old Minhag so there's Pirsumei Nisa to

those in Shul during Mariv. (S"A 671:7) One doesn't fulfill his obligation with the lighting in Shul even if one did the lighting and so one can light at home for his family with the Brachot besides for Shehechyanu. (Mishna Brurah 671:45) Rav Soloveitchik held that one shouldn't repeat SheAsa Nissim either since the bracha was made upon the chefsa of a mitzvah even though one didn't fulfill one's mitzvah. (*Nefesh HaRav* p. 225)

Leftover Oil

If there's leftover oil and wicks from the eighth day, it is forbidden to benefit from them and they should be burned. That only applies if the oil and wicks were leftover before the mitzvah was fulfilled, meaning that the candle went out within the first half hour. (S"A 677:4, Bei'ur Halacha 677:4 s.v. Min) Rav Schachter quoted that Rav Schwab permitted to discard the leftover oil in a "respectful" way even if the candles did not last for a half hour and it doesn't have to be burned specifically.

A Guest on Chanuka

Someone who is a guest at someone else's home on Chanuka according to the Mishna Brurah has two options; either they can join together with the homeowner and they will exempt them or they could light themselves. The poskim debate when the second option is applicable. Rav Shlomo Zalman Auerbach held that it is possible to light in someone's house as long as one was there for one day. However, Rav Schachter based on Rav Soloveitchik's opinion holds that one would need to be a guest at the person's house for all the days of Chanuka in order for it to be considered his house. Otherwise it is like lighting in the middle of the street since it isn't his house. Rather he should join together with the homeowner.

Lighting at a Wedding or Chanuka Party

Many poskim hold that one cannot fulfill Chanuka candles when one isn't

lighting at one's home since the mitzvah was established upon the house (*ner ish ubayto*). Therefore, at a wedding or Chanuka party one couldn't fulfill one's obligation with lighting Chanuka candles there. Even though some would like to light at the wedding in order to publicize the miracle, Rav Schachter expressed that in his opinion one should not light at the wedding in order that people don't get the misconception that they fulfill their obligation with the lighting at the wedding.

Twenty Amot

If someone is in an apartment building with a window above twenty amot, he can fulfill his obligation by lighting by his door. If the apartment building is facing another building such that people could see it from across the street Rav Schachter held that one should light in the window even though it is above 20 amot from the ground.

Women

Rav Schachter said that the principle that a woman is treated like her husband, *Ishto Kgufo*, is relevant to the cases that the gemara applies it to such as Edut and Hatarat Nedarim. However, it doesn't apply to mitzvot. Therefore, a wife should light her own Chanuka candles in order to fulfill the mitzvah Mehadrin Min Hamehadrin.

Having the Lights Off

Rav Schachter explained that Chanuka candles are only meaningful if they add light to a dark room. This principle is known as "*shruga betiyhara ma ahani*" - a candle in daylight is useless. If a room is already well lit by electric lights, a person shouldn't light the Chanuka candles. He should first turn them off, then light the Chanuka candles, and leave them off until thirty minutes. He turns on the lights within thirty minutes it could be that he doesn't fulfill the mitzvah since it is like a person who intentionally extinguished the candles. ■

Rabbi Solomon Maimon Z"L '44R

At the age of 100, Rabbi Solomon Maimon (RIETS 44, YC 40) passed away on Thursday, September 26, 2019 in Seattle, Washington. He was born in Tekirdag, Turkey and came to the United States with his family in 1924 at the age of six. He was the first Sephardic Rabbi to be ordained in the U.S. at New York's Yeshiva University. Following his ordination, in 1944, he returned to Seattle and became the Rabbi of Sephardic Bikur Holm Congregation. He held that position for over 40 years until his retirement and then served as its Rabbi Emeritus until his passing.

Rabbi Maimon's mantra was "Let's Build for Them" focusing on youth, believing them to be the future community builders. Rabbi Maimon envisioned, encouraged and was the architect of many Jewish institutions in Seattle, including the Seattle Hebrew Day School (now known as the Seattle Hebrew

Academy), Northwest Yeshiva High School, Seattle Kollel and the Sephardic Adventure Camp which began in 1955. To this day, the camp is still very well attended by local, national and international children where they are exposed to and trained in the unique Sephardic customs, rituals and liturgy in a fun and active way. He also served for many years as the Av Beth Din (Chief Rabbi) of the Seattle Va'ad, the organization of Orthodox Rabbis in the Seattle area.

His funeral, held at the Sephardic Bikur Holim Congregation on September 27, was attended by about 400 members of Seattle's Jewish Community, with interment at the Seattle Sephardic Brotherhood Cemetery.

Rabbi Maimon is survived by his two sons, Rabbi Abraham Maimon of Monsey, New York and Rabbi Michael Maimon of Jerusalem, Israel, and 30



grandchildren. He was predeceased by his beloved wife Sarah Romey Maimon, the untimely death of his two children, Mordechai and Sheryl Maimon and by his second wife, Esther Kubie Maimon.

Published in The Seattle Times on October 9–10, 2019. ■

Rabbi Solomon Shoulson Z"L '49R

Rabbi Sol Shoulson was truly a YU person. He arrived in Yeshiva as a penniless orphan. Yeshiva took him in and even provided him with clothing. He lived with Rav Weiss who took care of him.

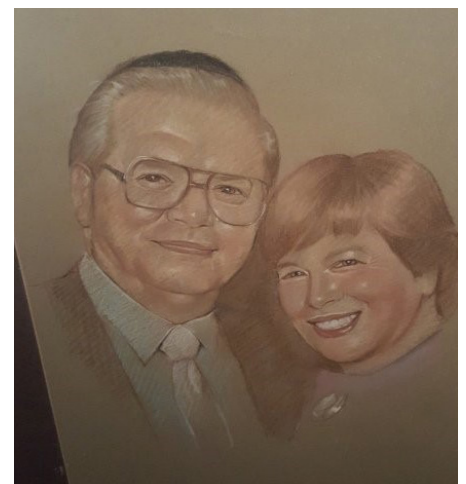
He graduated MTA in 1943, YC in 1947 and received Semicha from RIETS in 1949.

For many years Sol was an Executive director at Riverside Memorial Chapel and in that capacity helped many YU students and alumni in their time of need.

Sol was very active in YCAA (Yeshiva College Alumni Association) serving as its President for two terms. When Eretz HaChaim opened as a private cemetery

in Har Tuv (near Bet Shemesh), he was responsible for setting up a section for Yeshiva University and RIETS alumni. In its earlier years he even arranged for the sale of graves at special prices. Though YU was subsequently required to stop selling graves, there are still sections called "Yeshiva University Alumni" in Eretz HaChaim and a new section there was recently opened.

He was pre-deceased by his wife Bertha Z"L, and survived by a son, Rabbi Jay (and Jody) Shoulson (YC 75, FGS 78, RIETS 70) and a daughter, Tova Schnall, wife of Rabbi Dr. David Schnall (BBHS 65, YC 69, BRGS 72, RIETS 72). ■





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Mazal Tov

Rabbi Jeremy '12R and Sarah Baran on the birth of a son.

And to grandparents RIETS Administrator **Rabbi Chaim '72R and Brenda Bronstein**

Rabbi Benny '19R and Sara Berlin on the birth of a son

Rabbi David '16R and Gila Block on the birth of a son. And to grandparents **Rabbi Elazar '81R and Ruhama Muskin**

Rabbi Dr. Yosef '12R and Dr. Batya Bronstein on the birth of a daughter. And to grandparents RIETS Administrator **Rabbi Chaim '72R and Brenda Bronstein** and RIETS Rosh Yeshiva **Rabbi Hershel and Chasida Reichman**

Rabbi Adam '12R and Shoshana Dubin on the birth of a son

Rabbi Yaacov '06R and Aliza Feit on the birth of a son, Dovid

Rabbi Daniel '14R and Bryna Fox on the birth of a son, Avraham Yehuda

Rabbi Seth '04R and Leba Grauer on the Bat Mitzvah of their daughter, Gila Eliana

Rabbi Yonatan '07R and Elana Kohn on the birth of a son, Yosef Aharon

Rabbi Jonathan '02R and Chaya Krinsky on the birth of a son

Rabbi Fredrick Klein '98R on his marriage to Miriam Raphael of Parkland, FL

Rabbi Nuriel '15R and Aliza Klinger on the birth of a son

Rabbi Naphtali '09R and Elana Lavenda on the Bat Mitzvah of their daughter, Ahuva. And to grandparents **Rabbi Stuart '80R and Karen Lavenda**

Rabbi David '10R and Adina Lessin on the Bat Mitzvah of their daughter, Ayelet

Rabbi Chaim '02R and Devora Jaye Loike on the birth of a son

Rabbi Avi '14R and Sarah Miller on the birth of a son

Rabbi Meir '90R and Esther Orlian on the marriage of their daughter, Penina, to Moshe Lederman from Petach Tikvah. Also on the birth of a grandson to Shoshi and Boaz Selenik.

RIETS Dean **Rabbi Menachem '95R and Adeena Penner** on the birth of a grandson, Dovid Baruch, to **Elana and Yosef Penner**.

Rabbi Dr. Bernhard '74R and Charlene Rosenberg on the marriage of their son, Ari, to Ayelet Mael

Rabbi Daniel '07R and Shira Rosenfeld on the birth of a son, Elazar Simcha. And to grandparents **Rabbi Menachem '75R and Karen Rosenfeld**

Rabbi Dr. Jonathan '99R and Tammy Schwartz on the Bar Mitzvah of their son, Aharon

Rabbi Ephraim '85R and Rivki Slepoy on the birth of a granddaughter, Aliza Nechama, to Moshe and Shoshana Slepoy, and on the birth of a granddaughter, Yakira Leah, to Devora and Akiva Montal

Rabbi Gershon '91R and Fran Sonnenschein on the birth of a grandson to Noam and Rebecca Sonnenschein

Rabbi Naphtali '06R and Abby Weisz on the birth of a son

Rabbi Netanel '05R and Sarah Wiederblank on the birth of a son

Rabbi Benjamin '80R and Barbara Yasgur on the birth of a grandson to Ari and Shushannah Yasgur

Rabbi Dani '15R and Batya Zuckerman on the birth of a daughter, Hadassa Rena

Condolences

RIETS Rosh Yeshiva **Rabbi Elchanan '90R and Miriam Adler** on the passing of Miriam's father, Dr. Allen Gaisin Z"L

Rabbi Dr. Howard Apfel '03R on the passing of his mother, Liebe Apfel Z"L

Rabbi Hanan Balk '84R on the passing of his mother, Rita Balk, Z"L

Instructor of Public Speaking at RIETS **Brent Baer** on the passing of his mother, Mrs. Rose "Ronnie" Baer, Z"L

The family of **Rabbi Dr. Yehuda Berenson Z"L '56R Z"L** on his passing

Rabbi Stanley '70R and Esther Boylan and Rabbi Melvin "Menachem" '73R and Edna Davis on the passing of Esther and Edna's mother, Rebbetzin Chaya Nevenansky Soloff Z"L

The family of **Rabbi Samuel Bramson '58R Z"L** on his passing

Rabbi Ira Ebbin '01R on the passing of his father, Moish/Martin Ebbin Z"L

Rabbi Joshua '85R and Rena Einzig on the untimely passing of Rena's brother, **Rabbi Joseph "Joey" Azar Z"L '97R**

Rabbi Barry Eisenberg '72R on the passing of his sister, Dr. Vivian B. Mann Z"L

The family of Elizabeth Small-Feldman Z"L, widow of **Rabbi Leon Feldman '48R Z"L** on her passing

Rabbi Nathan Goldberg '96R on the passing of his mother, Mrs. Evelyn Kelman Goldberg Z"L

Rabbi Menachem Gopin '72R on the passing of his brother-in-law, Rabbi Saul Weiss Z"L

Rabbi Yossie Green '73R on the passing of his father, Aaron Green Z"L

Rabbi Harry Greenspan '77R on the passing of his Rebbetzin, Judy Greenspan Z"L

The family of **Rabbi Yom Tov (Jerome) Herzog Z"L '57R** on his passing

The family of **Rabbi David H. Hill '47R Z"L** on his passing

Rabbi Warren Kasztl '80R on the passing of his father, Mr. Paul Kasztl, Z"L

Rabbi Avraham Kelman '83R on the passing of his father, Dr. Herbert Kelman Z"L, brother-in-law of YU President Emeritus **Rabbi Dr. Norman '51R and Mindy Lamm**

Rabbi Nuriel Klinger '15R on the passing of his father, Jiri Klinger, Z"L

Rabbi Jonathan Kolatch '74R on the passing of his sister, Nina Ayelegna (Kolatch), Z"L

Rabbi Barry Kornblau '01R on the passing of his father, Marvin Kornblau Z"L

Rabbi Avraham '61R and Chaya Lamm on the untimely passing of their daughter, Nechama Miller Z"L

Rabbi Doniel '80R and Phyllis Lander on the passing of Phyllis's father, Walter (Zev) Shuchatowitz Z"L, brother-in-law of **Rabbi Dr. Moshe (Moses) Kranzler '54R**, and brother of **Rabbi Dr. Joshua Shuchatowitz '62R Z"L**

The family of Rebbetzin Emma Leaf Z"L, widow of **Dr. Hayim Leaf Z"L**, on her passing

Rabbi Hillel Lichtman '88R and Rabbi Moshe Lichtman '91R on the passing of their mother, Elizabeth Lichtman, Z"L

Rabbi Noam '09R and Alex Lipshitz on the untimely passing of Alex's brother, **Rabbi Dr. Brian Galbut Z"L '02R**, son-in-law of **Rabbi David '71R and Marcia Jacobowitz**

The family of **Rabbi Solomon Maimon '44R** on his passing

Rabbi Dr. Jonah Mann '57R and Rabbi Dr. Abraham Mann '62R on the passing of their sister, Esther Snyder Z"L

The family of **Rabbi Harold "Heshy" Pincus '76R Z"L** on his passing

Rabbi Moshe '69R and Chana Poupko on the untimely passing of their daughter, Rabbanit Dr. Avigail Malka Rock Z"L

Rabbi Elie Rothberger '02R and **Rabbi Rachmiel Rothberger '03R** on the passing of their father, **Rabbi Joseph M. Rothberger '61R Z"L**

Rabbi Aaron '02R and Tzipora Ross on the passing of Tzipora's mother, Mrs. Marsha Fredman Z"L

Rabbi Bernard "Beryl" Rothman '59R on the passing of his wife, Rebbetzin Evelyn Kupchik Rothman Z"L, mother of **Rabbi Joshua Kupchik '88R, Mrs. Naomi and (Rabbi Mark '90R) Landsman** and **Rabbi Dovid Kupchik '94R**, and sister of **Rabbi Benjamin Yudin '69R**

Rabbi Mendel Shapiro '75R on the passing of his mother, Lydia Shapiro Z"L

Rabbi Allen Schwartz '86R on the passing of his father, Milton Schwartz, Z"L

Rabbi Jay C. '79R and Jody Shoulson and **Rabbi Dr. David '72R and Tova Schnall** on the passing of Rabbi Shoulson's and Tova's father, **Rabbi Solomon Shoulson '49R Z"L**

RIETS Rosh Yeshiva **Rabbi Eli Baruch and Esti Shulman** on the passing of Esti's mother, Mrs. Toby Rabinowitz Z"L, widow of **Rabbi Jacob M. Rabinowitz '48R Z"L**

Rabbi Dr. Aaron '52R and Kay Skaist on the untimely passing of their daughter, Shoshana Leah Boubilil Z"L

Rabbi Benjamin Skydell '05R on the passing of his father, Mr. Norman Skydell Z"L

Rabbi Mitchell E. Smith '75R on the passing of his mother, Mrs. Frances K. Smith Z"L

Rabbi Alan Stadtmauer '90R on the passing of his father, David Stadtmauer Z"L

The family of **Rabbi Dr. Aron Stavisky '56R**

The family of **Rabbi Binyamin Tabory '69R Z"L** on his passing

Rabbi Perry Tirschwell '89R on the untimely passing of his brother, **Rabbi Aaron Tirschwell '94R Z"L**

Rabbi Etan Tokayer '95R on the passing of his father, and **Rabbi Norman Tokayer '57R** on the passing of his brother, and **Rabbi Howard '92R and Malca Jachter** on the passing of Malca's father, Rabbi Dr. Shmuel Tokayer Z"L

Rabbi Sam Vogel '60R on the passing of his sister, Helene Braver, Z"L

Prof. Chaim I. '66R and Chaya Waxman on the passing of their brother-in-law, Rav Noson Kamenetsky Z"L, son-in-law of Rav Dovid Lifshitz Z"L

YU Mashpia **Rabbi Moshe '83R and Myrna Weinberger** on the passing of Myrna's mother, Mrs. Shirley Schall, Z"L

Rabbi Avi S. '76R and Elcya Weiss on the passing of Elcya's father, David Subar, Z"L

Rabbi Naphtali "Tuly" Weisz '06R on the passing of his father, Michael J. Weisz Z"L

Rabbi Shaya Wexler '78R on the passing of his father **Rabbi Shlomo Zalman (Stanley) Wexler '51R Z"L**

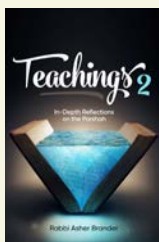
Rabbi Yosef Wolicki '64R on the passing of his sister, Irma Gofin Z"L

Rabbi Joel Zeff '86R on the passing of his father, Dr. Robert Zeff Z"L

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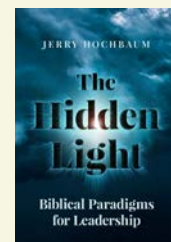
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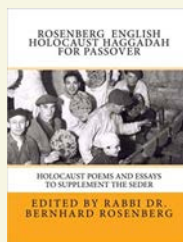
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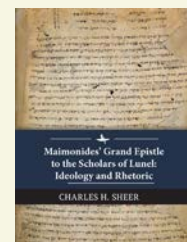
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