

Connections

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KESHER'S SUCCESSFUL BEGINNING

The yeshiva began its year with great success. After the initial “getting used to” period, the boys settled into their routines. The energy and interest that led up to the Yomim Noraim was palpable...

THE YOMIM NORAIM

Prior to Rosh Hashanah the boys were taken on an amazing private tour of the excavation of the Kosel tunnels. Following the tour the boys’ davened a tremendously uplifting Maariv at the Kosel. During the Aseres Yemei T’shuva a group of boys, led by the Rosh Yeshiva Rabbi Bradpiece, went to do Kaporos with live chickens. They definitely had a “flying” experience!

Attended mainly by Keshet students and staff, Rosh Hashanah and Yom Kipper were days to be remembered. Led by Rabbi Kornfeld and Rabbi Simon, the beautiful davening inspired one and all. The effects of these Tefilos left a lasting impression on everyone. The Yom Tov meals, each one graced by different staff members, were meaningful and full of Yom Tov spirit.

SUKKOS/SIMCHAS TORAH

Keshet had a full, fun filled program throughout the Sukkos break. Beginning with an expedition with the staff members to buy the Arba Minim, there were daily shiurim, full day and half day trips, as well as sports activities and Bar – B – Q’s. Meals were served in the huge sukkah built by the

keshet boys and the Yeshiva had a beautiful Simchas Beis Hashoeva. The Rosh Yeshiva, Rabbi Schoen, hosted an additional Simchas Beis Hashoeva in his sukkah in Har Nof. Both events were accompanied by the Keshet band, led by Huna Friedland. Simchas Torah was a true celebration of the Torah with most of the staff members along with their families joining the Yeshiva for the Chag.



EILAT TRIP

After Sukkos the Yeshiva went on its annual 4 day trip to Eilat which included two days spent on a yacht. Rappelling, hiking, snorkeling and scuba diving were just some of the exciting activities. The Kumzitz on the boat in the middle of the night was a deeply moving experience. Bonds were formed

and friendships were strengthened during this trip. The boys came back rejuvenated and ready to begin the new Z'man.

CHANUKAH

During Chanukah the Yeshiva had various events. Parties with the Rabbeim and exciting trips were some of the activities arranged.

More details of these will be coming in the next edition of “Connections”!

“Al Hanissim”

The Rabbis tell us that one must strive to grow through the Yomim Tovim and take a part of them with him when the Yom Tov passes. I would like to suggest an idea that one can take from Chanuka, one that will help him grow for the rest of the year.

For the miracles, and for the redemption, and for the might, and for the salvation, and for the battles.....You delivered evildoers into the hands of those occupied with your Torah.

The order of the phrases in Al Hanissim is difficult to understand. Should not the actions – the miracles and the might – be listed first, followed by the results – redemption and salvation? Further, shouldn't the “might” be followed by the greater act – the “miracles”? And why should we mention battle – not victory in battle, but battle itself – as something to be thankful for? Why is Torah singled out; what is its connection with Chanukah? And, finally, why is the miracle of the jug of oil not mentioned at all?

The prayer begins with the essential miracle of Chanukah – for the miracles and for the redemption. A miracle is not a freak occurrence, it is part of G-d's plan for the world's redemption. The true miracle of Chanukah was the Jew's recognition of this insight, and thus no mention need be made of the lesser miracle of the jug.

The understanding went even further – for the might and for the salvation. The Jews realized that might, that nature itself is part of G-d's plan. The realization of the “might” is actually greater than the understanding of the “miracles” and thus follows it in the listing.

We come to these realizations when we feel our own helplessness and G-d's might. “There are no atheists in foxholes” – thus we mention the wars that lead us to understanding. Similarly, the study of Torah leads us to this knowledge of G-d's power and His plan. The gemara states: “A sign to haughtiness is poverty....What is poverty? Poverty in Torah” (Kiddushin 49b). When faced with the infinite wisdom of Torah, one becomes humble. The Torah that brings about humility enabled the Jews to recognize G-d's hand.

Bearing these ideas in mind, I think one can answer a well-known question brought up about the search for the pure oil. The rule of halachah is that impurity is permitted for public use. For community needs, impurity does not stand in the way; they may use impure oil. If so, why the search?

The philosophical concept behind the principle that impurity is permitted for public use is that the community is so important that impurity does not stand in its way. Yet Klal Yisrael had just come to the recognition of their own limitations, and had just achieved a new level of humility. They would not rely on a principle rooted in their own importance!

The message of Chanukah is to appreciate that everything we have is a miracle. We live in times where there is no appreciation for the mundane. Only that which is out of the ordinary, special and different do we notice. We don't appreciate what we have, we only want more. The message of Chanukah is to appreciate that everything we have is a miracle. Even what seems natural and normal is in essence a gift from G-d. May we all be worthy of reaching this understanding and acquire a true appreciation of the greatness of Hashem.

Wishing you all a happy and healthy winter.

Message from the Rosh Yeshiva

The right connectio



A Memorial

The Keshar Family deeply mourns the loss of the late Mr. Al Schoen z"l, the father of our Rosh Yeshiva, Rabbi Michael Schoen. Mr. Schoen passed away on the 28th of Tishrei this year. Mr. Schoen often came to Keshar and is well remembered by many of the students. As a tribute to his memory we reprint the eulogy given by Rabbi Schoen in Keshar on the day of the Shloshim.

I would like to explain the inscription on my father's *matzeva*.

"Ish tam v'yashar - A complete and straight man".

What does the word "*tam*" mean? We find conflicting interpretations of the word. On one hand, Yaakov Avinu is referred to in Parshas Toldos as, "*V'Yaakov ish tam yoshev ohalim*" - the one whose entire involvement was the Torah. The direction of his life was guided by the intellectual understanding of the Torah. On the other hand, we are all familiar with the *tam* in the Haggadah of Pesach, which is commonly translated as "simple minded".

So what is the *tam*? Is it the intellectual that is totally involved in Torah or is it the simple minded person? Most people react to a situation emotionally. For example, if somebody insults them, they will immediately react with anger, return the insult, or refuse to talk to that person. However, that same person, after having the time to analyze the situation, might come to realize that perhaps he over reacted, perhaps the other party was misinformed. The *tam* is the one who guides his life intellectually and not emotionally. Such a person does not react right away, for he has to analyze the situation. He, therefore, sometimes appears simple minded by not reacting when in truth he is the ultimate "*tam yoshev ohalim*".

What does it mean to be *yashar*? Often this idea is defined as someone who does not steal, cheat, lie, etc. But *yashar* is a positive word; it is not just the lack of something negative. When one is approached with an opportunity of success, for example to achieve a certain financial benefit, most people have already decided that they want this benefit, but being that they are honest, they will search for a way that it can be done in a halachically approved manner. But, when one has made his decision before his research into the halachah, he will often distort the halacha. Even if he has the halachic backing, very often he will distort the deeper meaning and philosophy of what the Torah really wants. The Ramban refers to this type of person as a "*menuval b'reshus haTorah*", as the one who disgraces Torah with the Torah itself. However, there are those few individuals whose greater motivation is not to seek the opportunity but rather *yashrus* itself is their motivation. Doing the right thing is more their guiding light

than the seizing of an opportunity. These kinds of people will find the true meaning of what the Torah wants.

"Oheiv shalom v'rodef shalom – Loves & pursues peace"

What gives a person this ability? Most people when they witness a dispute will usually see one of the parties as being justified. Even though you might try to make peace, you are incapable due to the fact that in truth you accept the position of one side. The true "*Oheiv shalom v'rodef shalom*" is the individual who sees the beauty in every individual. Such a person is respected by both parties and will therefore be capable of making peace. In contrast to Pirkei Avos, 1:8 where it is stated that a judge has to look at both parties as wicked before he judges them. That is true in strict judgment for one could not convict a party if you only see the good. But in making a compromise, the essence of "*Oheiv shalom v'rodef shalom*", the opposite is true. One has to see all the beauty in both sides.

"Tomech b'oholei Torah – A supporter of Torah causes"

Very often one finds that people have a difficulty parting with their money for charity. Understandably so, if one worked so hard for his money it is not easy to part with it. But one who believes that his success is all from *Hakodosh Boruch Hu* and he is nothing but a messenger to share his success with others, such an individual does not have this difficulty. He is the true supporter of Torah.

"Niftar b'shem tov – Deceased with a good name"

Shlomo Hamelech in *Koheles* states, *tov shem m'shemen tov*, that, "A good name is better than precious oil." What is the connection between oil and a good name? Rashi comments that oil is unique in that it doesn't mix with water. However, the comparison is still unclear. Torah is compared to water, and all liquids dilute with water besides for oil, which remains separate. The person who has a *shem tov* is that individual who walks together with Torah (water) his entire life and never dilutes the Torah just as oil and water never dilute each other. *Shem tov* is the ultimate gestalt of the individual and it is that individual who is the ultimate example for all.

May my dear father be a *meilitz yosher* for the entire family and Klal Yisrael.

Simchas

BABY BOYS

Rabbi Boruch Dovid Simon - Rebbe
Eli Behar – Therapist / Danny Wagner - Kollel

BABY GIRLS

Rabbi Zevi Horowitz – Rebbe / Rabbi Yehoshua Strieker – Rebbe
Menachem Gelb – Kollel / Menachem Marmorstein – Kollel
Shmuel Hechsher - Kollel
Rabbi Yehuda Feingold - Rebbe

GRANDCHILDREN

The Rosh Yeshiva Rabbi Yaakov Bradpiece on the birth of a grandson to his daughter and son in law, The Kravitz's
The Rosh Yeshiva Rabbi Michoel Schoen on the birth of a grandson to his daughter and son in law, The Simon's
Huna Friedland on the birth of a granddaughter to his son Avrohom Yonason and daughter in law
Yona Pollack on the birth of a grandson to his daughter and son in law, The Simon's

ENGAGEMENTS

The Rosh Yeshiva Rabbi Yaakov Bradpiece on the engagement of his daughter Ruth to Yitzchok Rappaport from Yerushalayim
Nosson Ahron Kirshner on his engagement to Chana Faisher from Moshav Meitzad.

MARRIAGES

Sruli Shannet on his marriage to Aliza Nettleson from Mattesdorf
Gideon Gross on his marriage to Dina Kasman from Mekor Baruch

Share your Simchas and any other news items with us. Send to alumni@kesherisrael.com

About us

At Keshet, a wonderful warm friendly atmosphere combined with a truly dedicated staff creates an environment of success. Change becomes pleasant, the impossible becomes possible and the unattainable becomes attainable.

With individualized schedules and a professional staff development takes on a new momentum. Although the stay at Keshet may be short, the relationship forged is for a lifetime. KESHER - the right connection to reconnect.

The Keshet family extends "tanchumim" to Rabbi Michoel Schoen and his family on the loss of his father

MR. AL SCHOEN, Z"l

News Flash

ANNUAL EILAT TRIP

The Keshet students and staff members had an amazing 4 day trip to Eilat. Hiking, snorkeling and scuba diving were just some of the things going on during the trip. The trip included two days on a boat.

NEW STAFF MEMBERS

Keshet would like to welcome our two new staff members. **Yossi Gollberstien** has joined us as a mentor for the students. **Bella Hyman** is the new Keshet cook. May you both have much Hatzlocho in your new endeavors.

LIBRARY ADDITIONS

Hundreds of Seforim and books were donated to the Keshet library in memory of the late Mr. Al Schoen. The addition of these books will greatly enhance the variety and availability of information for the students.

UPCOMING SHABBATON

The entire Keshet student body as well as many staff members and their families are excitedly anticipating the upcoming Keshet Shabbaton. The Shabbaton will be taking place IY"Y in the Golan.

For more news & info on Keshet please visit our website
WWW.KESHERISRAEL.COM

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