



[Exodus 2016 - 2018 Series | Tupac Exodus | The Art of Siona Benjamin](#)
(artsiona.com)



From the City of Ashdod, Israel

SHANIWAR TELI

e-Newsletter

shaniwarteli@gmail.com

Jan. 1 , 2022

Vol: 9

Binding all Bene-Israel Community Worldwide

(for private circulation only)



Tu B'shevat Greeting & Present to our Readers



Above image by Hannock Daniel of RJA. / [The Malidah Service of The Bene Israel Community. | העברי"הלו \(haluzhaivri.org.il\)](http://TheMalidahServiceofTheBeneIsraelCommunity.org.il)

Free Present for Bene-Israel Community

Shaniwar Teli e-newsletter with kind permission of Mr. Noah Massil would like to distribute the digital version of an excellent pocket prayer book "Malida".



This book includes prayers you need to read during any Malida including blessing to men, women and the solders. We will be distributing this digital PDF version that can be downloaded and saved on your phone or print out for safe keeping. Those who are already receiving Shaniwar Teli news letter by email or WhatsApp will automatically receive them. Others please send us your email to be added to the list.

shaniwarteli@gmail.com

If you want a hard copy, Mr. Noah Massil has 300 copies for take away. Please let us know.

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Cover Credit to Siona Benjamin

EXODUS: I SEE MYSELF IN YOU

Inspired by Paradise ("Pardes" in Hebrew and "Jannat" in Urdu/Arabic), Siona created the Exodus 2016 – 2018 series to discuss and question the pursuit of Paradise. Recent history and news have made her question why humans pursue and strive for perfection and paradise. At what cost do they want to attain it and why do they seek that ultimate perfect home? The artist contemplates the thousands of images in the news of people displaced from their homes and sees refugees roaming the world in a constant search for their lost paradise, or in a quest for a new one. Her exodus Tupac painting is just one of the many works in this series that explores that theme.



[About Siona Benjamin](#)
[Jewish Artist |](#)
[Transcultural Art](#)
[\(artsiona.com\)](#)

We at Shaniwar Teli are always impressed by Siona's wonderful expressions through her paintings. The burning of one wing in the cover painting expresses the loss of culture values as we Shaniwar Teli leave India and immigrate to and mingle with other cultures in the world.

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Jewish Prayer for Healing: Mi Shebeirach https://youtu.be/9WgRJAq4xGs		Our Team
"Mi Shebeirach" is the traditional prayer for the sick. This Hebrew phrase "Mi Shebeirach" begins the prayer, and it translates to "the One who blessed." In this prayer, the person reciting it asks the "One who blessed our ancestors" to bring complete physical and spiritual healing to the one for which the prayer is said. Specifically, the prayer asks for "blessing, mercy and strength" for the person suffering from health issues. When reciting this prayer, you can add the name of the person or people you know in need of healing. Here is the English translation of the Hebrew text of the "Mi Shebeirach": "May the one who blessed our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless and heal those who are ill [names]. May the Blessed Holy One be filled with compassion for their health to be restored and their strength to be revived. May God swiftly send them a complete renewal of body and spirit, and let us say, Amen." This prayer is often given in Synagogue when the Torah is read, though it is also used in other settings, such as before surgery.	 <i>Please pray for Rabbi Shmuel Ben Shalom Divekar who is fighting for health and life. He has always stood with us as rock. He stopped us from using any Hindu God images in our publication. He replied to all the questions of the readers in a very satisfactory way. God Bless Him and give him long life! Amen.</i>	Editor Dr. Shulmith Charikar e-Newsletter creator Leo Daniels Walwatkar Adviser Nissim Moses Talkar Noah Massil (kar) Religious Matters Rabbi Shmuel Ben Shalom Divekar Herzal Bhomkar Elijah Jacob Moses Korlekar Solomon Erulkar Sassoon Phanapurkar Ronen Bhonkar Dr. Reuben Daniels Pezarkar Avichai Bhastakar Sami/Samuel Daniel Moshe Digodkar

Wall of Fame for Bene-Israel

Purely Based on positive landmark contributions made towards the Bene-Israel Community



Haem Kehimkar (1830-1909)

For the courage to write and publish the first book on the History of the Bene-Israel Jews/ Shaniwar Teli from Kokan India.



Architect Joshua Moses Benjamin Bhonkar (1920-2005)

For the courage to build the first and only Bene-Israel/Shaniwar Teli Memorial in Navgoa.



Nissim Moses Talkar (1943)

Historian Indian Jewish Heritage and Bene Israel Genealogy Research for over 68,000 families.



Rabbi Shmuel Ben-Shalom Divekar (1968) for the courage to become part of Israeli Rabbinical team leaders and introduce the Marathi Bene-Israel/Shaniwar Teli prayers books from Jerusalem.



Noah Massil (kar) (1946)

for the courage to start the first Marathi "Maiboli" magazine since 1985 in Israel that bought together all Marathi speaking Bene-Israel / Shaniwar Teli globally.

Advocate Herzl Levy Bhonkar (1976) for the courage to re-built the Ambapur synagogue that was in ruins and would have captured and become home for some other community. His courage to place the first candle lighting facility at the "Eliyahoo Hanavi Tap" after hundreds of year of existence of this rock.

Shaniwar Teli will complete two years on 1.1.2022. During these two years we came across many different characters and colors of the Shaniwar-Teli community from India Israel Canada Australia and New-Zealand. We realized many of us show passion towards doing things for our community but most in of us it is only a "Show of Passion". But there are very few amongst us who really have the passion to leave their landmarks without any selfish motives.



Elijah S Jacob Ashtamkar (1960)

For the courage to open the first parents' home (old age home) for the Bene-Israel /Shaniwar Teli.



Curtesy: Sam & Erna Daniel, New Jersey, USA

**Customized-2 & Personalized Postage Stamps of Haim Samuel Kehimkar
& The History of The Bene Israel in India**

**Courtesy of Gideon Asher Hyam Kehimkar His Great Grandson
Today Living in The Netherlands**



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Letters & Corrections

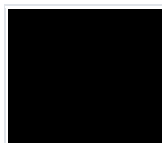
Dear Leo,

Thank you very much for sharing the current issue. I notice that my name has been appearing continuously in the last few issues.

I enjoyed the jokes on graveyards. Although it makes me feel sad as many of the cemeteries are terribly neglected in Maharashtra. I also read the article on "Kevrei Tzadikim – Graves of the Pious". I wonder whether there are any such graves in Maharashtra?

I read the article on Konkan Jati with interest. In fact, I would like to share the link of a book written by John Wilson (founder of Wilson College, Mumbai) as follows. This book was used extensively by Bene Israel to study Hebrew and get familiar with Torah and other sacred works.

[01-The Rudiments of Hebrew Grammar In Marathi.pdf](#)



01-The Rudiments of Hebrew Grammar In M...

Other works of John Wilson are available here: <https://johnwilsonpapers.wordpress.com/>

Lastly, I will be grateful if I can get the number or email of Raigad Jewish Association. I really appreciate their work.

Yours truly,

[Raamesh Gowri Raghavan](#)

Le style, c'est l'homme



To: Saniwar Teli,

I usually don't like to write letters like this but your good newsletter has forced me to do so.

Thank you for clarification about the confusion about Panvel Cemetery plot details. We kept assuming that the Panvel Cemetery was sold by some Bene-Israel person and the building was built over the graves of our people. But this is not the case. This was good to know.

Thank you for this information. Also our sincere compliments to Herzl of the RJA for wonderful work.

Nissim Kolet

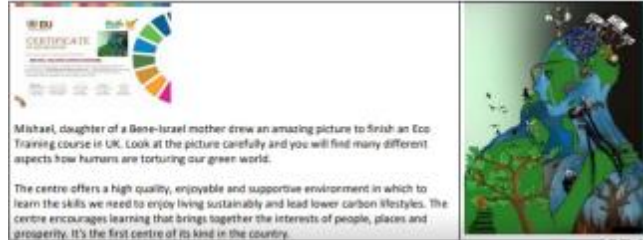


From Bene-Epharim

Dear Leo & Dr. Shulamith, An Excellent News Letter & very well Edited. Thanks for all the additional material that was added to the original Article. It really presented it well. Regarding the Section on the Criticism of the people of IOBI and there set Up. I always said that one can kill fore flies with Honey than with a Fly swatter.	I think all that criticism of the organization, their activities and their administrators only aggravates an already bad situation. Please remember once a battle is initiated and no matter how well planned it is you never know, how it will end. How Does all his criticism help us? Let us try and unite our people we have all of us suffered enough of discrimination by others to cause infighting among our own people. Like a Christian Church	congregation singing hymns we all have to sing & do things in unison. Please Let us stop this infighting and tell all those petty minded persons to take a hike to hell by the shortest path We are going to Unite as a people. Nissim Moses Historian Indian Jewish Heritage & Bene Israel Genealogy Research <i>Thank you Nissim. We will take your advise very seriously.</i>
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Shaniwar Teli: **Page 19 of the last issue. The below article got delayed by the sender before the last issue was released. It clarifies the event as it should be. We had described it as a training course from the lack of information on time while it was a competition.** We request everyone to send the matter in time.



Hello, My name is Mishael Akleker - everyone calls me mish. I am a 26 year old industrial and financial consultant, climate change advocate and I like to dabble in writing and digital artwork in my spare time. I live in Sheffield, in the United Kingdom and my beautiful family is back home in Mumbai. My little family consists of my mom who's is a super mom whenever she's not being a super woman and my little kid brother and bestie who has a passion for faith.

Recently I did something out of character, and decided to take part in an international competition organized by the international internship university in association with the eco training Center (Sweden). The competition was centered around the theme "building an inclusive future" and participants had the option of choosing the medium they wanted to work with.

The challenge was interesting and although my primary medium is charcoal and pencil, I was recently exploring the use of the digital medium. The main focus within the theme was the "sustainable development Goals" that have been standing pillars of the United Nations to combat climate change. Each goal represented a unique challenge that would have a long standing negative Implication on us and our

future generations if we do not address it and implement solutions to it.

The biggest challenge was being able to capture these goals. Although you were allowed to focus on one goal, I couldn't possible decide which one. Each one needed to be represented in its own way but I couldn't do multiple entries. I needed to fit everything into one submission, one piece of art.

I spent a few days thinking about this theme. Thinking about the vast disparities between those of us trying to fight for the climate and those sitting in their own siloed world, cutting themselves from the worlds troubles and surrendering any responsibility they had as humans.

I thought about how conflicted the earth must feel, as our Mother Earth. Wanting to love her children, those who live in her shelter land protection vs trying to protect herself from the fire and discord we throw at her.

The conflicting relationship, of saving vs destroying, of loving vs hating, of what could be vs what is - this is the depiction I wanted to my art to have.

And so I created a piece where two people were doing the only thing that could be done in a situation of despair: giving each other a hug.

One person represents the current state of our world, filled with chaos, political agendas and biases towards to fulfil greed at the expense of the

planet, it's resources, it's animals and humans.

And the other to represent a world where we looked after the world, as it looks after us. I got to work on this piece and ultimately just made the submission deadline, Myself and hundreds of other participants had submitted their pieces, all with some vision of representing a way in which we could be an inclusive and good society.

I was extremely pleased when my name was called as one of the winners. Everyone who had taken part were brilliant and put everything into this competition. Taking part in something that advocates for a good change, fills you up with the zeal to take more action, be more involved.

Since then I have also given up on eating fish and advocating for more people to be aware of terrible sea piracy that happens around the world. If our oceans die, we will all die. I can only hope to continue making personal changes so that I a accountable to the planet, taking part in competitions and awareness campaign and contributing to make our world an inclusive place where both humans and nature work together sustainably.

The winners were announced on zoom and a certificate were handed to each of the participants.

I hope, if you are reading this, that you start taking action in our fight our planet for ours and every future generation to come.

Thank you, Mish

Letter from the Editor

Dear Reader,

Shaniwar Teli E- newsletter was started with the main purpose to get Bene Israels settled around the world to come together and express their views. Hence we publish all letters received from our readers. We have no grudge against any group or person.

We pray for the speedily recovery of Rabbi Shmuel Ben Shalom Divekar. May good health envelop you, spurring a quick recovery. We will at present miss his advice, guidance and assistance in our religious section.

Our team at Shaniwar Teli would like to wish you all a Happy 2022. The year 2022 will help us to obliterate Covid-19, the Delta and Omicron coronavirus variants which is spreading across the world.

We extend our deepest sympathies to the family and friends of Rabbi Abraham Benjamin Mendrekar of Thane who left us on the 13th December 2021. He was a wonderful and gentle soul and will forever remain in the hearts of his students and friends. May God give him eternal rest; Amen. Our thoughts and prayers are with his children and family members during this painful time.

Dr. Shulmith Charikar,
Editor
Shaniwar Teli e-Newsletter



Letter from the creator of the e-newsletter

Dear Readers,

The new years for the trees is coming soon and every Bene-Israel family will be saying Maida. With this issue we are including a PDF of the Malida book composed by respectable Bene-Israel leader Mr. Noah Massil. You can download these prayers on your phone so that it is available handy. It will also be available on our Facebook under Album: Malida

This is the most complete book for the Malidi prayers with all the blessing towards the end. Please enjoy this useful present from Shaniwar Teli and Mr. Noah Massil.

When we speak of Heritage of Bene-Israel; Mr. Haim Samuel Kehimkar known as the **"Father of Bene-Israel people"**; his grave should be an important monument for our community.

We are in the process of rediscover this segment of our heritage and we will keep you informed.

We are proud to be now associated with **Mr. Noah Missil** who now has a page of his in Shaniwar Teli.

At the same time we welcome **Mr. Elijah Jacob** (Ex- Director of AJDC, India) to become part of this e-newsletter and will be free to write his thoughts in his page.

Leo Daniels Walwatkar,
Creator of the Shaniwar Teli e-Newsletter.



Bene-Israel ***“Living Legend”***

“Match Maker” is a very common profession for older ladies. They work through word of mouth. During 1984 Mrs. Rezina Jacob Daniels Walwatkar; a gynecology nurse by profession, who had already arranged several marriages in the Bene-Israel community noticed a new demand for match making in the Bene-Israel community coming from outside India; Israel, Canada and USA. It was then that she officially advertised her profession of a Match Maker in the Bene-Israel community.

Born in 1938, today she is 83years old and just in beginning of this year a couple got married which happened to be her 101th match. She claims not one of her match has ever taken a divorce.

Currently she has matched some 20 more couples from all over India Israel USA Canada and Australia. She hopes all of them will come through, but it takes time, she says. In olden days parents decided, but today boys and girls want to meet and spend time together. They also like first to live-in-together. Sometimes she says the boys and girls get married but don't even inform her or say thank you. But she says she did her job towards the community.

Her advise to the new immigrants coming from India is to get married first in India and then come. The reason is that the Israeli Bene-Israel children who have grown up in Israel in a very different environment, especially due to the army service. Indians find it very difficult to adjust to Israeli culture, especially when a marriage is involved. An Indian husband will not work at home and this is completely not acceptable by Israeli girls. Israeli girls don't like to cook Indian food. They prefer spaghetti and meat balls or Shredded chicken and spaghetti. She will not make ***“Kanji Bhatt”*** like Indian like. Mainly they get divorced and the law here supports ladies and throws out the husband from home.



Mrs. Rezina Daniels Walwatkar.
Award winning Nurse of BMC.
Felicitation by the Bene-Israel
community for winning the best
nurse award from BMC.

And God forbid if Indian husband raises hands on an Israeli wife (as they have seen their parents do it) she will call the police and he will go straight to the jail and his career is finished. So every family should take this in to account.

In Israel boys like to live with girls in live-in before deciding to go for marriages. It can be good news or bye-bye. This is acceptable by an Israeli girl too but very difficult for Indian parents and especially the girl.

Those Israeli girls who do not do army but go for “Community Service” as they are religious; they are very orthodox, normally coming from religious schools and an Indian husband for them is the strangest animal they have never seen. He will have to go for several counseling with her Rabbi before he can even touch her.

Rezina mentions that she has list of several boys and girls who are immigrants and are not getting married for years. People immigrate to Israel thinking that their children will find partners in Israel as so many Bene-Israel’s families live in Israel. But their children are a different breed; far far away from Indian mentality culture manners and heritage.

Many parents call her for their children saying that they are handling their child’s marriage and the boy or girl interested should contact them. This attitude does not work in Israel or outside India. No one will be ready to talk to the parents as they think this is interference.

Has arranges 101 marriages in the Bene-Israel community and still going on.



If you are Bene-Israel and want to get married, send me a email.
rezinadaniel@yahoo.com

आपण बेने-इस्रायल असाल आणि लग्न करू इच्छित असाल तर मला एक ईमेल पाठवा. rezinadaniel@yahoo.com

אם אתם בני ישראל ואתם רוצים להתחתן, תשלחו לי אימ"ל.
rezinadaniel@yahoo.com

यदि तपाईं इजरायलमा बेने-इजरायलसित विवाह गर्न चाहानुहुन्छ मलाई ईमेल पठाउनुहुन्छ।
rezinadaniel@yahoo.com

Shaniwart Teli is proud felicitating Rezina for her unique services to the Bene-Israel community and this quarter’s “Living Bene-Israel Legend Crown” goes to her.

Congratulations



2nd Marriages :

In Rezina's opinion children play a very important role in second marriages. If the children are small, up to 13, one is more free to take a decision but with grown up children, it becomes complicated; specially in India.

In Israel the society is open minded and Bene-Israel children grown up in Israel want their single parent to re-marry. These children themselves would look for new partner for their single parents. But in India children don't even consider this option. It is not even an option due to the unwritten society laws in India.

Many widows do not want to marry in Israel because they think now another man will come in their life and demand her to cook and take care of him. They reject the re-marriage idea.

should I re-marry?



A live-in relationship:

A live-in relationship not only gives the couple an opportunity to know the partner without having to engage into a legally binding relationship but also excludes the chaos of family drama and lengthy court procedures in case the couple decides to break up. Divorce rate in Israel is 27%.

In Israel, live-in relation is also a bi-product of the marriage laws in Israel that supports only women after marriage and man would be asked to leave the home and she gets first priority.



Penkar : Koletkar do you know what do a hurricane, a tornado, a fire, and a divorce have in common?

Koletkar: No. What?

Penkar: They are four ways you can lose your house!"

Why Bene-Israel Boys and Girls from India and Israel don't find partners in each other.

Indian Girl	Israeli-Girl
Love India & Israel Grows with India values Accepts arranged marriages Accepts parents suggestions Virginity is holy Is ready too cook Grow children is wife's job Man hitting wife is acceptable	Loves Israel Don't understand Indian values Considers arranged marriage a shame Parents interference not acceptable Virginity means nothing Cooking, dishes, cleaning is job of both Both should grow child from changing diapers Man is out of home if he hits wife
When Israeli girls go to army their fathers buy them condom and tell them not to come home pregnant. Indian girls dare not talk about these issues with any one. No parents nor relatives.	

Indian Boy	Israeli Boy
Looking for a Indian girl Prefers a arranged marriage Girls should be shy and polite Wants a virgn girl Looking for girl who will cook clean do dishes and take care of children	Looking for a Israeli girl Live-In relation is a must Girl should be a strong in nature Don't prefer virgen girls Want to share all family responsibilities Don't like parents or in-laws interference

Rezina remembers a marriage she had arranged many years ago between an Israeli Bene-Israel boy with a girl form India. The boy Awaskar born in Israel got married to a Waskar girl from India (an arranged marriage). In this marriage almost 30 young Bene-Israel Israeli boys came for the marriage to India who were friends and relatives of the boy. As Indian Bene-Israel girls are not as open as Israeli girls, for the day of the mendhi and next day marriage these 30 Israeli boys came with 30 road side prostitutes whom they had hired for 30 hours. Further they did not admit that there was something wrong with it. They kept saying what girls do to live is their personal matter. We have no rights to question them. It was very strange site with these girls dancing with the boys from Israel. Later one of the boy married a girl and took her to Israel.



Bene-Israel winner of Ashoka Chakra

Courtesy:

Mr. Nissim Moses
The Historian & Genealogist of
the Bene Israel Community

The Ashoka Chakra is India's highest peacetime military decoration awarded for valour, courageous action or self-sacrifice away from the battlefield. It is the peacetime equivalent of the Param Vir Chakra, and is awarded for the "most conspicuous bravery or some daring or pre-eminent valour or self-sacrifice" other than in the face of the enemy. The decoration may be awarded either to military or civilian.



Lt. Col Robin-Mayer Joseph
Solomon Talkar (1962)
Won the Most Prestigious and
Highest award for Gallantry in the
Indian Armed Forces - the
Prestigious "Ashoka Chakra Medal"
in 1962 from the President of
India His Excellency Servaripalli
Radhakrishnan.



**We Bene-Israel are
proud of you Lt. Col
Robin-Mayer Joseph
Solomon Talkar.**



Where is the Grave of the Father of Bene-Israel;

Mr. Haeem Samuel Kehimkar?



We searched and asked a lot of people if they knew where the grave of Mr. H.S. Kehimkar was. To our surprise no one knew this information. Finally we asked our adviser and Bene-Israel Historian Mr. Nissim Moses and quickly we got the following information from him. **This grave is very important site for our Shaniwar Teli / Bene-Israel Heritage.**

Dear Leon,
See here a copy of my of the Page on Haeem Samuel Kehimkar from my Family tree Records. Note he lived and worked from the Property of The Israelite School, now renamed as The Sir Eli Kadoorie School in Mazagon Bombay which was the only cemetery operating in Bombay at that time.

Regards

Nissim Moses

We further sent this information to *Mr. Elijah Jacob* and this is the reply we received.

"The cemetery has closed down. I will check with one of our community members whether we can get access and locate this grave."

This grave/site needs to be built into a Memorial. Shaniwar Teli is requesting anyone interested? If yes, we will help raise money)shaniwarteli@gmail.com



Main : Haeem Samuel Jacob Kehimkar

Person

Gender: ☒ Male ☐ Female ☐ Unknown

First name(s): Haeem Samuel Jacob

Last name: Kehimkar

Birth

Date: 1830

Place: Alibagh, Konkan India

☒ Deceased

Date: Oct 9 1907

Place: Bombay, India

Cause of death:

Buried at: Buried in Mazagon Cemetery, Bombay, India

Bene Israel cemetery in Mazgaon, Mumbai

Our Cultural Heritage

[INDIA, Mumbai \(Bombay\). Bene-Israel Cemetery, Mazgaon. \(2009\) - JewishPhotoLibrary \(smugmug.com\)](#)

In 1875, “The Bene Israel Benevolent Society for Promoting Education” established the “**Israelite School**”, an English-language primary school which developed into a high school in 1892.

In the 1930s the school became known as the “**Elly Kadoorie School**” after its benefactor, and taught its pupils, most of whom were Jewish, Hebrew as well as English and Marathi.

Today, the school has become a Marathi-language school in which none of the pupils are Jewish. The Israelite School Old Students’ Union, which later became known as the Maccabean Fellowship, was established in 1917 and in its heyday in the 1950s it attracted hundreds to social gatherings.



A memorable meeting with Mr. Aaron Shapurkar

Leo Daniels

“When someone does not say his “Kar” he becomes a “No-kar” – a servant/slave of other religion and culture.” – Aaron David Shapurkar



Perhaps then I was 15 when my dad sent me to Magen Hassidim in Bombay to pay for a Haskava. It was about 11 AM when I reached the synagogue. I noticed the office manager was in the synagogue arranging candles. He asked me to wait.

As I waited I saw an old man sitting outside the office. He asked me “Who are you young man. I did not know him so rudely replied “I am sure you don’t know me.” He replied “Try me. What is your family name?” I said “Daniels”. “No” he said. “The kar?” “ We don’t use our kar” I replied promptly. He smiled and replied; but you know it? I said “yes; Walwatkar”.

Two more questions and he told me about my father mother grandparents from both sides including where we lived and to what synagogue our family went. I was surprised how well he knew my whole family just from our family “Kar”.

Meanwhile the office manager came back and I paid and took the bill. As I left the office the same old man called me “Son, come sit with me”. I looked at the office manager who smiled to hint that go sit with him. So I quietly sat next to him. He then told me his name. “My name is Aaron Shapurkar. Like you, I am also a Bene-Israel. I am a teacher”. He told me the schools and synagogues where he taught. But then he said something that I never forgot. **“Son, never be ashamed of your “Kar”. Be proud of it.”**

This was the first time I heard how our “Kar” name were linked to the village where we came from; and how the villages were linked to the tribe of **“Shaniwar Teli”** (first time that I heard this name) and how the “Shaniwar Teli” were linked to the Jewish religion. “Those who forget their “Kar” god takes away their blessing from them. Only traitors of the community remove their “Kar” and get curses of and most suffering deaths” he said.





Our Bene-Israel Heritage



Humor: Donuts & Hanukah

The Hidden Menace



As we approach Hanukah there is this incident that I never forget.

In all work places a Hanukah Party is essential where the Hanukah is lit followed by a donut party.

Sarit a coworker who stood beside me in one such party took a donut and started rotating it with her fingers. This went on for a long time until finally she decided that this was the correct place to take the first bite into the delicious donut. And she dared it.

Splash jam sprang out of the donut all over her mouth.

Finally she observed I was looking at her and gave me an embarrassing smile.

"I never get it right" Sarit said " it is just like finding mines; you know hidden bombs in the ground, when you step on them it can just blow up killing you". She took another bite no more worried about the mess on her face and said "In army I was trained to locate hidden mines and I always found them... (laugh's and continues) that is why I am still alive (laugh's again). Then taking another bite she continued "But I never succeed in guessing where the jam is hidden in the donuts!"

Thinking of it isn't she right. You just don't know when the hidden jam will spring out! Some time you eat half of the donut and no jam comes out and you just start getting disappointed that there is no jam in it, splash and the jam is all over you mouth with the next bite. Sarit's comparing jam in donut it to hidden mines made a permanent impression that comes back to me every Hanukkah as I start biting in to donut.



15 Types Of Smiles And What They Actually Mean

[15 Types Of Smiles \(And What They Actually Mean\) \(herway.net\)](https://herway.net/15-Types-Of-Smiles-And-What-They-Actually-Mean/)

Courtesy: Sam & Erna Daniel, NJ, USA



What are Israelis proudest about?

A lone soldier died in battle a few years ago. His parents flew to Israel from the US to participate in their son's funeral to be held at midnight.

They told a friend that they feared that they would be alone in this late night funeral. The friend published it in WhatsApp. 20,000 men women and children arrived at the funeral and many more could not because the roads were blocked by the crowd. The parents were surprised why there was such heavy traffic at this time of night. "ITS FOR YOUR SON'S FUNERAL" said the police officer who tried to make way for them!

Me and my family were among those waiting for hours to honor a boy we didn't know.

THAT'S WHAT I AM PROUD OF!

The rest is just hard work.

The soldier name is **Sean Carmeli**. RIP!

Jony Papini

electronics robotics specialist

Leadership & Police Agreements



Leaders change. Time waits for no one. USA thought only Trump can lead it. Israel thought only BB can lead it. But no one man can make a difference in democracy. This is because democratic countries have polices and agreements between them. Change of party governing the country can make changes in new decisions but cannot change the older agreements. All agreements between Israel and India continue to hold and so does all policies between USA and Israel. USA is thought to be no more the most powerful country in the world but no other country has replaced it.

How did the 8 hours work day start

It is known facts that most of the laws followed by this world are made by Jews. Starting from the Ten Commandments given to Prophet Moses to the public tax law introduced by King Solomon.

Slaves had to work 24 hours a day based on the mercy of their masters. Slavery was widespread in the ancient world which dates back as far as 3500 BC. They would get food clothing and shelter in trade for their service as slave.

South Carolina established its slave code in 1712:

Slaves were forbidden to leave the owner's property unless they obtained permission or were accompanied by a white person.

1. Any slave that try to run away and leave the colony received death penalty as the punishment.
2. Any slave who evaded capture for 20 days or more was to be publicly whipped for the first offense; branded with the letter R on the right cheek for the second offense; lose one ear if absent for 30 days for the third offense; and castrated for the fourth offense.
3. Owners refusing to abide by the slave code were fined and forfeited ownership of their

5. Slave homes were searched every two weeks for weapons or stolen goods. Punishment for violations included loss of ears, branding, nose-slitting and death.

6. No slave was allowed to work for pay, or to plant corn, peas or rice; or to keep hogs, cattle, or horses; or to own or operate a boat; to buy or sell or wear clothes finer than "Negro cloth."

In 1884, Tom Mann a Jewish man joined the Social Democratic Federation (SDF) and published a pamphlet calling for the working day to be limited to eight hours.

Mann formed an organization, ***the Eight Hour League***, which successfully pressured the Trades Union Congress to adopt the eight-hour day as a key goal.



Trading of Slaves

Future

The Case for the 6-Hour Workday

Many experts are now talking about 6 hours work day. Many universities are experimenting on this possibility.

There are some interesting arguments to support this cause. Firstly that the law was passed in 1884 and since then there is automation in every profession.

A ship can now be unloaded but automation; manufacturing lines produce products faster and in larger quantity. An office worker now types on software and saves on electronic discs, automatic vans clean the streets. Employees have no time with their families; they spend hours in traffic, no worker actually works 8 hours a day.

There is a suggestion that in addition to the week end there should be another day off.

Why Uncle Aunty Aunty has become a common Identity for Indian Bene-Israel in Israel

Why do Indian people refer strangers as Uncle & Aunty?

It is because younger people tend to refer to elders by 'Aunty' or 'Uncle' rather than by their names or as Mr. and Ms. to give them respect as they are elder. Among Indian communities worldwide, Aunty and Uncle are commonly used to refer to elders even if they are not relatives.

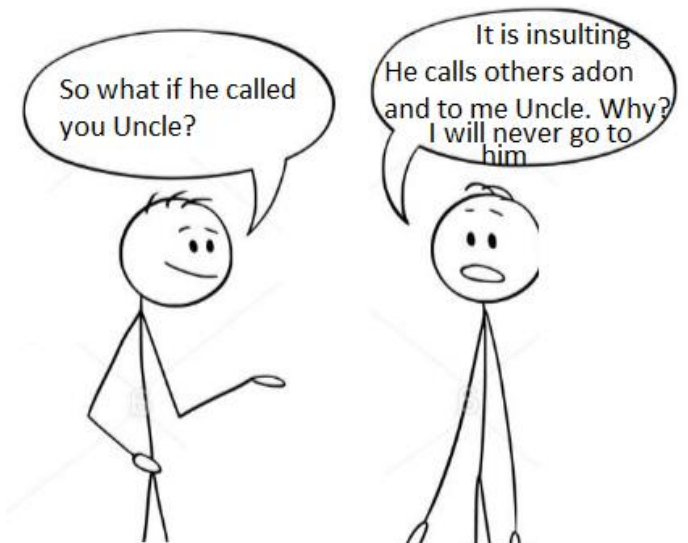
The non Bene-Israel community failed to understand that it was a way of giving respect to the elderly's. They could not understand how every Bene-Israel man not from the family was an uncle and every woman aunty. Uncle means brother of your father and aunty would mean his wife. So how everyone was your uncle and aunty.

In Hebrew Uncle & Aunty are Dod & Doda and they were real relatives. In other communities they did not call everyone from their community Dod & Doda.

With respect they referred man as Adon (Gentleman) or Givarat (Lady).

As newer generation children of Israel grew up in schools and later in army they shared and learnt the cultures of each other; it went down with time that Uncle and Aunty are common names for Bene-Israel's. It has become very popular with Arab and Israeli shops. As soon as they see a Bene-Israel entering their shop they will shout out a greeting; Kasa kai Uncle!! Or Kasa kai Aunty.

Some Bene-Israel people don't mind and take it in good spirit but some of the Bene-Israel feel very insulted. They feel when Israeli call them Uncle or Aunty it is not out of respect (as we do in India) but more out of discrimination. They don't like being called uncle or aunty. They will never go to that shop again and talk to every one about how the shop owner insulted them.



“Shaniwar Teli”

Noah Massil

Shaniwar Teli e-newsletter is very proud to be associated with Noah Massil.



Dear readers, Greetings!

I was very happy to read the "Shaniwar Teli" News letter. I congratulate the editors, writers and publishers. By the way, for the information of the young people among us, "Shaniwar Teli" is the nickname for the "Beni Israel" community who came to India about 2300 years ago.

You have some information about our encounter with the Hindu religion, among which the Jews lived with mutual respect for thousands of years and from there the origin of the name "Shaniwar Teli":

The Hindu religion defines 4 classes, whoever is born to a certain class will belong to it until the end of his life:

1. Bramhin – Priests
2. Kashtria - Warriors
3. Vayishi - Business Owners
4. Kshudra - low class, cleaning workers

Among the professionals were farmers, carpenters, builders and more. Among other things, there were also oil men, in Marathi they were called "Teli". They would use a millstone that a bull would spin. They produced sesame oil, peanuts, coconut and more.



Among the professionals were farmers, carpenters, builders and more. Among other things, there were also oil men, in Marathi they were called "Teli". They would use a millstone that a bull would spin. They produced sesame oil, peanuts, coconut and more.

In the pre-shit period of the First Temple, being an olive oil presser was a common occupation of the Jews, and from the Holy Land fine olive oil was exported to all Arab countries. Thus at that time, the first of our ancestors who came to India, dominated and excelled in this profession and began to engage in it. They made a living from it, also in India, with great success.

The Hindu oil pressers did not work on Mondays, because according to their belief the bull carries the god "Shiva" and Monday is Shiva's day, so on this day they gave rest to the bulls.

When the first "Bnei Israel" entered the oil business in India, they were nicknamed "Shaniwar Tali", in order to differentiate between them and the Hindu oil pressers. "Shaniwar" means Saturday, the Jews did not work on Shabbat and therefore earned this nickname. The meaning of the nickname also indicates that no one disturbed the Jews to keep the Sabbath. Unlike many countries around the world, no one has prevented Jews from observing the rules and rituals of Judaism. In India there was no anti-Semitism towards them and they lived in peace alongside with many sects and religions.

Most Jews lived and made a decent living in India, did not assimilate among other religions and did not interfere in local politics. They relied on biblical stories passed down from generation to generation, on the basic prayers, the Jewish holidays and prayed "for the next year in built Jerusalem."

In view of the good atmosphere and the good relations with the locals, the "Bene Israel" natives of India were not required to struggle or travel in the desert to ascend to the Holy Land. With the help of our Lord we came here on "Eagles' Wings" - our "El Al" planes.



"שניוואר טאלי"

נוח מסיל



קוראים יקרים,

שלום רב!

שמחתי מאוד לקרוא את החוברות "שניוואר טאלי". אני מברך ומפרגן לעורכים, הכותבים והמוציאים לאור. אגב, לידיעת הצעירים שבינינו, "שניוואר טאלי" הוא שם הכינוי לעדת "בני ישראל" שהגיעו להודו לפני 2300 שנים לערך. ברשותכם קצת מידע על המפגש וההשקה שלנו עם הדת ההינדית, בקרבה חיו היהודים, בכבוד הדדי, לאורך אלפי שנים ומשם מקור השם "שניוואר טאלי":



הדת ההינדית מגדירה 4 מעמדות, מי שנולד למעמד מסוים הוא ישתייך אליו עד סוף ימיו:

1. ברמהין – כהני דת
2. קשטריה – לוחמים
3. ויישי – בעלי עסקים
4. קשודרה – מעמד נמוך, עובדי ניקיון

בקרוב בעלי המקצוע היו חקלאים, נגרים, צורפים, בנאים ועוד. בין השאר היו גם אוצרי שמן, בהינדית קראו להם "טאלי". הם היו משתמשים באבן רחיים אותה היה מסובב שור. הם ייצרו שמן משומשום, בוטנים, קוקוס ועוד.

בתקופת טרום חרבן הבית השני אצירת שמן זית היה משלח יד נפוץ ומארץ הקודש היו מייצאים לכל ארצות ערב שמן זית משובח. כך באותה תקופה, ראשוני אבותינו שהגיעו להודו, שלטו והצטיינו במשלח היד הזה והחלו לעסוק בו ולהתפרנס ממנו גם בהודו, בהצלחה רבה. ההינדים לא עבדו בימי שני. עפ"י האמונה שלהם השור היה נושא את האל "שיווא". יום התפילה לאל הוא יום שני ולכן ביום הזה הם נתנו מנוחה לשוורים שעבדו בעבודות שונות ובכללם אצירת השמן.

כשראשוני "בני ישראל" נכנסו לעסקי השמן בהודו, הם זכו לכינוי "שניוואר טאלי", בכדי להבדיל בינם לבין אוצרי השמן ההינדים. "שניוואר" משמעו יום שבת, היהודים לא עבדו בשבת ולכן זכו לכינוי הזה.

המשמעות של הכינוי גם מעידה על כך שאף אחד לא הפריע ליהודים לשמור את השבת ולא רק את השבת. להבדיל מהרבה מדינות ברחבי העולם, אף אחד לא הפריע ליהודים לשמור על כללי וטקסי היהדות. בהודו לא הייתה כל אנטישמיות כלפיהם והם חיו בשלום לצד הרבה מאוד כתות ודתות. רוב היהודים חיו והתפרנסו בהודו בכבוד, לא התבוללו בקרב דתות אחרות ולא התערבו בפוליטיקה המקומית. הם נשענו על סיפורי התנ"ך שעברו מדור לדור, על התפילות הבסיסיות, חגי ישראל והתפללו "לשנה הבאה בירושלים הבנויה".

לאור האוירה הטובה והיחסים הטובים עם המקומיים, "בני ישראל" יוצאי הודו לא נדרשו למאבק או מסעות במדבר כדי לעלות לארץ הקודש. בעזרת השם, אנחנו באנו לכאן על "כנפי נשרים" - מטוסי "אלעל" שלנו.

शनिवार तेली

नोहा मस्सील



"शनिवार तेली" ही नियमित निघणारी इंग्रजी ई-मेल पत्रिका पाहून आनंद वाटला. सम्पादक, सहाय्यक, लेखक आणि सर्व वाचकांचे अभिनंदन ! सुमारे २३०० वर्षांपूर्वी भारतांत आलेल्या ज्यूंना तेथे "शनिवार तेली" म्हणून संबोधले जात असे.

हिंदू धर्म हा चार मुख्य समाजांत वाटला गेला होता. १. ब्राम्हण २. क्षत्रीय ३. वैश्य ४. क्षुद्र. १. ब्राम्हण - धार्मिक कार्याशी जोडलेले. २. क्षत्रीय - लढवय्ये. देश संरक्षणाशी जोडलेले. ३. वैश्य - व्यापाराशी जोडलेले. ४. क्षुद्र - खालच्या दर्जाच्या कामाशी जोडलेले. जो कोणी ज्या समाजांत जन्मला येई तो मरे पर्यंत

तेच काम करत असे. यांत आणखी कांही पोट समाज होते. उदा. सुतार, लोहार, सोनार, कुंभार व तेली. तेली हे आपल्या तेलघाणी साठी बैलाचा उपयोग करीत असत. बैल हा शंकराचे वाहन म्हणून हिंदू तेली सोमवार या दिवशी ते आपली घाणी बंद ठेऊन बैलाला सुट्टी देत असत. त्यांना "सोमवार तेली" म्हणून संबोधले जाई.

ज्यू लोक इस्राएल मधून समुद्र मार्गे जेव्हा भारतांत आले तेव्हा त्यांना उदरनिर्वाहा साठी काम करणे आवश्यक होते. इस्राएल मध्ये ते ऑलिव्ह पासून तेल काढण्याचा धंदा करीत असत. तोच व्यवसाय त्यांनी तेथेही निवडला. ऑलिव्ह आयवजी भारतांतील तीळ, खोबरे, शेंगदाणे या पासून त्यांनीही तेल काढण्यास सुरुवात केली.

ते ज्यू धर्मानुसार शनिवार दिवस पवित्र पाळत. म्हणून आपली तेल घाणी शनिवारी बंद ठेवीत. त्यांना "शनिवार तेली" म्हणून ओळखले जाई. युरोप खंडात विखुरलेल्या ज्यू धर्मियांना इतर धर्मियांकडून खूप त्रास, अवहेलना आणि छळ होऊन मृत्यूही स्वीकारावा लागला. भारतांत मात्र ज्यूंना, ज्यू धर्मीय म्हणून कोणत्याही प्रकारचा द्वेष, दुष्मनी, मत्सर सहन करावा लागला नाही. हे ज्यू समाज विसरू शकत नाही.

इस्राएल निर्मिती पूर्वी भरता शिवाय, जगभरांतील ज्यूनी अनेक कष्ट सहन करून, विविध मार्गे इस्राएल मध्ये प्रवेश मिळविला. भारतीय ज्यू मात्र ईश्वर कृपे विना सायास विमानाने येऊ शकले. तोरा या ज्यू धर्म ग्रंथातील भविष्यवाणी प्रमाणे "मी ईश्वर, तुम्हास गरुड पक्षाच्या पाठीरून इस्राएल मध्ये एकवटून आणीन "

तेच भारतीय ज्यूंच्या बाबतींत सत्य झाले.

लेखक : नोहा मस्सील, सम्पादक, "मायबोली" चौमासिक, इस्राएल

EMN

Dimapur, May 9

Really, who knew? There are Jewish persons living in Nagaland too. Nagaland could be a fairly interesting spot for cultural anthropologists considering the state's complex network of race and peoples each with distinct culture, religion, cuisine and social representations.

While peoples of various and myriad faiths and cultures—including Europeans and East Asians—have a common and visible presence in predominantly-Christian Nagaland, this perhaps might be the first time one could decidedly point to the presence of a Jewish community. And they are a tiny, tiny population—not even 100 of them.

On May 4, the government released data showing the population of Jews in India. The data provided by Mukhtar Abbas Naqvi, the Minister of State for Minority Affairs, to the Lok Sabha shows that there are only about 2,389 Jewish persons in the subcontinent's 1.252 billion (2013). In the northeast, the highest number of the community can be found in Manipur (859) and Mizoram (805). In Nagaland, there are only 71 Jewish persons residing in the state, according to the data. They comprise 34 males and 37 females.

The minister said that a proposal was received from the Jewish community seeking grant of minority status. The office of the Registrar General of India has informed that the population of Jews/Judaism religious community as per 2011 census has yet to be published, the minister said.

The minister said that Judaism has been classified under the category "Other Religion and Persuasion" in the Census of India. 'No time line has been fixed by the central government to take a decision to declare Jewish community as minority community,' Mukhtar Abbas Naqvi told the Lok Sabha.

The Jews, also known as the Jewish people, are an ethno-religious group originating from the Israelites, or Hebrews, of the Ancient Near East. Jewish ethnicity, nationhood and religion are strongly interrelated, as Judaism is the traditional faith of the Jewish nation while its observance varies from strict observance to complete nonobservance.

The modern state of Israel was established as a Jewish state and defines itself as such in its Basic Laws. Its Law of Return grants the right of citizenship to any Jew who requests it. Israel is the only country where Jews are a majority of the population.

Philosophy of Life: What Is a Personal Philosophy?

(A guide who want to open business or become leaders)

You make daily choices to work towards a goal. Smaller goals guide your days, while long-term goals guide months and years of your life. All of those goals are based on your core values, which determine the rules you live by.

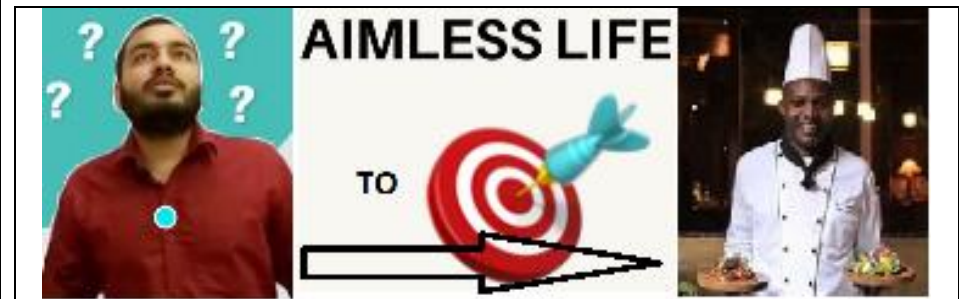
Those rules are known as your personal philosophies. Some of these philosophies may be tied to your religion or culture, but philosophies vary from person to person even within those frameworks.

You can base your personal philosophy on the following questions:

What are you passionate about? Or what inspires you?

1. How would you describe your ideal life?
2. What elements or values do your passions and ideal life have in common?
3. What habits do you have that relate to those values?
4. How would you sum up your goals and outlook on life, using these values?

Now you have a general idea of what it is, how do you write a personal philosophy? We've outlined a few steps to help you if you don't know where to start.



- Start with a list of 10 to 20 personal values.
- Narrow down your list to 3 to 5 core values.
- Think about why each of these values is so important to you. For each one, write about how you put those values into daily practice.
- Connect each value to your long-term goals and aspirations.
- Write a few sentences about how these values define and guide you.
- Condense those into one sentence that sums up your primary motivation.

What are core values? If you need help in the list of core values to choose from; use this link to choose from 400 values. Be sincere to mark each value. Don't mark because it sounds nice. Mark only if you genuinely feel so.

THE ULTIMATE LIST OF 400 PERSONAL VALUES

ABILITY	CHASTITY	DETERMINATION	FAIRNESS
ABUNDANCE	CHEERFULNESS	DEVOTION	FAITH
ACCEPTANCE	CLARITY	DEVOUTNESS	FAME
ACCOMPLISHMENT	CLASSY	DEXTERITY	FASCINATION
ACHIEVEMENT	CLEANLINESS	DIGNITY	FASHION
ACKNOWLEDGMENT	CLEVERNESS	DILIGENCE	FEARLESSNESS
ADAPTABILITY	CLOSENESS	DIPLOMACY	FIDELITY
ADEQUACY	COGNIZANCE	DIRECTION	FINESS
ADROITNESS	COMFORT	DIRECTNESS	FIRMNESS
ADVENTURE	COMMITMENT	DISCERNMENT	FITNESS
AFFECTION	COMPASSION	DISCRETION	FLEXIBILITY
AFFLUENCE	COMPETENCE	DISCIPLINE	FLOW
ALERTNESS	COMPLACENCY	DISCOVERY	FLUENCY
ALIVENESS	COMPLETION	DISCRETION	FLUIDITY
AMBITION	COMPOSURE	DIVERSITY	FOCUS
AMUSEMENT	CONCENTRATION	DREAMING	FORTITUDE
ANTICIPATION	CONFIDENCE	DRIVE	FRANKNESS
APPRECIATION	CONFORMITY	DUTY	FREEDOM
APPROACHABILITY	CONGRUENCY	DYNAMISM	FRIENDLINESS
ARTFULNESS	CONNECTION	EAGERNESS	FRUGALITY
ARTICULACY	CONSCIOUSNESS	ECONOMY	FUN
ASSERTIVENESS	CONSISTENCY	ECSTASY	GALLANTRY
ASSURANCE	CONTENTMENT	EDUCATION	GENEROSITY
ATTENTIVENESS	CONTINUITY	EFFECTIVENESS	GENTILITY
ATTRACTIVENESS	CONTRIBUTION	EFFICIENCY	GENUINENESS
AUDACITY	CONTROL	ELATION	GIVING
AVAILABILITY	CONVICTION	ELEGANCE	GRACE
AWARENESS	CONVIVIALITY	EMPATHY	GRATEFULNESS
AWE	COOLNESS	ENCOURAGEMENT	GRATITUDE
BALANCE	COOPERATION	ENDURANCE	GREGARIOUSNESS
BEAUTY	COPIOUSNESS	ENERGY	GROWTH
BEING-NESS	CORDIALITY	ENJOYMENT	GUIDANCE
BELONGINGNESS	CORRECTNESS	ENLIGHTENMENT	HAPPINESS
BENEVOLENCE	COURAGE	ENTERTAINMENT	HARMONY
BLISSFULNESS	COURTESY	ENTHUSIASM	HEALTH
BOLDNESS	CRAFTINESS	EXACTNESS	HEART
BRAVERY	CREDIBILITY	EXCELLENCE	HELPFULNESS
BRILLIANCE	CUNNING	EXCITEMENT	HEROISM
BRISKNESS	CURIOSITY	EXHILARATION	HOLINESS
BUOYANCY	DARING	EXPECTANCY	HONESTY
CALMNESS	DECISIVENESS	EXPEDIENCY	HONOR
CAMARADERIE	DECORUM	EXPERIENCE	HOPEFULNESS
CANDOR	DEEPNESS	EXPERTISE	HOSPITALITY
CAPABILITY	DEFERENCE	EXPLORATION	HUMILITY
CARE	DELICACY	EXPRESSIVENESS	HUMOR
CAREFULNESS	DELIGHT	EXTRAVAGANCE	HYGIENE
CERTAINTY	DEPENDABILITY	EXTROVERSION	IMAGINATION
CHALLENGE	DEPTH	EXUBERANCE	IMPACT
CHARITY	DESIRE	EVOLUTION	IMPARTIALITY
CHARM		FACILITATING	

THE ULTIMATE LIST OF 400 PERSONAL VALUES

IMPECCABILITY	OPTIMISM	RESILIENCE	SUFFICIENCY
INDEPENDENCE	OPULENCE	RESOLUTION	SUPPORT
INDUSTRY	ORDER	RESOLVE	SUPREMACY
INGENUITY	ORGANIZATION	RESOURCEFULNESS	SURPRISE
INQUISITIVENESS	ORIGINALITY	RESPECT	SUPERBNESS
INSIGHTFULNESS	OUTLANDISHNESS	RESTFULNESS	SUPREMACY
INSPIRATION	OUTRAGEOUSNESS	RESTRAINT	SYMPATHY
INSTINCTIVENESS	PASSION	REVERENCE	SYNERGY
INTEGRITY	PEACEFULNESS	RICHNESS	TACTFULNESS
INTELLIGENCE	PERCEPTIVENESS	RIGOR	TEAMWORK
INTENSITY	PERFECTION	SACREDNESS	TEMPERANCE
INTIMACY	PERSEVERANCE	SACRIFICE	THANKFULNESS
INTREPIDNESS	PERSISTENCE	SAGACITY	THOROUGHNESS
INTROVERSION	PERSUASIVENESS	SAINTLINESS	THOUGHTFULNESS
INTUITION	PHILANTHROPY	SANGUINITY	THRIFT
INTUITIVENESS	PIETY	SATISFACTION	TIDINESS
INVENTIVENESS	PLAYFULNESS	SECURITY	TIMELINESS
JOY	PLEASANTNESS	SELF-CONTROL	TRADITIONALISM
JUDICIOUSNESS	PLEASURE	SELFLESSNESS	TRANQUILITY
JUSTICE	PLENTIFUL-NESS	SELF-REALIZATION	TRANSCENDENCE
KEENNESS	POISE	SELF-RELIANCE	TRUST
KINDNESS	POLISH	SENSITIVITY	TRUSTWORTHINESS
KNOWLEDGEABLENESS	POPULARITY	SENSUALITY	TRUTH
	POTENCY	SERENITY	UNDERSTANDING
LAVISHNESS	PRACTICALITY	SERVICE	UNIQUENESS
LEADERSHIP	PRAGMATISM	SEXUALITY	UNITY
LEARNING	PRECISION	SHARING	USEFULNESS
LIBERATION	PREEMINENCE	SHREWDSNESS	UTILITY
LIBERTY	PREPAREDNESS	SIGNIFICANCE	VALOR
LIVELINESS	PRESENCE	SILENCE	VARIETY
LOGIC	PRIVACY	SILLINESS	VICTORY
LONGEVITY	PROACTIVITY	SIMPLICITY	VIGOR
LOVE	PROFICIENCY	SINCERITY	VIRTUE
LOYALTY	PROFESSIONALISM	SKILLFULNESS	VISION
MAJESTY	PROSPERITY	SMARTNESS	VITALITY
MASTERY	PRUDENCE	SOPHISTICATION	VIVACITY
MATURITY	PUNCTUALITY	SOLIDARITY	WARMTH
MEEKNESS	PURITY	SOLIDITY	WATCHFULNESS
MELLOWNESS	QUALIFICATION	SOLITUDE	WEALTH
METICULOUSNESS	QUIETNESS	SOUNDNESS	WHOLESOMENESS
MINDFULNESS	QUICKNESS	SPEED	WILLFULNESS
MODERATION	REALISM	SPIRIT	WILLINGNESS
MODESTY	READINESS	SPIRITUALITY	WINNING
MOTIVATION	REASON	SPONTANEITY	WISDOM
MYSTERIOUSNESS	RECOGNITION	STABILITY	WITTINESS
NEATNESS	RECREATION	STILLNESS	WONDER
NERVE	REFINEMENT	STRENGTH	WORTHINESS
OBDIANCE	REFLECTION	STRUCTURE	ZEAL
OPEN-MINDEDNESS	RELAXATION	SUBSTANTIALITY	ZEST
OPENNESS	RELIABILITY	SUCCESS	ZING

You can mark this list and send it to us by email shaniwarteli@gmail.com and we can help you choose your aim/career for your life.

Why Do Jews Not Eat Pork?

Within Bene-Israel community when you ask elderly people this question; normally you will hear a common answer; because pig lives in and eats human feces.

But human feces are eaten also by birds including chicken that are allowed to eat. Human feces are a big part of fertilizers for vegetables and fruits. So why not pig.

In the Bible, G-d lists two requirements for an animal to be *kosher* (fit to eat) for a Jew: Animals must chew their cud and have split hooves. Pigs do have split hooves but do not chew their cud, so we cannot eat pig meat and its derivatives.

Cruel Animals & Birds

The birds and many of the mammals we do not eat are predators, while the permitted animals are not. We are commanded not to eat those animals possessive of a cruel nature, so that we should not absorb these qualities into ourselves. The commandment refines the person and instills self-discipline.

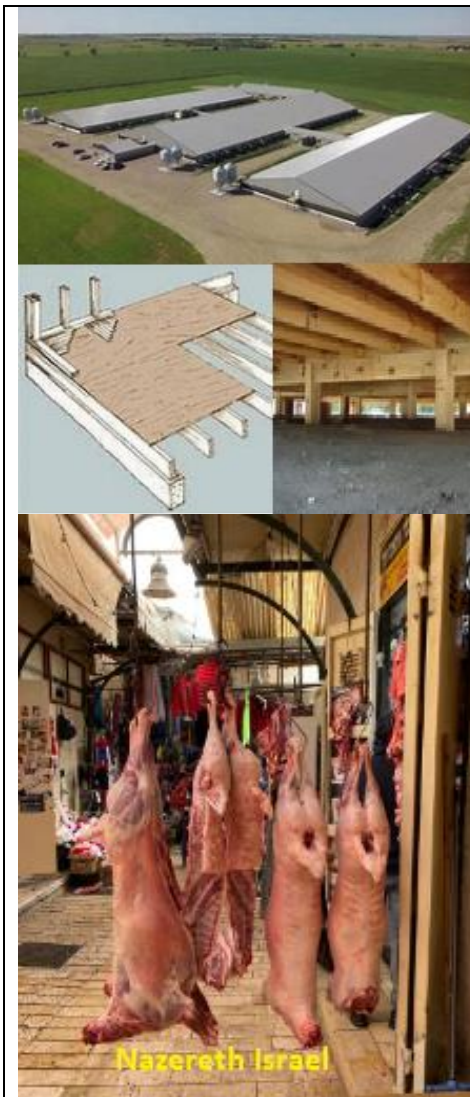
Is it legal to have a pig farm in Israel?

It's a question the Israeli government has grappled with since 1961, when Prime Minister David Ben-Gurion pushed through legislation in the Knesset forbidding pig farming in Israel. Under pressure from France, then one of Israel's closest friends, Israel amended the law and allowed it in Christian areas of the country. A false floor for the Pig farm was the Rabbinical solution. Officially pigs are not grown on holy land.

Pork Market:

The pork market in Israel is relatively small, but the industry is growing steadily. Over the past five years, the number of pigs raised in Israel nearly doubled - from some 80,000 a year to more than 150,000. Many of the pig farms are under Jewish ownership, but they tend to employ Russian immigrants and Arab Christians.

The copious regulations include that pigs have to be raised on a wood platform, *"so that they won't touch the holy ground."*
It's something that Muslims and Jews agree on. It's something that Muslims and Jews agree on.



Rabbi Yehoshua Kolet(kar)

Article: Bene Israel Rabbi Returns to Indian Community



It's not often that you meet a rabbi whose command of the Hindi language surpasses his knowledge of, say, Yiddish or Ladino. Or, for that matter, one whose academic training was in the field of botany. Then again, Rabbi Yehoshua Kolet is no ordinary spiritual leader. A 34-year-old native of Bombay, Kolet is a member of the Bene Israel community, which traces its roots on the subcontinent back over two millennia. After spending several years studying in Israel, he is back in his hometown together with his wife Ahuviah, determined



to help strengthen the level of Jewish knowledge and commitment among India's remaining Jews. "The community is very Zionist and they are very pro-Israel," he says. "That is the faith they grew up with. They are very devoted and very believing, but the level of Jewish observance needs to be raised."

Located on India's western coast, Bombay is a sprawling metropolis that serves as the country's financial center and most important port. The city is home to an estimated 15 million people, including some 4,000 of India's 5,500 Jews. Aside from some 100 or so Jews of Iraqi origin, the rest of the Bombay community consists of Bene Israel, who according to tradition are descended from seven Jews who were shipwrecked off India's southwestern coast during the Second Temple period. They and their offspring clung to Jewish practice and tradition over the centuries, and after the establishment of Israel in 1948, most of the community made aliya.

While those who remain in Bombay have access to an extensive array of Jewish communal infrastructure, including nine functioning synagogues, Rabbi Kolet would like to inject a renewed emphasis on traditional Jewish learning.

Twice a week, he teaches a group of 15 boys, focusing on the weekly Torah portion, Mishna and Jewish law. But his dream is to open a Jewish supplementary school, one that would offer students two hours a day of intensive after-school studies five days a week. “They have a strong sense of Jewish identity,” he says about Bombay’s Jewish youngsters. “But we are not taking it anywhere. They need to be given more of a structure and an opportunity to express themselves.”

Kolet knows of what he speaks. He himself hails from a traditional background, though his Jewish education was minimal. When the American Jewish Joint Distribution Committee (JDC) opened a library in Bombay, the young Kolet became exposed to a wider range of Jewish thought and literature. “As I started reading more, I became more observant,” he recalls. He went on to study the laws of ritual slaughter at the local Jewish community center, under the tutelage of the late Rabbi Zion Cohen. With support from the JDC, Kolet went to Israel, where he studied for six years at the Midrash Sfaradi, which is located in the Old City and headed by the dynamic Rabbi Sam Kassin. After receiving his rabbinical ordination, Kolet returned to India, expressing a desire to work with the community. For two years, he oversaw summer camps and other Jewish educational activities for the JDC, before deciding to launch his own initiative, which is known as Hazon Eli, “the vision of Eli.”

In one respect, at least, working in Bombay has an advantage over other Diaspora communities – the utter lack of anti-Semitism. “We are a minuscule minority, just 5,000 out of a billion people. Anyway, Indians are very accepting and very tolerant,” Kolet says. Prof. Nathan Katz, chairman of the department of religious studies at Florida International University and a leading expert on Indian Jewry, agrees. “The Jews of India generally hold firmly to their Jewish identity, while at the same time they participate fully in the dominant culture,” Katz says. “India has always treated her Jews well, and in turn Jews have always been patriotic, loyal citizens.”

Bombay newspapers frequently run feature stories explaining Jewish holidays, and the city has had three Jewish mayors. “Indians are rightly proud that they have never stooped to anti-Semitism. They are proud of their Jews and proud of themselves because for perhaps two millennia the Jews there have never experienced bigotry,” Katz adds.

If anything, asserts Kolet, many Indians feel an affinity for Israel, as both countries are ancient civilizations with hostile Muslim neighbors. “India is one country that understands Israel’s struggle. They have had the taste of terror and face some of the same challenges,” he says. But along with the tolerant atmosphere in which they live, India’s remaining Jews have also begun to feel the pinch of intermarriage, which has become more widespread than it once was. “I know of no reliable statistics, but everyone says the intermarriage rate is high,” asserts Katz. “Whether or not the non-Jewish spouse converts, or how they

convert, I do not know,” he says.

By contrast, Kolet estimates the intermarriage rate to be “about 30 percent,” while acknowledging that “the community used to discourage it, but today it has become more common.”

In addition to his work with the Indian Jewish community, Kolet also has his sights set on reaching out to the tens of thousands of young Israelis who travel to India each year, many of whom are looking for a dose of sanctity in their lives. “I want to start a Kabbala center for Israelis. They come here searching for spirituality, and we must find a way to compete with the ashrams,” he says, referring to the secluded Hindu sites where many Israelis fall under the sway of dubious gurus. Though nearly his entire family now lives in Israel, Kolet plans to devote the next 10 years of his life to outreach work in India, before returning to the Jewish state.

“India is too beautiful not to see G-d here,” he says. “People just need to open their eyes and they will see divinity.”

To see the original source and author of this please go to this URL:

[Article: Bene Israel Rabbi Returns to Indian Community Jews of India | Indian Jews Jews of India | Indian Jews | Jews in India \(thejewsofindia.com\)](#)

				
We all remember our Dhobi in India and their places where they ironed the clothes using coal iron.	IRON-MAX A mobile Iron Paste 14 years old vinisha umashankar the solar iron box inventor - YouTube	Powered by Solar energy	No pollution no dangerous gas emission, no ash waste. Can be adapted for “Channa Sheng” wallas to keep goods warm or perhaps for Tea Stalls	This invention is by a 12 years old Vinisha Umashankar Meet The 14 Year Old Environmentalist, Vinisha Umashankar, Who Received A Standing Ovation For Her Speech At COP26 U.N - Chai Bisket

Thanks Giving & Black Friday

In the previous Shaniwar Teli we have already see how the “Thanks Giving” was adapted by USA from the Tu B’Shevat celebration that Jews celebrate to “thank the trees” and nature; also known as the 'New Year of the Trees'.

Day after is the thanks giving day is the “Black Friday” that has made its way to all over the world known for best sales offers. Have you ever wondered where this name “Black Friday” came up from?



"The term "Black Friday" originated with the practice of selling off slaves on the day after Thanksgiving. ... The origins of the term "Black Friday" have become..."

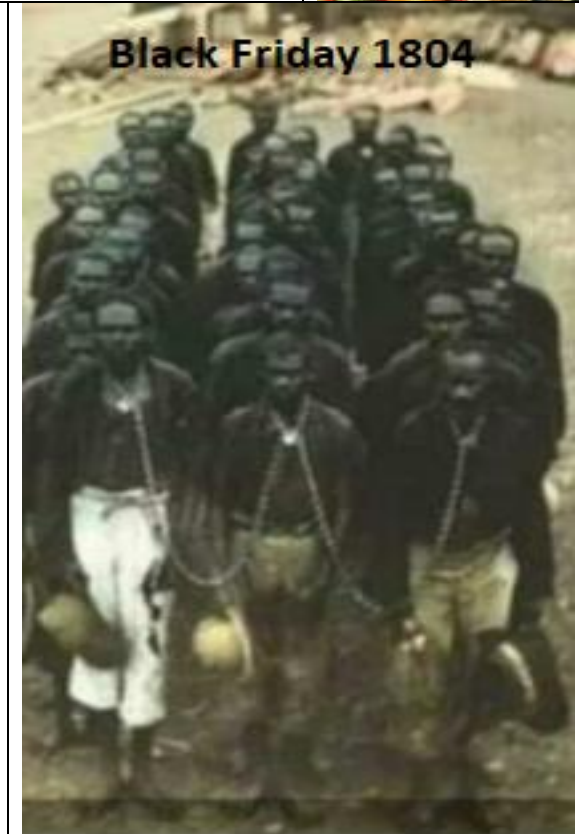
Now, do we really need to embrace this kind of torture? Or we are such foolish, that we don't even research what is this so-called black Friday and we become so excited on something like this?



Black Friday Sale! The Original Black Friday Sale! VALUE OF SLAVES 1834

Negro man Dick-fifty-five years old.....	\$200
Negro man Ransom-twenty-three years old ..	\$800
Negro man Alfred-seventeen years old.....	\$500
Negro girl Carlot-three years old.....	\$200
Negro woman Dovey-twenty-five years old...	\$460
Negro boy Sandy-seven years old.....	\$300
Negro woman Hannah thirty-seven years old.	\$300
Negro man Jansen twenty-one years old	\$800
Negro woman Jane twenty years old.....	\$600
Negro girl Sophy two and a half years old....	\$100
Negro boy Logan sixteen years old.....	\$800
Negro boy Joseph eleven years old.....	\$450
Negro girl Harriet one year old.....	\$150
Negro boy John seven years old.....	\$300
Negro girl Caroline five years old.....	\$250
Negro girl Ellen three years old.....	\$200

Slave Owners of Perry County Missouri
1834 Tax list
Abernathy, Jonas. Estate 116.
Approved



The slave law was abolished in USA in 1865.

Use of Zoom Technology in Prayers & Synagogues

Zoom Minyanim has been universally rejected because of the fact that that Halacha says;

“kosher minyan of at least ten shomer Shabbos men gathered in one room or area that is not separated by mechitzos, barriers. “

This means even if 10 people stand in 10 different rooms of the same home, it will not be considered as minyanim.



Zoom during Yom Kippur:

There are many community members who do not attend Yom Kippur prayers due to age, overcrowded synagogues, sickness, away from home and other reasons. They could follow the prayers from their favorite synagogue through close circuit camera's (CCC) linked to zoom. These cameras can be linked to the same timer switches as the electricity for automatic off and on.



Friday Prayers

What are Rave Parties? What are Club drugs?

Rave Parties: The term comes from the Jamaican word for party, rave; but today's rave parties really didn't begin until the 1980s. Similar to electronic dance music festivals (also known as EDM festivals), a rave is an electronic music dance party that lasts all night. It can feature performances from both DJs and/or live music performers. A rave party may be legal or not depending upon where (and how) the event is held. Partying all night is not illegal, but activities associated with raves may sometimes be illegal, like use of drugs.



Why are Rave Parties illegal and/or Condemned? : A rave party is usually a big party that is mostly conducted by youngsters (many young movies stars on teenagers shows attend it) and will have disco jockeys (DJ)/live performers, electronic music using sub woofers producing deep bass sound etc.

They are illegal (or at least without prior permission) because of

- 1) Sound pollution especially at night which affects neighbors/animals etc.
- 2) Rave parties gets associated with drugs/open sex and is thus highly condemned
- 3) As people use lot of alcohol, things can turn bit ugly if any mishap happens
- 4) Rave parties act as secret union of prohibited drug cartels/illegal activities
- 5) The cultural values of communities get hurt and they may object to the people conducting rave party.
- 6) These parties are many times sponsored by drug Mafia to sell drugs of abuse.



What drugs are sold in Rave parties: Club drugs. What Are Club Drugs? Popular club drugs include Ecstasy (MDMA), GHB, Rohypnol, and Ketamine. ([What Are Club Drugs? | Learn About The Dangers Of Rave Drugs \(recovery.org\)](#))

Club drugs may be used for somewhat different reasons than other recreational drugs as several of their effects are reported to engender a sense of empathy and social communion among those using them.

1. People use these drugs at raves and dance parties to expand their sensory experience. They believe that they feel more uninhibited and able to “feel” the music in a different ways. These drugs are popular among young people because they are **cheap and easily accessible**. They are typically distributed as pills, powders, or small vials of liquid. Many people that use club drugs believe them to be a safer alternative to hard drugs such as cocaine, heroin, and methamphetamine-possibly due to the pharmaceutical-like appearance of these pills. However, club drugs can be **dangerous** because there is no way for users to know what is in them. To extend their supply, many club drug dealers cut their drugs with cheap fillers. These fillers could be anything from caffeine to LSD to amphetamines. Club drugs are often taken together and/or mixed with alcohol and marijuana. Combining these substances increases the risk of overdose.



Average Death Rate in percentage by using drugs of abuse per year

[DRUG USE DEATH RATE BY COUNTRY \(worldlifeexpectancy.com\)](#)

Israel	0.63%
India	1.18%
Canada	3.73%
USA	10.81%

WATCH YOUR CHILD!



Risks of Club Drugs: Club drug abuse is risky, particularly when someone mixes the substances with alcohol. Many of the risks of club drugs include dangerous behavior and impaired judgment, as well as the following

- Overdose
- Coma and death
- Respiratory depression (slowed or stopped breathing)
- Loss of consciousness
- Severe dehydration or over-hydration
- Increased vulnerability to sexual assault
- Amnesia (forgetting what happened while intoxicated)
- Accidents and injuries (due to loss of coordination and disassociation with environment)
- Risky behavior (unprotected sex, drugged driving)
- Getting a different drug than you thought and having a bad reaction



Beware: Keep a watch in your family for these kinds of products.



HOW DRUGS HURT YOUR FAMILY

HURTING YOUR FAMILY FINANCIALLY

Drugs cost money. The people making and selling drugs aren't in the business to make you happy—they're in it for the money.

Drug use can cost anywhere from less than \$100 to several thousand dollars a month, depending on what drugs you use, how often you use them, and where you live.

So how does it hurt your family financially if you use drugs?

- You steal money, credit cards, or items of value from them to sell or trade for drugs
- They may have to mortgage the house to cover the expenses for treatment
- They may have to sell valuable items to raise the money to pay for treatment
- They may have to wipe out college and retirement accounts to get you help

YOU HURT YOUR RELATIONSHIP WITH YOUR FAMILY

Substance abuse by children is one area that causes parents great concern.

If using drugs starts to consume your life, your relationships become less important, and you lose interest in school, sports or work. You may withdraw from family members and activities. What if using drugs becomes a need and turns into an addiction? When a family member uses drugs, it affects the whole family.

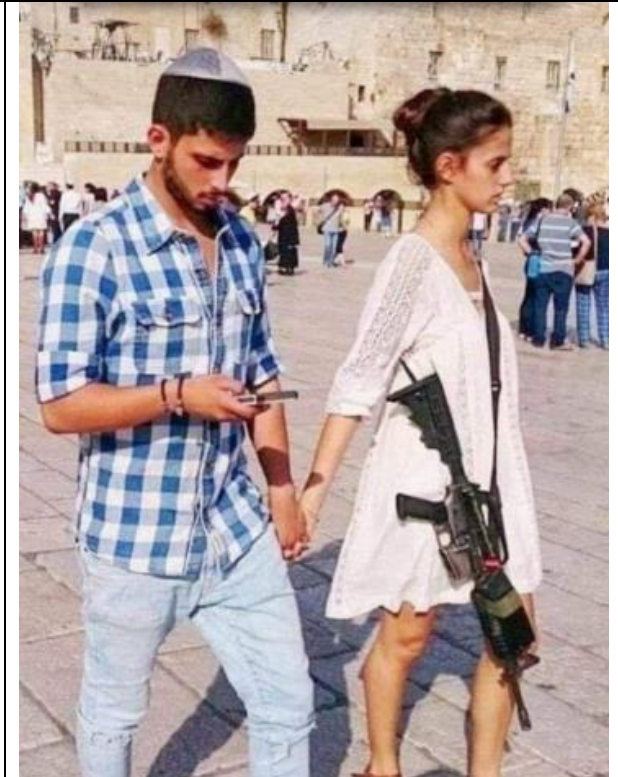
When you use drugs: Others can no longer count on you to do what you say you're going to do

- You may become rebellious and defiant with parents, guardians and siblings
- You may have mood swings, paranoia, and irrational anger
- You may verbally and physically assault others
- You may start stealing things: money, credit cards, and other valuable items
- You no longer spend time with family members and do the things you used to do together
-
- You put stress on your parents or guardians: the fear of a child who will hurt themselves or someone else, or die.

People who use drugs don't see the damage and hurt they're causing others. The whole family is affected. It hurts the family dynamics and disrupts the stability of the household.

[How Drugs Hurt Your Family | Just Think Twice](#)

ONLY IN ISRAEL



Amazing Fact

**Why our calendars
skip 11 days in
September 1752?**

FACT DIARY

Interesting history of 1752

Here is an interesting historical fact. Just have a look at the calendar for the month of September 1752.

Go to Google type 'September 1752 calendar' and see for yourself. You will notice, 11 days are simply missing from the month.

Here's the explanation: This was the month during which England shifted from the Roman

Julian Calendar to the Gregorian Calendar. A Julian year was 11 days longer than a Gregorian year. So, the King of England ordered 11 days to be wiped off the face of that particular month. Consequently, the workers worked for 11 days less that month, but got paid for the whole month. That's how the concept of 'paid leave' was born. Hail the King!!!

In the Roman Julian Calendar, April used to be the first month of the year; but the Gregorian Calendar observed January as the first month. Even after shifting to the Gregorian Calendar, many people refused to give up old traditions and continued celebrating 1st April as the New Year's Day. When simple orders didn't work, the King finally issued a royal dictum; which stated that those who celebrated 1st April as the New Year's Day would be labelled as fools.

From then on, 1st April became April Fool's Day. History is really interesting.

September 1752						
Su	M	Tu	W	Th	F	Sa
-	-	1	2	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

Amazing Fact



Former Prime Minister of the United Kingdom, Winston Churchill, once said: "I took taxi one day to the BBC office for an interview.

When I arrived, I asked the driver to wait for me for forty minutes until I got back, but the driver apologized and said, "I can't, because I have to go home to listen to Winston Churchill's speech".

I was amazed and delighted with the man's desire to listen to my speech! So I took out ten pounds and gave it to the taxi driver without telling him who I was. When the driver collected the money, he said: "I'll wait for hours until you come back sir! And let Churchill go to hell !".

You can see how principles have been modified against money; nations sold for money; honour for money; families split for money; friends separated for money; people killed for money; and people being made slaves to money.

Why Do Bene-Israel Eat Fruits after Lunch and Dinner

Indian Cuisine always ends with a lavish desert. The problem we Bene-Israel have with these deserts is that it always contains milk products. So we replaced them with fruits.

The Indian restaurants in Israel like Tandoori /Indra /Namaste / Raj and others use milk replacement products in their restaurants.



Breaking Matza

[Welcome to Breaking Matzo - Breaking Matzo](#)

Making Jewish Home Holidays Magical, Meaningful & Memorable



Mindlessness: “How Nothing is What Matters the Most”

Andy Goldfarb the creator of this website “Breaking-Matza” promotes his philosophy with topics like the subject and more, like “Is It Possible to Run out of Tears?”, “Have You Ever Had a Love Affair with...a Tree?” and others. Watch the video at:

<https://youtu.be/pTyIEIsKGLA>



“*Growing Up Jewish in India*” is an article published by “Breaking Matza” by Doron Samuel from Thane. Enjoy the article at: [Growing Up Jewish in India - Breaking Matzo](#)

Courtesy: Daniel Benjamin





A Rare Hobby!!



Robin Aaron cultivates a rare hobby; collection of Agarbatti or "Incense sticks".

Coming from Sanskrit word agar; aroma generally made of charcoal dust or saw dust pasted with perfumes on bamboo sticks used mainly in South East Asia for sanitization temples.

Robin has collections of all kinds of bulk boxes of incense sticks. The picture on the right is the display he laid on his dining table, filling almost half of the 8 place dining table.

He enjoys lighting them every Friday all over his apartment and go to sleep. His children Shera (23) and Raz (20) both say they too enjoy the fragrance in their home.



A Hidden Synagogue In Mumbai Tells The Tale Of How Bene Israeli Jews Found A Home In India

by Ayushi Kalyani



[A Hidden Synagogue In Mumbai Tells The Tale Of How Bene Israeli Jews Found a Home In India | Madras Courier](#)

The Gate of Mercy, also known as the Shaar Harahamim synagogue, has a fascinating story to tell. Read on.

Historically, India has been a haven for people of all religions. Jews, who were persecuted across the world, found refuge in India. Their synagogues, spread across the country, stand as a testimony to this shared history.

One such treasure, hidden from the tourist gaze, stands tall on Samuel Street, Bombay. It's called the Gate of Mercy Synagogue, also known as the Shaar Harahamim synagogue.

The Gate of Mercy, the first place of worship for the Bene Israeli Jews of India, has a fascinating story to tell. But it remains hidden in the annals of history.

In 1680, Jacob Semah, a wealthy Jew landed on the west coast of India. He settled in Surat, a trading establishment of the East India company. Semah became the founder of the Bene Israel Jewish community in India.

In the mid 18th century, English trade was booming in Bombay. Enterprising Jews, in search of trading opportunities, travelled to the city and started their business ventures. And soon, the community thrived, particularly under the protection of the English.

During this time, the Cochin Jews—the Sephardic community who had long established themselves in India—connected with the Bene Israelis. This proved to be an opportunity for the two communities to renew Jewish traditions in the sub-continent.

While the Jews of Bene Israel kept the rudiments of Judaism intact, they had suffered in solitude before going to India. And for a thousand years, the community remained isolated.

The story of the Gate of Mercy—the yellow and blue walled synagogue in Bombay that radiates peace—goes back to the late 18th century. At the time, many Bene Israelis served in the British Army. A notable Bene Israeli officer named Samuel Ezekiel Divekar, also known as Samaji Hasaji Divekar, imprinted his name in the history of Bene Israelis in India.

Divekar was the son of a wealthy landowner. He had seven brothers, all of whom served in the army. Six of his brothers were killed in action. Yet, Samuel and his brother Isaac continued to serve as Subedar Commandants.

In 1783, the British Army fought against Tipu Sultan in a series of bloody wars. The Sultan was notorious for capturing prisoners and forcing them to convert to Islam or executing them. Unfortunately, the Divekar brothers, who took part in the Anglo-Mysore wars, found themselves in the hands of the Sultan.

Then, the question arose: what “caste” did they belong to? Divekar identified himself as a Bene Israeli Jew. At first, the Sultan did not know of the community. So, he decided to kill him. But the word reached Tipu Sultan’s mother, Fakhrunnissa.

Fakhrunnissa remembered that, somewhere in the Quran, the residents of Israel were highly regarded as the people of God. So, she reached out to her son and pleaded for the lives of Bene Israeli Jews captured from the British Army. The Sultan, a religious man, took her advice. Upon his mother’s request, Tipu Sultan rescinded Divekar’s death sentence.

It is then, as per some accounts, that Samuel Divekar took a vow; if he survived the Sultan's captivity in one piece, he would build a synagogue for his people.

Other accounts, tell a different story: the Cochin Jews, who heard of Divekar's death sentence, came to his rescue and saved him while he was held captive. They took Divekar to Cochin, where he saw the Jews worshipping at their synagogue. This inspired him to build a synagogue for Bene Israeli Jews in Bombay.

Whatever the inspiration, in 1796, Divekar did what he planned. After returning to Bombay, he inaugurated the Gate of Mercy Synagogue.

After the synagogue was built, Divekar, who, at the time, served as the President, went to Cochin. Divekar's visit had a specific purpose: to obtain the Torah scroll and other important liturgical objects for his synagogue. However, during his tour, Divekar died of an obscure illness.

The Cochin Jews performed his last rites and buried him in their cemetery. The Hebrew inscription on Divekar's grave reads:

“ This marks (the resting place of Rav Samuel, son of Ezekiel Divekar, Commandant Israel, who died on Wednesday the 14th day of the month of Kislev in the year 1797. ”

For the next century, Divekar's family maintained his office at the synagogue. The Samaji Hassaji Street—or the Samuel Street— in Bombay is named to honour his legacy. As the community of Bene Israelis grew in size and became more prominent, the synagogue needed more space for accommodation.

So, in the mid 19th century, the original building was demolished and a new one was erected in 1896. The new building was then christened with the name Shaar Harahamim, which still stands today amid old, rundown residential buildings of Mumbai.

More synagogues were established to accommodate the growing community. Shaar Harahamim's counterpart in the flamboyant Kala Ghoda, Keneseth Eliyahoo Synagogue, receives much more attention from tourists. However, Divekar's story is engrained in the first Synagogue that belongs to India's Bene Israelis.

After the formation of Israel in 1948, many Jews migrated to Israel, seen as the promised land. And the population of Jews in India dwindled. But the Gate of Mercy stands testimony to the fact that India welcomed refugees, especially those from persecuted communities, and gave them a safe space to flourish.

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Tags from the story
Bene Israeli, History, Jews India, madras courier, Synagogue

Do you know what is Vayeira ?

Vayeira, Vayera, or Va-yera (Hebrew (see picture)-Hebrew for "and He appeared," the first word in the parashah) is **the fourth weekly Torah portion** (Hebrew: פָּרָשָׁה, parashah) in the **annual Jewish cycle of Torah reading**.

It constitutes Genesis 18:1–22:24. The parashah tells the stories of Abraham's three visitors, Abraham's bargaining with God over Sodom and Gomorrah, Lot's two visitors, Lot's bargaining with the Sodomites, the flight of Lot, the destruction of Sodom and Gomorrah, how Lot's daughters became pregnant by their father, how Abraham once again passed off his wife Sarah as his sister, the birth of Isaac, the expulsion of Hagar, disputes over wells, and the binding of Isaac (Hebrew: הַעֲקִידָה, the Akedah).

The parashah has the most words (but not the most letters or verses) of any of the weekly Torah portions in the Book of Genesis, and its word-count is second only to parshat Naso in the entire Torah.

It is made up of 7,862 Hebrew letters, 2,085 Hebrew words, 147 verses, and 252 lines in a Torah Scroll (Sefer Torah). (In the Book of Genesis, Parashah Miketz has the most letters, and Parashiyot Noach and Vayishlach have the most verses.) Jews read it on the fourth Sabbath after Simchat Torah, in October or November. Jews also read parts of the parashah as Torah readings for Rosh Hashanah. Genesis 21 is the Torah reading for the first day of Rosh Hashanah, and Genesis 22 is the Torah reading for the second day of Rosh Hashanah. In Reform Judaism, Genesis 22 is the Torah reading for the one day of Rosh Hashanah.

Courtesy: Sam and Erna Daniel, NJ, USA

Courtesy Mr. Ezra Moses

Torah Reading for Va'eira

https://www.chabad.org/parshah/torahreading_cdo/aid/2492610/jewish/Vaera-Torah-Reading.htm



Courtesy: Sam and Erna Daniel, NJ, USA

Multi-Ethnic Museum in Jerusalem



All efforts are being made by “Kehillot Yisrael Institute” to restore this historic build from 1856 to be converted into a Multi-Ethnic Museum right in the heart of Jerusalem.

Thanks to Nissim Talkar, Bene-Israel Historian and his valuable collection all of which will now be displayed in this excellent monument.

Shaniwar Teli Newsletter visited this place on 20 April 2021 with Nissim Moses.

Address: 34, Malchei Yisrael Street, Jerusalem



For more details contact please Mr. Nissim Moses.

Bene-Israel Youth's training to understand UN's operations



Model United Nations (MUN) simulations are popular exercises for those interested in learning more about the UN. It is estimated that hundreds of thousands of students worldwide participate every year in Model UN at all educational levels in schools and universities. Many of today's leaders in law, government, business and the arts participated in Model UN as students.

Author: UN, DGC **Publication date:** September 2020 **Page count:** 152 **Language(s) in this book:** English **Sales number:** 20.1.3 Price \$ 24.00 ([UNITED NATIONS GUIDE TO MODEL UN | Shop.un.org](https://shop.un.org/) : Official Source for United Nations Books and [More](#))

ISBN: 9789211014198



What a proud moment, a young talented and dynamic teenager from our Bene Israel community in Israel **Ms. Shaili Palkar**, formally opened a two days DarcaMun 4.0 Conference (Model United Nations) which was held at Kfar Hamacabia Conference Centre in Ramat Gan, Israel.

Shaili Palkar is the Secretary-General of DarcaMUN 4.0 Conference (Model United Nations). Shaili Palkar is also the President of the MUN Club of her school. (Darca Gedera).

This event was attended by more than 100 highly motivated, excellent high school students, and representatives from over 42 schools from all over Israel. These students are the next Politicians, Activists, Influencers, Ambassadors, Diplomats and maybe even Foreign Minister and Prime Minister of Israel.

The first-day opening ceremony was attended by Ms. Rhakee Mayuri, First Secretary of the Indian Embassy In Israel. She gave a very inspirational and informative speech to all the students that was much appreciated by all. Shaili Palkar also gave a wonderful speech about Global issues and other topics. The second day was attended by Ms. Tesoriero Assistant Cultural Affairs officer at U.S Embassy.

Shaili Palkar as the Secretary-General worked very hard for the success of DarcaMUN 4.0 Conference (Model United Nations) 2021. Shaili Palkar is the daughter of Shirley Palkar and Yonathan Palkar. Wishing Shaili all the best for her future and as her mother says, this is just the beginning. Fly High Shaili Sky is the limit. Happy New Year 2022.

Shaniwar Teli wishes Ms. Shaili Palkar good luck for a wonderful future.



Rain on the wedding day!!

Bene-Israel Myths



My grandmother and parents came from India for my wedding in USA. It was not expected to rain so we had opted for a garden party.

But right in the middle of the wedding it started raining heavily. The reception hall management was not as optimistic like us and quickly distributed umbrellas.



Later as the lunch was served to the guests, me and my new wife went around to each table to say hi and thank you. As we reached my grandmother she took us and said नवरी ने दाव चटली ? We both being born in USA hardly speak any Indian language and looked at our parents to help out. My mum intervened and explained to us that there is a Bene-Israel saying that if it rains on the wedding day, it means the girl has tasted food the spoon in the cooking pot.

As we understood the saying my wife Rosy quickly said; “ Indians always find faults in their daughter in laws! May be it was him (me) who tasted it??!!” We all had a loud laugh as my mum translated it to me grandmother. Then my grandmother confirmed that it also rained on her wedding day and she had to hear these same words from grandmother of her husband. She then added with banging her fist on the table; “Finally I got my chance to take my revenge from the Killekar family”. Then she started laughing and it was great fun as we all joined her.



Note: There is always a reason to these Myths. This may be told to the girls so that they don't taste while cooking hot food that can burn their mouth.



New Shawls: [Shawls, Scarves & Tallits Inspired by the Artwork of Siona Benjamin – Blue Like Me](#)

People Never Change

 Marcus Cicero (43 BC), of the Roman empire wrote this amazing wisdom.		
1	• The Poor	Work & Work
2	• The Rich	Exploit The Poor
3	• The Soldier	Protects Both
4	• The Tax Payer	Pays For All Three
5	• The Banker	Robs All Four
6	• The Lawyer	Misleads All Five
7	• The Doctor	Bills All Six
8	• The Goons	Scare All Of Seven
9	• The Politician	Lives Happily On Account Of All Eight
Written in 43 B.C		Valid Even Today

Charikar

Did you know there is a Charikar village in Afganstan!
[Charikar - Wikipedia](#)

The TEN COMMANDMENTS

GIVEN BY GOD TO MOSES ON MT. SINAI

1 אנכי ה' אלוקיך
BELIEVE IN GOD

2 לא יהיה לך
DO NOT WORSHIP IDOLS

3 לא תשא את שם ה' אלוקיך לשוא
DO NOT TAKE GOD'S NAME IN VAIN

4 זכור את יום השבת
KEEP THE SHABBOS

5 כבד את אביך ואת אמך
HONOR YOUR PARENTS

6 לא תרצח
DO NOT MURDER

7 לא תנאף
DO NOT COMMIT ADULTERY

8 לא תגנב
DO NOT STEAL OR KIDNAP

9 לא תענה ברעך עד שקר
DO NOT GIVE A FALSE TESTIMONY

10 לא תחמד
DO NOT COVET YOUR FELLOW'S POSSESSIONS

DID YOU KNOW?

THE TEN COMMANDMENTS
CONTAIN
HINTS
TO ALL OF THE
613 MITZVOS

— IS A MITZVAH —
OR A FOUNDATION
FOR ALL OTHER MITZVOS

THE LAST COMMANDMENT
"DO NOT COVET"
IS THE CLIMAX
BECAUSE IT ASPIRES TO
MASTERY OVER OUR
EMOTIONS
NOT JUST OUR BEHAVIORS

THE FIRST HALF
ARE ABOUT
MAN & GOD
THE SECOND HALF
ARE ABOUT
MAN & MAN

NCSU
Inspiring the Jewish Future

Bene-Israel Member of Knesset

[Eli Ben-Menachem - Wikipedia](#)

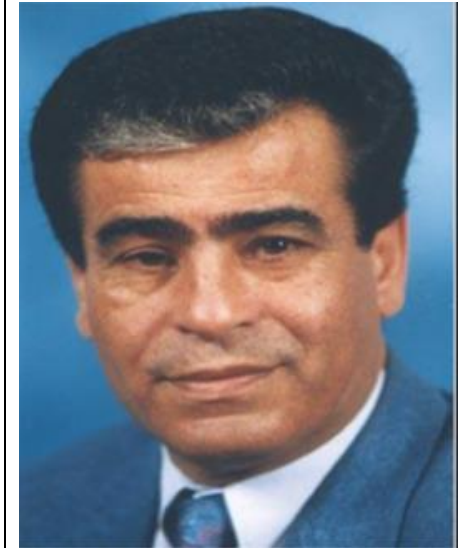
Bene-Israel community complains there was never even one of us in the Knesset. But this is incorrect information.

Eli Ben-Menachem (Hebrew: אלי בן-מנחם, born 24 November 1947) is a former Israeli politician who served as a member of the Knesset for the Alignment, the Labor Party and One Israel between 1988 and 2006.

Eli Ben-Menachem is an Israeli politician who served as a member of Knesset between 1988 and 2006.

Ben-Menachem (Born November 24, 1947) was born in **Bombay**, **India**, and immigrated to Israel in 1949. He studied at the **IDF** Military Academy as an aircraft technician.

Ben-Menachem has served as Director of the Department of Neighborhoods and Development Towns in the **Labor Party** Central Committee. He was a former chairman of the 13 largest works committees in Israel, the El Al Workers Union and the Tel-Aviv Neighborhood Forum.



In 1988, Ben-Menachem was first elected as a **Member of Knesset**, winning a seat in the Alignment Party. From 1991 to 1999, Ben-Menachem won representation in Knesset for the Labor Party. In the 1999 elections, Ben-Menachem lost his seat when he was placed 27th on the One Israel Party list and the party only won 26 mandates. However, he reentered the parliament when Yossi Beilin resigned his seat in November 1999. In 2001, he left One Israel and rejoined the Labor Party and retained his seat again in the 2003 elections. In 2006, he left Labor to join Kadima but did not win election to Knesset.

From August 1992 until April 1993, Ben-Menachem served as Deputy Minister in the Prime Minister's Office, and from April 1993 until June 1996 as Deputy Minister of Housing and Construction. He also served as Deputy Minister of Industry from March 2001 until October 2002. In January 2005, Eli Ben-Menachem was appointed Deputy Minister of Housing and Construction. He held that position until November 2005. He is married and has three children and live in Tel-Aviv.

Batata chi Bhaji / बटाटा चि भजी / בטטה צ'י בהאג'י



The most popular vegetable cooked in Bene-Israel home. Talking to an old Bene-Israel lady from Beersheva who cooks and sells Indian food showed us how this popular should be cooked.

Crispy Bhaji: Cook as above.

Add more oil to get crispy bhaji. Remove oil later.

No lid should be used.

Soft Bhaji: Use less oil and cook the same way but with lid on all the time. For this bhaji you can also first boil the potato and then cut them.

Yellow Bhaji: Instead of Chili powder use Pepper power. **Crispy:** No lid. **Soft:** Use lid. Many Bene-Israel pour beaten eggs on the yellow bhaji.

From Levy's to Shaniwar Telis to Bene Israel

Nissim Moses, Historian Indian Jewish Heritage & Bene Israel Genealogy Research

Below is the article we have adopted from Nissim Moses's article "From Shaniwar Teli to Bene-Israel". However our team found more useful information in this articles so we subtitled more subjects than what Nissim had. Please write to us and we will forward you the original article.



Levy's to Shaniwar Telis:

As has been researched by the author based upon his studies (see reference-1) it has been asserted that the exodus of the ancestors of the Bene Israel; being from the tribe of Levy; began sometime after the rededication of the 2nd Temple by the Maccabees; who were Cohanim; in Jerusalem. Further, they were oil pressers from the Olive Plantation rich tribal region of Zebulun and sailed to India from the southern port now in the region of Aqaba/Eilat; with the Mariners of the Tribe of Zacharias. The reason being that the whole region to the North, West and East, was under the Hellenistic Control of the Greek King Antiochus the IV who was bent on converting the Jews to Pagan worship and had desecrated the second temple by introducing Idols and Pagan Worship into the Temple confines.

There has been trade with India from the time of King Solomon for Ivory, Mahogany, Teak and Spices probably with the southern state now known as Kerala-specifically Cochin. It was always conventional that while trading with a foreign entity, traders would have their agents permanently located at the foreign trading site to facilitate their trading business. Further, since the travel was in sailing boats they would plan their travel in both outward and inward journey to make maximum use of the prevalent wind direction i.e. trade-winds such as the South West Trade winds on the Outward journey and the North East Trade winds for the Inwards Journey. Further for self-protection against coastal pirates in the Red Sea region they would travel in a fleet of several ships.

The ancestors of the Bene Israel after surviving a Monsoon Storm settled in the Kolaba District of the Konkan Region (now Raigad District) of Maharashtra. Because of their profession and custom of observing Sabbath and not working on Saturday (Shaniwar) they were popularly known as "Shaniwar Telis" (Saturday Oil Pressers) for several centuries to come.



Shaniwar Teli to Bene-Israel

The usage of the community name “Shaniwar Telis” continued till a very unique incidence occurred in the History of the community. As in most countries off season farmers become volunteers for the various armies of the kings (Rajas & Maharajas in the surrounding regions). Hence it came about that a whole family group of four Brother from the Divekar Family became warriors in the Honorable East India Company armies specifically in those of the Bombay Presidency. India at that time was still under the control of the East India company as the crown had not taken over control as what became known as Imperial India (after the Indian Mutiny/Indian War of Independence of 1857.

The Divekar Brothers were Bene Israel Family Group- Who Fought in the 2nd and 3rd battles of Seringapatam which became known as the 1st and 2nd Mysore Wars.

1. DIVEKAR, SAMUEL - SAMAJI (Samuel) HASAJEE DIVEKAR- Subedar promoted to Subedar Major. Major General Abercrombie, Commander-in-Chief of the East India Company appointed him President of a General Court Martial.
2. DIVEKAR, ISSAJI (Isaac) HASSAJI (Ezekiel)-Jemedar-promoted to Subedar and then to Subedar Major.
3. Divekar, Silliman (Solomon) Hassaji (Ezekiel) promoted to Subedar and then to Subedar Major.
4. Divekar, Eloji (Elijah) Hassaji (Ezekiel) appointed Jemedar
5. Divekar, David Hassaji (Ezekiel), promoted to Subedar.

During the 2nd Battle of Seringapatam i.e. the 1st Mysore War the British were defeated and hundreds of Indian soldiers of the East India Company were taken prisoners. Most of the Indian soldiers were hanged or killed. When the Divekar Brothers were brought before the King Tipu Sultan.

Tipu Sultan seeing people somewhat different asked them who they were. The Bene Israel knew of the hatred of Muslim Kings to Jews where in other middle Eastern countries to the term “Yehudi-(implying Jew from the tribe of Judah) Divekar brothers decided to call themselves “Bene Israel” where in the Koran they were referred to as the People of Moses. Mother of Tipu Sultan sitting in the Women’s Gallery immediately sent a message to her son not to harm them as they are mentioned in the Koran. Since then “Shaniwar Teli” people got the name “Bene-Israel” (The name that associated us to the children of Israel).

Instead of killing them, Tipu then (knowing how well trained and disciplined the East India Company Soldiers were) offered them to join his army and they were assigned to his forces in the Cochin Travancore Area of the Malabar Coast of India (now known as Kerala).

While in captivity the Divekar Brothers had made a vow that if they survived this captivity they would build a synagogue to glorify the Holy Name. While in the Cochin area the Divekar Brothers became updated with evolved form of Judaism and made every effort to escape and return home to Bombay.

Ghosts of Divekar’s

In the meanwhile the wives and families of the captured soldiers were all informed that their husband or sons had been killed in captivity or in battle. They had already performed all the Jewish last rights as per tradition. Suddenly late one night the escaped Divekar's arrived at their homes in Bombay and their family members & wives were terrified and thought that these were ghosts who have come to hunt them. Only with the intervention of the senior community members were they finally re-introduced to the community both as living persons and husbands & fathers.

Death of Tipu Sultan

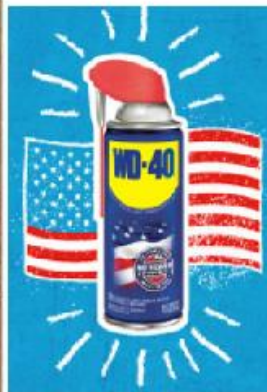
But soon hereafter they had to return to their Army posts where they were interrogated and grilled for information about the fortifications of Seringapatam; The Headquarters of Tipu Sultan. The British were preparing for the 3rd Battle of Seringapatam (the 2nd Mysore war) but this time with combined forces of all the East India Company armed forces. In the 2nd Mysore War Tipu Sultan was defeated and died in Battle.

First Bene-Israel Synagogue

The victorious soldiers were rewarded as was customary in those days with a share of the war bounties in gold, silver and other precious items. This wealth among the five brothers amounted to a very significant amount. The Divekar Brothers as sworn by oath built the first Bene Israel Synagogue at Mandvi, in Bombay on a street named Samuel Street. It was around about the time of the establishment of the Mandvi Synagogue Named "Shaar E Rahamim" and its dedication that the community came to adopt the community name as "Bene Israel" and slowly "Shaniwar Teli" silently vanished into history. (continued on next page)

**This is a genuine Ad
from 1964 WD-40
was first released.
This one make you
laugh reading it now.**

**In 1953 three Jewish
friends created this
antirust products.**



Who are the Bene Elohim?

According to Jewish teachings, the Tree of Life has 10 stations. Also known as Sephiroth. Each of these stations has an Archangel, and angelic order, an archdemon and an order of demons. Each station has a name: Kether, Chockmah, Binah, Chesed, Geburah, Tiphareth, Malkuth. Hod is the

Netzach, Hod, Yesod and Malkuth. Hod is the 8th station. Its title is Splendor. And its Divine Name is Elohim Sabaoth (God of Hosts). The ruler of this station is Archangel Michael. The angelic order of the Hod is **Bene Elohim**. Also the archdemon of the 8th station is Adrammelech and the demonic order called Samael or The False Accusers.

Continued from above page.

Shown below is a Gold coin from the bounty handed down through the generation in the Moses family- (The only daughter Simah of the last Community Leader –(Commadam Muccadam) David Haim Divekar happened to be his paternal Grandmother. Also shown is an Embroidery piece made by her as a young girl.



Picture-1



Historical Coins Related to Bene Israel Heritage

Who were the Divekar Brothers-Their Brief Profile

DIVEKAR, SAMUEL - SAMAJI (Samuel) HASAJEE DIVEKAR- Subedar-Born-1730, Died 3rd Dec 1797- Appointed Jemedar in the 6th Battalion on 2nd July 1775 and later elevated to Subedar and Subedar Major. He fought in the 2nd Mysore war under Gen. Mathews and was then taken prisoner. After his release the records show that on 4th July 1791 at Tellicherry, of the Malabar coast, Major General Abercrombie, Commander-in-Chief of the East India Company appointed him President of a General Court Martial.

DIVEKAR, ISSAJI (Isaac) HASSAJI (Ezekiel) Enlisted in 1760, appointed Jemedar on 13th Dec. 1771, promoted to Subedar on 11th Dec. 1775, and to Subedar Major. He fought in the 2nd Mysore war.

Divekar, Silliman (Solomon) Hassaji (Ezekiel), enlisted in 1760, was promoted to Subedar of the 6th Battalion and subsequently Subedar Major. He fought in the 2nd Mysore war.

Divekar, Eloji (Elijah) Hassaji (Ezekiel) enlisted in 1760, appointed Jemedar in the 5th Battalion on 12 Oct 1775. He fought in the 2nd Mysore war.

Divekar, David Hassaji (Ezekiel), enlisted in 1760, promoted to Subedar in the 7th Battalion on 1st Sep. 1781. He fought in the 2nd Mysore war

References

1. **Ethnographic Differences/Variations in the Ancestral Practices of Judaism between The Five Jewish Communities of India and the use of it in Identifying the Period/Diaspora of their Exodus from Ancient Israel*****

INJUSTICE FACED BY THE INDIAN BENE ISRAELI COMMUNITY IN THE HOLY LAND....

Today's blogpost was written by Jonathan Nagavkar a Yahel Social Change fellow from Mumbai living, learning and volunteering for 9-months in the city of Rishon LeZion. ([INJUSTICE FACED BY THE INDIAN BENE ISRAELI COMMUNITY IN THE HOLY LAND.... \(yahelisrael.com\)](https://yahelisrael.com))

If you have married a Non-Jewish Person; Read this.... (rules have still not changed)

The Indian bene Israeli community lost an important person from their community from Petah Tikvah. You might have some doubt in your mind about what this community is, does India also have a Jewish community? Who is the man this community is mourning? More about that after a brief history of the Indian Bene Israel community.

The oldest Bene-Israel cemetery

The History India is a multi-linguistic land, a mixture of many communities living humbly with each other. The Jewish history in India is dated back to the time of King Solomon who came to the coast of Cochin to trade.

This lost tribe may have arrived in the 17th century. According to the community's own oral tradition, they are descendents from "seven couples from a country to the north," the sole survivors of a shipwreck off the Konkan coast near Navagaon (about 48 km south of Bombay). These people lived around the 7 villages of Kokan in the Alibagh district and later adopted the names of the villages as their new surnames like Penkar, Nagavkar, Cheulkar, Rajpurkar and many more. The survivors didn't have the holy torah to follow Judaism, due to their scrolls being ruined in the shipwreck. However, they continued to follow kashrut laws, the niddah law, and recited the SHEMA ISRAEL prayer on daily basis. An Indian Jew from Cochin named David Rahabi discovered the Bene Israel in their villages and recognized their vestigial Jewish customs.[9] Rahabi taught the people about normative Judaism. He trained some young men among them to be the religious preceptors of the community Known as Kajis, these men held a position that became hereditary, similar to the Cohanim. They became recognized as judges and settlers of disputes within the community. He was the one who gave the Jewish scrolls to Bene Israelis.

After some years Jewish youth moved to Bombay for higher education and employment purpose and they excelled in many streams. Even today many buildings built by Jewish entrepreneurs stand strong. For example, the Sassoon library in fort, Bombay, Sassoon dock in Colaba, Mumbai, Sassoon hospital in Pune, the Gate Way of India in Mumbai which was funded by rich Sassoon entrepreneur to the British.



The oldest Bene-Israel cemetery



The Sassoon Library At Fort, South Mumbai



Bene Israelis have played a very important role in the infrastructural development of Mumbai city, the financial capital of India. From the formation of the Jewish state the bene Israelis have started making Aliyah in search for a permanent Jewish home. There is also an Indian Israeli politician who made Aliyah in the year 1949 named Eli Ben-Menachem, who served as a member of the Knesset between 1988-2006.



The Injustice

The bene Israeli community has been a small but a wonderful part of the Jewish population in Israel as well as the world. Despite this, after decades, they still being considered an inferior or a backward community. Why is the Judaism of Bene-Israel Jews continuously questioned?

Danial Moses was born to Jewish father and a non-Jewish mother in Mumbai in the year 1975. His mother (before getting married to his father) underwent a conversion as per Jewish laws in India. After several years, Danial, along his parents and siblings, made Aliyah to Israel in the 1980's. However, after arriving in Petah tiwah, Danial didn't undergo the conversion process over as per ordered by the Rabbinate.

Danial served the IDF for 3 years, as all the youth in Israel do, and by the age of 23 he got married to an Israeli Indian woman and they had 2 kids. Danial lived happily with his new family working in an foil company, but before the recent high holidays, Danial experienced a minor stroke at work and was rushed to the nearby hospital. Unfortunately he passed away leaving back his poor wife and teen kids. His body was supposed to be taken to the Jewish cemetery in Petah Tiwah but unfortunately the Rabbanu didn't give him the issuer to be buried in the Jewish cemetery, simply because he was born to a non-jewish mother and didn't convert after coming to Israel, despite that his mother had already converted.

This was a very disturbing situation for Dainal's family. At this point of time they had no idea what can be done. People already began to leave for the funeral in Petah Tiwah.

Thankfully, they were informed about the situation and it was decided to bury Danial (who followed Judaism very strictly) in a non-Jewish cemetery on the outskirts of Beersheba. This cemetery is not a non-Jewish cemetery, but the cemetery for those who didn't covert as per the rabbanu. Even after burying Danial in that cemetery, no rabbi from any origin was ready to read the haskaba. His family had to face numerous issues thereafter, and they will need to travel a long distance just to visit Danial's gravesite near Beer Sheva.

Is this fair, that even after death, this Jewish Israeli man had to face so many problems during his burial? Why can't the rabbanu just accept everyone who has one Jewish parent. Is being Jewish more important than being a good human? Many such cases come up in Israel, problems faced by minority Jewish immigrants coming from India, Ethiopia, other African countries and even sometimes United States.

We all should stand up and raise a voice against such injustice and ask for equal rights for all...

Jai hind.... Jai Israel

(Shaniwar Teli checked with Rabbinate and their reply was that same rules apply to every community Russian, Indian, Ethiopian, Hungarian or Polish)

Note: In many small Jewish communities, one Jewish cemetery serves the needs of all members of the Jewish community, whether they are Reform, Conservative or Orthodox. Given the high rate of intermarriage in many of these communities, as well as the Reform movement's acceptance of patrilineal descent, there is much pressure to inter in these community cemeteries non-Jewish spouses of Jews, people who underwent non-halakhic conversions, and people who consider themselves Jews by patrilineal descent. What position should a traditional Rabbi take in such circumstances? This has still not been decided and meanwhile such spouses are buried secretly in a non-Jewish cemetery or cremated. [May a Non-Jew be Buried in a Jewish Cemetery? | UTJ Viewpoints](#)

Rabbi Samuel Diveker:

We consulted our guiding Rabbi on this matter who confirmed "It is not allowed; means burial of non-Jewish in Jewish cemetery is not allowed. "



Why is the Bene Israel using the Liver and the Gizzard in the Malidah service.

Nissim Moses [The Malidah Service of The Bene Israel Community. | ז העבר"הלו \(haluzhaivri.org.il\)](#)

(Kalji Tita)



This is a sub conscious act of following a custom/tradition established in the old temple days, inherently/inadvertently following a custom related to the tribe of Levy. In the old days when some person came to the temple to offer a sacrifice, the ritual slaughter was performed by a Levite. But he was not allowed to charge for his services. So the liver and gizzard were claimed by him as his portion. Now if one wanted that from him he had to pay the Levite to buy the Liver & gizzard from him. Similar to the custom of the ceremony of Pidyon Ha Ben. The next question is why the liver & gizzard? If one has observed pack animals hunting one will have noticed that, the liver & gizzard is eaten only by the Alpha Male i.e. the leader of the pack. The Levites claimed to be the leaders of the Jewish People. Hence traditionally & without even realizing it the Bene Israel are following a time honored tradition till today symbolizing their role as community leaders



Bene-Israel Crime & Criminals

There are no viscous criminals like murderers, serial killers assassins in the Bene-Israel community; not in India not in Israel and nor in other countries in the world. The only crime the Bene-Israel community members always commit has to do with finance. Through synagogues, schools, property.

In our general investigation we found there were Bene-Israel's who were hanged in India (Sankar) but not for crime but during war, by enemy hands. Most of the police complain about Bene-Israel in police in India & Israel are about fights after drinking alcohol. Another common complaint was of Bene-Israel husbands getting drunk and beating their wife's.

There are some more serious cases when in Ramle a Bene-Israel man stabbed an Arab man for disrespecting his sister. The Arab did not die so the stabber was released in few years. In other case, also in Ramle, Jews would shoot Jewish girls who flirted and went round with Arab boys. A Bene-Israel girl was shot in Ramle in her stomach. She survived but she could not have children any more due to the bullet damage.

There are many rumors of Bene-Israel involved in financial thefts. People selling synagogues to property dealers or old cemeteries that are sold for money. Very rarely we find Bene-Israel being involved in financial scandal outside the community (like the recent one on in Pune that was published in a local newspaper). Normally they are involved in financial scandals with in the community.

When we at Shaniwar Teli were operating the project "Adopt a needy family in India" during Corona we heard of one Bene-Israel person taking 10% commission from every family who were adopted and were helped between three to six months. He claimed he forwarded their names for help.



There was a recent case in Pune where a Bene-Israel person was arrested for financial fraud in a school.

The new fraud business that Bene-Israel people are getting involved in is forming NGO's in the name of Bene-Israel people. Israel gives about two million shekel per year to these NGO's. They show some fake expenses (taking groups here and there) and pocket the money. To open a NGO you need 12 people. So people open NGO's with their family members and then share the money. These NGO's also ask for donations in Bene-Israel names.

खाईट चर्च संचलित शाळेत ३१ लाखांचा अपहार करणाऱ्या अकाऊंटंटला अटक

लोकमत न्यूज नेटवर्क
पुणे : खाईट चर्च संचलित प्रकाश इंग्लिश मीडियम स्कूलमध्ये ३१ लाख ९९ हजार रुपयेचा आर्थिक अपहार केल्याप्रकरणी समर्थ पोलिसांनी अकाऊंटंटला अटक केली आहे. नोएल आयसॅक मायागावकर (रा. रास्ता पेट, मुळ रा. इस्त्राईल) असे अटक केलेल्याचे नाव आहे. याप्रकरणी चित्तोजन पोळ (वय ६०, रा. कोंडका) यांनी समर्थ पोलिसांकडे फिर्याद दिली. याबाबत पोलिसांनी दिलेल्या माहितीनुसार, पोळ २०१८ मध्ये खाईट चर्चच्या एड्युकेटिव्ह निवडणुकीत निवडून आले होते. चर्च ट्रस्टमार्फत प्रकाश इंग्लिश मीडियम स्कूल चालविले जाते. शाळेत नोएल मायागावकर हे अकाऊंटंट/बॅंकाई म्हणून काम करत होते. चर्चमध्ये कुठल्याही प्रकारची नोंद वही रजिस्टर, अकाऊंट्स यांची व्यवस्थापन नोंद होत नव्हती. २०१६-१७ पासून लेखापरीक्षण प्रलंबित होते. याबाबत फिर्यादी यांनी चेअरमन व इतर विश्वस्तना वेळोवेळी सांगितले होते. त्यांना सहकार्य मिळत नसल्याने पोळ यांनी ३० ऑक्टोबर २०२० रोजी सेक्टरपदाचा राजीनामा दिले. त्यानंतर केलेल्या चौकशीत अनियमितता आढळून आल्याने विवेचना नोएल मायागावकर यांना निरोपित करून त्यांच्याविषय

Curtsey : Leora Ezekiel



Keeping Nissim Ezekiel's legacy alive
To commemorate his 97th birth anniversary, Nissim Ezekiel's daughter, Kavita, collaborated with poet
www.mid-day.com

<https://www.mid-day.com/mumbai-guide/things-to-do/article/her-fathers-daughter-23205382>

Bata Shoes

Founded in the Czech Republic in 1894, Bata was one of the first manufacturers to sell its products all over the world.

As early as the 1930s, the company was active in Switzerland, Germany, England, France, Yugoslavia, Poland, India and the Netherlands. This expansion continued, and in the 1960s, 42,000 employees were working in one of Bata's thousands of shops and many factories. The foundation of this success was our continuous commitment to research and development.

Bata entered Indian market in 1930 and started manufacturing in Calcutta. They employed so many people that the whole area was given the name Bata Nager.

[Since 1932 Bata Shoe Company Pvt Ltd is the shoemaker for Indians \(doerlife.com\)](http://doerlife.com)



The near 90 year Story of Bata India – Putting its best foot forward

Did you know that Thomas Bata the owner of Bata was a Jew from Czechoslovakia?

Some time between 10th to 14th century in Bene-Israel home

Mother there is a strange person who came to the market today. His name is David Rahabi. He is from Cochin. He was saying all of us Shaniwar-Teli are Jews people. Is it true?

How many times have I told you not to talk to strangers? Jews? What Jews? Who are they? We are no Jews Wews. Next time I will take a stick for you if you talk to strangers

@Rabbi Sadsack cartoons.

Know Your City: How a subedar's transfer opened up Poona to Jewish diaspora

Written by [Ruchika Goswamy](#) | Pune | Updated: December 4, 2021 12:33:41 pm

[How a subedar's transfer opened up Poona to Jewish diaspora | Pune Know Your City \(indianexpress.com\)](#)

Today, the Jews are less in number, but their synagogues narrate tales of Poona's Judaic past, the families that remain hold on to their unique traditions, and many even travel back here in search of their roots.

On March 16, 1863, **Subedar Abraham David Charikar** of the 3rd Regiment of Bombay Native Infantry was appointed as the Assistant Superintendent of Police in Poona. After Charikar moved to the city with his family, it opened up avenues for other Bene Israelis like him to migrate from small hamlets of Konkan in search of a better life.

The same year, the construction of a handsome red-brick building began next to the present-day Moledina Road. After a generous donation by Bombay's wealthy Baghdadi Jewish trade magnate and philanthropist David Sassoon, the Ohel David Synagogue was taking shape as the first-ever place of worship for Baghdadi Jews in Poona after almost three decades since their arrival in the hill city.

Today the Jewish diaspora is diminishing in numbers, not only in Pune but also across India, owing either to their aliyah to Israel after its independence or emigration to western countries. Yet, their synagogues narrate tales of Poona's Judaic past, the families that remain hold on to their stories and unique traditions passed through generations, and many even travel back here in search of their roots.

A shipwreck 2,700 years ago : "There is a tradition among the 'Beni-Israel' handed down from father to son through the centuries of their sojourn in India, that their ancestors who came from a country to the north, in the vernacular Marathi — 'Uttarekadil Pradeshantun' literally 'out of the provinces to the north' were shipwrecked on the Konkan Coast some two thousand or more years ago, seven pairs, viz, seven men and seven women only being saved. These were cast on the shores of the Konkan sea-board at Navgaon, a small village to the north of Alibag..." writes Shellim Samuel in the book 'A treatise on the origin and early history of the Beni-Israel of Maharashtra State' in 1963.

The Bene Israel or the Sons of Israel, is a small ancient community with a long history of survival. To escape the turmoil and tumult in their land, they embarked on a journey only to get shipwrecked near the Henery Kenery Islands.



Members of the Jewish community gathered at the Succoth Shelomo Synagogue in Pune on the occasion of Rosh Hashanah. (Express File Photo by Ashish Kale)



Prayer is in progress and elders greet each other at Succoth Shelomo Synagogue in Pune on the occasion of 'Rosh Ha Shanna' (Jewish New Year). (Express Photo by Arul Horizon)

"It is believed that seven men and seven women survived the wreck. It is rather miraculous that the number is oddly seven or whether these fourteen people were couples, as there is no concrete documentation of that. There is no idea about the number of ships either. When they arrived at Navgaon, they had lost all their belongings and had lost all touch they had with the Jews of the outside world," explains Dr. Irene Judah, author of 'Evolution of the Bene Israels and their Synagogues in the Konkan', 2017.

In her book, Judah writes that the Bene Israels took up oil-pressing as well as agriculture of coconut and betel nuts in order to survive. "Back from their homeland, they brought with themselves the knowledge of oil pressing of olives and they started the same trade with coconut and groundnut here in Konkan. With this they found a way to make a living and sustain themselves," she says.

Although they lost touch with Jewry and were subjected to the local culture, Bene Israels retained necessary tenets, including observation of holy day Yom Kippur, dietary laws kashruth, circumcision, shema prayers and the sabbath. Observation of the sabbath earned them the name Shanivar Tellis (Saturday oil-pressers), as they abstained from work on the day as enjoined in the



Avaskar and his young son in Alibag in 1985 operating one of the last Bene Israel oil-presses. Now the Avaskar family lives in Israel. Photo - 'India's Bene Israels', 1988.

Mosaic laws. "They neither kindled fire, nor did they cook their food on the Sabbath, and on that day they ate bread which was prepared on the Friday, notwithstanding that it had become stale," wrote Haeem Samuel Kehimkar, who first documented his community in the book 'The History of the Bene Israel of India' published posthumously in Tel Aviv, 1937.

"...according to Bene Israel tradition, a David Rahabi discovered this vestigial Jewish community living in the Konkan, and proceeded to enlighten its members about the full and proper observances of Judaism as it had evolved..." wrote Shirley Berry Isenberg in her book 'India's Bene Israels', 1988.

Over the years, because of their bravery and nobility, many Bene Israel were appointed in the armies during the time of the Peshwas and Angrais. Many also joined the army under Chhatrapati Shivaji Maharaj, not only as fighters but also in administrative roles such as storekeeping, stock-taking and looking after financial accounts.

From Konkan hamlets to British colonies

"...the Beni-Israel expansion to the north was in the period after the British occupied the country. The communities at Panvel, Thana, Poona, Bombay and Ahmedabad were later accretions, mostly as a consequence of the entry in large numbers of the Beni-Israel in the Bombay sepoy regiments..." wrote Shellim Samuel.

Having performed the duties of a soldier, native commissioner and police officer to the entire satisfaction of his officers, Subedar Charikar was appointed Assistant Superintendent of Police at Poona, at the age of 41. A few years later, the railway link between Bombay and Poona was completed and Poona's favorable climate, lower prices and growing opportunities attracted additional Bene Israel families.

Later, as chairman of the Poona Municipality, Charikar was in a good position to render help and advice to newcomers in finding homes and work. "Had he lived longer, he would probably attained to the highest rank in the Police Department," wrote Kehimkar.

The Bene Israel families slowly and steadily settled in today's Rasta Peth and Nana Peth areas. They had four prayer halls – the Pune Bene Israelis prayer hall established by Subedar Major Bahadur Daniel Rahamin Talkar, the Herbrath Beth Yakob prayer hall atop Abraham Samson Talkar's house, a prayer hall founded by Issac Shalom Ghosalkar near electric house in Rasta Peth and the Jhiradkar prayer hall by Subedar Major Solomon Balaji Jhiradkar – according to the book 'Jewish Landmarks of India'. The last one is where Succath Shelomo Synagogue stands today and as many Bene Israels lived near the vicinity, the lane was called Israel Ali or Jew Lane.

Arrival of Sassoon and setting up of Ohel David Synagogue

David Sassoon arrived in Poona in 1832, introducing the city to Baghdadi Jews. "As did many upper-class Bombayites, David Sassoon established a summer home in Puna, a hill town 120 miles east which served as capital of the Bombay Presidency during the monsoon," wrote Nathan Katz and Ellen S Goldberg in their paper titled 'The Last Jews In India and Burma', 1988.

Like the Sassoon family, many Baghdadi Jews flocked to Poona for its optimal weather. With the number of Jews in Poona insufficient for prayer halls, Sassoon's donation laid the foundation of the Ohel David Synagogue in 1863. It was locally called Lal Deval, loosely translating to Red Temple.

Sahapedia, which has carried out a cultural mapping project of Pune, writes, "The synagogue was designed by Sir Henry St Clair Wilkins is built in the English Gothic style, in brick and Deccan Trap stone. The building's 90-foot clock tower, adjoining its main entrance, resembles an obelisk. The clock in the tower was manufactured in London specifically for Ohel David. A sizable heckal (ark), elaborately enriched with plaster decoration, is raised a few feet above the floor. The heckal, facing the west, aligns with Jerusalem's Wailing Wall."

After his death in 1864, his sons Sir Albert and Elias Sassoon headed the completion of the synagogue by 1867. The compound contains a mausoleum of Sassoon designed by Wilkins, caretaker and community apartments, and a now-closed mikvah (a place of ritual baths). Lal Deval is Asia's largest synagogue outside of Israel. After his death in 1864, his sons Sir Albert and Elias Sassoon headed the completion of the synagogue by 1867. The compound contains a mausoleum of Sassoon designed by Wilkins, caretaker and community apartments, and a now-closed mikvah (a place of ritual baths). Lal Deval is Asia's largest synagogue outside of Israel.



Succath Shelomo Synagogue



Ohel David Synagogue (reflected on a window pane) in Pune's Camp area. (Express Photo by Arul Horizon)

Succath Shelomo Synagogue

While the Bene Israel had been in Poona for five decades since the arrival of Subedar Charikar, they only had the four prayer halls for congregations. In 1916, the two separate congregations of the Bene Israels in Poona came under the name 'Hebrath Beth Yaacob'. The Jhiradkar property at 93 Rasta Peth was acquired as the most suitable site for this purpose.

"The foundation stone was laid on December 28, 1919, by Aaron Solomon Bhonkar and his wife Sarah Solomon Bhonkar, who at that time contributed the largest sum of Rs. 2,505," said Judah.

The New Synagogue Building Fund Committee, Poona was formed with its members Khan Saheb Reuben Samson Bhonkar (president), Aaron Solomon Bhonkar (secretary), Solomon Rabamin Penkar (treasurer), Shalom Babuji Wargharkar, Reuben Solomo Mhedekar, Isaac Abraham Divekar, Jeremiah Aaron Aston and Shalom David Jhirad.

"Jeremiah Aaron Aston was my uncle, father's brother. He was a very active member of Succath Shelomo Synagogue Building Fund Committee, which eventually gave the Bene Israel Community of Pune a synagogue of their own in 1921. The committee, with full zeal and enthusiasm, went from door-to-door among its Jewish brethren who were approximately 1,300 in number at the time and collected contributions for the synagogue," said Dr Nathan M Aston, former president and trustee of Succath Shelomo Synagogue and Principal of Nowrosjee Wadia College, Pune.

Near the Succath Shelomo Synagogue, was once the Pune Jewish Reading Room and Library. Opened in January 1887 and reorganised in 1924, it was founded by David Elizer Koletkar, chaired by president Dr Khan Bahadur Judah Hyam Mhashilikar. However, the library fell prey to road widening projects and has since been defunct. The books are now in the synagogue.

Dwindling numbers, rekindling faith

Even though just a few families still reside in Pune, Jewish festivals of Rosh Hashanah, Yom Kippur, Hanukkah and Sukkot, as well as events like the bar mitzvah and marriages are still held in the synagogue. "There are not many Jews or their families left in Pune but they all come together at Succath Shelomo Synagogue to mark religious days. The Malidah prayer, however, is something distinct only to the Bene Israels," said Yosef Nowgaonkar, honorary

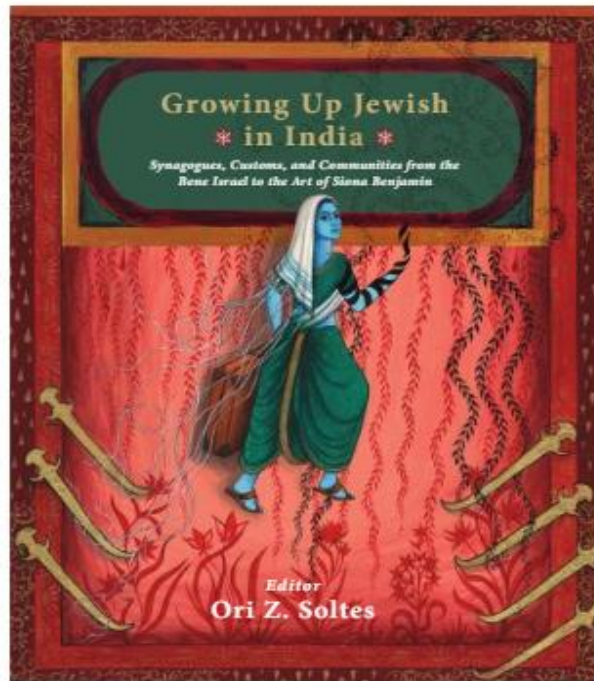


New Synagogue Building Fund Committee, Poona on August 6, 1924
Sitting (left to right): Shalom Babuji Wargharkar, Aaron Solomon Bhonkar (secretary), Khan Saheb Reuben Samson Bhonkar (president), Solomon Rabamin Penkar (treasurer) and Reuben Solomo Mhedekar
Standing (left to right): Isaac Abraham Divekar, Jeremiah Aaron Aston and Shalom David Jhirad

secretary of Succath Shelomo Synagogue, Pune. Nowgaonkar said that while the prayers are in Hebrew, the cast of the local language changed the tune of prayers, similar to old Marathi tunes.

Talking about the dwindling population, he said that many come back in sheer intrigue to find their origins. "The instances may be minimal but there are individuals who are navigating the coast of Konkan in search of the synagogues their ancestors prayed at," he says.

Books



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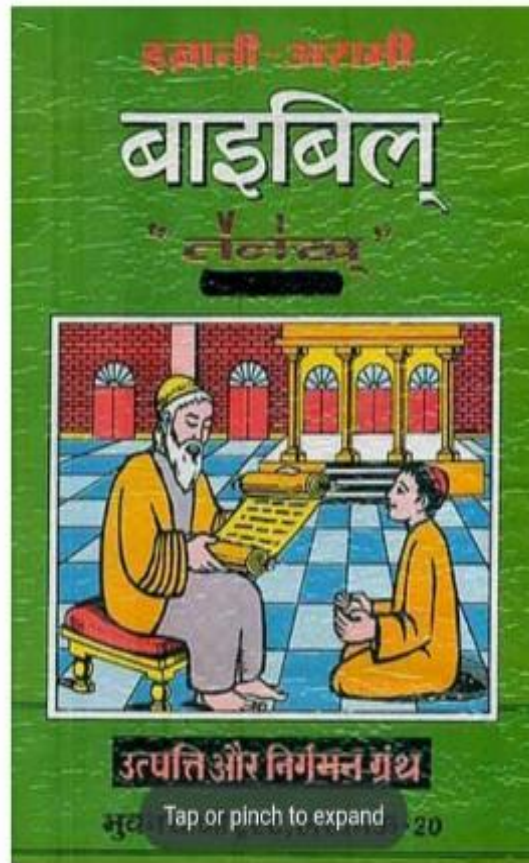
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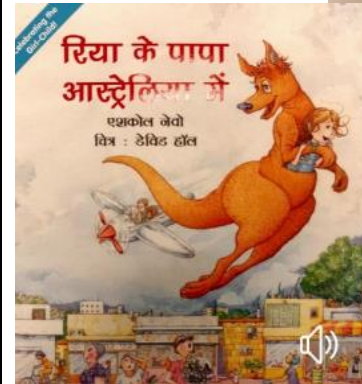
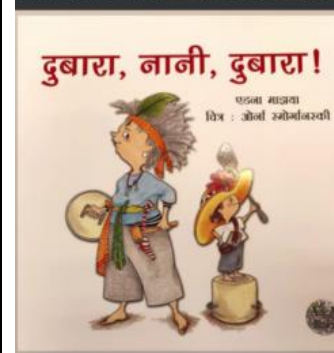
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Book: “My Journey with JRU and AJDC in India”

Elijah Jacob



Looking Back, Looking Forward.....

Dear Friends,

This book “My Journey with Jewish Religious Union (JRU -that is the only reform Jewish organization in India) and American Joint Distribution Committee (AJDC – that was started in 1961 by Gerhard Gabriel who also founded ORT in India) in India” is dedicated to the memories and efforts of my religious mentor Mr. Aaron David Shapurkar and my professional mentor Ms. Evelyn Peters who devoted much of their lives to the preservation and progress of the JRU and AJDC respectively.

I completed three decades of my active association with AJDC-India and retired from service at the end of December’2020 on attaining 60 years. I have been active with the JRU for over 50 years now and felt that it was time for me to reflect on the wonderful moments and memories that I will cherish going forward.

I request to be excused, if I have inadvertently omitted names of individuals or organizations, despite my sincere efforts to remember all the personalities with whom I came in contact with from 1967 to 2020. It has been a long journey since then and an extremely satisfying one.

Looking back, I am proud to say that I have been able to provide a safe space for our elderly destitute at Bayiti. The EPJCC serves as a hub and centre of activity for the local Jewish community members under the aegis of AJDC. I was able to forge close relations and interactions with the small Jewish communities of the Konkan, Pune, Ahmedabad, Delhi, Cochin and Calcutta by inviting representatives from these areas on our Regional

Advisory Board and through outreach programmes and activities in these areas.

Looking forward, I expect the JRU to rebuild the temple-Rodef Shalom and attract many young adults to their fold just as we were able to enthuse over 150 Jewish youth in the 1980's to the JRU Youth Group.

In fulfilling AJDC-India's mission "In the service of the Jewish community and Indian society at large", I was able to establish Bayiti -Old Age Home for Jewish Elderly destitute and the Jewish Community Centre and I hope and pray that the AJDC continues supporting both these institutions in the future as well. I fervently hope that moving forward both JRU and AJDC in collaboration with each other are able to initiate new and creative Jewish programming for the larger community.

My best wishes and blessings for a bright future to the JRU and AJDC.

Elijah S. Jacob.

Excerpts from the book:

My Journey with JRU and AJDC.

My association with the Jewish Religious Union began with the Sunday school in the Rodef Shalom premises in 1967, which was conducted by my cousin Sheba Jacob. Sunday school involved bringing the children of JRU members from different locations on Sunday morning starting at 10 am and we were taught Hebrew language and basic Judaism. I remember the class had around 10 – 12 children which included my cousin Levi Jacob, David Raymond, Derrick and Kenneth Reuben (now residing in Australia) besides a few others from the neighbourhood. Sheba emigrated to Israel in September 1968 and then the Lay Minister, Mr. Aaron David Shapurkar took over the Sunday religious school and started teaching us.

In 1973, Mr. Aaron David Shapurkar helped me in preparing for my Bar Mitzvah. It was a simple affair at the Rodef Shalom Synagogue where he taught me to read from the Torah. We had about 35 guests attending the Saturday morning Shabbat service which included my relatives and some of the JRU office bearers. The President of JRU – Mr. M. A. Moses presented me with a small gift and the Lay Minister raised the toast in my honour. The Bar Mitzvah ceremony was followed by a simple reception at the adjoining Rabbi's flat where laddoos, samosas, wafers, tea and coffee were served to the guests.



External of JRU Burnt Synagogue

Book Launch : “YODHA”

Written by Viju Penkar

Sprouts™

DEPUTY CHIEF MINISTER AJIT PAWAR WILL MAKE THE RELEASE OF VIJU PENKAR'S 'YODHA'

SWATI GHOSALKAR | SPROUTS

Deputy Chief Minister Ajit Pawar will release the biography of Maharashtra's first 'Bharat' winner bodybuilder and national champion *Kabaddi* player Viju Penkar. Hockey star Dhanraj Pillay and gymnast Madhukar Talwalkar will be the chief guests. The release ceremony will be held on Monday 29th November at 6 pm at the premises of Sir Eli Kaduri School in Mazgaon.

The book is written by senior sports journalist Sandeep Chavan and published by Sadamangal Publications. While playing *Kabaddi*, Viju Penkar has also made an impression in the bodybuilding sport. In the 1970's,



Viju Penkar dominated *Kabaddi* with his game. Along with *Kabaddi*, Viju Penkar also won the highest book in bodybuilding 'Bharat Kitab' in 1972. He was selected for the Bournevit ad in

1972 for his performance. This should be the first advertisement for a local player to leave cricket.

This book brings to light the golden moments of *Kabaddi* and bodybuilding sports of the 1970s.

Also, many rare photos and match entries in this book will be a boon for sports lovers, said Viju Penkar in a press conference held on Monday. Writer Sandeep Chavan and publisher Pragya Jambhekar-

Chavan were present at the press conference.

Work on this book began two years ago. The incident happened 50 years ago, making it difficult to document. We had to search for the photo from Darjeeling to Solapur Sangli. Sandeep Chavan said that he became a 'warrior' by combining the records given by him with many sports organizers.

Publisher Pragya Jambhekar-Chavan believes that this journey of Viju Penkar will be an inspiration for every struggling player. Two books of our Sadamangal publication have won awards for the best books produced by the state government. He also informed that Sadamangal Publication has published many books till date.

Sprouts News

Page No. 1 | 27 Nov 2021

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मुंबई : 'योद्धा' हे भारत श्री आणि कबड्डीपटू विजू पेणकर यांचं खेळचरित्र संघर्ष करणाऱ्या प्रत्येक खेळाडूसाठी दीपस्तंभाचे काम करेल, खेळातील त्यांचे कर्तृत्व स्फूर्तिदायक आहे. प्रत्येक खेळाडूपर्यंत हे खेळचरित्र पोहचले पाहिजे असे गौरवोद्गार राज्याचे सामाजिक न्याय मंत्री धनंजय मुंडे यांनी काढले. सदामंगल पब्लिकेशन प्रकाशित आणि ज्येष्ठ पत्रकार संदीप चव्हाण लिखित योद्धा या खेळचरित्राचं उद्घाटन मुंबईत एका शानदार समारंभात झाले त्यावेळी ते बोलत होते.

माझगावच्या सर एली कदुरी शाळेतील प्रांगणात हा सोहळा रंगला. या सोहळ्यास व्यायाममहर्षी मधुकर तळवलकर, आमदार रवींद्र वायकर, आमदार शशिकांत शिंदे, स्थायी समितीचे अध्यक्ष यशवंत जाधव, इंडियन ज्युईश फेडरेशनचे अध्यक्ष जोनाथन सॉलोमन, प्रकाशक प्रज्ञा जांभेकर, आयोजक राल्फ पेणकर तसंच अनेक अर्जुन आणि शिवछत्रपती पुरस्कार विजेते खेळाडू उपस्थित होते.

विजू पेणकरांसारख्या कबड्डीतील अनेक दिग्गज खेळाडूंच्या आठवणी दृष्यमाध्यामात जतन केल्यास येणाऱ्या पिढीस त्या मार्गदर्शक ठरतील. कबड्डी संघटनेने यासाठी पुढाकार घ्यावा या लेखक संदीप चव्हाण यांच्या मागणीची दखल घेत याचा पाठपुरावा सरकारी पातळीवर आपण नक्की करू असं आश्वासन यावेळी धनंजय मुंडे यांनी दिलं. पेणकर खरे योद्धा आहेत. या पुस्तकाचे प्रकाशन माझ्या हस्ते होतेय हे मी माझे भाग्य समजतो असेही ते म्हणाले.



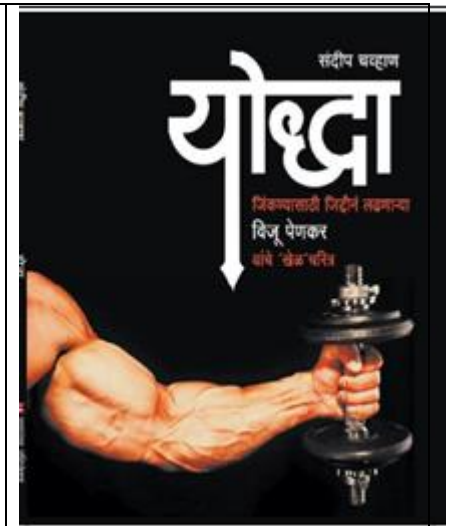
Mr. Viju Penkar

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How to become a business owner!

Benny Binyamin claims he is the happiest person in this world and we are happy for Benny. We want to bring his inspiring story to the Bene-Israel community how he developed himself and his family from an ordinary person to a business owner. He has promised us this date for a future issue.

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How Prayers Work? A different approach.

Rabbi Avigdor Miller zt'l

Many people think of prayer as a “Wending Machine”. You put in a few requests at the top, and whatever you asked for comes out at the bottom. You conclude that if you pray enough times with no results, then prayer does not work.

The Chovos HaLevavos (Duties Of The Heart) a classic work on personal growth by Rabbeinu Bachya has a completely **different approach to prayer**, as explained by Rabbi Avigdor Miller zt'l in his preface to his commentary on the Siddur called **Praise My Soul**. His general principle is that prayer is a means to self-betterment. Our prayers are structured in such a way as to increase our recognition of Hashem's greatness and make us aware of how insignificant and powerless we are compared to Him.

We come before Hashem and say” ***I know You are the only One with the ability to give me this therefore I am turning to You***”. Through constant prayer, we achieve a greater level of reliance on Hashem and build a better relationship with Him.

Says Rabbi Eliyohu Lopian zt'l (1872-1970), this is the key to understanding how prayer is effective. We become better people through our prayers, as we explained and therefore, are deserving of more good, ***we are not convincing G-d to change His mind; rather we are changing ourselves*** thereby deserving to have our prayers granted.

And that is why G-d desires the prayers of the righteous. By withholding from them, He is giving them the opportunity to elevate themselves and become better people through their prayers.

The purpose of prayers is not to get “stuff”. It is to make ourselves into better people with a deeper, stronger connection to Hashem. Rather than feeling let down we can be grateful for the opportunity to develop a closer relationship with Hashem.

May we all merit achieving a close relationship with Hashem.

Rabbi Shmuel Dovid Kirwan.



Attitude towards God while praying



Jews of Karachi

[History of the Jews in Pakistan - Wikipedia](#)

Courtesy: Mr. Nissim Moses



Mental Illness of Bene-Israel from Pakistan

Mr.Yusif – a Bene-Israel who was thrown out of Pakistan

All Bene-Israel people who were thrown out from Pakistan during partition suffer from Post-traumatic stress disorder (PTSD) that is a life time mental health condition that's triggered by terrifying event, either experiencing it or witnessing it. This is the opinion of Mr. Yusif (Yosef -Pseudonym name), who is above age eighty now, who lived in Pakistan with his family. They had to leave ever thing behind and run for their lives. On reaching India he was admitted to a mental hospital as were thousands other Hindus who fled Pakistan; leaving their property behind, their family women dishonored their children made handicap so that they cannot fight with Pakistan when they grow up. Many women were kept for prostitutions and slavery. Bene-Israel's in India never had to feel this humiliation and could never understand our feelings, says Mr. Yusif. We were insulted and we ran and we had no one to talk to. The moment you would say you had come from Pakistan, our own Bene-Israel people avoided you and looked at you in suspicious way like we were some kind of criminals; a sub class Bene-Israel.

Magain Shalome Synagogue

בית הכנסת מגן שלום



The synagogue in 1893

Magain Shalome Synagogue

(Urdu: مگین شلوم کنیسہ; Hebrew: בית הכנסת מגן שלום) was a [synagogue](#) in [Karachi, Pakistan](#). It was built by Solomon David Umerdekar in 1893, when the region was still under [British rule](#) as [India](#). The synagogue was demolished in 1988 on the orders of the then [President of Pakistan, Muhammad Zia-ul-Haq](#), following which a [shopping plaza](#) was built on the location.



Mr. Yusif continues that you will never find Bene-Israel who returned from Pakistan smiling from their heart or really be happy. Some are quite and other have serious problem of inferiority complex. Some will go in to a shell and hide while others who have serious inferiority complex will push them self's forwards to go ahead of others to overcome their inferiority complex; but still feel lonely even after all the achievements. But they will never admit it but they know how true I am.

Mr. Yusif said he wrote many letters to various authorities about the permanent mental damage the partition had done to the thousands of the refugees and the mental asylums in Punjab were the witness. People and newspapers only spoke of physical losses. No one spoke of the mental damage, mental harassments that changed our lives forever.

It was only on 20th Dec. 2019 an article was published in the "Journal of Medical Humanities" that spoke of untreated mental illness, alcohol addiction, depressive disorders during partition. Mr. Yusif bought out few Xerox papers to show us the article.

This article took 72 years to publish. The article about mental illness that had influenced thousands of people and took away smile from their faces for their lifetime. New research show parents PTSD can influence the children too; both through DNA and through Parents Child relationship as the child grows with depressed parents. PTSD parents usually experience low parent satisfaction, more family violence and weak parent-child relationships. A child of a PTSD victim is more likely to experience problems with anxiety and depression.

(The person we call Mr. Yusif wants to remain anonymous)



[The Birth of Forgiveness \(Vayigash\) \(mcusercontent.com\)](http://mcusercontent.com)

This article disturbed many to whom we sent it to summarize for Shaniwar Teli. If Forgiveness is not a virtue then it is an invention! There was no sin before ten commandments, there was no punishments before the laws, there was no forgiveness before punishment. If forgiveness is an invention then it is just an understanding with no its reality. Therefore we decided to print the whole article.

The Birth of Forgiveness

Vayigash Tere are moments that change the world: 1439 when Johannes Gutenberg invented the movable-type printing press (though the Chinese had developed it four centuries before); 1821 when Faraday invented the electric motor; or 1990 when Tim Berners-Lee created the World Wide Web. Tere is such a moment in this week's parsha, and in its way it may have been no less transformative than any of the above. It happened when Joseph finally revealed his identity to his brothers. While they were silent and in a state of shock, he went on to say these words: "I am your brother Joseph, whom you sold into Egypt! And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you... it was not you who sent me here, but God." (Gen. 45:4-8) This is the first recorded moment in history in which one human being forgives another. According to the Midrash, God had forgiven before this, but not according to the plain sense 1 of the text. Forgiveness is conspicuously lacking as an element in the stories of the Flood, the Tower of Babel,

and Sodom. When Abraham prayed his audacious prayer for the people of Sodom, he did not ask God to forgive them. His argument was about justice, not forgiveness. Perhaps there were innocent people there, five or even ten. It would be unjust for them to die. Their merit should therefore save the others, says Abraham. That is quite different from asking God to forgive. Joseph forgave. That was a first in history. Yet the Torah hints that the brothers did not fully appreciate the significance of his words. After all, he did not explicitly use the word 'forgive'. He told them not to be distressed. He said, "It was not you but God." He told them their act had resulted in a positive outcome. But all of this was theoretically compatible with holding them guilty and deserving of punishment. That is why the Torah recounts a second event, years later, after Jacob had died. There are midrashic suggestions that God partially forgave, or at least mitigated the punishments of Adam, Eve, and Cain. Ishmael¹ was said to have become a penitent, and there are midrashic interpretations that identify Keturah, the woman Abraham married after the death of Sarah, with Hagar, implying that Abraham and Isaac were reunited and reconciled with Sarah's maidservant and her son. The Birth of Forgiveness¹ Vayigash brothers sought a meeting with Joseph, fearing that he would now take revenge. They concocted a story: They sent word to Joseph, saying, "Your father left these instructions before he died: 'This is what you are to say to Joseph: I ask you to forgive your brothers for the sins and the wrongs they committed in treating you so badly.' Now please forgive the sins of the servants of the God of your father." When their message came to him, Joseph wept. (Gen. 50:16-18) What they said was a white lie, but Joseph understood why they said it. The brothers used the word "forgive" – this is the first time it appears explicitly in the Torah – because they were still unsure about what Joseph meant. Does someone truly forgive those who sold him into slavery? Joseph wept that his brothers had not fully understood that he had forgiven them long before. He had no anger, no lingering resentment, no desire for revenge. He had conquered his emotions and reframed his understanding of events. Forgiveness does not appear in every culture. It is not a human universal, nor is it a biological imperative. We know this from a fascinating study by American classicist David Konstan, *Before Forgiveness: The Origins of a Moral Idea* (2010). In it he argues that there was no concept of forgiveness in the literature of the ancient Greeks. There was something else, often mistaken for forgiveness: appeasement of anger. When someone does harm to someone else, the victim is angry and seeks revenge. This is clearly dangerous for the perpetrator and they may try to get the victim to calm down and move on. They may make excuses: It wasn't me, it was someone else. Or, it was me but I couldn't help it. Or, it was me but it was a small wrong, and I have done you much good in the past, so on balance you should let it pass. Alternatively, or in conjunction with these other strategies, the perpetrator may beg, plead, and perform some ritual of abasement or humiliation. This is a way of saying to the victim, "I am not really a threat." The Greek word *sugnome*, sometimes translated as forgiveness, really means, says Konstan, exculpation or absolution. It is not that I forgive you for what you did, but that I understand why you did it – you could not really help it, you were caught up in circumstances beyond your

control – or, alternatively, I do not need to take revenge because you have now shown by your deference to me that you hold me in proper respect. My dignity has been restored. There is a classic example of appeasement in the Torah: Jacob's behavior toward Esau when they meet again after a long separation. Jacob had fled home after Rebecca overheard Esau resolving to kill him after Isaac's death (Gen. 27:41). Prior to the meeting Jacob sends him a huge gift of cattle, saying "I will appease him with the present that goes before me, and afterward I will see his face; perhaps he will accept me" (Gen. 32:21). When the brothers meet, Jacob bows down to Esau seven times, a classic abasement ritual. The brothers meet, kiss, embrace and go their separate ways, not because Esau has forgiven Jacob but because either he has forgotten or he has been placated. Appeasement as a form of conflict management exists even among non-humans. Frans de Waal, the primatologist, has described peace-making rituals among chimpanzees, bonobos and mountain gorillas. Before Forgiveness: The Origins of a Moral Idea, Cambridge: Cambridge University Press, 2010. 2 The Birth of Forgiveness 2 Vayigash "There are moments that change the world." gorillas. There are contests for dominance among the social animals, but there must also be ways of restoring harmony to the group if it is to survive at all. So there are forms of appeasement and peace making that are pre-moral and have existed since the birth of humanity. Forgiveness has not. Konstan argues that its first appearance is in the Hebrew Bible and he cites the case of Joseph. What he does not make clear is why Joseph forgives, and why the idea and institution are born specifically within Judaism. The answer is that within Judaism a new form of morality was born. Judaism is (primarily) an ethic of guilt, as opposed to most other systems, which are ethics of shame. One of the fundamental differences between them is that shame attaches to the person. Guilt attaches to the act. In shame cultures when a person does wrong he or she is, as it were, stained, marked, defiled. In guilt cultures what is wrong is not the doer but the deed, not the sinner but the sin. The person retains their fundamental worth ("the soul you gave me is pure," as we say in our prayers). It is the act that has somehow to be put right. That is why in guilt cultures there are processes of repentance, atonement and forgiveness. That is the explanation for Joseph's behavior from the moment the brothers appear before him in Egypt for the first time to the point where, in this week's parsha, he announces his identity and forgives his brothers. It is a textbook case of putting the brothers through a course in atonement, the first in literature. Joseph is thus teaching them, and the Torah is teaching us, what it is to earn forgiveness. Recall what happens. First he accuses the brothers of a crime they have not committed. He says they are spies. He has them imprisoned for three days. Then, holding Shimon as a hostage, he tells them that they must now go back home and bring back their youngest brother Benjamin. In other words, he is forcing them to re-enact that earlier occasion when they came back to their father with one of the brothers, Joseph, missing. Note what happens next: They said to one another, "Surely we deserve to be punished [ashemim] because of our brother. We saw how distressed he was when he pleaded with us for his life, but we would not listen; that's why this distress has come on us"... They did not realize that Joseph

could understand them, since he was using an interpreter. (Gen. 42:21-23) Tis is the first stage of repentance. Tey admit they have done wrong. Next, after the second meeting, Joseph has his silver cup planted in Benjamin's sack. Tis incriminating evidence is found and the brothers are brought back. Tey are told that Benjamin must stay as a slave. "What can we say to my lord?" Judah replied. "What can we say? How can we prove our innocence? God has uncovered your servants' guilt. We are now my lord's slaves—we ourselves and the one who was found to have the cup." (Gen. 44:16) Tis is the second stage of repentance. Tey confess. Tey do more; they admit collective responsibility. This is important. When the brothers sold Joseph into slavery it was Judah who proposed the crime (Gen. 37:26-27) but they were all (except Reuben) complicit in it. Finally, at the climax of the story Judah himself says "So now let me remain as your slave in place of the lad. Let the lad go back with his brothers!" (Gen. 42:33). Judah, who sold Joseph as a slave, is now willing to become a slave so that his brother Benjamin can go free. Tis is what the Sages Frans de Waal, Peacemaking Among Primates, Cambridge, MA: Harvard University Press, 1989. 3 Te Birth of Forgiveness 3 Vayigash "Humanity changed the day Joseph forgave his brothers." and Maimonides define as complete repentance, namely when circumstances repeat themselves and you have an opportunity to commit the same crime again, but you refrain from doing so because you have changed. Now Joseph can forgive, because his brothers, led by Judah, have gone through all three stages of repentance: [1] admission of guilt, [2] confession and [3] behavioral change. Forgiveness only exists in a culture in which repentance exists. Repentance presupposes that we are free and morally responsible agents who are capable of change, specifically the change that comes about when we recognize that something we have done is wrong and we are responsible for it and we must never do it again. Te possibility of that kind of moral transformation simply did not exist in ancient Greece or any other pagan culture. Greece was a shame-and-honor culture that turned on the twin concepts of character and fate. Judaism was a repentance-and-forgiveness culture whose central 4 concepts are will and choice. Te idea of forgiveness was then adopted by Christianity, making the Judeo-Christian ethic the primary vehicle of forgiveness in history. Repentance and forgiveness are not just two ideas among many. Tey transformed the human situation. For the first time, repentance established the possibility that we are not condemned endlessly to repeat the past. When I repent I show I can change. Te future is not predestined. I can make it different from what it might have been. Forgiveness liberates us from the past. Forgiveness breaks the irreversibility of reaction and revenge. It is the undoing of what has been done. 5 Humanity changed the day Joseph forgave his brothers. When we forgive and are worthy of being forgiven, we are no longer prisoners of our past. Te moral life is one that makes room for forgiveness.



הולדת הסליחה

יש רגעים המשנים את העולם. בשנת 1439, למשל, כשיוהאן גוטנברג המציא את מכשיר הדפוס עם אותיות הבלט הניידות (אף כי הסינים פיתחו מכשיר כזה ארבע-מאות שנה קודם לכן); בשנת 1821, כשמייקל פאראדיי המציא את המנוע החשמלי; ובשנת 1990, כשטים ברנרס-לי יצר את "המארג הכלל עולמי", www, הלא הוא רשת האינטרנט. גם בפרשת השבוע שלנו יש רגע כזה, ובדרכו הוא היה מהפכני לא פחות מאלה שהזכרנו. זה קרה רגע לאחר שיוסף גילה לאחיו את זהותו. כשהריבר ניטל מפיהם, הוא המשיך ואמר:

אני יוסף אחיכם אשר מכרתם אתי מצרֵימה. רעתה, אל תעצבו נאל יחר בעיניכם כי מכרתם אתי הנה, כי למקנה שלשני אֱלֹהִים לפניכם.... לא אתם שלחתם אתי הנה, כי הֲאֱלֹהִים (בראשית מה, ד-ח).

זהו הרגע המתועד הראשון בהיסטוריה שבו אדם אחד סולח לזולתו.

על פי המדרש, הקב"ה סלח לבני אדם עוד קודם לכן, אך לא על פי פשט הכתובים. חסרונו של רכיב הסליחה מהדהד בספורי המבול, מגדל בבל ומהפכת סדום ועמורה. כשאברהם

שיג ושיח - הרב יונתן זקס

נשא את תפילתו הנועזת למען אנשי סדום, הוא לא ביקש מאלוהים לסלוח להם. טיעוניו נסבו על צדק, לא על מחילה: אולי יש שם חמישים צדיקים, או אפילו עשרה. לא הוגן שהם ימותו. ובזכותם, אומר אברהם, יש להציל את כולם. טיעון כזה שונה תכלית שוני מבקשה למחול לרשעים.

יוסף סלח. זה היה תקדים היסטורי. ובכל זאת, התורה רומזת שהאחים לא עמדו על מלוא משמעותן של מילותיו. הוא אומנם לא אמר את המילה המפורשת "סלחתי". הוא אמר להם שלא יצטערו. הוא אמר: לא אתם עשיתם זאת, אלא אלוהים. הוא אמר להם שמן המעשה שלהם התגלגלה תוצאה חיובית. אך כל זאת עדיין יכול, תיאורטית, להתיישב עם תפיסתם כאשמים וכראויים להיענש. כדי להוציאנו מכלל ספק זה, מספרת התורה על מאורע נוסף, שהתרחש שנים לאחר מכן, אחרי מות יעקב. האחים רצו להיפגש עם יוסף, מחשש שעתה ינקום בהם. הם המציאו סיפור:

וַיֵּצֵאוּ אֶל יוֹסֵף לֵאמֹר, "אֲבִיךָ צָוָה לִפְנֵי מוֹתוֹ לֵאמֹר: 'כֹּה תֹאמְרוּ לְיוֹסֵף, אָנָּה שָׂא נָא פְשָׁע אֶחָד וְחַטָּאתָם, כִּי רָעָה גִמְלוֹה'. וְעַתָּה, שָׂא נָא לְפָנֶיךָ עֲבָדֵי אֱלֹהֵי אֲבִיךָ". וַיֹּכֵחַ יוֹסֵף בְּדִבְרָם אֵלָיו (בראשית ג, טז-יז).

זה היה שקר לבן, ויוסף הבין מדוע סיפרו אותו. האחים השתמשו במילה "שָׂא", סֶלַח, משום שעדיין לא היו בטוחים למה התכוון יוסף בדברי הסליחה שלו. האם יכול אדם לסלוח באמת ובתמים למי שמכר אותו לעבדות? יוסף בכה על כך שאחיו לא הבינו שהוא סלח להם מזמן. הוא לא רצה ברעתם. לא היה לו עוד כעס ולא משקעי טינה ולא תשוקת נקם. הוא כבש את הגשותיו ויצר מסגרת מארגנת חדשה לאירועי העבר.



הסליחה אינה קיימת בכל תרבות. היא איננה מאפיין אנושי אוניברסלי וגם לא תכתיב ביולוגי. מלמד על כך מחקר מרתק של חוקר התרבויות הקלאסיות האמריקני דייוויד קונסטן, לפני הסליחה: שורשי של רעיון מוסרי (2010).² קונסטן מראה שם כי בספרות יוון הקדומה אין מושג של סליחה. יש שם דבר אחר, שרבים מבלבלים אותו עם סליחה: שיכוך הכעס.

כשארם פוגע בזולתו, הנפגע כועס ומבקש נקמה. הפוגע חש בסכנה, ומנסה להרגיע את הנפגע הזועם. לעתים הוא יתרץ תירוצים: "זה לא היה אני, זה היה מישהו אחר". או, "זה היה אני אבל לא הייתה לי ברירה". או, "זה היה אני אבל זה לא כל כך נורא, ובעבר עשיתי לך דברים טובים, אז במאון הכולל אתה לא צריך לכעוס".

לחלופין, או לצד אסטרטגיות אחרות, הפוגע עשוי להתחנן, להפציר ולבצע טקס כלשהו של השפלה עצמית. זו דרך לומר לנפגע, "אינני איום אמיתי". המילה היוונית 'סוֹגְנוֹמָה', המתורגמת לעתים כ'סליחה', פירושה האמיתי לדברי קונסטן הוא 'זיכוי' או 'כפרה'. הנפגע החונן את הפוגע בסוגנומה אומר לו בכך: אינני סולח לך על מה שעשית, אבל אני מבין למה עשית זאת (כי לא יכולת להתגבר על כך, כי נלכדת בנסיבות שמעבר לשליטתך); או, לחלופין: אינני צריך לנקום בך, מפני שהרכנת ראשך כלפיי והראית שאתה חולק לי את הכבוד הראוי. כבודי הושב על כנו.

בתורה יש דוגמה קלאסית לפיוס שכזה: התנהגותו של יעקב כלפי עשו בפגישתם במעבר יבוק, בשובו של יעקב ממנוסתו הארוכה מפני אחיו. כזכור, יעקב נס לחרן עשרים ושתיים שנה קודם לכן, לאחר שרבה סיפרה לו כי שמעה שעשו מתכנן להורגו לאחר מות יצחק (בראשית כז, מא). לקראת המפגש המחודש



שולח יעקב לעשו מתנת ענק של צאן ובקר, ואומר "אֶכְפְּרָה פָּנָיו בְּמִנְחָה הַהִלֵּכֶת לִפְנֵי, וְאַחֲרֵי כֵן אֲרָאָה פָּנָיו: אוֹלֵי יֵשָׁא פָנָי" (לב, כא). בפגישה עצמה יעקב משתחוה לעשו שבע פעמים, מחווה קלאסית של השפלה עצמית. האחים מתנשקים, מתחבקים ויוצאים לדרכיהם הנפרדות לא מפני שעשו סלח ליעקב אלא מפני ששכח או מפני שזעמו שוכך.

הפיוס הוא צורה של ניהול סכסוכים הקיימת אפילו בקרב בעלי חיים. חוקר קופייהאדם פראנס דהיואל תיאר טקסי שלום בקרב שימפנזים, בונובואים וגורילות הרים.³ בקרב בעלי החיים החברתיים יש מאבקי שליטה, אך בהכרח יש גם דרכים להשבת ההרמוניה לקבוצה, אם חפצת חיים היא. צורות פיוס והשלמה אלו הן קדם-מוסריות, והן מלוות את האנושות מהולדתה.

לא כך הסליחה. קונסטן טוען שהופעתה הראשונה בהיסטוריה נמצאת בתנ"ך – בסליחתו של יוסף לאחיו. אולם הוא איננו מסביר מדוע יוסף סולח, ומדוע רעיון הסליחה ומוסד הסליחה נולדו דווקא ביהדות.

התשובה היא שהיהדות הולידה צורה חדשה של מוסריות. היהדות מציעה אתיקה של אשמה – בניגוד לאתיקת הבושה שהציעו מערכות אחרות. אחר ההבדלים היסודיים בין שתי האתיקות הללו הוא שהבושה נצמדת לאדם, ואילו האשמה – למעשה. בתרבויות בושה, כשארם עושה רע הוא כביכול מוכתם, מסומן, נטמא. בתרבויות אשמה, לא העושה הוא הרע, אלא המעשה. לא החוטא, אלא החטא. האדם שחטא שומר על ערכו האנושי הבסיסי (כמאמר ברכת השחר, "אלוהיי, נשמה שנתת בי טהורה היא"). המעשה הוא אשר צריך להימחק. על כן בתרבויות האשמה ישנם תהליכים של תשובה, טהרת-הלב וסליחה.



זה ההסבר להתנהגותו של יוסף במצרים, מרגע שאחיו הגיעו אליו לראשונה ועד לרגע שהוא מבשר להם על זהותו ועל סליחתו. יוסף מכניס את אחיו לתהליך כפרת עוונות הראוי לשמש מופת, ואשר הוא הראשון מסוגו המתועד בספרות העולם. הוא מלמד אותנו, והתורה מלמדת אותנו, כיצד מרוויחים סליחה ביושר.

ניזכר במה שקרה. תחילה האשים יוסף את אחיו בפשע שלא ביצעו. הוא אמר להם שהם מרגלים. הוא כלא אותם לשלושה ימים. ואז השאיר את שמעון כבן ערובה, והורה לשאר לחזור לביתם ולהביא משם את אחיהם הצעיר בנימין. במילים אחרות, הוא הכריח אותם לשחזר את המעמד הקודם, שבו חזרו לאביהם כשאחד מהם, יוסף, חסר. ראו מה קרה אחר כך:

וַיֹּאמְרוּ אִישׁ אֶל אָחִיו, "אֲכָל אֲשָׁמִים אֲנַחְנוּ עַל אָחִינוּ, אֲשֶׁר רָאִינוּ צָרָת נַפְשׁוֹ בְּהַתְחַנְנוֹ אֵלֵינוּ וְלֹא שָׁמַעְנוּ; עַל כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת".... וְהֵם לֹא יָדְעוּ כִּי שָׁמַע יוֹסֵף, כִּי הִמְלִיץ בֵּינָתָם (בראשית מב, כא-כג).

זהו השלב הראשון בתשובה. הם הכירו בחטאם.

בהמשך, לאחר הפגישה השנייה, יוסף ציווה להכמין את גביע הכסף המיוחד שלו באמתחת בנימין. הגביע נמצא והאחים הושבו על עקביהם. נאמר להם שבנימין צריך להיענש ולהישאר עבד במצרים.

וַיֹּאמֶר יְהוָה, "מָה נֹאמֶר לְאֹדְנִי? מָה נִדְבַר וְמָה נִצְטָדָק? הֲאֵלֹהִים מַצָּא אֶת עוֹן עֲבָדָיו. הֲנֵנוּ עֹבְדִים לְאֹדְנִי – גַּם אֲנַחְנוּ, גַּם אֲשֶׁר נִמְצָא הַגִּבִּיעַ בְּיָדוֹ" (מד, טז).



זהו השלב השני בתשובה. הם מתוודים. והם עושים יותר מכך: הם מודים באחריותם המשותפת. זו התפתחות חשובה. כאשר האחים מכרו את יוסף לעבדות, יהודה היה זה שהציע את הרעיון (לז, כו-כז), אבל כולם חוץ מראובן אימצו אותו.

ולבסוף, בשיאו של הסיפור, יהודה מציע את עצמו תמורת בנימין: "וְעַתָּה יֵשֶׁב נָא עִבְדְּךָ תַּחַת הַנֶּעֶר עֲבָד לְאֹדְנִי, וְהַנֶּעֶר יֵעַל עִם אָחִיו" (מד, לג). יהודה, שמכר את אחיו יוסף לעבד, מביע נכונות להיעשות עבד כדי לשחרר את אחיו בנימין. זה הדבר שחז"ל והרמב"ם מגדירים כתשובה שלמה: כשהנסיבות שהיו בעת החטא מתקיימות בשנית, ריש לחוטא הזדמנות לחטוא שוב, אך הוא נמנע מכך כי הוא השתנה.

עכשיו יוסף יכול לסלוח, שכן אחיו, בהנהגת יהודה, עברו את תהליך התשובה על כל שלביו: (1) הכרת החטא, (2) וידוי ו- (3) שינוי התנהגותי.

סליחה קיימת רק בתרבות שתשובה קיימת בה. רעיון התשובה מתבסס על הנחת היסוד שאנחנו חופשיים ואחראים למעשינו, ושאנחנו מסוגלים להשתנות – ובפרט להשתנות בעקבות ההכרה בכך שחטאנו, שאנחנו אחראים לחטא הזה, ושאנחנו מתחייבים שלא לחזור עליו. האפשרות לסוג כזה של תמורה מוסרית לא התקיימה ביוון העתיקה ולא בשום תרבות אלילית אחרת. יוון הייתה תרבות של בושה וכבוד, שהושתתה על צמד המושגים אופי וגורל.⁴ היהדות היא תרבות של תשובה וסליחה, שמושגי היסוד שלה הם רצון ובחירה. רעיון הסליחה היהודי אומץ בידי הנצרות, וכך הייתה האתיקה היהודי-נוצרית לנשאת ההיסטוריה הראשית של רעיון הסליחה.



שאלות לשולחן שבת:

- האם כל האנשים מסוגלים להשתנות?
- האם כולם ראויים לסליחה?
- מיהו המרוויח העיקרי ממעשה הסליחה?

התשובה והסליחה אינן רק שני רעיונות מני רבים. הן שינו את המצב האנושי. התשובה כוננה לראשונה את האפשרות שהאדם לא נידון לחזור על עברו עד אין קץ. כשאני עושה תשובה, אני מראה שבכוחי להשתנות. העתיד אינו כתוב מראש. אני יכול לעשותו אחר מכפי שהסתמן. הסליחה משחררת אותנו מן העבר. הסליחה שוברת את הבלתי־הפיכות של מעגל התגובה והנקמה. את הנעשה אפשר להשיב.⁵

האנושות השתנתה ביום שיוסף סלח לאחיו. כשאנחנו סולחים, וכשאנחנו ראויים להיסלח, אנו חדלים להיות אסיריו של עברנו. חיים מוסריים הם חיים הנותנים מקום לסליחה.

- 1 ישנם מדרשים האומרים שה' סלח לאדם וחוה ולקין באופן חלקי, או לפחות הקל בעונשם. על ישמעאל נאמר במדרש שחור בתשובה, ויש מחכמי המדרש המזהים את קטורה, האישה שאברהם לקח אחרי מות שרה, עם הנר – ומכאן משמע שאברהם יצחק שבו והתפייסו עם שפחת שרה ועם בנה.
- 2 David Konstan, *Before Forgiveness: the origins of a moral idea*, Cambridge: Cambridge University Press, 2010.
- 3 Frans de Waal, *Peacemaking among Primates*, Cambridge, Mass.: Harvard University Press, 1989.
- 4 ראו Bernard Williams, *Shame and Necessity*, Berkeley: University of California Press, 1993.
- 5 חנה ארנדט עומדת על כך בספרה **המצב האנושי** (מאנגלית: אריאלה אזולאי ועדי אופיר, תל־אביב: הקיבוץ המאוחד וקרן פרידריך אברט, תשע"ד 2013), עמ' 276-277.



With Respect

Rabbi Abraham Benjamin Mendrekar

Passed away on 13th Dec. 2021

Many expressed their thoughts on passing away of him. We are just mentioning a few.

Ezra Moses:

It was very Shocking and Unfortunate to learn of the Passing away of your Dear Rabbi Abraham Benjamin Mendrekar 🕊️🕊️ Rabbi Abraham was a very Accomodative in Helping all who Approached him for his Religious Advice and Help....He served and led the Entire Jewish Community Religiously & Selflessly for 40 years....The community is really Indebted to him.....in his Passing away we have lost a Great Personality of the Community....Please accept our Heartfelt Symphathies and Condolences .Please convey our condolences to his Children Elanith & Eshkol and his Family.....We pray to Almighty to give the Family all the strength, courage and Fortitude to bear this Irreparable loss May his Soul Rest in Eternal Peace..Amen ve Amen ..🕊️.. "Baruch Dayan Ha'Emet " May his Memories be a Blessing🕊️ to all who Knew him.... In Grief... Ezra Moses and Family....,

Elijah Jacob:

May his soul rest in eternal peace. I remember that he along with Edwin Shuker took our YG members on Israel tour in the late 1980s through the Sephardic Education centre and atleast 40 to 50 youth members participated in them. May his memory be a blessing to us all. Amen.



Judith Dworkin Daughter of Mr. Abraham Moses & Hellen Talkar Achieves Award.

[History of Hillel](#)

Founded in 1923 and adopted by B'nai B'rith in 1924, Hillel has grown into the world's largest Jewish campus organization. The documents and timeline below illustrate ninety years of Hillel's growth and evolution.

What an honor and complete surprise to be awarded the Richard M. Joel Exemplar of Excellence Award from [Hillel International](#) in front of all of my colleagues at [Hillel Ontario](#) and Hillels around the world. I can only be excellent with the help of those with whom I am surrounded - my dedicated team at McMaster Hillel, [Ben Shefter](#) [Jemma Kaczanowicz](#), my Hillel students and student executive [Hannah Silverman](#) and the support of my mentor and friend [Seth Goren](#)....



How Things Grow

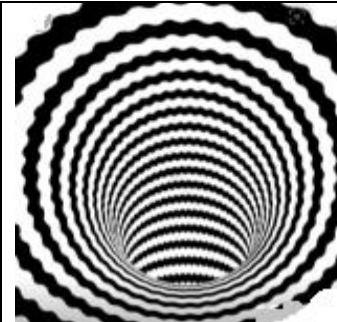
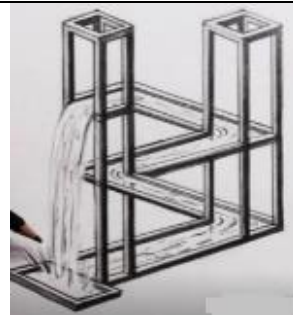


How to Grow CHILLIES at Home!

1. Prep the Seeds. Spread on open a paper towel, place all chilli seeds evenly on it. Then spray some water on them and fold the paper towel close.
2. Soil and Germination. Chilli plants usually require an airy soil which is well drained. Add a little bit of compost to it and give it a good mix.
3. Flowering. Once the plant is about 8-10 inches in height, it'll bring out small buds which will blossom into cute little white flowers about 1-1.5 months after planting ...
4. Regularly water and nourish the plant and the chillies will grow bigger and bigger. The bigger they are the more potent their spiciness is.



[How to Grow Chilli Pepper At Home, Complete Guide with 76 Days Updates - Bing video](#)



If you are a Bene-Israel and draw 3-D images, please send us and we will print them.

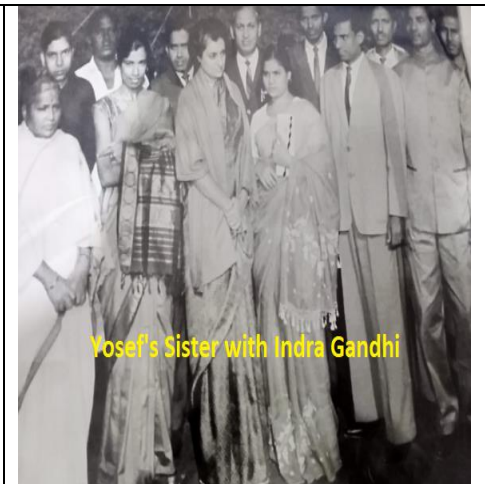
shaniwarteli@gmail.com

Mr. Yosef Reuben Kehimkar

By Elkan Reuben Judah



With much respect today I would like to speak about Yosef who at the age of 82 years drives from Rechovot to Ramla to Magen Shalom synagogue where he is an accountant since 1979. He also does other running about for banking taxation and other accounting formalities for the synagogue and Indian Community in Israel. Further he also takes personal appointments at the Indian Embassy to solve problems and organize different activities. ***Never complaining and serving the community with a smile.***



Yosef's Sister with Indra Gandhi

Born on 27-FEB 1939 in Hyderabad to parents Elis & Rebbeca Reuben Kehimkar and family of 5 brothers and sisters. He first finished his professional HSC Technical education 1954. Earned a B.A. Degree from Osmaniya University of Hyderabad 1969 - 1971 (while working in a bank) and later M.A. in Hindi 1973 – 75 Osmaniya University. He worked State Bank of Hyderabad subsidy of S.B.I. from 1962 – 1978. He also was the Welfare Secretary for S.B.Hydrabad 1965 – 78.

Yosef married Milka and now lives with son Ran Reuben Kehimkar and grandchildren Rotem , Shira & Matan. His daughter Mali Reuben Shemuel & her Husband Daniel live with his grandchildren Midan & Amit Shemuel. Yosef took care of his mother and 5 brothers and sisters and self-graduated.

Yosef immigrated to Israel, Ramla in Jan 1978. He completed accounting course 1 & 2 1994 – 95 and also earned diploma in accounting in 1996. He was employed by IAI in their foreign customers accounting as Manager from Nov. 1978 to 2004 when he retired.

He met personally P.M. Mr. Narendra Modi in recognition of his personal initiative to help the Indian community by passing on messages from and to the Indian embassy regarding problems faced by Indian Jews and facilities given by the embassy for Indians in Israel.

Books: Published Books on Beni Israel tradition, rules and regulation during mourning period (Funeral, seven days, month etc.) He also published book on the history of all committee members of the synagogue.



Yosef was appointed treasurer for Ramla “Alyam hodu” synagogue today Magen Shalom Synagogue. From 1979 up to date. (Then Appointed and requested by Mr. Moshe Issac Bhonkar).

He Went to London and to the US on personal expense to collect donations for Magen Shalom Synagogue. A Beni- Israel in London gave donation of 150-year-old Hanukah as synagogue in Ramle was named after a synagogue in Pakistan that has been converted in to a mall (see article on Bene-Israel from Pakistan in this issue).

We from Shaniwar Teli e-newsletter would like to thank Mr. Yosef Reuben Kehimkar for his so devoted love and caring for the Bene-Israel community.



What people have to say about Yosef:

- Mr. Moshe Issac Bhonkar one of the senior most Hazans of Magen Shalom Synagogue Ramla.

“Today what we see of the Magen Shalom Synagogue is all because of all the hard work, dedication, planning and time given by him.”

- Mr. Pinhas Talkar the present president of the synagogue. Who him self works with all his heart for the past 15 + years.

“Hard working, ready to give without expectations, Honest , straight forward, Not double faced, ready to say sorry and Thankyou to all, easy to get along and always ready to give his time.”

Other Actives : Yosef is very active in other areas too some of them being;

- GOPIO(Global Organization of People of Indian Origin) Asst. President 2006- 2008.
- Rotary Club Rechovot Honorary Treasurer from 2010 up to date.
- Running a shop in Rechovot of 2nd hand furniture in co-operation with Rechovot municipality. The income is used for scholarship to students coming from the financially hard families and for alone soldiers.
- He also took tours to places of religious importance in Israel.
- He organized trips to Indian Naval ships coming to Israeli ports
- Organized Indian food afternoon for Indian children coming in Taglit group (up to 60 people).
- Making leaders of the community from Ramla speak to the community including ambassador of India In Israel.
- Had organized 30,000 USD to be given as scholarship for students coming from India wanting to do Post graduation in Israel; for their stay and tuition fees for two years (which has meanwhile got cancelled due to Covid 19 pandemic break out.)
- Chairman of I.C.C. (International Country Connection) which sent Irrigation and water purification experts to India Aurangabad for a seminar for a month.
- Works with the Indian embassy to send students of Indian origin parents to India in the student exchange program.

As we can see what am amazing person Yosef is. To have such a vast list of successful activities goes to show Yosef should be a very sincere polite and determined person with whom people like to work and cooperate. I asked him what his message to the community was. This is what he had to say;

***“Please don’t forget our Indian Tradition and culture.
Help one another and stay organized as one for all and all for one attitude.”***

Thanks Giving:

Yosef takes the opportunity to thank ***his dear wife Milka for her co-operation*** that helped him to serve the community and at the same time getting both his children graduated from Technion Haifa.

***We from Shaniwar Teli e-newsletter would like to thank Mr. Yosef Reuben Kehimkar
for his so devoted love and caring for the Bene-Israel community. God bless you.***



Rabbi's view on SIKH/ SARDAR

Rabbi David Rosen, a Jewish leader, speaking on Guru Nanak and Sikhs

<https://youtu.be/wED8Jbt9l2k>

How Jews and Sikh are similar. Why do Jews marry Sikhs



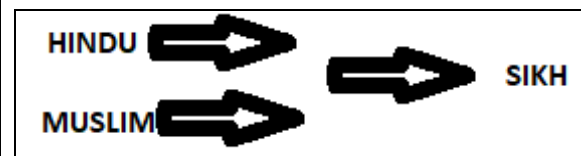
Since school and university days I remember always cracking jokes on our Sikh (commonly known as Sardar) schoolmates. Many times calling their names and tell then it is 12 in the watch. The most common joke was; why are Sardar's call "Bara" (Twelve in Hindi), because when it is twelve all Sardar's think there is only one needle in the watch. All those Sardars would just smile humbly. Now after 40 years I realize how wrong we all ware and am ashamed on what we did. Please forgive us.

Guru Nanak (1469–1539)

He was a trader who noticed massive wars between Hindus and Muslims that he thought were meanness as both religions taught the same wisdom. To dissolve the Hindu Muslim religious conflict; Guru Nanak introduced a group of people who believed in just humanity. This group members came from both Hindu and Muslim religions.

During 17th Century, when Hindustan was ruled by Mughals, Hindu's were subject to severe humiliation. The Mughals treated the Hindu women as their own property and would force Hindus to accept Islam and even killed those who would refuse to accept Islam. It is then that Sikh **ninth** Guru, Sri Guru Tegh Bahadurji came forward, in response to the request of the Kashmir Pandits to fight against all these cruelty of the Mughals.

Guru Tegh Bahadurji challenged the Mughal emperor to convert him to Islam..... If he succeeded in doing so, all the Hindus would readily accept the Islam; however, if he failed in converting him, all cruelty towards the Hindus would also stop.



The Mughal emperor happily agreed to this challenge. The Mughals tried all they could, and even after severe torture to Guru Tegh Bahadurji and his fellow members they failed to convert him to Islam. The Mughals, unsuccessful in their attempt to convert Guru Tegh Bahadurji along with his four fellow members, assassinated them in Chandni Chowk.

It was after this incident that tenth Guruji, Sri Guru Gobind Singhji (Son of Guru Tegh Bahadurji) founder of ***Khalsa*** resolved that he would create such an identity for his followers that they would easily be identifiable, and would not be able to hide themselves.

In 1739, Nadir Shah raided Delhi, looted Hindustan and was carrying back with him a lot of Hindustani treasures and nearly **2200 Hindu women**. The news spread like wild fire and reached Sardar Jassa Singh the Commander of the Sikh army at that time. Sardar Jassa Singh attacked Nadir Shah's caravan the same **midnight (12 Midnight when enemy soldiers were fast asleep)**, and rescued all the Hindu women and sent them home safely.

Thereafter whenever anyone attacked and looted Hindustan and tried to carry the treasures and Hindu women the Sikh army attacked them at midnight, 12 O'clock and especially rescued the women. Thereafter, whenever any similar incident occurred people started contacting the Sikh army for help, and the Sikhs responded, attacking the raider's at Midnight, 12 O'clock, with a passion bordering on madness. The enemy guards would scream out ***"Sardarji ka Barah Baj Gaye"***.

Meaning of : Jo Bole So Nihal.....Sat Sri Akal.....

Bole So Nihal... Sat Sri Akal is a slogan or Jaikara (literally shout of victory, triumph or exultation). It is divided in two parts or phrases. The first, 'Bole So Nihal', is a statement meaning "whoever utters (the phrase following) shall be happy, shall be fulfilled," and the second part 'Sat Sri Akal'. 'Sat' means "truth", 'Sri' (a honorific word) means "great" and 'Akal' (or Akaal) means "the eternal timeless being, ie. God"; thus the phrase can roughly be translated; ***"God is the Ultimate Truth"***.

Jewish & Sikh weddings



[Nupur Kantamneni & Corey Stein - Cinematic Wedding Day Highlight \(Jewish & Sikh\) - Bing video](#)

Hate Crimes against Jews and Sikh's



[Evers declares April Sikh Awareness Month following violence - Bing video](#)

Sikhs and Jews - separated at birth?

Follow the link:

[Sikhs and Jews - separated at birth? - The Jerusalem Post \(jpost.com\)](#)

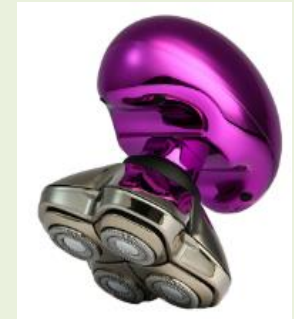


Follow the link below:

[**What Do Hinduism and Judaism Have in Common?**](#)
[**\(VLOG\)**](#)

A New Shaver for Women & Men

[Collections – Skull Shaver](#)



Courtesy: Sam & Erna Daniel, NJ, USA.

How Things Grow



Peanuts



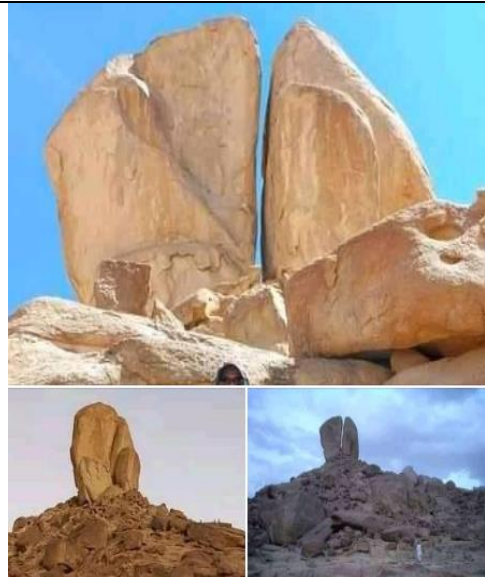
OKRA



Guava



AVALA



Is this the rock that Moses strikes to get water?

<https://www.facebook.com/groups/iLearnHebrea/permalink/4992171187477270/>

What is the meaning of Meriba in Hebrew, eg this rock which Moses strikes for the Israelites to drink water is called Waters of Massa and Meribba, Exodus 17:6? (מריבה)

Moses went to God for water and God ordered him to strike the rock – he did and water came out. **Exodus 17:6.** “I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink. So Moses did this in the sight of the elders of Israel.”



This rock is in Saudi Arabia so it is not the rock that Moshe Stuck unless the Bible took place in Saudi. With Saudi opening old biblical sites, there are groups that believe the bible took place in Saudi.



This is psalm 67.

It has a title line and 7 verses.

It consists of us having God before us...so we don't stumble.

And blessings for the nation.

Shape is Menorah, where our King wants us to know that you come before me many lights symbolizing nation and point of connection is the king. The king is supporting the nation and humble and ready to be lower than the nation.

The pyramid is the opposite symbol where the point or Pharaoh was higher than the base, his nation.

There is a story that this shape and words came in the dream of King David.

Curtesy: Jonathan Kolet.



Future of Dishwashers

Today we take out dishes from cabinet, use them and put them in dish washer and back in the cabinet. In future the dish washer itself will become the storage cabinet. You will be installing several dish washers in the kitchen instead of cabinet still separating Meat & Milk. Curtesy: Sam & Erna Daniel

Jewish Boundary *Eruv*

1500 years of Jewish Custom

(Three of our talented religious writes refused to write this article as they said it was so complicated and very difficult to understand. Only scholars are needed to understand and explain it. This information is put together by one of our team member and after doing so the member confirmed indeed it is a very difficult topic. We are still not able to explain its philosophy.)



Sabbath means no work at all. But this is completely impossible. You have to go to synagogue, you have to carry prayer books, you need to carry food, you need to pick up children, you need to push strollers... all this and other activates is work.

Eruv: is a boundary used by Orthodox Jews to expand the area where they can carry objects (and push strollers) on the Sabbath. It is a fence or a continuous wire that goes around whole city town or village. All major cities like Manhattan London Paris Rome have **Eruv**.



Eruv Around Manhattan

As you drive towards the south entrance of city of Ashdod you will see the city of Ashdod on your right. You will also notice several electric poles carrying electricity in and out of Ashdod. However a bit lower you will also see a wire running that is supported by wooden poles. This is the Eruv that goes around Ashdod to let the orthodox Jews get the freedom for the minimum work that needs to be done.

Eruv is one of those tradition's which has blossomed from a basic Torah principle into a highly complicated legal matter.



Philosophy of Eruv :

To understand the philosophy of Eruv in public domain, one first needs to understand the 34 Sabbath work restrictions and how various Rabbi's understand them. There is never any 100% agreement. Please follow the link to understand how complicated this is.

[Eruv: History, Problems, and Solutions – Torah Ve'Ahava \(torahveahava.com\)](http://torahveahava.com) If you understand it. Great.

Please make us understand how by building a boundary you are exempted from some of the 34 Sabbath restrictions.



Why did Moses strike the rock twice?

There are many versions. This is just one of them.



"So Moses and Aaron went from the presence of the assembly to the door of the tabernacle of meeting, and they fell on their faces. And the glory of the LORD appeared to them. Then the LORD spoke to Moses, saying, 'Take the rod; you and your brother Aaron gather the congregation together. Speak to the rock before their eyes, and it will yield its water; thus you shall bring water for them out of the rock, and give drink to the congregation and their animals.'"

So Moses took the rod from before the LORD as He commanded him. And Moses and Aaron gathered the assembly together before the rock; and he said to them, "Hear now, you rebels! Must we bring water for you out of this rock?"

Then Moses lifted his hand and struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank. Then the LORD spoke to Moses and Aaron, "Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them."

Beyond a simple statement of fact, striking the rock twice tells us that this wasn't an accident. Why Moses struck the rock can be explained by two things. First, this is the second time God supplied water to Israel. The first time Moses was told to strike the rock ([Exodus 17:6](#)). Second, God told him specifically to bring Aaron's rod. We can understand that Moses assumed that the rod was requested because it was to be used. Aaron's involvement was being there, thus, showing approval to what was being done, and it was Aaron's rod which was being used by Moses. God considers those who give support to wrong as equally guilty as those who do wrong.

Moses and Aaron's failure was two-fold. In scolding the people they asked if they (Moses and Aaron) had to bring forth water. They did not give God the credit as they should have. Secondly, they did not do as God commanded. They improvised, but in doing so they introduced doubt into this miracle. One could claim that the water was there and Moses merely knocked a stone covering the spring aside. If Moses had done it God's way it would have been more impressive because merely speaking to a rock would not allow water to flow.

Bene-Israel Jokes

Bastakar: Did you not sell you're this pigeon last week?

Malakar: Yes. I've got the world's best homing pigeon. I've sold him 87 times this month.

Mrs. Satamkar: "Doctor, take a look at me. When I woke up this morning, I looked at myself in the mirror and saw my hair all wiry and frazzled up, my skin was all wrinkled and pasty, my eyes were bloodshot and bugging out, and I had this corpse-like look on my face! What's WRONG with me, Doctor!?"

Doctor Mrs. Talkar looks her over for a couple of minutes, then calmly says: "Well, I can tell you that there is nothing wrong with your eyesight."

Dongi Bene-Israel: "Where are you from?"

Pedder Road Bene-Israel: "I come from a place where we do not end our sentences with prepositions."

Dongri Bene-Israel: "Okay ,where are you from, jackass?"

Charikar and a Borgaokar were playing carom at their local club. Borgaokar was about to strike when he sees a long funeral procession on the road next to the club. He stops , closes his eyes, bows down in prayer.

Charikar: "Wow, that is the most thoughtful and touching thing I have ever seen. You truly are a kind man."

Borgaokar: "Yeah, well we were married 35 years."

A general noticed one of his soldiers Killekar, a new immigrant from India, behaving oddly. The soldier would pick up any piece of paper he found, frown and say: "That's not it" and put it down again. This went on for some time, until the general arranged to have the soldier psychologically tested.

The psychologist concluded that the soldier was deranged, and wrote out his discharge from the army.

The Killekar picked it up, smiled and said: "That's it."

Ashtamkar: Do you know Pingle this news paper says when NASA first started sending up astronauts, they quickly discovered that ballpoint pens would not work in zero gravity. To combat the problem, NASA scientists spent a decade and \$12 billion to develop a pen that writes in zero gravity, upside down, underwater, on almost any surface including glass and at temperatures ranging from below freezing to 300°C.

Pingle: Oh... really?? But why did they not use a pencil? -----

Bhoropkar: What is your last wish Bamnolkar?

Bamnolkar : I want to die peacefully in my sleep like my grandfather. Not screaming in terror like his passengers.

Drunk Banbonkar & Kurulkar were returning home;

Banbonkar: Thank God Jews don't follow sharia law!

Kurulkar: uh... hic... why?

Banbonkar: I can't handle one! How would I have handled four wives??!!

Hanukkah 2021 Celebrations Around the World



A DREIDEL made of Christmas lights sits on the sidewalk along Fifth Avenue in New York City earlier this month. (credit: CARLO ALLEGRI/REUTERS)



Polish Parliament



Berlin



Shirley Palkar & Oren Benjamin Social Service

Official Representatives of Jewish Agency for Aaliyah from India



As we come to the end of this year 2021 we would like to share a good and positive information with you all. Up till now more than 100 Bene Israel Jewish Individuals from India immigrated to Israel. Those immigrated from India included senior citizens, newly married couples, families, youngsters and small children have come to Israel.

In fact few couples gave birth to new born babies within couple of months after their Aliyah to Holy Land of Israel. Such a Great Mitzvah.

Shirley Palkar and Oren Benjamin is always there for the community to help and guide each and every individual in their process of Aaliyah .

Shirley Palkar and Oren Benjamin are now three years with Jewish Agency assisting several families from initial stage of their Aaliyah till the family / individual reach in Israel. In many cases immigrants keep in touch with both Shirley Palkar and Oren Benjamin.

We have also received many emails of thanks and support for our social work and guidance and for helping for smooth Aaliyah which is our biggest gift, especially the blessings we get from senior citizens. After Aaliyah we try meeting new immigrants and senior citizens to welcome them as it is our pleasure meeting couples and families whom we assist throughout their Aaliyah.

Wishing you all happiness, success and good health. Happy New Year 2022.

Shirley Palkar and Oren Benjamin.

(Official Representatives of Jewish Agency for Aaliyah from India)



It was an honor for both of us to be invited for a prestigious function held on occasion of External Affairs Minister of India Dr. S. Jaishankar visit to Israel.

**A TOTAL
OF 27,057 JEWS
IMMIGRATED
TO ISRAEL IN 2021**



AJDC India

 Keshet - Connecting our Jewish Community 						
November 2021 Cheshev - Kislev 5782						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 Beginner's Hebrew - 5.30pm	2 Kaballah Class with Judah Kolet - 6 PM	3	4 Kislev - Orot Ha'Torah - 5.30pm	5	6
7 Intermediate Hebrew - 4.30pm Parashat Shavua - 7.30pm	8 Beginner's Hebrew - 5.30pm	9	10	11	12	13
14 Intermediate Hebrew - 5.30pm Parashat Shavua - 7.30pm	15 Beginner's Hebrew - 5.30pm	16 Kaballah Class with Judah Kolet - 6 PM	17	18	19	20
21 Intermediate Hebrew - 5.30pm Parashat Shavua - 7.30pm	22 Beginner's Hebrew - 5.30pm	23 Kaballah Class with Judah Kolet - 6 PM	24	25	26	27
28 Intermediate Hebrew - 5.30pm Parashat Shavua - 7.30pm Erev Hanukkah	29 Beginner's Hebrew - 5.30pm	30 Programme on Hanukkah - Golden Age Group				

 Keshet - Connecting our Jewish Community 						
December 2021 Kislev - Tevet 5782						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 Hanukkah 4th candle	2 Meraki Art Class - 5pm Hanukkah 5th candle	3 Hanukkah 6th candle <i>Yom Shabbat</i>	4  Hanukkah 7th candle
5  Khal Fest - 7.00pm	6 Beginner's Hebrew - 5.00pm	7 Kaballah Class with Judah Kolet 6 PM	8 Orot Ha'Torah Tevet - 5.30pm	9 Meraki Art Class - 5pm	10 	11 <i>Shabbat Shalom</i>
12 Intermediate Hebrew - 6.00pm Parashat Shavua - 7.30pm	13 Beginner's Hebrew - 5.00pm	14	15 Golden Age Group - Cultural Programme	16 Meraki Art Class - 5pm	17 	18 <i>Shabbat Shalom</i>
19 Intermediate Hebrew - 6.00pm Parashat Shavua - 7.30pm	20 Beginner's Hebrew - 5.00pm	21 Kaballah Class with Judah Kolet 6 PM	22	23 Meraki Art Class - 5pm	24 <i>Yom Shabbat</i>	25 
26 Intermediate Hebrew - 6.00pm Parashat Shavua - 7.30pm	27 Beginner's Hebrew - 5.00pm	28 Kaballah Class with Judah Kolet 6 PM	29	30 Meraki Art Class - 5pm	31 	

IOBI



To our pleasant surprise this time we got a response from IOBI when we asked them for their activities. We hope this good and healthy cooperation will continue in the future.

You are already aware of all our activities, but I would still like to emphasize two of our events in particular that were devoted to the golden age group. We had organized a visit to the Knesset on *Aliyah day*. There were members of our community, who, despite living in Israel for over 40-50 years had never visited the Knesset. It was like a dream come true for them.

Then we realized the need of bringing once again, the golden age group to an event when the restrictions of COVID-19 were eased after more than a year during which gatherings were not permitted. So, IOBI grabbed the first opportunity to organize a "Malida ceremony" at Ashdod for them which was held in the presence of some well-known personalities and highly respected members of our community Mr Abraham Samson Mhedekar, and Mr Nissim Moses, to name a few. It was well attended observing the COVID guidelines.

This is just to highlight our noble intention to be with the golden age group of our community and assist them in whatever way possible. IOBI is in the process of working on the same lines with a sincere hope to succeed in accomplishing our goal.

We always welcome constructive suggestions and are ready to work with any group/organization for the betterment of our Bene Israel community in particular.

I, on behalf of my team, hope that future editions of your magazine reflect the true and good side of IOBI.

Thanking you once again.

Yaffa Gupte
President - IOBI

Community National Union for Indian Jews Moses Sogokar



איחוד ארצי הקהילתי ליהודי הודו

משה סוגוקאר

[איחוד ארצי קהילתי \(4\) | Facebook](#)

The group aims to connect everyone who wants to the join the group in order to unite and get to know members of the community from all over the country. Later on, the group will be used to send messages to promote the community's goals and well-being anywhere in the country.

מטרת הקבוצה לחבר את כל מי שרוצה לקבוצה על מנת להתאחד ולהכיר את בני הקהילה מכל קצוות הארץ. בהמשך הקבוצה תשמש על מנת להעביר מסרים לקידום מטרות הקהילה ולרווחתם בכל מקום בארץ.

On Sunday 17th Oct. at King David Hotel Jerusalem, during the launch of the book by Prof. Shaul Sapur entitled "Bombay/Mumbai : City Heritage walks" Moshe discussed with Dr. S. Jaishankar, Minister of External Affairs of India about his groups ambitions to get Bene-Israel community members to the Keenest. He also spoke about the worsening conditions of the cemeteries in India that Moses's group wants to close by walls.



Dr. S. Jaishankar, Minister of External Affairs of India with Mr. Moses Sogokar.

ביום ראשון ה-17 באוקטובר במלון המלך דוד ירושלים, במהלך השקת ספרו של פרופ' שאול סאפור שכותרתו "בומביי/מומבאי - טיולי מורשת עירונית" משה שוחח עם ד"ר ס. ג'ישינקר, שר החוץ של הודו על שאיפות קבוצתו להביא את חברי קהילת בני ישראל ללהט. הוא גם דיבר על התנאים המחמירים של בתי הקברות בהודו שקבוצתו של משה רוצה לסגור ליד חומות.

Moshe Sogakar is aspiring to become Member of Knesset representing the Bene-Israel community. The first lecture he arranged for the Bene-Israel people was "How to save yourself from a police warrant" (most apocopate for a Bene-Israel Bastard siting in New Jersey & some in Israel stealing from Bene-Israel community by forming NGO's with their own family members and sharing money between them).

We wish Moshe good luck towards his efforts to become a member of Knesset representing Bene-Israel people.



The National Union was also created from the dream of [משה סוגאוקר](#). He showed the people to the road to create a union between all the small groups and all the cities in the country. Moshe works fearlessly and he is a true leader!

Because only a true leader is not afraid to hear different opinions and be listened. A true leader is willing to move sideways to allow different minds to create something great. When the offer rose to the table to start bringing it everyone got excited and crocheted it, and we were off.

And here it ended another lecture sponsored by the union. And this is the moment to say thank you from the bottom of my heart. Thanks to [Sabin Carmel Sanker Adv](#) for giving us a lecture on execution. Thank you to [Remond Sigal Basteker](#) the director of the activists within the union, and there is an amazing amazing performance in the Ramla community. Thank you to @ Moshe Sogauker who turned to each and every one and explained the dream and continues to walk towards the dream that becomes every day another part of the new reality in our lives. Thank you to @ Yehuda Sshhankar the spokesman of the union who makes sure we remember to present ourselves and the union. Special thanks to all the other activists and members of the management that do sacred work. And thanks to [שמחה בירוודקר](#) from Edna Club. Here's a taste of what it was.

(Facebook Translation)

גם האיחוד הארצי נוצר מחלום של [משה סוגאוקר](#). הוא רתם את האנשים אל הדרך כדי ליצור איחוד בין כל הקבוצות הקטנות ובין כל הערים בארץ.

משה פועל ללא חת והוא מנהיג אמיתי! כי רק מנהיג אמיתי לא פוחד לשמוע דעות שונות ולהיות בהקשבה. מנהיג אמיתי מוכן לזוז לצד כדי לאפשר למוחות שונים ליצור משהו גדול. כשהצעה עלתה לשולחן להתחיל להביא כולם התלהבו ונרתמו לזה, ויצאנו לדרך. והנה הסתיימה דה עוד הרצאה בחסות האיחוד וזה הרגע לומר תודה מקרב לב.

תודה ל [Sabin Carmel Sanker Adv](#) - שהעבירה לנו ההרצאה בנושא הוצאה לפועל תודה ל [Remond Sigal Basteker](#) - מנהל הפעילים בתוך האיחוד, ואיש עשייה מדהים מדהים בקהילת רמלה.

תודה ל- @ משה סוגאוקר שפנה אל כל אחד ואחת והסביר את החלום וממשיך לצעוד אל עבר החלום שהופך בכל יום לעוד חלק מהמציאות החדשה בחיינו. תודה ל- @ יהודה ששונקר הדובר של האיחוד שדואג שנזכור להציג את עצמנו ואת האיחוד.

תודה מיוחדת לכל שאר הפעילים והחברים בהנהלה שעושים עבודת קודש ותודה ל- [שמחה בירוודקר](#) ממועדון עדנה.

הנה טעימה ממה שהיה — with [Yehuda Sassooner](#) and 3 others

#



Friends, we started the activity for the business stage in collaboration with the National Community Union. A welcome initiative of the National Union and the opening of course with the lecture of the chief lawyer of the Tzipi organization.

This week the Kiryat Gat community got a rare and amazing glimpse into understanding the difference between a will and inheritance up close and here is the place to note that it was a stunning lecture by Tzipi, the audience participated and enjoyed the information.

It was an excellent cooperation, they gave us the stage and presented both the goals of the team and to promote the desire to run forward together.

Dear Tzipi - thank you very much for your cooperation. the feedbacks have been excellent . There is already a demand for more lectures.

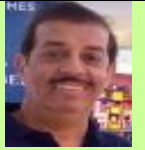
Thank you very much

Thanks to everyone who helps and promotes together with the union the objectives for which the union was created.

חברים, התחלנו את הפעילות לבמה לעסקים בשיתוף האיחוד הארצי הקהילתי יוזמה מבורכת של האיחוד הארצי והפתיחה כמובן עם ההרצאה של עורכת דין ראשית של הארגון ציפי השבוע קהילת קריית גת זכתה בהצצה נדירה ומעלפת על הבנת ההבדל בין צוואה לירושה מקרוב וכאן המקום לציין שזו הייתה הרצאה מעלפת של ציפי , הקהל השתתף ונהנה מהמידע. היה שיתוף פעולה מצוין, נתנו לנו את הבמה והצגנו גם את מטרות הקבוצה וגם לקדם את הרצון לרוץ קדימה יחד. ציפי היקרה - תודה רבה על שיתוף הפעולה . הפידבקים היו מצוינים . יש כבר ביקוש להרצאות נוספות. תודה רבה רבה תודה לכל מי שעוזר ומקדם ביחד עם האיחוד את המטרות שלשמם האיחוד נוצר

Pune Bene-Israel World

Dr. Reuben Daniels Pezarkar



Indian Express newspaper gives news of Hanukkah celebrations by the Jewish community of Pune at the Succath Shelomo Synagogue.



HANUKKAH WISHES

Members of the Jewish community celebrate Hanukkah, the festival of lights, at Succath Shelomo Synagogue in Rasta Peth on Sunday. Pavan Khengre

Other News:

100 Year Celebration: 100th Anniversary celebration is due for two years which was delayed due to Corona limitations. The synagogue is going on with the formation of a committee which will decide the date and programmes to be conducted. It will definitely be in the year 2022. We would like to make it an international event where all the members who prayed in this synagogue attend.

Noar Hall community center: The managing committee members are in the process of filing a few cases against the illegal occupier of our "Noar Hall community center."



Piyyut - India (פיוט) Songs from Tanakh in Bene-Israel Indian Tunes

Avichai Bhastakar

This group saves Bene-Israel tunes for the future. Avichai is born in Israel but is strongly attached to Bene-Israel Heritage.



I wanted to share with you about a project I'm in the middle of working on.

I write musical notes on piyyutim and passages from the Rosh Ashana and Yom Kippur in the style of our Bene-Israel. I have already about 30 musical notes.

We need donation for this project. Please send the donation to the details below.

We are also working on the project of translating Mr. Haim Kehimkar's book into Hebrew. Please help us complete this project by donation.

We have collected hundreds of Marathi prayer books that we need to scan and place in a virtual library on the internet. Please help us with your donations.

For donations. Note for the preservation of poetry and customs of India.

Avihay Bastekar

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To Avihay Bastekar

137/3, Harav Zvi Yehuda kook street, mail box 2044, Kiryat Arba 9010000 Israel

Magen Hassidim Synagogue – Mumbai

Ronen Bhonkar



There were two interesting occasions held at the synagogue. The Hanukkah was celebrated in the best possible way that was possible in this Corona time. Oil lamps were lit daily and members attended and celebrated the occasion.



On 21st Nov 2021 Ronen & Rahel Bhonkar celebrated their son Ziv's birthday at the synagogue with cake cutting Malida celebration and dinner.

However this occasion was made special for Ziv as he was made to sit on a gold balance and date fruits equal to his weight were distributed.



Magen Hassidim Synagogue Ashdod

This was the first Bene-Israel synagogue built in Ashdod in the Ashtrom area (Ezor Gemel) in the early 70's. After 50 years it needs some serious repairs and changes; especially for the disables as there are only stairs.



The original plan was to cover the synagogue with Jerusalem Stone but on inspection it relived that the old structure may not be able to hold the weight of the stone tiles.

Many of our Bene-Israel brothers and sisters started in Ashdod and have prayed in this synagogue. Now many of them have settled all over Israel and outside Israel. Please contribute generously for this cause.

Please see the bank details in Hebrew.

If you need any more information please send us an email to shaniwarteli@gmail.com

נס"ד "לרומם את בית ה'" בס"ד

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Dear Leo,

"Two years after taking the COVID-19 vaccine, we will all die" said Lavannya's neighbor, "and if we don't die then all vaccinated women and kids will be sterile."

With these kinds of rumours spreading in the Gavitpada hamlet of the Kalamdevi village it was no wonder that many residents refused to consider vaccinating themselves and family members despite experiencing many deaths during the second wave of COVID-19 infections, only a few months ago.

Lavannya is a young widow with four children. Her eldest daughter has just finished tenth grade. **"I thought the vaccine was too risky. I lost my husband. I cannot lose my daughter too."**

"That's when this team of people from GPM came to our village. I wasn't willing to attend. But some women from my SHG (Self-Help Group) were going so I just went along. I was surprised to hear that people in the other padas (hamlets) had taken the injection. The information they shared with us was important. I realized that by not allowing my daughter to be vaccinated, I was putting her at risk. She needs to find work" Lavannya now feels that vaccination is very important for her and for her family and she has received the vaccination. She has now registered her daughter and an eligible son to receive the vaccination when the GPM vaccination staff next come to her village.

For as little as \$18 you can help us give the COVID-19 shot. For \$180 you can help vaccinate 10 people and for \$1800 you can help vaccinate 100 people!

Help us reach our goal of vaccinating \$108,000 so WE can vaccinate six entire villages (\$6,000 people) in our district as soon as possible.



New Zealand-the Jewish Connection

[A Light for the Indigenous Nations - Tablet Magazine](#)

Flags of Māori, New Zealand, Israel, and the United Tribes are displayed during a ceremony of apology, called a 'whakapāha,' which was held to express regret for New Zealand's actions in standing against Israel at the United Nations, and to seek forgiveness, 2018© 2021 PERRY TROTTER

In 1886, Mount Tarawera erupted on the island country of Aotearoa, now better known as New Zealand. It was so violent that the eruption was heard 300 kilometers away in Auckland. Some feared that the loud explosions were cannon fire and that the city was under assault from Russian warships.



It was here that my mother and her family grew up. We are known as tangata whenua, people of the land. Though I am Māori, I have for many years worked in and around Jewish issues—the memory of the Holocaust, advocacy for Zionism, and fighting antisemitism. But it is only in more recent years that I have become increasingly aware of ***the parallels that exist between my own claim to indigeneity and that of Jews to the land of Israel.***

When a Māori person reads the genealogies in the Tanakh, it resonates with the practice that is kept alive in Māori gatherings, where much of the speechmaking revolves around 'whakapapa,' recounting genealogy to establish the connections between peoples. (follow the link above).



Thane-Shaar Hashamain (Gateway to Heaven) Synagogue

Sami/Samuel Daniel



Under leadership of Mr. Samuel Daniel the synagogue celebrated its 142 years and Hanukkah lighting celebration. The colorful pictures show the lively buzz at these occasions beautiful occasions.



This Synagogue in Cairo had the same name (1898-1905)



Figure 1. The "Gate of Heaven" Synagogue, Cairo. A general view. Photo: the author.

(8) (PDF) [The "Gate of Heaven" \(Sha'ar Hashamayim\) Synagogue in Cairo \(1898-1905\): On the Contextualization of Jewish Communal Architecture | Hana Taragan - Academia.edu](#)

The Gates of Heaven Synagogue (1863), the [eighth-oldest synagogue building in the United States](#)



Canada

**Webinar on "The Jews of India" entitled,
"Sale, Settle, Share, The Symbiosis: Tales of the Portuguese Jews of Madras/Chennai",**

Courtesy:
Sam & Erna
Daniel

[Sale, Settle, Share, The Symbiosis: Tales of the Portuguese Jews of Madras/Chennai - YouTube](#)

The webinar is almost 1 3/4 hours, featuring historian Dr. Kranti Farias and Captain Davvid Levi of the last family of Chennai (formerly Madras). Please watch at your leisure and share with others.



Raigad

Advocate Herzl Levy Bhonkar



Raigad is mother to us Bene-Israel people. It is the land where God landed us like Yona from the mouth of the fish.

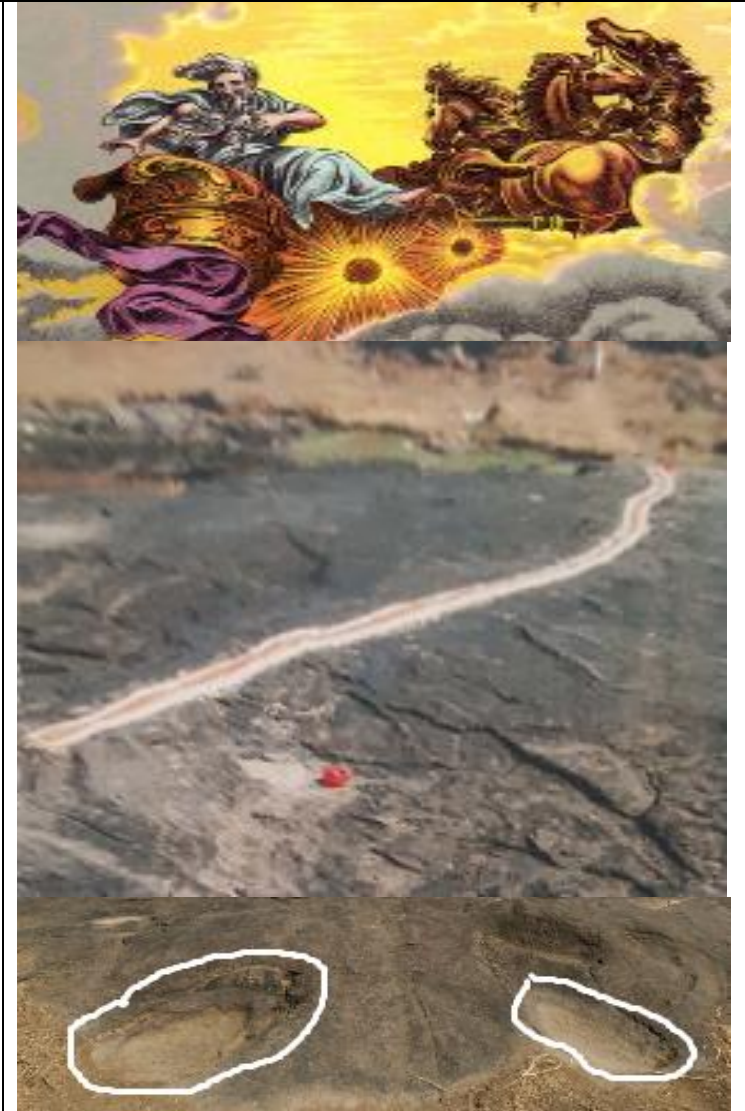
It is the land where God made sure that we return to our Jewish land by local calling us **"Shaniwar Teli"** so that our identity is not lost. If we had not received this name, perhaps we would never be discovered. As the saying goes **"More than Jews keeping the Sabbath, Sabbath has kept the Jews"**. This applies so well in the case of Bene-Israel.

God kept us Bene-Israel protected from the destruction of Jews during second temple in the **1st century** until the Holocaust in the **19th century**. We seem to be chosen of chosen people of God who protected us during 2000 years and still bought us back to our land when it was independent in 1948.

Raigad is the land that gave us our profession prosperity parnasa and growth for over 2000 years. If we Bene-Israel forget Raigad it will be like denying the wonderful blessings God gave us Jews in Raigad.

The miracle of Prophet Elijah's rock in Raigad was a sign and a message that God has not forgotten us Bene-Israel Shaniwar teli's. He loved us and protected us. Why else would Prophet Elijah's chariot leave marks in Raigad.

Therefore I strongly feel we have to save and protect our heritage in Raigad as in every Jewish heritage in Raigad, it reflects the love of God for the Bene-Israel people. He did not forget us for 2000 years. He protected our Jewish identity. He took us back the holy land when a Jewish state was formed.



Raigad Jewish Association (RJA) celebrated 181 years for
MAGEN ABOTH SYNAGOGUE ALIBAG



·2021



Indian Jewish Association of Australia & New Zealand Inc.

[Indian Jewish Association of Australia & New Zealand – Celebrating Indian Jewish Heritage \(ijaanz.org\)](http://ijaanz.org)



The Indian Jewish Association of Australia and New Zealand Inc. (IJAANZ) was incorporated in May 2021. This is the first time ever a group of Indian Jews in the Australasia have come together under one head.

Other groups should take good lessons from them. The have already announced its registration details and list of rules and regulations including details of **elections** aims and what they want to achieve on their website.

[Microsoft Word - Model Rules for an Incorporated Association_IJAA_5 Jun 2021.doc \(ijaanz.org\)](#)

Governance

Chair: Yoel Samson

Secretary: Nathan Elijah

Treasurer: Michael Foxen

Committee Member: Angelica Jacob

Committee Member: Solomon Erulkar

Committee Member: Samuel Mordechai

Eliat Moshe Digodkar



Eliat has been very busy this quarter with Hanukkah celebrations and the Ms. Universe completion.

An innovative way of celebration of Hanukkah was experimented using water fountains lights and colors.

Many Bene-Israels bought tickets for the Ms. Universe competition and were happy to see the show, once in a life time opportunity.

At the same time the Hanukkah candles were lit daily in the Bene-Israel synagogue.



רמות המחירים

אלו רמות המחירים באולם. פירוט ההנחות התקפות בכל אזור באולם ולכל רמת מחיר - יתקבלו בבחירת האזור המבוקש

2500.00 ₪ VIP 1

900.00 ₪ מראה חלקי 2

900.00 ₪ קטגוריה 1 3

600.00 ₪ קטגוריה 3 4

600.00 ₪ קטגוריה 4 5

600.00 ₪ קטגוריה 6 6

600.00 ₪ קטגוריה 7 7

600.00 ₪ מונש 8

600.00 ₪ מלווה לכסא גלגלים 9

These were the show price for the Ms. World show until for the very last moment.

And finally at the show time they gave free entry who ever came to see the show.

Many Bene-Israel sitting in the show were happy that India won but at the same time sad for the Israeli participant. But the rule of the world is "Jo Jeeta Vo Sikandar".



Noa Cochva from Israel

These are photos of Hanukkah celebrations. Every day the synagogue lit candles and had a small party. About another Synagogue in Sitar also had the same celebration but I don't have much details. The synagogue lit two different Hanukah in two different places in the Synagogue for men and women.



This is for ladies Hanukkah candles lighting.



This is for men Hanukkah lighting.

ORT

(Organization for Rehabilitation through Training)
Sivana David Ashtamkar



We have uploaded the ORT India educational scholarship forms and online education forms for the year 2021-2022. www.Ortindia.org

The last day for receiving the forms is on or before 30 April 2022.

We hope that our next batch of Taglit-Birthright ([Birthright Israel](#) | [A Free Trip to Israel](#) | [Taglit - Birthright Israel](#)) should take place by June 2022, depending on the pandemic situation in our world.

Look ahead at ORT India for Career choice, seminar for students, parents & also for working people who want to enhance or shift their career. Individual aptitude and interest testing and career guidance for students from 09th std. until 12th standard.

Importance of aptitude test in education and career

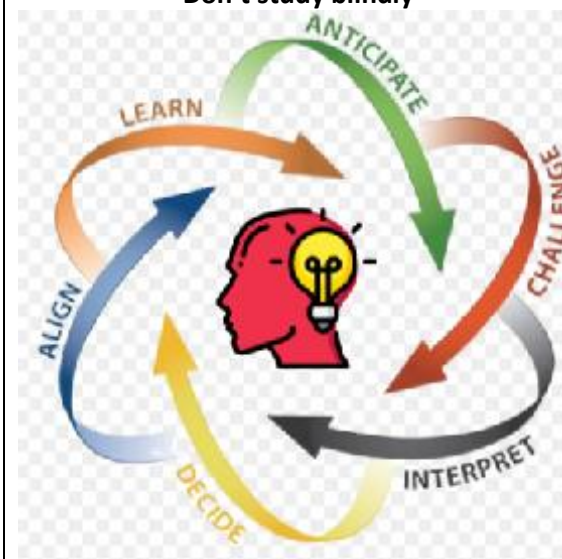
The aptitude test is of a great importance for the students studying in school or those people who want to change their profession. The test will give them a precise result of what is the actual abilities of a person. The importance of an aptitude test can be understood by the fact that they being widely used now for various purposes.

What is the importance of Aptitude Test in our life?

The aptitude test can be used as a measure of the abilities of a person. These tests give the complete picture of a person's mind. The aptitude test is of a great importance for the students studying in school or those people who want to change their profession.



Don't study blindly



Let your aptitude test
help you choose.

Australia

Solomon Erulkar



Shalom and hello to you all from our families in Melbourne.

We just enjoyed the Hannukah festival here at home and it was great continuing the candle lighting tradition. Some of my friends at work were quite interested in the festival and customs. We got talking about the Sufganiot and Latkes. I started getting daily wishes of "Happy Hannukah" and there were requests to taste Latkes. With the help of Salome, we cooked some latkes for our workmates and they were served during our community lunch prior to our Company shutting down until early January 2022.

I would like to wish you all a safe and lovely 2022. All the best in the future and it's great that our Bene Israel Community are staying connected.

Beth El Synagogue, Panvel

Moses Korlekar

Missing to Rs. 80,000,000/- (Rupees eighty lakhs \$115,000 or 400,000 NIS)



In the Beth El Synagogue panvel, former trustees and executive committee members

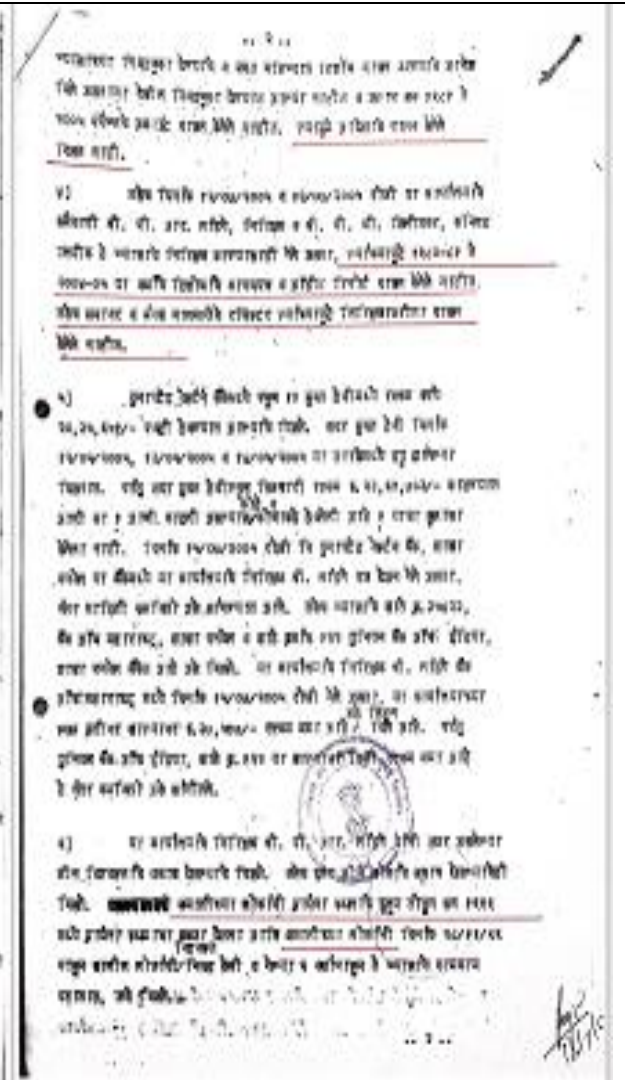
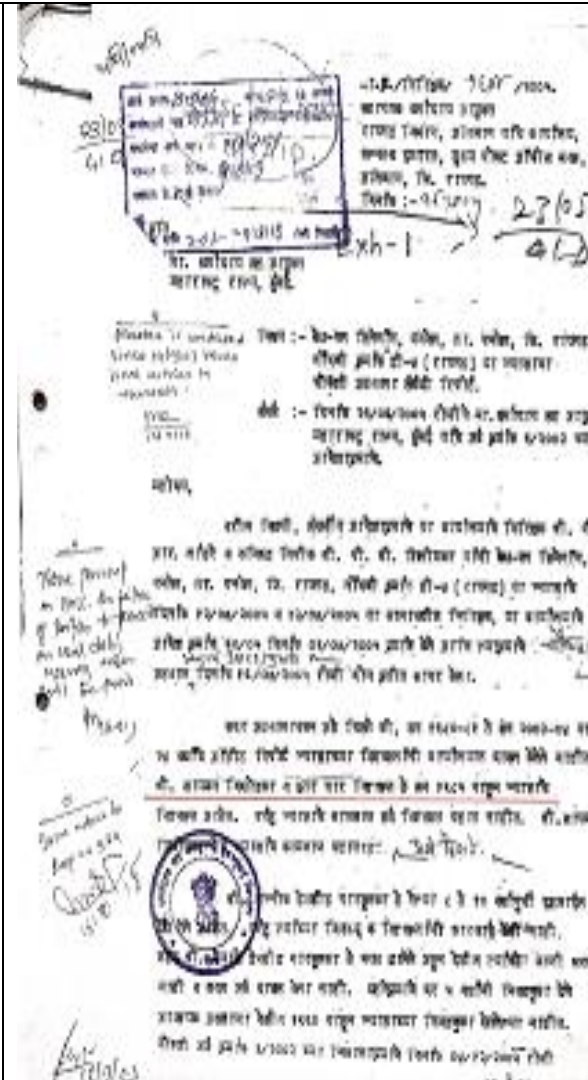
1) Nissim Yakob Palkar and

2) Simon Dighodkar,

They have not done audit of account from 1982 to 1999 of Beth El Synagogue Panvel amounting to Rs. 8,000,000/- (eighty lakhs). (\$115,000 or 400,000 NIS).

Now Hon'ble Charity Commissioner sahib's office of Maharashtra state has filed Sue Motto case (*Suo motu action is when a High Court or Supreme Court on its own takes the control over the matter or the case*) against them, for recovery of this huge amount. (see first two pages images of the five page documents). For the full document please contact the synagogue committee.

Please note that the existing committee members have made audit of Beth El Synagogue in Panvel from the year 2000 to 2020 and submitted to Hon'ble Charity Commissioner saheb. Also Audit Report for the year 2020 to 2021 is ready with the C.A. and will be submitted soon.



We are waiting for the judgement on this matter

पनवेल येथे इस्रायली (ज्यू) समाजाची दफन भूमी आहे. अनेक जुन्या कबरी आहेत . आता त्यांचे नातेवाईक, कायम इस्राएल राष्ट्र मध्ये स्थायिक झाले आहेत. या जुन्या कबरी चे राखण करण्यासाठी, दफन भूमीला कंपाऊंड बांधणे आवश्यक आहे. परंतु काही समाज विघातक लोक, कंपाऊंड बांधण्यात अडचणी आणीत आहेत. वेळेवर कंपाऊंड वॉल बांधले नाही, तर त्या जुन्या कबरी चे राखण करणे त्रासाचे होईल. पोलिसांकडून मदत मागितली आहे. काही कबरी चे फोटो आज काढले आहेत.

Good evening dear Leo brother, Mr. Malekar, Palkar and Dighodkar made propaganda that our committee members have demolished all graves in Panvel Jewish Cemetery. See today's (21.12.21) photographs. All graves are in good condition. Some are more than 100 years old. +



The Shaare Rason Synagogue, Khadak (1840)

By Sinora Yeheal Kolatkar +91 9821400036



The Synagogue is newly done by Mrs. Sinora Yeheal Kolatkar and Mr. Judah David Samuel in the Year 2015. The synagogue was built in 1840 and always the repairs jobs come up especially during heavy rains. Repairing is completed. But still donations are always welcome as things come up all the time.

Nobody has yet come forward for help with donations.

We have a good Minyan too. We are asking for donations for constant maintenance & repairs of the synagogue. **Many of you were members of this synagogue and prayed in this synagogue.** Please help us preserving this synagogue.

Please send your donations to THE SHAARE RASON SYNAGOGUE ESTATE TRUST, directly to the Bank account with a personal message to Sinora Kolatkar on 9821400036

BANK OF BARODA

BHAT BAZAAR BRANCH

A/c no - 99310100007123. New IFSC BARB0DBBBBZ

FIFTH ALPHABET IS NUMERICAL ZERO AND NOT ALPHABET O

Should anybody requires any further information about the Synagogue, please contact: Sinora Yeheal Kolatkar

Mobile No +91 9821400036

BJP's Jewish Minority Leader in Maharashtra
Sassoon Phanspurkar



No activity reported.

IJF – Indian Jewish Federation
Advocate David Talegaonkar



No Activity reported

Indian representative office for WIZO



No activity reported.

We are looking for help in Hebrew and Marathi articles. More writers are also welcome.

Thank you to all who sent us the matter to make this issue possible

To Our Readers

1. Please send us your letters and articles to email: shaniwartali@gmail.com
2. Write to us about any BI business you run and would like to advertise free
3. Please send us matrimonial to add to the classified poems and stories (Marathi English Hebrew)
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7. No disputes. If there are differences of opinion, that will always remain and respected.
8. Please excuse us if you find any mistakes. We tried our best.
9. There is no guarantee all the information given here are fully investigated.

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**Coming Dead Line to submit matter for next issue:
15th Tuesday 2022**