

FLATBUSH JEWISH JOURNAL

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A Citicom! Publication

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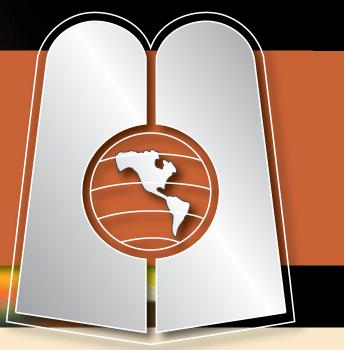


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Rav Pam on the Parsha

BY RABBI SHOLOM SMITH / REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH



Parshas Lech Lecha: News Analysis

All these had joined at the Valley of Siddim, now the Salt **Sea.** (14:3)

In this parashah, the Torah describes how four great and mighty kings came to do battle against five powerful monarchs. It could be called the first "World War," because it involved most of the people of the inhabited parts of the world at that time.

The Yalkut Shimoni to Michah (\$552) comments, "Why

did Hashem ordain that these nine monarchs gather in this valley to fight each other? So that they should all easily fall into the hands of Avraham." The meaning of the Yalkut is that these powerful kings thought they had gathered in this battlefield to settle their differences after 13 years of rebellion by the five monarchs against the domination of the other four. However, Hashem's real plan was to make it easier for

Avraham Avinu to conquer all of them at the same time and free his nephew Lot, who had been taken captive in that great battle.

Had there been newspapers and media then, the military and political experts would have offered their "learned" opinions of the reasons and strategies of each of the antagonists in specifically choosing this valley to do battle. How foolish and utterly wrong they would be, because Hash-CONTINUED ON PAGE 60



7:02 9:52 6:23 7:05

Latest Shema

ΠΨΙΙ פסחים קיב

7:03 9:52

6:22 7:03

חשון פסחים קיג

7:04 Latest Shema

פרשת לך לך 9:53 | 6:20 | 7:02 Shekiah

6:03 הדלקת נרות 42

7:32 (ר"ת) מוצ"ש

חשון פסחים קיד

Latest Shema

7:05 9:53 6:18 7:00 Shekiah

חשון פסחים קטו

Latest Shema

7:06 | 9:53 | 6:17 | 6:59 Shekiah

חשון פסחים קטז

7:07

9:54 6:15 6:57
Latest Shema Shekiah Tzeis

חשון פסחים קיז

9:54 | 6:14 | 6:56 Shekiah

חשון פסחים קיח

Message to Flatbush

Last Thursday evening, I was

privileged to witness history be-

ing made in Flatbush, when over

one hundred men converged on

Agudas Yisroel of Madison for

the first ever Flatbush Mishmar

Program. The program ended at

midnight, and the sight was truly

Yisroel Reisman, shlita, the

weekly program features one

hour of learning Mesechta Ma-

kos b'chavrusa (or alone) from

10:30-11:30 pm every Thursday,

followed by a Chabura on the

Amud given by Rabbi Reisman.

He has an overwhelming daily

schedule, yet he invested many

The brainchild of Rabbi

maiestic.

MORDY MEHLMAN, PUBLISHER Majesty at Midnight

weeks of valuable time, hard work, and personal solicitations

to turn his dream into a reality. And what a reality it was!

Members of our community,

most of them holding down full time jobs and busy with their families, followed Rabbi Reisman's advice and put aside 90 minutes of their precious time to turn Thursday evening into Mishmar night. The Beis Medrash was packed, and the loud sound of Torah reverberated as if it were a Yeshiva Beis HaMedrash at the peak of the day. Rabbi Reisman's shiur was concise and compelling; and capped a most inspiring and uplifting

evening. Upon exiting the shul at midnight, many commented to me that this sight was unprecedented, so many balabatim participating, in such a strong way, at such a late hour.

EMAIL TO EDITOR@THEFJJ.COM

Rabbi Reisman, who for the past 25 years has turned Saturday night into Motzei Shabbos for the many hundreds that attend his famed Navi shiur each week, has now turned Thursday night into Mishmar Night for our community. I and the entire community thank him for the opportunity he has provided us with. I hope all men in Flatbush take advantage of this every week. May the Majesty of Torah continue!

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Letters

to the Editor

All letters must be typed and emailed. Letter writers authorize the Publisher to edit letters due to space constraints, subject matter or

EMAIL LETTERS TO: EDITOR@THEFJJ.COM

Yom Tov Exodus

This Erev Yom Tov I overheard a statement in the name of a prominent Rav in Flatbush, that his Shul will be empty on Simchas Torah. This is due to the fact that most of his mispalelim are in the Catskills for Yom Tov. This phenomena has affected many shuls in the Flatbush area. It is a well known fact that Simchas Torah is the highlight of a Shul. I am proud to say my shul rocked better than ever, even though many seeked haven in the country. I think one should evaluate his affiliation to a *shul* before taking such a major step.

Rocking Hakafos

Saying Good Shabbos

It was with much intrigue that I read your Message to Flatbush regarding saying Good Shabbos to our fellow Jews. While I whole heartedly agreed with your underlying message I could not help but wonder about the story you mentioned regarding Reb Yaakov Kaminetsky Ztl. In my effort to be dan lkav zcus I will have to assume that your story is another and wholly different story from the one published on page 251 of the Artscroll book entitled Reb Yaakov. I will also assume you were not familiar with that story and that certainly you did not purposefully change the gender of the clergy in your story/version to whitewash and or fit the current political correctness of some in our community. Allow me to refer to page 251 in the Artscroll book entitled Reb Yaakov wherein it states the following story. "Gentiles, too, were treated with the utmost respect and good humor. A Monsey resident was surprised to be stopped one day by the Mother Superior of a convent across the street from Reb Yaakov's house. She wanted to know why the convent's Jewish neighbors averted their eyes or crossed to the other

side of the street whenever one of the nuns passed by. Except, that is, one old rabbi, who always made a point of giving them a friendly greeting and a warm smile".

This story would you not agree, especially since it places the clergy member as being one of the opposite gender, is all the more powerful and should be more publicized so that we understand what Reb Yaakov's meaning of being a men*tch* really was.

> Sincerely, Jacob Hirsch Esq.

Tzinus Chutzpah

As I walk around the many frum neighborhoods it has become the trend to see short skirts and sheitals. I don't know where this got started but as long as I can remember if you wore a sheital you certainly did not wear a short skirt. It has come to the point that if you look around you can find one out of ten women dressed appropriately. What I find appalling is these women have the chutzpah to come to shul dressed like that. I would like to ask these women would you wear a bathing suit in public with a sheital on your head or wear pants with

a sheital? So if you would not wear those things in public why do you wear a short skirt or tight clothes that are totally inappropriate. What message are you sending to the younger generation. How do I explain your way of dress to the Kiruv world who are searching for spirituality. Please take a good look at yourselves before you leave your house and ask yourselves Am I Hashem's daughter would Hashem be proud of the way I am dressed?

C.M

Fashion Danger in Flatbush!

In the October 3rd edition, in the Letter to the Editor section, a M.S. decries the unglick and lack of Kavod Haadam vis a vis matching of ties to mens' suits on a three-day Yom Tov and Shab-

As for myself, walking on the three-day Yom Tov/Shabbos in the streets of Upper Flatbush, I found it necessitates a pair of blinders to prevent seeing the immodest dress of some of our Jewish daughters. In truth, it's not so much their fault as being members of the wealthiest Jewish

CONTINUED ON PAGE 82



RABBI YAAKOV SALOMON

"Hold Page One!"

Not to sound like Arnold Fine, but I Remember When we all complained about the dearth of English/Jewish periodicals. All we had was Olameinu for the kids, the Jewish Press for the curious, and the Jewish Observer for the pseudo quasi-intellectuals among us. But before you could say, "Holy Zundel," we are snowed under by a torrent of news, ads, features, fictions, health tips, proclamations, photos, editorials, even cartoons and classifieds. From Hamodia to Yated, Mishpacha and Ami, to Binah and Z'man, and sometimes Country Yossi. From Jewish Action to Kuntris, Kashrus, and The Vues, to 5 Towns, Links, and Torah Times for the Jews. (Not to mention...the FJJ – which I just did.) My magazine rack is almost bigger than my fridge! Progress?

No wonder people are saying, "There's just no time to learn anymore."

TEHILLIM LIST

ר' מתתיהו חיים בו עטל משקט לאה בת מלכה מירל ר׳ שמעון בן ליזה לוסיה רבקה לאה בת חנה מנוחה משולם נתן יהודה בן טשארנה ישראל דב בן גיטל רפאל חיים צבי בן לאה חיה אסתר בת פייגא יענטא ר׳ ישראל אברהם בן שיינא רחל ר׳ ישטי׳ יטסר רו רייזטל ר' יגל בן יעל אליעזר בן רחל ראובן בן חוה שמחה בת מרים מנחם מנדל בן פערל דינה שרה דבורה בת חנה צירל חיים עזריאל בן דבורה אברהם יצחק בו שרה ליבה אסתר הינדה בת שפרה

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October 11

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SATURDAY

October 12

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SUNDAY

October 13

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MONDAY

October 14 **Partly Cloudy**

67° 55°

TUESDAY

October 15 **Partly Cloudy**

70° 56°

70° 55°





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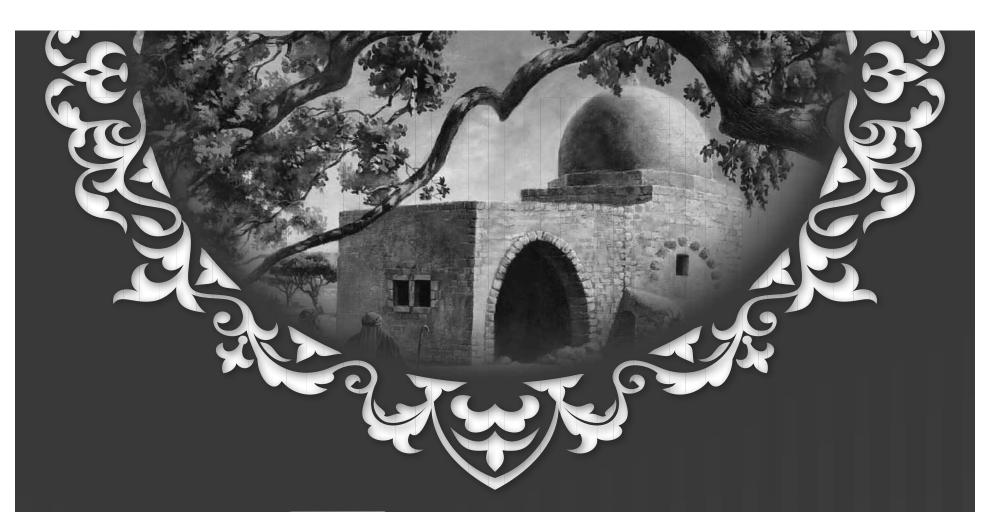
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Rabbi Frand on the Parsha

RABBI YISSOCHER FRAND, WITH PERMISSION FROM ARTSCROLL/MESORAH



THE RESEMBLANCE FACTOR

For we are men who are brothers (13:8) Avraham and his nephew Lot emerged from Egypt as wealthy men, loaded down with the gifts that were piled on them by Pharaoh to atone for having stolen Sarah Imeinu. Before long, an argument breaks out between the shepherds tending to their respective flocks.

Finally, Avraham suggests to his nephew, "Please, let there be no strife between me and you and between my herdsmen and your herdsmen, for we are men who are brothers."

Rashi offers two interpretations for "we are men who are brothers." Simply understood, the term "brothers" is used to denote that Avraham and Lot were relatives. But Rashi also cites the *Midrash Aggadah's* teaching that Avraham said they were "brothers" because they bore a striking resemblance to each other; they could have passed as twins.

According to the simple understanding of the term brothers, the reason they had to separate is obvious: better to part ways than to cause a rift in the family. But why would their resemblance to each other necessitate that Avrohom and Lot separate?

The Shemen Tov answers this question based on Rashi's explanation that the shepherds were fighting because Lot's shepherds would allow their sheep to graze on private property of others, and Avraham's shepherds admonished Lot's shepherds for stealing.

Avraham sensed a potential problem. Occasionally, Avraham or Lot would have to visit his flocks out in the field, and there was no way of telling the two men apart. Avraham didn't want to be mistakenly identified as the one responsible for the shepherds who allowed their sheep to graze on other people's fields. It was therefore imperative that he part ways with his nephew. "I have to avoid even the smallest suspicion of thievery on my part," Avraham explained, "because I represent Hashem, and being accused of wrongdoing would be a *chillul Hashem*, desecration of Hashem's Name."

The very same thought pattern led to what might seem to be a foolhardy action on Avraham's part later in the *parashah*, in another incident involving Lot.

The Torah tells the story of the first major war in the history of mankind, in which — perhaps as a precursor of what would happen to his descendants so many times in the future — the first Jew unwittingly becomes a key player. After the four kings were victorious over the five kings, a refugee from the war (according to *Chazal* it was Og, the future king of Bashan) came to Avraham and told him that his nephew Lot had been captured. Avraham gathered a tiny cohort of 318 men (*Chazal* say that it was actually only his servant Eliezer, whose name carries the numerical value of 318), and went to wage war with the four kings.

Rashi tells us that Og was not such a good Samaritan (the original "good Samaritans," incidentally, were far from good; they were evil people who fought the

chachamim in the times of the Romans). Og wasn't really concerned for Lot's welfare. Rather, he had his eyes on Sarah, and he figured that Avraham couldn't possibly survive a war with the four kings.

Og was hoping Avraham would be killed, and then he could marry Sarah.

Og's calculation was a solid one. There was almost no chance for Avraham to survive that war. Why, then, did he go into battle?

Lot's resemblance to Avraham was a key factor in his uncle's decision to go to battle to save Lot at great risk to his own life. Avraham was concerned that the four kings would parade Lot around, claiming that they had captured Avraham himself: the one who had been declaring that there was one G-d Who controlled the entire universe.

The battle was not merely to recapture Lot, but a theological war. Avraham risked his life because if it would seem that he, the only spokesperson for monotheistic belief in the world, had been captured, it would have been a great *chillul Hashem*.

One of the most important lessons of Sefer Bereishis is that maaseh avos siman lebanim: the actions and life experiences of our Patriarchs serve as a blueprint for the edifice that is Jewish history. Even today, for instance, there are Jews who sacrifice so much to live in Eretz Yisrael, following in the courageous footsteps of Avraham alluded to in the title of this week's parashah, Lech Lecha.

And the fact that over the generations, hundreds of thousands of Jews, even very simple Jews, stood up to vastly superior forces for the sanctification of G-d's Name, all stems from the heroic courage demonstrated by Avraham when he went to battle to prevent a *chillul Hashem*.

That lesson from Avraham was the basis for an incredible contemporary version of this story.

Rav Shimon Schwab, who led the *yek-kishe* community in Washington Heights for decades, held his first rabbinical position in Bavaria, Germany in 1933, when he was just 25 years old.

On *Parashas Ki Sisa* of that year, his sermon to his congregation focused on the sin of the that the Jews never really intended to worship the calf; it was merely supposed to serve as an intermediary between the Jewish people and Hashem. The German word for *intermediary* is *mitler*. "Jews don't need a *mitler*," Rav Schwab concluded, because they can petition Hashem directly.

Unfortunately for the *rav*, there was an informer in the congregation, and he ran to the Gestapo to tell them that Rav Schwab had said: "Jews don't need a Hitler." This incident occurred shortly after Adolph Hitler *ym*"sh was proclaimed chancellor of Germany, and the Gestapo called Rav Schwab down to explain himself. He brought along Rav Samson Raphael Hirsch's commentary that he had quoted, and showed the Gestapo that the informer had misquoted him.

Parashas Lech Lecha

The Gestapo told him that he was not getting off the hook so easily. He was already on a blacklist, and he would have to be investigated. They instructed him to call back the following week to find out the outcome of the investigation.

For a long period, Rav Schwab called back week after week, only to be told, "Call back next week." Finally, a couple of months later, the person who answered the phone growled, "You Jew! Why do you keep calling me, don't you know the matter is taken care of already?"

Rav Schwab understood that the person was trying to tell him that he was no longer in trouble, but he couldn't say it politely because others were listening, so he gave him the message in this rude fashion.

Rav Schwab later related that during those two months when he was left in limbo, uncertain if he would be arrested or not by the Gestapo, he went to sleep at night wearing his clothes. Not once did he put on pajamas. Why?

Rav Schwab explained that during that frightening era that was a harbinger of what was to come, another *rav* had been accused of subversive activities by the Gestapo, and was executed in the middle of the night and hanged in his pajamas in a public place. Rav Schwab said he was afraid that he too would be arrested in the middle of the night and be hanged in his pajamas, and he thought that it would be a *chillul Hashem* for a *rav* to hang publicly in his pajamas.

The self-discipline Rav Schwab exercised in focusing not on the fear that he might not live another day, but on the fear that his execution might cause a *chillul Hashem*, can only be due to the legacy passed down to the Jewish people from Avraham Avinu, who cast aside considerations of his own personal safety to prevent a *chillul Hashem*.

THE REAL AVRAHAM

And the refugee came, and he told Avram, the Ivri (14:13)

From Chazal, one might conjure up a mental profile of Avraham Avinu as a loner, an iconoclast who doesn't mind being at odds with every other person in the world. Indeed, we know that Avraham earned the title "HaIvri" by standing alone against the entire world: "I know that there is One G-d, and I don't care if the entire world thinks that I am crazy for it."

But *Chazal* paint a second profile that seems diametrically opposed to the first one, in which Avraham is a dynamic *kiruv* professional, a person who leads the masses toward Hashem. He eventually revolutionizes the theology of mankind, becoming the single force behind monotheism, which eventually becomes the prevailing theology of the Western World.

But even in his early days, before he ever reached Eretz Yisrael, he had already amassed a following in Charan. So which was the real Avraham? The loner, or the dynamic, outreach person?

Actually, answers Rav Schach, Avraham was both, and we can derive an important lesson on how to do *kiruv* from him.

Nowadays, in their zeal to draw others closer to Torah, some people will compromise on their own ideals, "meeting them halfway." Essentially, they are descending somewhat to the level of those they want to be *mekarev* in order to influence them. Sometimes, they argue, the ends do justify the means.

It is frightening how far this ideology can take a person. A *rav* in Eretz Yisrael who specializes in *kiruv* training once related that he was called by a woman who was living with her family on a college campus and was very successful in *kiruv*. There was this one young man, she said, who was the product of a very difficult upbringing, and he needed a lot of warmth. If he would get it, she asserted, he would return to *Yiddishkeit*. "What he really needs," she concluded, "is a good hug."

Even she realized how preposterous her suggestion was, and she couldn't quite bring herself to ask the question that was on her mind.

"It's a great idea," the *rav* answered. "I agree that he probably could use a great big hug from time to time. Have your husband give it."

Avraham Avinu taught us that compromising is the wrong way to do *kiruv*. Avraham was an Ivri; he was proud of who he was, and he stuck to his principles, realizing that only *emes* (truth) can influence people.

A Midrash seems to suggest that Avraham's approach wasn't merely his way of doing things; it was based on a *mitzvah* in the Torah.

The Yalkut (Parashas Yisro) relates that the Patriarchs kept all of the Torah before it was given, and proceeds to provide specific examples of mitzvos they kept. One of those examples is that Avraham kept the precept of, "Lo saaneh berei'acha eid shaker — you shall not testify falsely for your fellow man," by testifying to the entire world that Hashem is the Creator and Master of the universe.

On the surface, this *Yalkut* is hard to understand. Avraham issued positive testimony that G-d was the Creator. How is that a fulfillment of the precept *not* to testify falsely?

Rav Yaakov Weinberg deduced from this *Yalkut* that when people are preaching falsehoods and someone hears and does not object, he is essentially corroborating those falsehoods.

Since the entire world was preaching that there was more than one god, Avraham had no choice but to object, for had he kept quiet, he would have been guilty of testifying falsely.

But by objecting to those falsehoods, he wasn't setting himself up for failure in the *kiruv* arena. On the contrary, he was erecting a lighthouse of truth, to which many people of his generation would ultimately be drawn.



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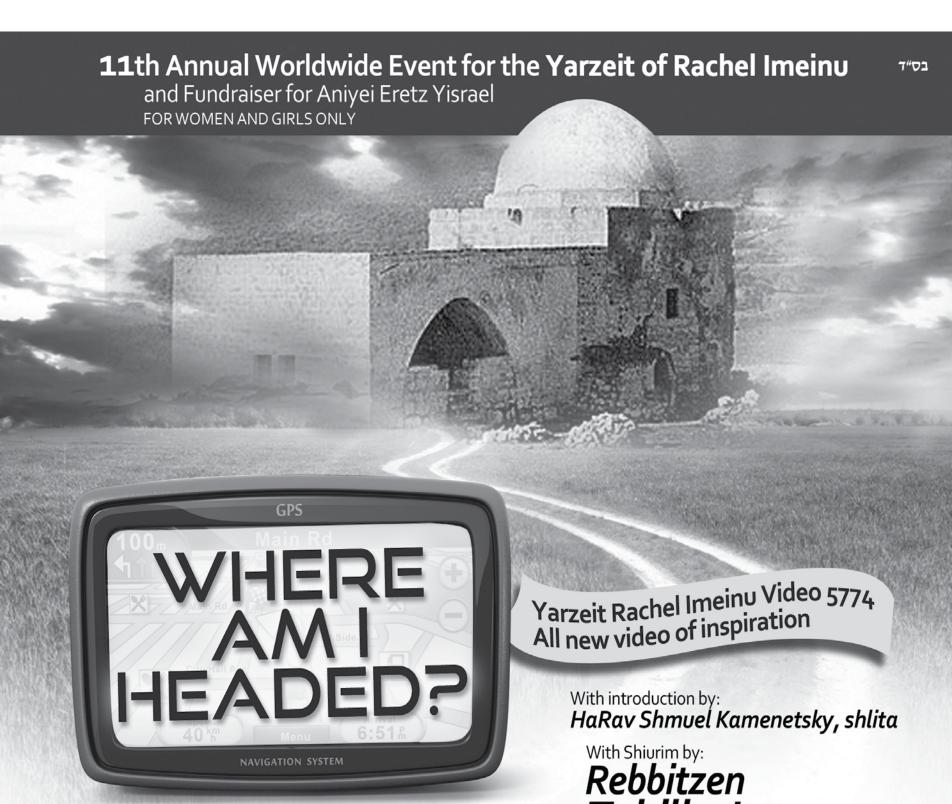
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Rabbi Ovadia Yosef, Sephardi Chief Rabbi and Shas Spiritual Leader, Dies at 93

JNS

Rav Ovadia Yosef, former chief Sephardi *rabbi* of Israel and the spiritual leader of the Orthodox Shas party, died Monday at the Hadassah Ein Kerem Hospital in Jerusalem of complications from multiple organ failure. He was 93 years old.

Rav Yosef suffered a mild stroke in January, and his health had been steadily deteriorating since. He was hospitalized just over two weeks ago with a host of medical problems, including kidney and heart failure and sepsis.

More than 800,000 people filled the streets of Jerusalem for Rav Yosef's funeral. He was renowned in the Jewish world as one of its foremost Talmudic scholars and *halachic* authorities. He penned dozens of books and was awarded the 1955 Rabbi Kook Prize for Religious Literature, as well as the 1970 Israel Prize for Religious Literature.

"A great man is gone. Rav Ovadia Yosef, blessed be his memory, whose passing is mourned by the people of Israel as a whole, was the minister of Torah of our time. Rav Ovadia was a giant of our generation, a scholar of immense knowledge in the *halacha*, an authoritarian and daring decisor and the spiritual leader of tens of thousands of people," Israeli Prime Minister Benjamin Netanyahu said.

"He was a great man," said Israeli President Shimon Peres. "Greatness is not measured, it is felt, like the wind that sweeps across the farthest of corners, bringing light to unexpected places. Even when he



did not spare the rod, he always loved his children. He was the defender of all men and the prosecutor of all wrongs. He was never idle, always studying the Torah and seeking ways to adapt it to new realities."

Born Sept. 23, 1920, in Baghdad, Iraq, his family immigrated to Jerusalem in 1924, and as a teenager he studied at the Porat Yosef Yeshiva. He was ordained as a *rabbi* in 1940, at the age of 20. Yosef and his wife, Margalit, were married in 1944. She passed away in 1994, at the age of 67.

In 1947, Rabbi Aharon Choueka, the founder of Yeshivat Ahavah Veachvah in Cairo, invited Yosef to teach in his *yeshiva*. While in Egypt, and at the request of Rabbi Ben-Zion Meir Hai Uziel, he served as head of the Cairo rabbinical court and also as the deputy chief *rabbi* of Egypt.

Rav Yosef returned to Israel in 1949 and served on the Petach Tikvah Rabbinical

Court. In 1952 he published his first book, "Chazon Ovadia" ("Ovadia's Vision"), on the laws of Passover, which was critically acclaimed in religious and academic circles alike. In 1954 and 1956 he published the first two volumes of "Yabia Omer," a question-and-answer-style series of books, which would eventually grow to include 10 volumes. The series is considered his most prominent literary work.

Between 1958 and 1965, Yosef served as a religious judge on the Jerusalem Rabbinical Court. He was then appointed

to the Supreme Rabbinical Court of Appeals in Jerusalem, eventually becoming the chief Sephardi *rabbi* of Tel Aviv in 1968, a position that he held until his election as chief Sephardi *rabbi* of Israel in 1973

In April 2005, Israeli security services uncovered a plot by the Popular Front for the Liberation of Palestine terror group to

assassinate Rav Yosef. Three men were arrested over the plot and one, Musa Darwish, was convicted of the attempted murder of the *rabbi*. He was sentenced to 12 years in prison and three years' probation

Rav Yosef served as the spiritual leader of the Shas party since its inception in 1982. In 1984, when Shas was elected to the Knesset for the first time, Rav Yosef formed the Council of Torah Sages, the body that holds that top rabbinic authority in Shas. Under his leadership, Shas became a pivotal player in Israeli politics, and has cast the deciding vote in numerous political battles.

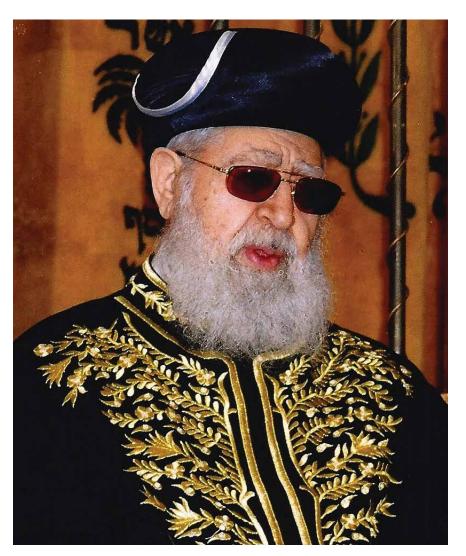
Rav Yosef was responsible for several breakthrough *halachic* rulings, including allowing more than 1,000 women—the wives of Israeli soldiers who were killed in Israel's wars and declared military fatalities whose resting places were unknown—to remarry, in a decree known as "the release of *agunot*"; declaring a collective recognition of the Jewishness of Ethiopian Jews, and in more recent years, ordering the Shas party to vote in favor of a law recognizing brain death as death for legal purposes.

Rabbi Ovadia Yosef is survived by 10 children.



1984, when Shas was Prime Minister Netanyahu paying condolences to the Yosef Family

















Rabbi Ovadia Yosef: Torah's Commander-in-Chief

The Jewish world mourns the loss of one of the greatest Torah leaders of the generation.

RABBI CHAIM LEVY

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Born in 1920 in Baghdad, Iraq to Rabbi Yaakov and G'orgia Ovadia, Hacham Ovadia Yosef emigrated with his family to Jerusalem at age four. As a teenager he attended Porat Yosef Yeshiva. He was ordained by his 21st birthday and married Margalit Fattal when he was 24. (She passed in 1994 after raising 11 children together.)

In 1947 Hacham Ovadia was asked to come to Cairo, Egypt to serve as a teacher and on the Beit Din (religious court). In 1949, he moved back to what had by then become the current State of Israel and continued his studies while serving in the Beit Din of Petah Tikva. He also published the first of his set of books *Chazon Ovadia* and *Yabia Omer* during this time.

Between 1958 and 1965 he served on the Jerusalem Beit Din, until he moved to the Supreme Religious Court where he served until 1968, when he was chosen as the Chief Sephardic Rabbi of Tel Aviv. This continued until 1973, when Hacham Ovadia was selected as the Chief Sephardic Rabbi of Israel.

In 1984, Hacham Ovadia started the Shas political party, currently the fourth largest party in the Knesset.

Destined for Greatness

In the Porat Yosef Yeshiva, a young student suddenly went missing. The staff was clueless as to this student's whereabouts. After several days, the famed Rosh Yeshiva, Hacham Ezra Attiya (1885-1970) one of the greatest Torah scholars in the 20th century in the Sephardic world (his students included Hacham Ben Tzion Abba Shaul, Rav Kaduri, and more) became very concerned and decided to pay a visit to the student's home.

When Hacham Attiya spoke to the father, the father explained that the family business was a small grocery store and he needed the help of his son as a delivery boy. The Hacham attempted to convince the father of the importance of Torah study, and tried to find a solution to the manpower issue, but it was to no avail. The father would not budge.

The next morning when the father went to the store, he was shocked to find Hacham Attiya, the Rosh Yeshiva himself, standing outside the store in work clothes. When questioned by the father he replied, "Your son's learning is unquestionably more important than mine and you are murdering the *Gadol* (great rabbi) of the next generation. So I will be your delivery boy in his place. Just send your son back to *yeshiva!*"

The father understood the seriousness of the Rabbi and sent his son back to the study halls. This boy turned out to be Hacham Ovadia Yosef *z*"*l*.

Torah Prodigy

Hacham Ovadia is perhaps most known for his scope of knowledge, as can be seen by his responsa in Jewish Law. In a typical responsa, he may quote over 50 sources on a given topic. I merited to frequent his home and pray with him. There were no walls or wallpaper, but only thousands of *sefarim* (Torah books) organized in a specific order. Every so often I would pick up one and look inside, only to find that on any given book you could not go three pages or so without his handwritten commentary on the topic.

Once a guest walked in and asked, "Rabbi I heard that you have a photographic memory. Is that true? Do you know all of these books by heart?"

Those around in the room challenged him to try to stump the Rabbi. "Pick anyone of the thousands of books, start a line, and Hacham Ovadia will finish it," they said.

As the man reached towards the set of *Shas* (Talmud), everyone around started to smile. "You might want to try something not so easy," they said.

His son, Hacham Daveed Yosef *shlit"a*, once told me in the name of his father, "He wishes that everyone would know that his mastery of Torah is not only due to being a prodigy but also to his tireless effort and toiling in Torah. One morning his kids noticed a very peculiar action; Hacham Ovadia woke up in a blaze, ran towards the sink to wash his hands, recited *Birkat HaTorah* (blessings recited before learning Torah) and rushed to look at a responsa of the Rivash. The children were very curious for an explanation. "We know that you have a love of Torah," they said, "but what is the urgency?"

He replied that the night before he was toiling to understand two seemingly contradictory statements by the Rivash that seemed unresolvable. After thinking about the issue for a while, he resolved the contradiction. "In my sleep," continued Hacham Ovadia, "the Rivash appeared to me in a dream and stated, 'You have indeed understood my intentions, there is no contradiction in my two statements. It is all clarified in another source that I have written.' Upon waking up I went to check the source he mentioned and indeed it was there."

Unquenchable Thirst

Hacham Ovadia Yosef had a thirst for Torah that is an example to all of us. Early one morning, his son woke up to finding his father lying on the floor studying. Alarmed he asked his father, "Why is the Ray on the floor?"

Hacham Ovadia replied, "I woke up early to learn, climbed on a ladder to get a book and fell on the ground. I tried calling for help, but it was too painful and no



one heeded my call, so instead of lying on the floor and simply writhing in pain and wasting time, I grabbed the *sefer* I could reach and decided to learn." It was later discovered that he had broken a bone in his back that required surgery.

His Heart was with the People

Around ten years ago, Hacham Ovadia suffered his first heart attack and he was rushed to the hospital. The doctors decided that they needed to perform surgery immediately. Hacham Ovadia pleaded to postpone the surgery for three hours and be taken home. Rabbi Aryeh Deri was caught off-guard by the request and tried to convince the Rabbi not to wait. After the postponed surgery, Hacham Ovadia revealed his reasoning: While at home he had been in the middle of writing a responsa for an aguna (a woman where it is not clear if she is still considered married according to Jewish Law) and due to the heart attack, he could not finish it. "I might not come out alive from this surgery and then what will be of this poor woman? She will be stuck for the rest of her life, unable to remarry. I had to finish the responsa before the surgery."

Yet the uniqueness of Hacham Ovadia goes beyond his brilliance and compassion. There was something else that he possessed that made him truly irreplaceable; he was the Commander-in-Chief of the Worldwide Torah Community. No matter what facet of Jewish Life was concerned, he was the one everyone went to.

Hacham Ovadia had the unique ability of not only to being able to speak on the level of the wisest of the generation, but he could also reach out to the common folk. He made time for everyone, and everyone relied upon him for Torah wisdom. From Menachem Begin, that sought his counsel before returning the Sinai Desert to Egypt, to the Prime Ministers and Presidents of current day that sought his counsel before making major decisions, it was common sight to see the street being blocked off be-

cause a high ranking official has come to seek advice and blessing from the Rabbi.

As a resident of Har Nof, I merited to live on the same block as the Torah Sage, and was accustomed to this, as well as seeing many non-religious Israelis blocking the street because they had come to have Hacham Ovadia be the *sandak* of their son's *brit mila*.

It is not a wonder that an estimated 850,000 to 1 million people attended his funeral, with another 200,000 stuck outside the city of Jerusalem that had been shutdown to all traffic (the largest funeral in Israel's history). From Jews with no background that attended his thousands of classes, to Judges of the Jewish Supreme Court that brought before him cases that they could not resolve, nearly 15% of the population of the State of Israel came to pay their respects.

The greatness of Hacham Ovadia was not only his Torah knowledge and pristine character, but also that he was able to show the world from whichever place they were standing that the Torah has the answers to everything. This fact was clearly reflected in his funeral – by the sheer numbers of attendees and the incredible diversity of those that were in attendance. Every type of Jew from every walk of life was standing in solidarity with one another, mourning over the loss of such a great man.

At a shiva of a great Torah Sage in Jerusalem I once heard Hacham Ovadia Yosef state the following: "We say 'HaMakom Yinchemchem btoch Shaar Avley Tsion v' Yerushalayim'" – May the Place (the Almighty) comfort you among those who mourn for Zion and Jerusalem. HaMakom" is most commonly understood to be referring to the Almighty who is 'the Place' of the universe. But Hacham Ovadia explained that it can also mean "the place" of the person in the Next World should comfort you, meaning his eternal place that he has attained through his Torah and mitzvot.

May the place that the Hacham Ovadia brought World Jewry to and specifically the Sephardic world of today, a level that could not even be fathomed years ago, be of some comfort to us in order to continue his legacy.

Although often traveling to reach out to Jewish communities worldwide, Rabbi Chaim Levy resides is in Har Nof, Jerusalem with his wife and children. He is a lecturer in many schools throughout Jerusalem, Rosh Yeshiva of Yeshivat Balei Daat (a yeshiva catering to English-speaking Sephardic young professionals located inside Hacham Ovadia's main Torah Institution in Har Nof), Director and Founder of GoSephardic Fellowships (reconnecting Jews worldwide to their heritage through events, classes, Shabbatons, and trips to Israel), and author of Anshei Hayil, a practical halachic guide in English for Sephardim. He is currently working on the second volume.





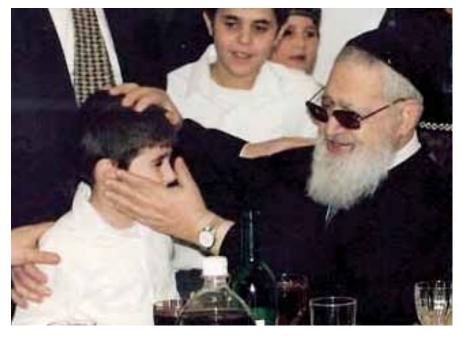
Rav Ovadya Yosef speaking at Yeshivat Mikdash Melech in Flatbush, the first Sephardic yeshiva gedolah in America, in 1991. Seated at his right are Rav Chaim Benoliel, Rosh HaYeshiva of Mikdash Melech and Rabbi Shlomo Churba of Cong. Shaare Rahamim. At his left is Rabbi David Cohen of Bet Shaul Umiriam, Mr. Abe Shalam and Mr. Sasson Shalam a"h. Photo courtesy of Moshe Benoliel



Rav Ovadya Yosef speaking at Yeshivat Mikdash Melech in the late 1970s, when it was temporarily housed in the Gerer Shtiebel on Ocean Parkway. Seated at the head table are, L-R: Rav Chaim Benoliel, Rosh HaYeshiva of Mikdash Melech; Rav Kabalkin and Rav Peretz Yogel zt"l. Photo courtesy of Moshe Benoliel



Rav Ovadya Yosef visiting Flatbush many years ago. At left is Rav Zevulun Lieberman zt"l, rav of Cong. Beth Torah. Photo courtesy of Moshe Benoliel



Rav Ovadya Yosef had a tremendous love for Jewish children. Deal, New Jersey, early 1990s. Photo courtesy of Rabbi Avraham Benoliel



Rav Ovadya Yosef at Congregation Bnai Yosef in Flatbush in 1996. Photo by Moshe Benoliel



Maran Harav Ovadia Yosef zt"l (circa 1976) at an event in Flatbush in support of the recently-established Mikdash Melech, the very first Yeshiva Gedola for Sephardim in America. L-R: Rav Baruch Ben-Haim, Rav Yaakov S. Kassin and Rav Ovadya Yosef, zichronam livracha, and ybl"c Harav Chaim Benoliel & Rav David Lopian shlita, Rashei Yeshivat Mikdash Melech. Photo courtesy of Moshe Benoliel



"My Teacher, My Hacham and My Source of Inspiration"

YEHUDA AZOULAY

When I woke up yesterday morning hearing the tragic news that our teacher Hacham Ovadia Yosef A"H has passed and left all of Israel as orphans I could not think straight and comprehend what was occurring in the world that day. Therefore, I dedicate to the Jewish people the following essay and biographical portrayal of a righteous and accomplished leader that we no longer have amongst the nation of Israel.

Encyclopedic Torah knowledge, fearless conviction, compassion and concern for each and every Jew, tireless energy, clarity of thought and expression – it is this combination of outstanding qualities that made Hacham Ovadia Yosef *a*"h the most influential Rabbinic figure of our generation, and one of the most influential Rabbinic figures in Jewish history.

The vastness of Rabbi Ovadia Yosef's Torah knowledge is unmatched even by the leading Rabbinic authorities of our time, having committed to memory virtually the entire corpus of Torah literature. And whereas many other Rabbinic figures earned their positions of stature and influence partly through their ancestry and family background, Rabbi Yosef, who does not descend from Rabbinic stock, reached his position solely through his personal achievements and piety.

His influence extends well beyond the narrow framework of the scholarly elite. Rabbi Yosef is admired by Jews of all backgrounds, observant and non-observant alike. He is a staunch and unflinching defender of Torah tradition, as he exhibited during his tenure as Rabbi in Egypt, when he fought relentlessly against Jewish leaders who disregarded Halakha. But he also cared deeply for each and every Jew, as demonstrated during the aftermath of the Yom Kippur War, when he spent many sleepless nights reviewing military files until not a single agunah remained. Rabbi Yosef was a remarkable blend of scholarly genius and basic human sensitivity, boldness and humility, courage and compas-

Rabbi Ovadia Yosef founded the Shas political party under the "returning the crown to its ancient glory", with the objective of restoring pride to Sephardic Jewry. Even before the establishment of the Jewish State, Sepharadim in Israel were regarded and treated as lower-class citizens, and with time they began to view themselves in this light. Rabbi Yosef worked relentlessly to reverse this trend and to inject the Sephardic population with pride and confidence. He ushered in a new era of a return to Sephardic roots, and a renewed commitment to the magnificent, millennia-old spiritual heritage and legacy of Sephardic Jewry. Under his leadership, the Shas party also worked to preserve the Jewish character of the State, to ensure that authentic Torah Judaism would grow and flourish in the Holy Land, rather than decline, Heaven forbid.

But perhaps the most significant quality that made Rabbi Ovadia Yosef such an esteemed and beloved leader is his remarkable ability to relate and connect to the masses. Already during his years in yeshiva, he stood out not only as an exemplary student, but also as a gifted educator. Just as he was unparalleled in his caliber of scholarship, he was similarly unparalleled in his ability to inspire ordinary laymen. For many years,

he delivered weekly lectures on Saturday night combining Torah wisdom, stories and humor, appealing to Jews of all different levels. These sermons are recorded and broadcast around the world, in Montreal, New York, Los Angeles, London, France, Djerba, and even Tehran, Iran.

Rabbi Yosef's vision was a Torah society led by Sephardic halachic authorities, and based upon the rulings of Rabbi Yosef Karo's Shulhan Arukh. Unlike many Ashkenazic authorities, Rabbi Yosef refused to consider meta-halachic factors in determining proper halachic protocol, advocating instead strict adherence to the rulings of the Shulhan Arukh. Through his thousands of students and dozens of published works, he succeeded in promoting this vision and establishing the authority of the Shulhan Arukh as the arbiter of Torah law. Rabbi Ovadia was widely regarded as the most important Sephardic figure since Rabbi Yosef Karo, and it can be truthfully stated that "from Yosef [Karo] to [Ovadia] Yosef there has arisen none like Yosef."

Generally, biographies of outstanding rabbinic figures are written only well after they pass on. In Rabbi Ovadia Yosef's case, however, over a dozen (Hebrew) publications, pamphlets, theses, articles, and other written material have already been produced to assess the life and contribution of this exceptional figure. This flurry of publishing activity testifies to the public's interest and demand for information about the great sage, and also to the uniquely complex and multidimensional nature of his character. To be sure, not one book can possibly encapsulate Rabbi Ovadia Yosef's life or his impact upon the Jewish people.

Biographical Portrayal of Hacham Ovadia Yosef *a*"h

Hacham Ovadia Yosef was recognized as one of the greatest Halakhic authorities in the world today, and the leading Halakhic scholar for Sephardic Jews around the globe. Born on 12 Tishre, 5680 /September 23,1920 in Baghdad, Iraq, Rabbi Yosef moved to Yerushalayim with his family in 1924, when he was four years old. His father, Hacham Yaakob, and his mother Georgia (Yaffa), were known for their dedication to Torah and to their eight children, of whom Rabbi Ovadia Yosef is the oldest.

As a young boy, Rabbi Yosef was educated at the Benei Sion School in Jeru-



salem's Bucharian neighborhood, and was recognized as a child prodigy. At the young age of 10, he transferred to Yeshivat Porat Yosef, where he earned a reputation for unmatched diligence, quick comprehension, and a phenomenal memory. He studied under the tutelage of the famed Rosh Yeshiva of Porat Yosef, Hacham Ezra Attiah zt"l.

When he was 17 years old, he composed a short pamphlet consisting of several pages of intricate halakhic discussion, the kernel of what would ultimately become Rabbi Yosef's monumental tenvolume work Yabia Omer. It was inconceivable in the yeshiva world that such a young student could produce a scholarly work, and indeed some tried to discourage him from publishing the treatise, as Rabbi Yosef writes in his introduction: "I am 17 years old, but I am meant to succeed, and I don't care if you say I'm arrogant. I was told, 'How dare you write at your age philosophical and legislative writings?' But I hardened my face, as hard as stone, and I would not divert from my way."

Rabbi Yosef received his Rabbinical ordination at the age of 19, and at the age of 23, he was appointed as a *dayan* (religious judge). Around that time, in 1944, he met Margalit Phatal, the daughter of Hacham Avraham Phatal, a distinguished Hacham from Aleppo, Syria, and the two were married after a brief courtship. Throughout her life, Rabbanit Margalit Yosef *a*"h was known for her wholehearted devotion to her husband and for lending him the support he needed to become a Torah giant.

In 1947, the couple moved to Egypt, where Rabbi Yosef served as Deputy Chief Rabbi and head of the Rabbinical court, until eventually assuming the position of Chief Rabbi of Cairo. After three years in Egypt, he returned with his wife and children to Israel and was appointed judge in the Bet Din of Petah Tikva. By this time, Rabbi Yosef had already authored five scholarly Halachic works, and word of his unsurpassed mastery of Torah, and how he had committed to memory hundreds upon hundreds of volumes, quickly began to spread throughout the Torah world.

In 1960, he was appointed as a judge in Jerusalem's Bet Din HaGadol, and in 1968, he was named Sephardic Chief Rabbi of Tel Aviv. It was then that he and his family achieved a degree of financial stability for the first time, after many years of

poverty and hardship. Four years later, in 1972, Rabbi Ovadia Yosef won the election for Sephardic Chief Rabbi of the State of Israel.

During and immediately after his term as Chief Rabbi, Rabbi Yosef emerged as the primary religious authority for Sephardic Jewry. He served as a powerful symbol of Sephardic heritage, and succeeded in reviving Sephardic identity and pride, inspiring Sephardic laymen and scholars alike to return to their origins and reconnect with their ancient traditions. Rabbi Yosef's effectiveness as a leader was due, in part, to his ability to communicate with the laity. Whereas his Halachic writings were on the highest caliber of scholarship, and he served as a mentor and teacher to some of the greatest young Torah minds, he was also a popular lecturer among the masses of Sephardic Jewry, inspiring audiences of all levels with his stories, clarity, humor and charisma.

Rabbi Yosef's main contribution was perhaps the enhancement and the fundamental reestablishment of Maran Rabbi Yosef Caro and his Shulhan Harukh (Codex of Jewish Law) as the final authority for Sephardic Jews in Israel.

Hacham Ovadia Yosef *a*"h had a profound and incalculable impact upon the Torah world. In addition to the Sephardic revolution which he inspired and led, he composed 58 Halakhic works, all of which were standard texts in the field of practical Halachic decision- making. He trained thousands of accomplished Halakhic scholars, untold numbers of whom serve as Rabbis, writers and educators in Israel and around the world. His legacy is also carried through his eleven children. He has had a profound impact upon Sephardic Jewry and all of Torah Jewry that will continue to be felt for centuries to come.

May the merit of Hacham Ovadia Yosef *a*"h be a source of inspiration and may we all be worthy to follow his inspiring example of selfless devotion to Torah and to Am Yisrael, *amen*.

Yehuda is the founder of the Sephardic Legacy Series -"Institute for Preserving Sephardic Heritage" which, he hopes, will facilitate future Sephardic publications, lecture series, films and further research on Sephardic topics. He is currently involved in many organizations around the world assisting Sephardic Jewry in all domains. To date he authored four popular books - 'A Legacy of Leaders' (Inspiring Stories and Biographies of Sephardic Hachamim) Volume One & Two, and the Ben Ish Hai (The Life and Time of Hacham Yoseh Haim) and most recently 'A Legend of Greatness' - The Life and Times of Hacham Haim Yosef David Azoulay.

This upcoming November 2013 he is launching his fifth publication co authored with Dr. Sarah Taeib-Carlen and their Academic book is entitled 'The Sephardi Journey' - Sephardi Contributions throughout History. He published over thirty articles on various topics, and he is currently at work on his next book, about the life of the illustrious Hacham Ovadia Yosef. Presently he is networking with numerous Sephardic Communities trying to develop various projects for the benefit of Sephardic Jewry. To contact Yehuda Azoulay email: yazoulay@sephardiclegacy.com



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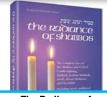
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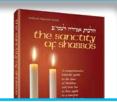
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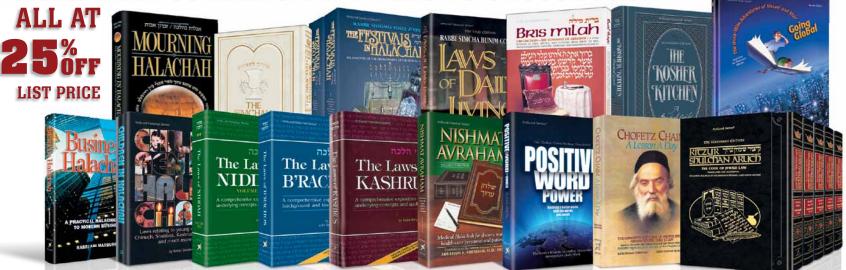
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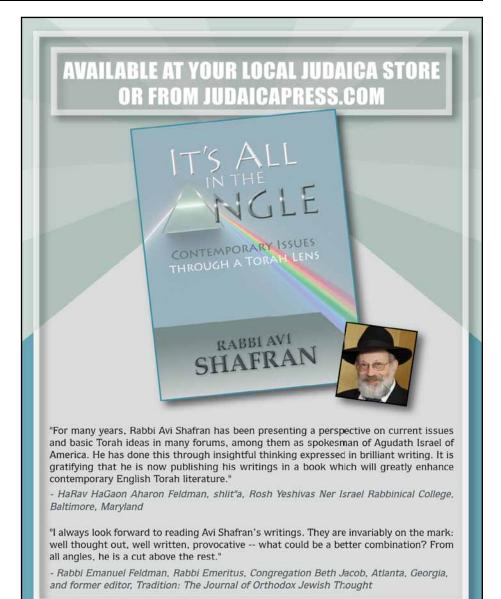
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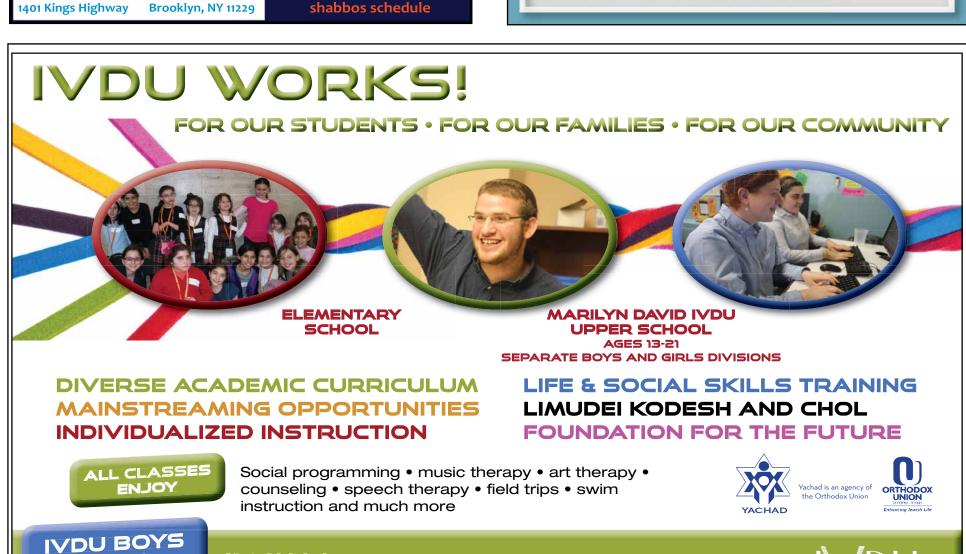
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LIKE PLANTING A TREE

People often make a mistake. They think that the main part of chinuch is in mitzvos and that chinuch in midos is secondary, almost an afterthought. But in actuality, the opposite is true. The main focus of chinuch has to be in midos, because the obstacles to chinuch in mitzvos are bad mi-

Let's take a look at the words of the Shelah Hakadosh (Shaar Ha'osios Derech Eretz 14-15). I'll summarize a bit. First, the Shelah gives us an amazing introduction to the entire topic of *chinuch*. The purpose of the mitzvah of having children, he writes, is to have children and grandchildren who learn Torah and do mitzvos for all eternity. You have to set off a chain reaction of Torah and mitzvos that will go on forever and ever, and all of it will be to your credit.

In this sense, the most important responsibility that lies on the shoulders of a person is the *chinuch* of his children. More than anything else he does, the chinuch of his children will bring him the largest share in Olam Haba, a share that will grow and grow and grow without limit and without end. Every one of his children, grandchildren and distant descendants

who lives a life of Torah and mitzvos will bring him more credit and another slice of Olam Haba.

It is not, as people think, that what they do themselves plays the greatest role in determining their share in Olam Haba and the chinuch of their children is just one of their side responsibilities.

That is not correct. A successful chinuch brings greater reward than just about anything else. If a person is mechanech his children well, which naturally leads to his children being mechanech their children well and so on for all generations, the rewards are virtually limitless. A person has no better place to invest his efforts than in the *chinuch* of his children.

This is the Shelah's preamble to his discussion about chinuch. He then goes on to point out that the proper focus of chinuch is on midos. If we are not successful in chinuch in mitzvos, it is because our chinuch in midos was deficient.

START AT A YOUNG AGE

It is well known, he writes, that a person is born wild and that he is saddled with a yetzer hara from childhood. Therefore, he has to be trained and conditioned

On Chinuch in Midos

to have good *midos* from the time he utters his first words, as Chazal say (Sukkah 42a), "As soon as a child is able to speak, teach him Shema Yisrael and Torah

Tzeevah Lanu Moshe," and the like. And the passuk says (Mishlei 22:6), "Raise the child according to his way; even when he is old he will not turn from it." From the time he is young, his father and mother should not deprive him of the benefits of chastisement. Rather, they should add more and more each day to the extent that he is able to tolerate it. Nor should they deprive him of instructive discipline, as it is written (Mishlei 13:24), "He who spares the rod despises his son, but he who loves him is quick to give him instruction."

And then the Shelah becomes specific. People have many bad midos, such as swearing, cursing, anger, cruelty, arrogance, impudence, envy, hatred, lust, gossip, mockery, slander, idle talk and thousands upon thousands more. On the other hand, there are thousands upon thousands of good *midos*, such as the opposite of all those mentioned above, as well as shyness, reticence and innumerable others. And above all is the knowledge of the Ribono Shel Olam to the greatest extent possible and constantly speaking about holy matters. In order to become an adam hashalem, a complete person, one should shun all the bad *midos* and aspire to all the good midos.

It is the responsibility of parents, they continue, to devote themselves to teaching their children to shun bad midos and embrace good *midos* until this becomes the very essence of their beings.

They should inculcate these midos into their children day after day, even a hundred times a day until it becomes part of them. The parents should give their children explicit guidance in these things at two or three years of age. There are two reasons for this.

One, because whatever a child learns at an early age becomes part of his nature. Two, because if a child becomes accustomed to his father as a strong authority figure, he will obey him even as he grows older. If, however, the father dotes on his child and substitutes affection for authority and discipline, the child may obey when he is young, but when he grows older, he will follow his own opinions. A child is like a tree. When you plant a tree, you can form it in any way you wish while it is still a sapling, but when it grows into a sturdy tree it is too late to do any further forming.

This is the gist of what the Shelah w about chinuch. There is more to which we will return shortly.

The work of chinuch, of bringing up good ehrliche children, begins from when the child is extremely young. You cannot start too early. As soon as he reaches a minimal level of understanding, it is time to start molding his character. You have to train and condition him to have good midos and you have to prevent him from picking up bad *midos* from other people or developing them on his own. You have to teach him the lessons again and again, always in a gentle and pleasant way, until the good midos become second nature to him. No, perhaps a better way of saying it is that they should become first nature to him.

If you neglect this critical aspect of chinuch, the good midos that you want to instill in him will not come naturally to him. Even if he reaches the understanding that they are good and that this is the proper way to behave, they will always require a concerted effort from him, and very often, he will simply not have the fortitude to make the effort. Years later, when he goes to yeshivah and he sits and learns mussar sefarim, he will read about all the good midos a person must have. And he will think to himself that these are really wonderful ideals but they are for people on a very high level, for big tzaddikim, not for ordinary people. Had you started training him when he was very young, however, all the good midos would come naturally to him, and he would understand that this is the way every human being should behave.

From when he is very young, you have to tell the child not to show off because that is gaavah, arrogance, a very bad midah. It is ugly and repulsive and not something a beautiful child should do. It is forbidden to be a baal gaavah just as it is forbidden to eat something that is not kosher.

You have to tell him not to be a glutton, to eat slowly and respectfully, to eat foods that are nutritious. A well-trained child cares about his health. He does not eat only sweets, leaving everything else on his plate.

You have to tell him not to mock people or speak lashon hara and rechilus, because it is mean and hurtful, because that is not how an *ehrliche* human being behaves. We speak with refined language, we're kind to others, we don't grab anything that does not belong to us — that is how we behave.

This is the work of chinuch. You don't yell at the child or hit him or persecute him in any way. Rather, educate him. Teach him. Introduce him to the world in which you expect him to live. Explain what people are all about. Children are curious.

They're eager to learn about the world they're discovering. So give them your version of the world before others give them a different version that goes against your beliefs and values. And if you start when the child is very young and you speak about it gently, persuasively and often, the lessons will penetrate, and they will become part of the very nature of the child.

When it comes to chinuch in mitzvos, it won't matter so much if you delay a little and wait until the child is one hundred percent ready. But when it comes to chinuch in midos, there is no time to waste. If bad *midos* are allowed to take root in a child, it becomes exceedingly difficult to uproot them later.



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How Did You Get to Be Who You Are?

serve, retired.

Yes, I'm serious. I was a commissioned officer. I have my commission and my honorable discharge somewhere in the garage, along with a lot of other artifacts from my younger life. You know, like stickball bats, bowling balls, books I used to find intriguing that don't have as much appeal any-

My kids and my grandchildren find my garage a fascinating place, a journey into a time some of them fondly remember, and some of them can't conceive. The grandchildren can't imagine what it was like, and they wonder how I got from that very different place to where I am now.

I always marveled at my father's, A"H, journey from a childhood in Czechoslovakia to his escaping and traveling alone, at age 17, to his sister and her husband's home in NY, only to be sent right back to Europe in the US Army. It wasn't only his sister, brother in law, and the GI Bill that got him on his feet when he came back from the war. It was his resilience and quiet deter-

I'm Rabbi Yitzchak Shmuel Ackerman, mination that, with siyata dishmaya, even-2nd Lieutenant, United States Army Re- tually took him to the highest levels in his profession and community.

> My mother, A"H, grew up in the Bronx. So did I. But I really can't imagine what it Will I be handsome, will I be rich was like to hear air-raid sirens, have blackout curtains, and see stars hanging in the windows of homes of families who had lost someone in the armed forces overseas. It always sounded to me like the Bronx, the whole world, of my mother's childhood was a sad and scary place.

The Bronx for me was sledding alongside of Mosholu Parkway (somehow those hills got a lot smaller since I was six!), going to the hobby shop on Two Fourth to get balsa wood gliders, and playing Careers with my friends. In that board game, you first chose what winning would mean to you. You had to collect 60 points to be considered a winner. But you had to decide how many points of Fame, Happiness, and Money you wanted to collect to add up to 60. If you had written down, secretly of course, that your goal was 40 points of Fame, 15 of Happiness, and 5 of Money, but you ended up with some other ratio,

you'd have 60 points but you wouldn't be wrong with that. They're probably more rea winner. How was I to know what ratio to choose, what would make me a winner? It was only a game, but it was a metaphor, goals were worthy of pursuit? And if I pursued them, how far would I get? What would become of me?

When I would ask my mother these questions, she would sing a song to me. Part of it went like this:

When I was just a little boy

I asked my mother, what will I be Here's what she said to me.

Que Sera, Sera, Whatever will be, will be The future's not ours, to see Que Sera, Sera What will be, will be...

Now I have children of my own They ask their mother, what will I be Will I be handsome, will I be rich I tell them tenderly.

The future's not ours, to see Que Sera, Sera What will be, will be.

This is a parenting column. So what do you, as a parent with any of this, how is it relevant? I think it's relevant because children sometimes wonder how will they ever get to be something, how will they know how to be a grown-up, how did you, their father or mother figure it out?

Perhaps some of your children are not as introspective as I was, and they just take it a day at time. Let them. There's nothing laxed than I was.

Some of your children, though, may wonder the kinds of things that I wondered too. What path should I embark on? What about. They may wonder about how you figured stuff out when you were a kid, how you dealt with things that bothered you, whom you turned to for help, reassurance, and advice. How you got from being a little kid to the person you are now.

> What sugyas did you really get into, what did you do when you fell behind?

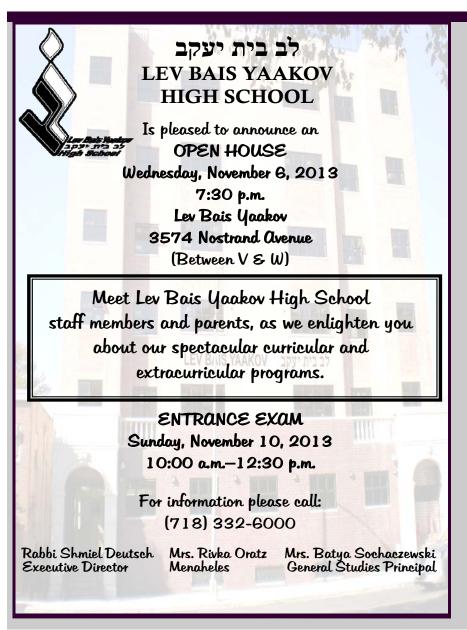
Did you ever get left out when the popular kids chose up sides, when the clique shut you out? How did you get through the pain?

What did your parents say to you when you failed a test? How bad did you feel when you got the test back? How much better, or worse, did you feel after you spoke with your parents about it?

If you can't remember, tell your child Que Sera, Sera, Whatever will be, will be that you can't remember. Tell her that with siyata dishmaya and hishtadlus, you made it through and here you are, a successful adult, in many ways, much of the time.

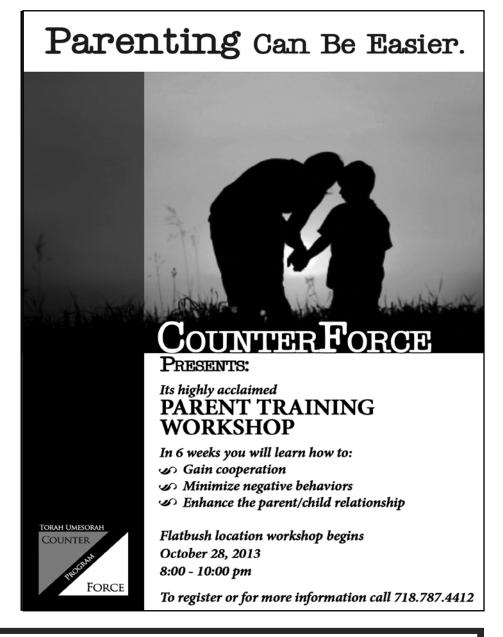
> Reassure him that childhood can be really hard sometimes; it was for you too. And that like you, *b'ezras HaShem* he'll turn

> > Rabbi Yitzchak Shmuel Ackerman, LMHC, created The Nachas Notebook™, and has been working with parents for over 30 years He can be reached at 718-344-6575.











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An Observant Eye

RABBI AVI SHAFRAN



A Contrarian Approach to Kiruv

I unintentionally shocked a Jewish journalist several months ago. I had invited the non-Orthodox reporter to Agudath Israel of America's offices to introduce her to the organization's various divisions and projects, and to some of my colleagues. But later, conversing with her about various issues, something I said – although to me it was entirely unremarkable – seemed to take my guest aback.

She had brought up the topic of abortion rights. I noted that Orthodox Jews don't regard the issue as one of "rights" but rather of right - that is to say, our obligations to our Creator. Odd as it still seems to me now, my guest reacted as if a new lens on the world had suddenly opened before her. She wasn't about to suddenly adopt the Orthodox paradigm, I'm quite sure. But she admitted that she hadn't ever considered its contrarian conceptual source - the idea that we are here on earth not to reach our own conclusions and assert our rights but rather to accept G-d's will and serve Him. Suddenly, she seemed to understand why the Orthodox approach to a number of contemporary issues was so different from her own and that of her own professional and personal circles. She had actually thought a new thought.

I was reminded of the reporter's minor epiphany by the recently released and much-reported-upon Pew Research Survey of American Jews.

There are all manner of puzzlements in the survey results, likely a result of the very broad definitions employed by the researchers. One category of "Jews" is "Jews by affinity," which is to say Americans lacking any Jewish parentage or any Jewish education who simply opt to call themselves Jews. There are apparently more than one million of them (which might go a long way toward explaining the survey's finding that fully one third of all "American Jews" erect a holiday tree in their homes each December).

Similarly suspicious is the survey's definition of "Orthodox." How else to explain the bizarre finding that fully 15% of Orthodox Jews regularly attend services in a non-Jewish place of worship? (Or that 4% of them, too, have holiday trees!)

Times, to be sure, are strange. But still. All that aside, though, the clear and less-contestable takeaway of the survey is that there is a very large and increasing number of halachically Jewish American Jews who have opted out of Jewishness as a religious identification altogether, on whose radar Judaism is a fading blip, if that

The larger community's approach to such "unaffiliated" Jews has long been to offer an elaborate smorgasbord of "Jewish" choices: Funky Federation programmatic food, somewhat moldy "denominational" fare (whose expiration dates have come and gone), "tikkun olam" appetizers, various affinity-group pastries "koshered" by adding the word "Jewish" to them (like "Jewish" vegetarianism, or "Jewish" yoga

and even "Jewish" activities condemned by the Torah).

Even some of the various Orthodox kiruv, or outreach, groups, all of whom do wonderful work in the American spiritual field (or desert) occasionally lapse into entertainment-mode, enticing unconnected Jews with nosh whose ingredients, while they include healthful Jewish additives, remain essentially nosh.

There's nothing wrong, of course, with trying to reach Jews "where they are," with connecting to them through their personal interests or culture. And certainly nothing wrong with using the beauty of a Shabbos (or the aroma of a cholent) to help a Jew begin to "bond" with his or her heritage. But might there be room, even a need, for a... different approac

What if, instead of special offers and glitzy offerings, we simply proclaimed loud and clear – in billboards and web ads and social media – that being a Jew, like it or not, precious fellow Jew, means being Divinely charged, that it means shouldering, whether it is always comfortable or not, responsibility? And that ignoring that mandate is a reckless wasting of an opportunity to live a meaningful life by doing G-d's will? That each of us has a stark and urgent choice: either to regard our lives as the brief opportunities to access eternity they are, or to waste one's days in the pursuit of stuff and fun and "rights"?

Would such an 'in your face" challenge just be a total turn-off? Or might its message actually reach Jews, at least those who prefer being challenged to being wooed?

And might, just might, there be more such Jews than we dare imagine?

The common wisdom is that most Jews simply can never "become Orthodox" – that is to say can never come to accept and respect true Jewish belief and halacha. And so there's no point trying to offer them the entirety of their religious heritage. But maybe the less common but more Jewish wisdom lies in Jewish tradition: that there flickers in every Jew's heart a spark of desire to serve G-d, that every Jewish soul was present at Mt. Sinai.

Yes, free will exists, and each person in the end makes his or her own choices.

But could the best way to fan some Jewish sparks into flame be to simply, starkly state the Jewish facts – that the Torah is our Divine inheritance, and that striving for a fully observant Jewish life is the mandate of every Jew?



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The Person in the Parsha

RABBI DR. TZVI HERSH WEINREB



I have always found this week's Torah portion, Parshat Lech Lecha (Genesis 12:1-17:27), especially inspiring and instructive. It is in this *parsha* that we are told the story of Abraham's aliyah, of his journey to the Holy Land.

What amazes me, and what readers of the Bible over the millennia have found equally amazing, is the total faith in G-d which Abraham demonstrated by embarking upon this journey.

G-d tells him to leave his land, his birthplace, and his family. As if that was not a sufficient challenge, G-d does not even tell him where he is going. He simply says, "Go!" Abraham does not ask where, but is told, "...to the land that I will show you." Why? How? These questions do not even occur to Abraham. He does not ask, nor does the Almighty inform him, about the objective for uprooting himself from his familiar surroundings and intimate personal relationships. Abraham is given the assurance of a blessed success, but he is not given a hint as to why he has to venture off into an unknown land and uncertain future in order to achieve this blessing. The question which the reader asks, "Why could he not achieve these Divine blessings in his own homeland," is a question which Abraham himself never asks.

I used to think that Abraham was the model of perfect faith, which we ourselves could take as an inspiration but could never hope to achieve in our own lives. That

is, I used to think that way until...the re-

Let me tell you how that reunion came about. In recent years, my wife and I have been privileged to visit Israel frequently, for relatively long periods of time. During these visits, we inevitably encounter old friends, many of whom moved to Israel thirty or forty, and in some cases even fifty,

One Sunday morning, while drinking a coffee at my favorite Jerusalem sidewalk café, a gentleman sat down at the table next to mine and sipped his coffee while remaining engrossed in a book. I am always curious as to what other people are reading, so I could not resist the urge to peek at the cover of his book in order to ascertain its title. Lo and behold, it turned out to be one of my personal favorites, a lesser known work on the fine points of the Hebrew language by the 18th century philosopher, poet and mystic, Moshe

The fellow was immersed in his read-

years ago.

Chaim Luzzatto.

ing, but I rudely interrupted his concentration by commenting that I knew that book, and that I became familiar with it as a very young man. He lifted his eyes from the page, looked at me carefully, and said, "I know. You and I discovered it together on one of our frequent forays into that old bookstore on the Lower East Side of Manhattan!"

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Parshat Lech Lecha: "The Reunion"

I didn't recognize him, but he sure recognized me. He was Bernie back then, a classmate in our yeshiva who had moved to Israel soon after we both received semicha, rabbinic ordination. He was now Ba-

A long conversation ensued, during which we caught up with each other's lives and with the whereabouts of other old friends who had moved to Israel long ago. It was his idea to organize the reunion.

We met several weeks later. There were five of them, and I was the only "American." Two of them had gone to Israel to study immediately after high school and never returned to the United States. The other three had made aliyah a bit later, in their early twenties, after college and after

We spent quite a few hours together, reminiscing about the "good old days," laughing hilariously and reliving the pranks of our youth. Eventually, the conversation became quite serious as they each, in turn, described their decisions to leave "their land, birthplace and house of their fathers" to come to Israel and create new lives there.

The five of them described five very unique stories about their journeys. Two had become quite prominent rabbis and authors of noteworthy scholarly works. One had been a musician and now earned his living by giving music lessons to retired adults. One was a physician, himself now retired and, coincidentally, taking music lessons from our mutual friend. The fifth was a very successful business man who was able to take advantage of the housing construction boom in Tel Aviv.

These were very different personalities with very different stories to tell. But they had one story in common. Like Abraham, but at a much younger age than Abraham, they each heard G-d's call, "Go forth from your native land and from your father's house to the land that I will show you."

Unlike Abraham, they knew where they were going. But, as one of them put it, "We knew where we were going but did not know what we were getting into."

Unlike Abraham, they had no Divine assurances that they would be blessed. But they each now felt that they had been abundantly blessed. They each had left family behind, in some cases, never again to see their own parents. But in every case, they built new families—large and diverse, and they all had grandchildren in the Israel army at the time of this reunion.

Not one of them had the slightest regret about their decision, and they all gently teased me for not having chosen the path in life which they courageously chose. I must confess to feelings of guilt and shame, and not a little envy, that I felt in their company that evening.

But those feelings were outweighed by the admiration and respect I felt for them, and for all the many others who, to this very day, follow the footsteps of Abraham and Sarah and take seriously the words of G-d which open this week's Torah portion: "Lech lecha, Go forth...v'heyei bracha, and you shall be a blessing."

Rabbi Tzvi Hersh Weinreb, PhD is currently the Executive Vice President, Emeritus of the Orthodox Union.





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Community



In Just One Month, Misaskim Touches Tens of Thousands in Our Community

Tishrei 5774 has been a whirlwind of activity for Misaskim's numerous volunteers. Many of Misaskim's crucial programs have been put to use this past month, as they assisted the community in everything from holding a heart wrenching Tehillim Asifa, organizing the chol hamoed trip of a lifetime for hundreds of vesomim, preventing numerous autopsies, granting emergency beds for families of the sick, and providing dozens of families with shiva equipment. A bird's eye view of just one month in the organization reveals the scope and impact Misaskim has on all parts of our community.

The month began with the sad levaya of community activist Shlomo Zakheim as Misaskim arranged for the large levaya from beginning to end including placing the aron on the plane. It continued with a groundbreaking Tehillim Asifa during the Aseres Yemei Teshuvah, with more than 30,000 tinokos shel beis rabban from 130 locations around the world taking part. For the first time, this year's Asifa also offered the community an opportunity to sponsor the name of a choleh for Tehillim or a mi shebeirach. Thousands of sponsored names scrolled on the screen placed in the majestic Bobover Beis Medrash, as tens of thousands of children poured out their hearts with innocent kapitelach. In addition to the 30,000 children, Kol Mevaser's line had more than 7,200 calls, some calls with more than 200 participants on the line.

Aseres Yemei Teshuvah took us straight into Yom Kippur, and then Sukkos, when Misaskim organized a day of Chol Hamoed outings for 600 yesomim. The outing began with a Circle Line boat ride in Manhattan, featuring a spectacular magician, ventriloquist, and an interactive parrot show. The children were thrilled when an NYPD helicopter took a special ride over the boat to say hello. Once the boat docked, the children were bussed to the 4,500 square foot Misaskim sukkah built on the grounds of the Rachmostrivka Yeshiva, where they were served a catered meal. After the *seudah*, they traveled to Tiferes Rivka, a Yeled V'Yalda hall, for a magnificent simchas beis ha'shoevah lead by the renowned Avrohom Fried, featuring a 13 piece band and the acrobatic "Twins from France. The simchas beis ha'shoeva was also attended by distinguished Rabbonim and dignitaries. In a spectacular ending to the day, the yesomim were treated to a light show by Waltz-

ing Waters, a magnificent spectacle described as "liquid fireworks". On the next day Misaskim made the show available to the entire community with more than 5,000 people attending a show that left many in awe. On Hoshana Rabbah, Misaskim made arrangements for a family flying in from Israel for a levaya in Ellenville NY to be whisked through customs so that they could make the *levaya* in Upstate New York.

As much as Misaskim moves heaven and earth to bring joy to the less fortunate, they do the same to reduce pain when tragedy strikes. Within 24 hours after Sukkos was over, Misaskim delivered *shiva* equipment to 257 aveilim in 52 different homes. On Yom Tov, Misaskim increased Simchas Yom Tov by sharing their 22 Sifrei Torah with homebound individuals across the area so they can have *hakafos* at home. The peace of mind this brings to families is immeasurable, as such a time leaves no room to think of how one will put together the numerous items required for a week of shiva. Also in the month of Tishrei, Misaskim volunteers provided emergency beds in a brand new apartment near Memorial Sloan Kettering Hospital, giving families of the sick an urgently needed place to regain their strength. Keeping to their sacred mission of helping our entire nation, both the living and the deceased, Misaskim successfully worked with medical examiners in Baltimore, New Jersey, and Brooklyn to prevent autopsies. The expertise needed to navigate the complex legal hallways of autopsies are overwhelming, and Misaskim has spent decades rescuing families from having to deal with this horrific reality in addition to their loss.

Misaskim's mission is to provide support and assistance to individuals experiencing crisis or tragedy by providing vital community services. In just one month of *chessed*, they have touched tens of thousands of members in our community, giving joy to those who have lost, and giving comfort to those who need it most. In just one month, they have transformed the lives of thousands of families, offering help and assistance throughout unspeakable tragedy. It is Misaskim's deepest wish that they never again be needed to provide these services. But until then, they continue to stand ready to assist their sisters and brothers. Throughout life's darkest moments, Misaskim is a source of light and warmth, encouragement and direction.

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Satmar Rebbe to visit Flatbush October 13

Following the momentous visit of the Satmar Rebbe Shlita, Grand Rabbi Zalman Leib Teitelbaum, to the Flatbush community one short year ago, Flatbush residents and supporters of Satmar Mosdos are eagerly anticipating the arrival of the Rebbe Shlita for another visit to take place on Sunday, October 13, 2013.

The benefit will take place at the home of the esteemed R' Shmilu Weisz, where friends and supporters of Mosdos Satmar will gather to strengthen the largest Chinuch

Mosad in New York City and to support the education of nearly ten thousand students, boys and girls, with an ever increasing budget of over forty - two million dollars.

The upcoming event for Mosdos Satmar is the fifth fundraising event that Flatbush will have the honor to host. The previous highly successful events were all arranged by admirable *avreichim* and staunch supporters of the Satmar Kehilla; R'Yanky Elbogen, R' Moshe Benenfeld, R' Chaskel Bennett and R' Shimie Lax.

The Board of Mosdos Satmar is especially looking forward to the help and support of their Flatbush friends, due to a lack of place in the mosdos' existing thirteen buildings and shortage of funds, thus putting into operation a massive building campaign. The mosad is in the midst of extensive expansion for the long outgrown high-school building hence, putting a great focus on the construction of a brand new, high school facility. The structure will provide students with spacious accommodations and modern amenities including sixty classrooms, five lunchrooms, offices and a huge auditorium, of ten thousand square feet, designed for performances and assemblies. All these and more have L&M). The Rebbe Shlita will welcost the mosad until now an astronomical amount of funds.

At the same time, they are in the process of signing contract for yet another building that will accommodate the younger children, who are also tight in space at their current locations. Understandably, this will be an additional few million dollars. Therefore, the Mosad is turning to





supporters in Flatbush for help. Their contributions will most definitely help the Mosad to continue to thrive l'shem ul'tiferes.

R' Shmilu and his family are well known for their unwavering commitment to chesed and mosdas hatorah as well as their deep commitment to strengthening Yiddishkeit and carrying forward the *mesorah* to future generations.

Several weeks ago, R' Shmilu visited the Satmar Rebbe Shlita before Succos. After many issues were discussed, both personal and communal, R' Shmilu offered his home to gather the many friends and admirers of the Rebbe Shlita to benefit the Satmar Mosdos. With the Rebbe's blessings, the event was launched.

The invitations are now in the mail inviting all of Satmar's yedidim to participate in the great undertaking of R' Shmilu, who so graciously extended himself in support of one of the finest and perhaps the largest Jewish institution in North America.

The Rebbe Shlita will arrive in Flatbush on Sunday morning, October 13, 2013, and will visit local gedolei harabonim and roshei yeshiva. The official kabalas panim will take place at 1245 E. 27 Street (between Ave.'s come the public who come to seek his blessings for the new year.

Both, Satmar leaders and Flatbush organizers, along with a dedicated host committee, are working together to ensure the success of this special endeavor. Organizers are looking forward to a great turnout of friends and supporters in honor of this special event.



Community

Agudath Israel Commends Positive Newspaper Editorials

the New York Post on September 29; the other, two days later in the New York NY Daily News, prompted Agudath Israel to write letters to their respective editors in praise of their positions.

"We Charedim strongly believe that our stances are just and fair, but it is unusual for members of the media, let alone editorial boards, to come out solidly in support of our positions. So we felt that they deserved commendations," said Rabbi Rabbi Avi Shafran, the organization's director of public affairs. "It was also remarkable," he added, "that these editorials appeared in tandem, and addressed two separate issues."

The New York Post editorial bemoaned the fact that, "New York has a budget of \$70 billion a year, twice what it was when Mayor Bloomberg entered office, and some of the highest taxes in the nation. We've got big decisions to make on outstanding contracts with public unions. And on issues from school reform to violent crime, we stand a real chance of going backward... So what are our two main candidates for mayor talking about? Jewish circumcision."

Criticizing Mr. Bloomberg's "aggressive nannyism", the editorial challenged the Board of Health's requirement that parents sign consent forms before a mohel can perform metzitza bipeh. The paper's editors pointed to other health risks to children in the city, citing as an example that "in 2012, 10 children were killed while riding bicycles."

"Are we," the editorial asked, "going to demand consent forms for that, too?"

In his letter, Rabbi Shafran noted that the editorial "exhibited the sort of common sense we witness all too infrequently these days. Mayor Bloomberg and the city Health Department's crusade to regulate the religious rite of circumcision, for the first time in America, indeed smacks of nannyism and represents an infringement on both religious and free speech rights."

"As you note, the city is not ready, thankfully, to make parents sign con-

Two back-to-back editorials, one in sent forms before allowing their children to ride their bikes," the letter concludes. "Nor does it require parents to consent to their children playing football, or to any of a number of activities whose risk of injury or worse is far greater than any risks associated with ritual circumcision. Why is the city picking on a hallowed religious practice?"

> The October 1 New York Daily news editorial addressed the right of Orthodox Jewish shopkeepers to post dress codes for customers patronizing their stores.

> "The city's Human Rights Commission has overreached badly in reading discriminatory intent into the straightforward language of signs that lay out a dress code for a few stores", the editorial asserted. "There's simply nothing untoward about the Lee Avenue stores' standard" it continued, recommending that the city simply "Back off".

> In his letter to the editor of that periodical, Rabbi Shafran reiterated that the City's Human Rights Commission's was overreaching on the issue of some Williamsburg shops' customer dress codes, and that the editorial was entirely on-

> "Those stores were simply requesting that their customers observe a modicum of modesty in dress. What that has to do with discrimination on the basis of race, creed, color, national origin, age, gender, disability, etc. is indeed perplexing," wrote the Agudath Israel representative, adding that "Surely there are actual instances of unlawful discrimination in the city to occupy the Commission's time. It should focus its energies on those cases."

> Asked if the sequence of positive articles might portend a change in the way the New York media treats the growing Orthodox community, Rabbi Shafran noted, "Two editorials do not in themselves a sea change make, but we certainly can hope that they are an indication that some media are willing to look at our community and its concerns with empathy and intelligence."

Felder's Free Flu Shot Event A Resounding Success

Close to 200 people, including many senior citizens and families, participated in Senator Felder's free flu shot event today at the Senator's office in Midwood. Constituents from across Senator Felder's district received the 3-in-1 flu shot administered by nurses from Beth Israel Medical Center.

"I was absolutely delighted to partner with Beth Israel Medical Center to provide this invaluable and free public health service," said Senator Simcha Felder (D-Brooklyn). "So many New Yorkers either don't yet have health insurance or simply

cannot afford to shell out for a physician's co-payment. Providing these kinds of services are essential, and give a muchneeded boost to people's physical and financial health."

The flu shot event is part of a series of programs being held this fall by Senator Felder. Upcoming events include a reduced-fare MetroCard event for senior citizens on Wednesday, October 9, and a blood pressure screening on Monday, November 4. For more information, please call Senator Felder's office at 718-253-2015.

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Tefillin Awareness Project Bais Medrash Mosad Adar Gbyr

OCTOBER 27, 2013

Shevach High School

Ponevez Yeshiva Ladies Auxiliary Annual Tea

NOVEMBER 2, 2013

Chai Lifeline **Annual Chinese Auction**

NOVEMBER 3, 2013

Nshei Yeshiva Derech Chaim Annual Chinese Auction Extravaganza

Yeshiva Derech Chaim Chinese Auction

Bris Avrohom 34th Annual Dinner & 28th Gala Wedding

NOVEMBER 7, 2013

Rav Teitz Mesivta Academy Open House

Meir Panim Dinner

Cong. Talmud Torah of Flatbush Lecture

Chai Lifeline Chinese Auction

Yeshiva Gedola of Passaic Boro Park Melave Malka

NOVEMBER 10, 2013

Mesivta Tifereth Jerusalem / Yeshiva of Staten Island **Annual Dinner**

Beth Medrash Govoha Fall Luncheon

NOVEMBER 12, 2013

Bikur Cholim of Flatbush / Nefesh Chaya Tiferes Yosef

NOVEMBER 13, 2013

Yeshiva Derech Chaim Chinese Auction

NOVEMBER 14-17, 2013

Agudath Israel of America 91st National Convention

NOVEMBER 16, 2013

Emunah of America National Dinner

Yeshiva Keser Torah of Queens Melave Malka

Cong. Talmud Torah of Flatbush Lecture - Rabbi Dr. Aaron Glatt

NOVEMBER 17, 2013

Mirrer Yeshiva Central Institute **Annual Dinner**

Yeshiva Toras Emes 31st Anniversary Dinner

Yeshiva Toras Moshe **Anniversary Dinner**

Yad Eliezer Chanukah Sale

NOBEMBER 23, 2013

Mesivta Beth Shraga 57th Anniversary Melave Malka

Talmud Torah of Flatbush Lecture - Rabbi Steven Pruzansky

NOVEMBER 24, 2013

Mesivta Yeshiva Chaim Berlin 109th Anniversary Dinner

Ponovez Yeshiva/Batay Avoth 73rd Annual Dinner

Ohel

Annual Gala

Rabbinical Seminary of America **Annual Dinner**

Yeshiva Beth Abraham - Slonim of Jerusalem **Annual Dinner**

NOVEMBER 29, 2013

Gateways Chanukah Retreat

DECEMBER 8, 2013

Rivkah Laufer Bikur Cholim Boro Park Annual Luncheon

DECEMBER 14, 2013

Jewish Heritage Center Annual Queens Chinese Auction

DECEMBER 15, 2013

N'shei Ahavas Chesed Annual Luncheon

Yeshiva Passaic Torah Institute 18th Annual Dinner

DECEMBER 29, 2013

Yeshiva Darchei Torah Annual Scholarship Dinner

MARCH 8, 2014

Shuvu

MARCH 30, 2014

Yeshivas Mir Yerushalayim **Annual Dinner**

JUNE 1, 2014

Yeshiva Derech Chaim **Annual Dinner**

To add your Event, please email: EVENTS@THEFJJ.COM

Community

MOSDOS NEWS

City Council Candidate Announces Yeshiva Safety Initiative

Local Precincts Will Play a Key Role in Enhancing Security for Private School Students





Long time community leader, Flatbush Shomrim founder and NYPD community liaison Chaim Deutsch has released details of his planned school safety initiative for private schools, including *yeshivas* and Bais Yaakovs.

Deutsch, whose children attend Yeshiva Chofetz Chaim and Masores Bais Yaakov, knows first-hand the many safety challenges facing concerned parents and private school administrators.

"I've been working with Chaim Deutsch for over 15 years," said Rabbi Shmuel Aharon Rosenshein Of Yeshiva Chofetz Chaim. "Every time the city goes on heightened alert, my first call is to Chaim, to make sure our schools and our students are prepared and protected."

Deutsch's private school security plan includes a multi layered approach including school safety officers assigned to patrol *yeshivas* and their perimeters, enhanced cameras and security both inside and out of school buildings, extra police patrols on local trains, busses and streets during late dismissals and coordination with local precincts for special events and late schedules. Additionally, school safety officers will be provided to offer training and safety tips to both school staff and students.

"Chaim Deutsch has been the community's expert on public safety," said former NYPD chief and commanding officer of the 70 th precinct, Raymond Diaz. "As founder and long time director of Shomrim, as well

as a 20 year police liaison for many *yeshivas* and *shuls* in our neighborhood, Chaim has worked with borough chiefs, local commanders, the New York City Office of Emergency Management and other public safety institutions to assist countless members of our community in times of need."

Flatbush Shomrim member Avrumy Weinreb remarked, "Everybody who has worked with Chaim Deutsch, from the police department to local community members, knows how vital and important he is to the ongoing safety and security of our community. Nobody knows these issues or our community better than Chaim."

Deutsch looks forward to implementing his proposals as a City Council member, to the benefit of area residents.

"Many of these ideas have been tried on a smaller level with great success, and I am confident that as an elected official, I will be able to create an enhanced public-private partnership between government and the community that will really improve the safety and security of our schools and our neighborhoods," said Deutsch. "I have seen community policing work and I know we can do even better."

Chaim Deutsch is the Democratic candidate for City Council in the November 5th general election. (Midwood, Sheepshead Bay, Manhattan Beach and Brighton Beach)

Turning Thursday Night Into Mishmar Night



M. KATZ

The Yeshiva world knows Thursday nights as a night for late hour learning. After leaving Yeshiva, this experience typically becomes an experience of the past.

Why should it be this way? Why should this "Mishmar" atmosphere be limited to the yeshivos?

An effort is being made to bring Mishmar to the Flatbush Batei Medrashim. In the first experiment of its kind (and we hope that there are more to come!), Agudas Yisroel of Madison, located on the corner of Avenue S and East 22nd Street in Flatbush, started a Mishmar seder last Thursday night, October 3rd, 10:30 to 11:30 PM. Word was spread through a full page advertisement in the FJJ. In an absolute surprise to everyone involved, the Beis HaMedrash was packed, with an incredible Kol Torah, rivaling the sound of the finest Yeshiva Batei Medrashim. What a wonderful sound!

Rav Yisroel Reisman, who introduced the program, said, "The good news is that there are still a few seats available - please join us this Thursday. Bring a chavrusa, or we can set one up for you".

AN AMUD A WEEK

A look around the room revealed that Mishmar participants were involved in various limudim; some were catching up with their Daf Yomi learning, while others were reviewing the weekly Parshah. Most sets of chavrusos joined the Mishmar Seder, which is an amud-per-week limud of Mesechtas Makos. At 11:30 PM, Rav Reisman gave a 20 minute chaburah on the amud. Maariv followed at 11:50 PM.

Flatbush has many thousands of Yeshiva graduates, people who have experienced the taste of late night learning during their Yeshiva years. The stressful, hectic pace of Brooklyn life seems to limit their attendance at local Batei Medrashim during weekday evenings. The taste of Iyun learning is also beyond the scope of their schedules. The idea behind the Mishmar evening is for Flatbush Bnei Torah to push themselves (a little Mesiras Nefesh, please) to re-experience the sweet taste of the Yeshiva years.

Judging by the faces of the participants, the experience went over very well.

Can't you be part of it?



Five Towns News

Bais Tefila Of Inwood Hosts Community Wide Hachnosas Sefer Torah

Adam Mayer

With over 400 men, women and children in attendance and over 125 unique users live streaming the event coverage, Bais Tefila of Inwood welcomed a new sefer torah to their growing kehilla this past Sunday, October 6, 2013. The sefer torah originates from pre-Holocaust Europe and has fortuitously made its way over to the United States in an incredibly symbolic way. The simcha of bringing a Sefer Torah out from the ashes

of churban Europe and into a young, burgeoning shul of b'nei torah and b'nei aliyah is truly a cause for joy.

Commencing at the Fischler residence on Morris Avenue in Inwood, the entire gathering marched along a major portion of Doughty Blvd (closed off to all vehicular traffic) with a parade float, live music and police escort until they reached Yeshiva Ketana of Long Island. Once the new sefer arrived at Yeshiva Ketana, kehilla members brought out the existing Sifrei Torah of both the yeshiva and the shul and the crowd danced around them with fervor and exultation. The crowd then joyously accompanied all the sifrei torah back to the aron kodesh in the Yeshiva Ketana beis medrash. The dancing and celebration was then followed by a beautifully catered seudas mitzvah.



Amongst many wonderful matters pertaining to the day was the incredible achdus displayed amongst the Inwood kehilla and the entire community at large. Present at the Hachnosas Sefer Torah were many leading Rabbonim and Roshei veshiva representing the entire gamut of the Far Rockaway/Five Towns jewish community; it was a true source of chizuk to see so many come together to celebrate.

In fact, achdus continues to be the enduring hallmark of Bais Tefila of Inwood in both joyous and challenging times. The Shul continues to grow in membership increasing its influence on the surrounding communities. Currently home to over 50 families with additional families scheduled to move in imminently, the community continues to attract young families seeking a shul with a strong sense of achdus and torah hashkafos. What had started off less than 5 years ago in someones basement - a





group of individuals struggling for a minyan every shabbos - has with siyata dishmayah expanded into a prominent shul with youth programming, daily minyanim, and regular weekly shiurim. Additionally, the Inwood community has purchased a property to build a brand new mikvah for

the benefit of the entire Five Towns community.

For more information about the remaining sefer torah dedeications or the shul please visit www.inwoodshul.com or email info@inwoodshul.com.

Assemblyman Goldfeder Applauds MTA Vision for Rockaway Beach Rail Line

Rockaway Beach, Queens—Assemblyman Phil Goldfeder (D-Rockaway Beach) announced the Metropolitan Transportation Authority (MTA) has released their Twenty-Year Capital Needs Assessment, which includes the restoration of the Rockaway Beach Rail Line as part of their plans for the future. The Capital Needs Assessment is a blueprint which details the MTA vision to repair, rebuild and expand the NYC transit infrastructure between 2015 to 2034. Restoration of the Rockaway Beach Rail Line would be a realistic, efficient and inexpensive option that would significantly improve transit options for Queens residents while creating jobs and helping the environment.

"This report is a huge step forward and I will continue to work closely with my colleagues, Governor Cuomo and the MTA until the Rockaway Beach Rail Line becomes a reality," said Assemblyman Phil Goldfeder. "The MTA has heard our calls for smart investment in existing Right of Ways to improve transit infrastructure, create jobs, while helping each family in Queens and across the city in their daily commutes."

In their report, the MTA recognized the lack of available "travel corridors supporting radial routes linking existing subway, bus and rail lines. A possible option is the utilization of abandoned or underutilized Rights of Way (ROW) such as...the abandoned Rockaway Beach Branch...Conversion of existing ROWs... could help reduce land acquisition and construction costs, and facilitate construction time in densely developed areas."1 1

Assemblyman Goldfeder has made transportation and the restoration of the Rockaway Beach Rail

Line a top priority. In February of 2012, he called on Governor Cuomo to immediately restore the line to ease commutes for Queens residents and ease the burden for patrons at Resorts World Casino. In May that year, Goldfeder launched a petition that garnered nearly 3,000 signatures that were later delivered to Governor Cuomo, the Port Authority, and the Metropolitan Transportation Authority in support of bringing the line back to life. Additionally, Assemblyman Goldfeder continues to



work with Congressmen Gregory Meeks (NY-5) and Hakeem Jeffries (NY-8) to facilitate a portion of approved federal Sandy disaster aid be allocated to fund the restoration of the rail line and assist in recovery for residents.

Revitalizing the Rockaway Beach Rail Line would offer a permanent and viable transit solution for the millions of hardworking families all across Queens. It will help prepare communities to become more resilient for the future and allow

small-businesses to rebuild and thrive, noted Goldfeder.

The Rockaway Beach Line, also known as the White Pot Junction Line, was created around the turn of the century and was owned and operated by the Long Island Rail Road. It provided residents with safe, affordable and expedient access to other parts of the city and 40 minute commutes to midtown Manhattan. In the early 60s, parts of the railroad service were condensed, sectioned off and eventually closed. In the following years, the property was vandalized, encroached

upon and has become a source of embarrassment for the families that reside in the

"The MTA is on the right track and I will continue to fight for full restoration to give our families the transportation we deserve," said Goldfeder. "In today's difficult economy, complete restoration of the Rockaway Beach Rail Line would offer affordable, reliable transportation to those who desperately need it and prepare our city for future growth."







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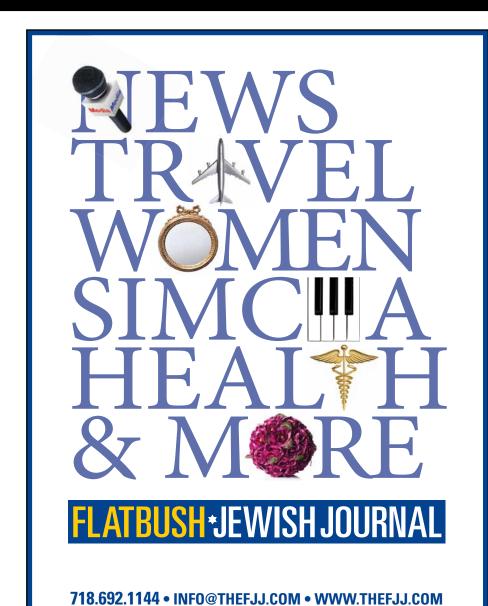
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Health



Warm Up to Nutty Sunflower Seeds

LORI ZANTESON

For thousands of years, Native Americans used sunflower seeds, which originated in Mexico and Peru, for food and oil, and used the plant's roots, stem, and flowers for medicines and dye pigment. One of the first plants cultivated in the U.S., the sunflower provides one of our favorite snacks.

Spiraled artistically inside the large flowering head of the sunflower (Helianthus annus), the many small, tubular flowers become sunflower seeds. Each plant can grow up to twelve feet with a flower diameter of one foot, and produces an average of 800 to 2,000 seeds. Thin shells of black, gray, or gray and white stripes encase gray-green or black seeds. All are edible, though black seeds are generally pressed into sunflower oil, which is rich in linoleic acid. One ounce of seeds has nearly half

of the daily requirement for heart healthy vitamin E, as well as rich supplies of fiber, protein, thiamin, niacin, vitamin B6, folate, magnesium, phosphorus, copper, manganese, and selenium.

Vitamin E, an important antioxidant, protects against the oxidation of cholesterol, which can initiate atherosclerosis and lead to blocked arteries, stroke or heart attack. In fact, some studies suggest that this important nutrient may help or prevent the onset of coronary heart disease. But when it comes to vitamin E, evidence suggests that you're better off getting it naturally in foods, such as sunflower seeds, than in supplements. Sunflower seeds are also rich in phytosterols, compounds similar to cholesterol that block the absorption of cholesterol in the intestines. This, according to the No-



ber 2009

American Journal of Clinical Nutrition, lowers LDL cholesterol levels in humans. Tiny as they are, sunflower seeds are rated among the highest sources of phytosterols, compared to other commonly consumed nuts and seeds, according to a study in the November 2005 Journal of Agriculture and Food Chemis-

Raw or roasted, shelled or unshelled, the sunflower seed has a huge following of snackers and cooks alike. The freshest, unshelled seeds have firm shells that aren't broken or dirty. Avoid shelled seeds that are yellow or smell "off."

airtight container. An easy and satisfying snack on its own, the mildly nutty sunflower seed partners well with every food group, while kicking up the nutrition. Saute with veggies, sprinkle atop fresh fruit, fold into an omelet, or mix into ground meats, bread and cookie batters.

Notable Nutrients

Sunflower Seed Kernels, dried, 1 oz. (28 g) Calories: 164 Fiber: 2 g (10 percent DV) Vitamin E: 9.3 mg (47 percent DV) Thiamin: .4 mg (28 percent DV) Vitamin B6: .4 mg (19 percent DV) Magnesium: 91 mg (23 percent DV) Phosphorus: 185 mg (18 percent DV) Copper: .5 mg (25 percent DV) Manganese: .5 mg (27 percent DV) Selenium: 14.8 mcg (21 percent DV) DV=Daily Value, g=grams, mg=milligrams, mcg=micrograms

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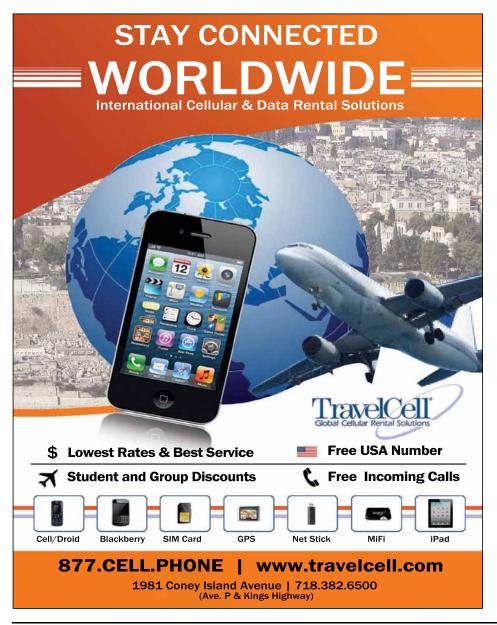
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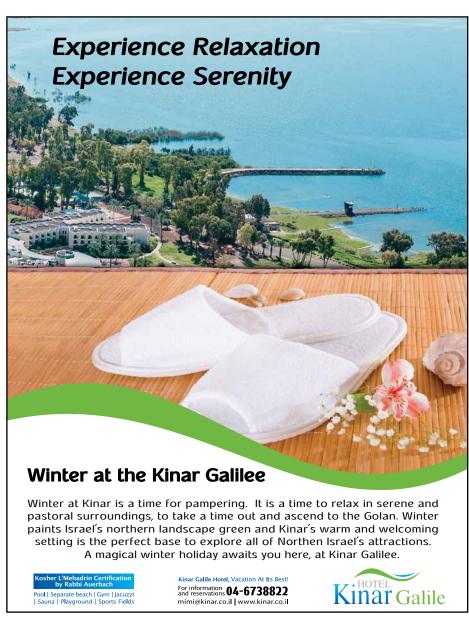
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At The Bris of the Son of R' Binyomin Radner













The Lefkowitz Family in Eretz Yisroel





Hanochas Tefillin of the Skverer Rebbe's Einikel PHOTOS: JDN





Enjoying the FJJ



The Boyz with Pruz



Zalman Leib & Dovid Charloff at the HumanCare concert with Avrohom Fried



On the way to Mir Yerushalayim



At the Blobstein-Leb Vort PHOTOS: MILTY KLEIN











At the Kvias Mezuzah in the Brooklyn Hospital Bikur Cholim Room PHOTOS: JDN

















At the Salomon - Adler Vort







At the Flatbush Thursday Night Mishmar Program





Rav Mordche Jungreis with Rav Moshe Weinberger



Avi Finkelstein learning with his Zaidy, Rabbi Finkelstein, Rosh Hayeshiva Ohr Somayach



At the Bar Mitzvah of Haim Amshalam PHOTOS: MILTY KLEIN











Hoshana Raba at the Carlebach Shul

























Splendor of the Maggid

RABBI PAYSACH KROHN, WITH PERMISSION FROM ARTSCROLL/MESORAH



Through this heartrending story, we gain insight into the level of concern that great people have for others. I first heard this story in Jerusalem, before Succos of 2010; I found it so illuminating and inspiring that I used it in numerous lectures throughout Yom Tov. I am grateful to Reb Shmuli Sorotzkin of Lakewood, New Jersey, who first told it to me as we trekked through the hills, gardens, and valleys of Ir David (the City of David) in ancient Jerusalem. In 1971, Rabbi Yisroel Sorotzkin, one of the youngest sons of the famed Lutzker Rav, Rabbi Zalman Sorotzkin (1881-1966), died at age 47 in Israel. Rav Yisroel was a renowned talmid chacham, a dayan (rabbinical judge) in Tel-Aviv, and a maggid shiur in the Lomza Yeshivah of Petach Tikvah. He left four children, among them, Michoel, who was 13 1/2.

Reb Yisroel's older brother, Rabbi Boruch Sorotzkin (1917-1979), was one of the *roshei yeshivah* in the Telshe Yeshivah in Cleveland, Ohio. Michoel's mother, Rebbetzin Chasidah Sorotzkin, felt it would be wise to send the boy to America so that he could be under the tutelage of his illustrious uncle, Reb Boruch. The Sorotzkin family was very close and she was sure that Reb Boruch would not only be a *rebbi* but also a "father figure" to the young orphan. Indeed Michoel studied in Telshe for several years, and became very beloved by Reb Boruch and his family. "Mickey," as

he was known in Telshe, went on to learn in other *yeshivos*, but Reb Boruch and his family remained in constant contact with him

In 1979, one of Reb Boruch's family members suggested a Cleveland girl as a *shidduch* for Mickey, and indeed they became engaged. The wedding was scheduled to be held in early summer.

The *kallah's* father, Reb Avrohom Freund, was very close to the Satmar Ray, Rabbi Yoel Teitelbaum (1887-1979), so Michoel went to Brooklyn to receive a *berachah* from the Rebbe. When the Rebbe was told the date of the wedding, he immediately said, "Why are you waiting so long? Make it earlier." No one made anything of the comment at the time; however a few months later, these words would haunt all who heard them.

At the time, Michoel's mother in Israel had been diagnosed with a life-threatening disease, but she planned to come to the United States to attend the wedding in Cleveland. On Sunday morning, one week before the wedding, Michoel called his mother to wish her a safe trip — but he was informed that she had just been rushed to the hospital. Sadly and unexpectedly, she passed away a few hours later.

Understandably there was great turmoil in the family on both sides of the Atlantic. Should Michoel go to the funeral? If he were to go to Israel for the funeral, the

Character in Full Bloom

shivah (seven days of mourning) would not end until after the projected date of the wedding. Should the wedding be postponed? Should the funeral be delayed? Everyone had a different opinion, so it was decided to call Rabbi Moshe Feinstein (1895-1986) in New York and obtain his psak (religious ruling) and counsel.

Reb Moshe advised that Michoel remain in Cleveland and not go to the funeral. He would therefore begin sitting *shivah* immediately and by the next Sunday morning the *shivah* would be over and he could get married that night as originally planned.

On the Friday of the *shivah*, Michoel called Reb Moshe to discuss the various *halachos* pertinent to a *chassan* being married immediately after *shivah*. Reb Moshe spent much time with Michoel going over every detail meticulously. He wished the *chassan* well and bid him a good Shabbos. A few minutes later, Michoel was summoned to the phone as someone exclaimed, "Rabbi Moshe Feinstein is calling person-to person." "Person-to-person" implied a sense of urgency. Michoel was frightened; what was so important that Reb Moshe was calling?

"I apologize," the *gadol hador* (the great Torah sage of the generation) began. "I am sorry for disturbing you," Reb Moshe continued. "There is one more thing I meant to tell you. There is a custom in America that the *chassan* buys the *kallah* a beautiful flower arrangement for the *Shabbos Kallah* [the Shabbos before the wedding]. Tomorrow will be the *Shabbos Kallah*, and all the *kallah*'s friends will come to visit her. You, as an *avel*, may not buy a gift for her, and so her friends may wonder why she doesn't have flowers like every other *kallah*. Someone may make a hurtful comment. Therefore I would suggest that you have a friend buy flowers and present them to her before Shabbos in your name."

Is this not extraordinary? The gadol hador, on Erev Shabbos, has nothing else on his mind than a kallah in Cleveland who might not have flowers? It is precisely such acts and concerns that constitute greatness. To a great man nothing is insignificant; to a great heart nothing is irrelevant. Oh, that we, too, would act in such ways.





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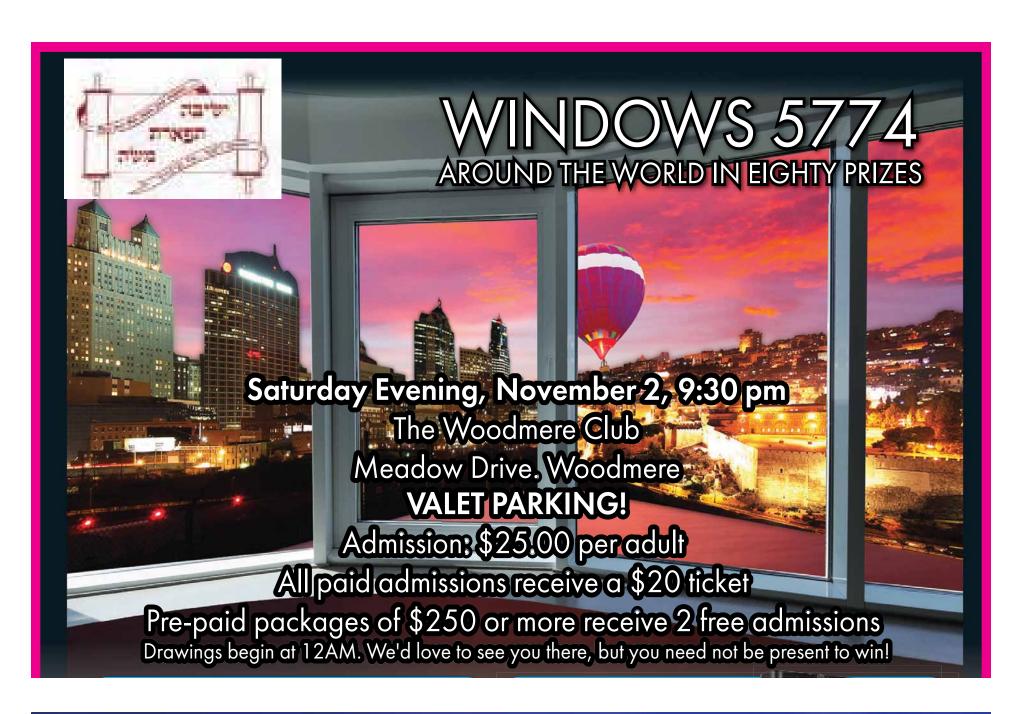
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Women's World

More Secret Weight Loss Tips

Since we all B"H, survived the onslaught of excess food over Yom Tov, here are some great tricks I have learned from my nutritionist regarding weight loss. These tips work for anyone wanting to live a healthy life to maintain your weight as

It's easier to shed extra pounds when you learn a few tricks. The first one is funny, but does work. Be prepared--for your children will think you've gone bonkers!

Change the refrigerator bulb to a **blue** light bulb....it will make everything in your fridge look unappetizing, because we unconsciously associate blue with moldy food. For me, that's a challenge, since everything in my refrigerator is stored in Tupperware---which keeps food optimally fresh! It will, at least make you think twice before grabbing an unhealthy snack.

Yellow, red and orange stimulate the appetite. Eat an apple, a small low cal salad or a cup of soup a half hour before lunch or dinner. It will cut your appetite. This works especially if you're having a fattening entre. Studies show you will consume fewer calories because you are less hungry for the main meal.

Limit the number of tastes (side dishes) at each meal. Research has shown if you are experiencing just one taste like a casserole, you'll stop eating when full. If we allow out taste buds to jump around from sweet to salty to savory and back again, we tend to eat past the point of full. Variety is the main reason we eat from 1500 to 5,000 extra calories on Thanksgiving dinner alone! Think about all the side dishes that crowded your Succah table! I know my two full refrigerators, and packed freezer will attest to that one!

Cut down on added sugar when cooking and baking. Watch sugar that doesn't occur naturally in food. The average American consumes 30 teaspoons, or 450 calories of added sugar per day! Think about that before you pour sugar into beverages and onto food! We should avoid foods that list sugar as one of the first three ingredients on their food label, or that contain several types of sugar. They may be one of the following: fructose, corn syrup, fruit-juice concentrate, malt syrup, sucrose, molasses, dextrose, glucose.

Eat your main course on *smaller* plates. Studies show you eat fewer calories without even missing them. Did you know sugar-free gum isn't calorie free? One stick has 5 to 10 calories. I read that chewing gum can satisfy you when you feel the need to chew something! This works on a very stressful day. It works wonders to get



your mind off cheating, even when you're not necessarily hungry.

Also, researchers from the University of North Carolina, found that when you substitute water or diet beverages instead of calorie-laden drinks, people lost more than 4 to 5 pounds over a six month span. Researchers analyzed 300 overweight or obese people divided into three groups. There were those who switched to water, those who switched to diet drinks and a control group.

Over the six month study, all three groups had smaller reductions in weight and waist circumference. But those who switched to calorie-free beverages were twice as likely to lose 5% or more of their body weight than those in the control group. A simple way to shed a few pounds would be to substitute water for any other high-calorie drinks you're used to consuming. Researchers found you can lose up to five pounds in six months. But this strategy only works if you are not making up for those lost calories in some other

Cravings are killers! They can get the best of you, causing you to cheat and ruin the hard work you put in on your body. You know--the weight you worked so hard to lose!

Eat foods that can burn fat. One way to avoid that is to eat 4-6 small balanced natural meals throughout the day.

Personally, I tried doing this, but found the technique shared by my nutritionist, Nina, works better for me. I keep track of what I eat, for each meal. I only eat when I am truly hungry. I think before I grab that food item, asking myself if I am really hungry or not. I drink a cup of cool refreshing water slowly. I watch the clock and after ten minutes, the craving disappears! Seventy-five percent of the time we think we are hungry when we're actually dehydrated. Have a glass of water at the first sign of a craving. Another good alternative is my Mother's A"H favorite hot drink, hot water with a slice of lemon! This helps with digestion which is a double benefit.

Once you follow any of these plans of eating, if you still have urges to cheat, here are some more tricks to keep cheating urges at bay. First, have lots of crunchy vegetables, like broccoli, cauliflower and carrots around whenever you get that cheating feeling. Bulky fiber vegetables are unbelievably filling and nutrient dense. They are exceedingly low in calories. To allow no excuses of *nothing to eat*, I always keep my veggies ready, cleaned and checked in my Tupperware Fridgesmart containers. Incidentally, this line of Tupperware is starting a *huge* sale now! Ask me about it.

Next, if you do like jello, keep sugarfree jello on hand to avoid late night binges. Jello is tasty, fun to eat and almost devoid of calories. The bonus: gorging on the entire box adds only a minor 40 calories to your daily plan.

When you have these tricks in your arsenal, you won't cave the next time you have a craving.

Hatzlacha! I am sharing again my go-to dip whenever I have a craving. Of course, I enjoy it with my prepared veggies!

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TUNA DIP

Serves: 6

Ingredients

1 small onion, diced

1/2 cup light mayonnaise

1 t. low sodium soy sauce

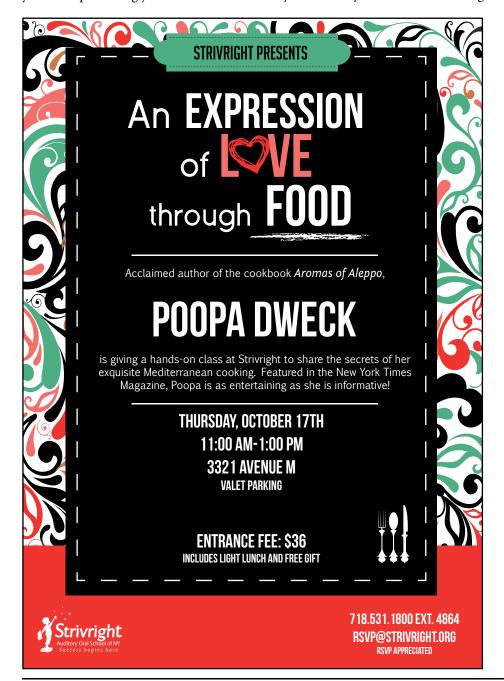
1/8 teaspoon black pepper

1 stick celery, cut up

13 oz. tuna, drained

<u>Instructions</u>

Dice onion and celery, place in blender or food processor. Add mayonnaise, pepper and soy sauce. Mix well. Drain tuna and add to mixture: turning machine on and off making sure mixture becomes a "grainy" consistency. Have a carrot ready to dip and taste. WARNING: Never dip with garlic bread--you'll eat the whole loaf! YUM! Stores very well in a sealed Tupperware® container in the refrigerator.





Women's





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Ladies Shiurim Directory

MAGGID SHIUR	TOPIC	TIME	LOCATION
RABBI DANIEL EISENBACH	Parsha	Shabbos 5:00 PM	Avenue N Jewish Cente Corner Ave N & East 4th
RABBI AVROHOM GARFINKEL	Megilas Esther	Alternate Wednesdays 8:00 pm	Congregation Bnei Israe 3190 Bedford Avenue
MRS. CHAYA GINZBERG	Pirkei Avos / Mishlei	Tuesdays 8:30 pm	Bet Yakob Shul Ocean Parkway & Ave. R
RABBI DAVID SUTTON	Inyanei D'Yoma	Sunday 12:15	Strettiner Bais Medrash Bay Pkwy & Ocean Pkwy
MRS. IVY KALAZAN	Parsha	Tuesdays 9:45 am	Elbogen 1069 East 24th Street
RABBI YOSEF KIRSZENBERG	Parsha	Tuesdays 7:30 - 8:30 pm	Lubavitch Yeshiva 841 Ocean Parkway (I & H
RABBI MOSHE TUVIA LIEFF	Power of Tefillah	Alternate Tuesdays 8:30 pm	Agudah Bais Binyomin 2913 Avenue L
RABBI REUVAIN SCHARF	Orchos Tzadikim	Shabbos 5:00 PM	Nshei Lamed Hay 1456 E. 35 (KH - Flatlands
RABBI YECHIEL SNOW	Parsha	Shabbos 5:00 PM	Young Israel of Midwood 718.253.6732
RABBI ZECHARIAH WALLERSTEIN	Parsha	Wednesdays 9:30 pm	Ohr Naava 2201 East 23rd Street
RABBI ALPORT/GUEST/ MRS. ESTHER WEIN	Shmuel Aleph/ Parsha	Tuesday 1:15-3:45 pm	Chochmas Noshim Wes 1259 East 22nd (Ave. L) 718.801.2787
MRS. BREINDY REISS	Sefer Daniel	Tuesday 8:00 - 9:15 pm	1552 East 21st Street (N&O)
MRS. SHIRA SMILES	Parsha	Sunday 10:00 AM	Young Israel of Ave. L
MRS. VICKY LEW	Sefer Shmos	Tuesday 8:00 PM	Young Israel of Bedford Bay 2114 Brown Street (U& V)
MRS. CHANIE LIBEROV	Parsha (Hebrew)	Monday 9:00 - 10:00 PM	1369 East 31 Street (M&N 718.758.9441
RABBI DOVID GOLDWASSER	Derech Hashem	Wednesdays 8:30 PM	Avenue O Synagogue, 808 Avenue O
AGUDAH WOMEN OF FLATBUSH	Parsha	Shabbos 3:30 PM	Congregation Sfard 1575 Coney Island Ave.
REBBETZIN SHLOMTZY WEISS		Thursday 9:30 AM	Simcha Hall of Khal Bais Eluzer - 1516 East 24th
ALTERNATING SPEAKERS	Pirkei Avos	Shabbos 5:30 PM	Cong. Tomchei Torah 1966 Ocean Ave, Upstairs
Rabbi dovid Goldwasser	Pirkei Avos	Shabbos 5:45-6:30 PM	1143 East 19th Street
REBBETZIN ESTI REISMAN	Beiur Tefilah	Sunday 10:00 - 10:45 AM	Weinrib Home 1919 Homecrest Ave (S-T)
ROTATING MAGIDEI SHIUR	Beiur Tefilah	Sunday 10:15 - 11:00 AM	Weinreb Home 103 Parkville Ave
MRS. CHAYA KALAZAN	Beiur Tefilah	Monday 9:35 - 10:45 AM	Eisenberger Home 1334 East 27th St. (M-N)
MRS. SARAH MALKA	Beiur Tefilah	Wednesday 1:45 - 2:15 PM	Benno Home 418 Quentin Road
RABBI MEIR GOLDBERG	Practical Halachos for the Kitchen/Home	Shabbos 4:00 PM	Cong. Adas Yeshurun 3418 Avenue N
Shuls & Speakers ar	e welcome to subm	it shiurim to: o	ditor@thefii.com





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Women's



The Balancing Act

REBBETZIN TZIPORAH HELLER, WITH PERMISSION FROM ARTSCROLL/MESORAH

DAVENING AND CHILDREARING

Often when I daven in the morning, my 7-month-old baby gets cranky after being ignored for 30 minutes. So while I'm davening Shemoneh Esrei, I will turn around to smile at him periodically.

Is this okay? Is it better chinuch to ignore him, or should I skip Pesukei DeZimrah so my davening will be shorter?

If you have an irritable 7-month-old, then 30 minutes is much too long for *davening*. Ideally, your child should see that when you *daven*, he can't interrupt you. You have to make *davening* sacred in his mind.

One of the things you will want to teach your children is *yiras Shamayim*. When you stand before Hashem and talk to Him as if you were conversing with a very important person, you give your child the message that Hashem is real. If you entertain your child in the middle of *Shemoneh Esrei*, you are indicating the opposite.

Daven the minimum and learn to talk to Hashem in your own words. When you're preparing lunch or when the baby is sleeping, tell Hashem what's in your heart and what's going on in your life.

Ask Him for *deveikus*, *ahavah*, and *yirah*. Praise Him for all the good things you've experienced during the day. You

won't be able to do any extensive formal davening unless you're very organized. Daven Birchos HaShachar including Birchos HaTorah. If necessary, you can focus on your child between berachos.

Try your best to say *Baruch She'amar*, *Ashrei*, *Yishtabach*, *Shema*, *and Shemoneh Esrei*. If you can't because your children need you, you may omit everything until *Shema*. And if even that is impossible because of your parental responsibilities, you can just say *Ahavah Rabbah*, since it

includes the three elements of *tefillah*: praise, request, and thanks. But whatever you can say, do it with feeling and devotion, and let your child see this.

A CHILD IN A TROUBLED FAMILY SITUATION

My neighbor's child spends hours at our house. I think they are a troubled family. Although she is very sweet, she can be demanding and sometimes takes away time that I would otherwise give to my own children. Should I continue to welcome her?

If the child is not a negative influence on your children, it would be a very positive example for you to unconditionally give her a safe place whenever she needs it. I find it ironic when people ask, "If I give too much to others, isn't it detracting from

Our Lives as Mothers

my own children?" Helping a child in need is teaching your children to emulate Avraham Avinu, to be *amudei chessed*, and to cultivate a relationship with Hashem by imitating His ways of kindness.

CONVERSATIONS WITH CHILDREN AT BEDTIME

Children need structure, but they also need parents they can talk to. My children seem to want to talk to me about their daily adventures only after bedtime. Conversations such as these cannot be scheduled; their whole beauty is their spontaneity. But my children must go to sleep on time. I can't let this become a way to manipulate me. Is there any advice you can offer?

Boy, are your kids smart! Of course they're trying to manipulate you. I suspect that you're trying to send them to bed too early, before they're really tired. It's very tempting to do this when you want some quiet time in the evening. Not all children need as much sleep as others. Sit in their room a bit and schmooze about the day. I've never heard anyone wax nostalgic about their childhood by saying, "Yes, we slept enough." Don't give up talking to them. It's the most crucial part of *chinuch*.

When Rav Shlomo Zalman Auerbach was young, his family lived in abject poverty, with barely enough food to go around. His father was very strict about bedtime, to keep their resistance to illness strong despite their lack of nutrition. Rav Shlomo Zalman would sneak out after his father left, go to the *beis midrash* and learn *b'chavrusa* with Rav Sholom Schwadron. When their eyelids drooped with fatigue, they would close their books and slip into the house to go to bed.

When Rav Shlomo Zalman would reminisce about those days, he would say they were the sweetest years of his life. The message here is, don't sacrifice what's memorable and precious for sleep.

HANDLING CHUTZPAH IN THE PRETEEN YEARS

Can you give me guidelines on how to handle chutzpah in my growing children ages 10 to 13? What should I say if my otherwise sweet daughter keeps saying to me, "I can do whatever I want"?

Should I force her to comply or teach her negotiation skills?

You not only have to teach her negotiation skills, you also have to teach her the laws of *kibbud av vaeim*. Preferably your husband should show her these *halachos* in a *sefer* so that she sees that the same Hashem Who commanded us not to kill or steal, commanded us to treat our parents with respect. She has to see that you and your husband take these laws seriously in your relationship with your own parents.

If a child says, "I can do what I want," you have to say, "Can you go to the store and take what you want without paying? Can you get on a bus and not pay the fare because you just feel like riding the bus?"

Of course she will answer no, and you should ask her why. She will tell you that if she gets caught, she'll be in big trouble and that the Torah forbids it. You have to then explain, "My dear child, the Torah does not allow you to behave with *chutzpah*. And if I care about you, I can't allow you to continue acting this way, just like I can't allow you to do anything else that will harm you."

As children move toward adolescence they need greater autonomy.

So while you can't tolerate *chutzpah*, you should foster opportunities for success by giving them more responsibilities. Let your child prepare a new salad for Shabbos or allow her to visit a friend without having a specific curfew. Inform her that you trust her to come back early enough to get a good night's sleep. Convey to your child that you have confidence in her and that you see her as an adult. This should not change the fact that she must see you as a parent, just as you see your own parents as parents.

Teaching your children negotiation skills is good because it is a respectful way of stating one's needs in a way that the other person doesn't lose out. But when it comes to your child dealing with you, this has to be presented as a way of fulfilling *kibbud av*, not as a way of manipulating a parent into doing what the child wants.

WHEN BROTHERS FIGHT

My sons, aged 10 and 7, are very different in temperament and personality. They often get on each other's nerves and can be pretty awful to each other. This is really an issue, because they walk to school together. Should I try to keep them separate in order to avoid conflict, or should I insist that they continue to spend time together and resign myself to having to referee their arguments until they mature?

Obviously you can't totally separate your sons, because by Hashem's providence they are brothers. However, you don't have to discourage them from having outside friendships. You can schedule play dates with their friends and take each of them to different homes to spend time. This could mean a lot of chauffeuring about for you, but it will get you some peace of mind.

In any event, what you have to do is set down basic rules of behavior that you will enforce. This includes no hitting, no name calling, and no taking or breaking things that belong to the other. These rules may not make them the best of pals, but at least it will lead them to behave more civilly to each other.

In the beginning, you will probably have to do a lot of policing, lecturing, and punishing until they understand that your rules are non-negotiable. Things will get better, but until they do, it's worth putting your effort into educating your children that getting along is a must not only in school with friends, but even more so at home with siblings.





Women's



Let's Get Real MRS. LEBA SCHWEBEL

In this week's Torah reading, Parshas Lech Lecha, Hashem commands Avraham " Lech Lecha meartzecha, memoladetcha umibais avicha" Go for yourself, from your land, your birthplace and from your father's home, "el haaretz asher areka" unto the land that I will show you.

Reb Noach Weinberg zt"l speaks volumes about this *possuk* and how it relates to us in our lives. There seem to be redundancies, and repetitions in this possuk and yet we know that there is not one extra word or letter, for that matter, in the Torah! So what does this possuk come to teach us?

Lech Lecha, go for yourself. Rashi shares the interpretation that it is for your own good. Often, we are directed to do something and it doesn't seem to be for our best, and yet Hashem is saying to Avraham, and in turn to us: I want you to be great. I want you to grow and be the best person you can be, and often times that means you have to make a move. Our whole existence is based upon our ability to grow, to change, to become better people and we cannot grow if we become stagnant and complacent. So go for yourself, make a change, it's for your good.

Meartzecha, leave your land. Don't we get mighty comfortable where we are? Why is Avraham commanded to leave his land? He knows the language, he has a successful business, he knows his way around. Why does he have to leave? When we get comfortable in our surroundings, we don't take time to introspect and delve into how we can better ourselves. In order to grow and develop we need to leave our old mindsets and our comfort zone. Take any mitzvah, as an example. If you placed some thought into how you perform the mitzvah, you might discover that you do it a certain way, "because that's how I've always done it!" or because "Everybody does it that way! " Study more about the *mitzvah*, and you may discover that there is a better way to perform the mitzvah and your new understanding will allow you to focus better on the mitzvah. When I started delving deeper into understanding tefilla, my tefilla experience changed markedly. I was able to concentrate on the prayers because I began to understand some of the concepts behind the words and their meanings. This work doesn't stop. The amount of knowledge that we can attain is infinite, and accepting the fact that we can always learn more, is the first step to change.

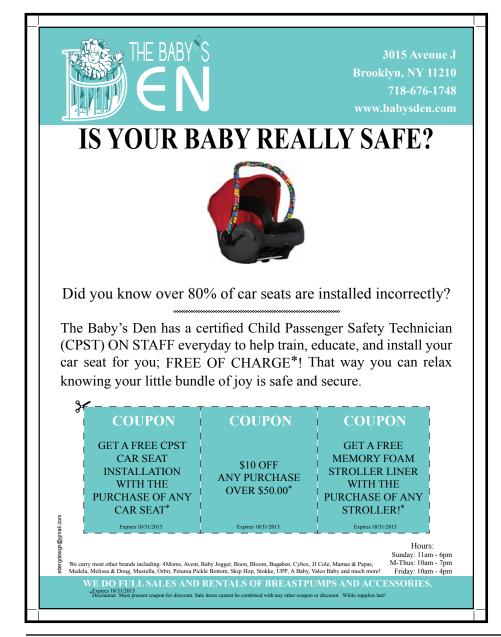
Memoladetcha, from your birthplace. Don't these words seem redundant? Avra-

ham has already been commanded to leave his home, why mention the birthplace? The answer lies in the fact that where you are born makes a tremendous impact on your outlook towards life and your behavior. Let's face it, we are New Yorkers! We may live in a Jewish community in Flatbush, but don't they say: "You can take someone out of New York, but you can't take New York out of the person? "Where we come from makes a huge difference in our makeup. Whether you are from South Africa, Argentina, England, or New York, where you are born, defines you in many ways. Sometimes those ways are not for your best and need re-examining. I spent a summer in Seattle many years ago and I shopped in a local supermarket. As I waited on line, the cashier very leisurely passed each item from one end of the conveyor belt to the next, at a pace that was as slow as molasses. I remember standing there feeling very impatient. "Hurry up already! " I thought. As I gazed around the store I noticed that everyone else was also going at that pace! My cashier wasn't going slowly, that was the accepted and normal pace for Seattle. I was the one that needed to adapt! I realized, then and there, that perhaps I had to use this opportunity to work on my patience. Who said rushing is the right way?

And then Avraham is commanded to leave mibeis avicha, to leave his fathers home. Why should I have to leave my parents home? It's a good home! Often times, staying in the comfort of your parents home, doesn't allow you to stretch yourself. This doesn't mean we should G-d forbid reject what we learned at home, but rather, we should internalize those lessons and raise our own expectations for ourselves. As parents, we often set certain standards and expectations for our children that they may or may not live up to. The dynamics in each home are complex and diverse and yet, although we mean well, we often times can be stilted by those very mindsets.

In one psychological experiment, some teachers were told that certain students scored well on IQ tests before they entered their class. It was not true information. But at the end of the year the children who were thought of by their teachers as being super bright, ended up doing markedly better than their classmates. Their teachers had higher expectations of them, gave them more attention and praise as they demanded more from them and they, in turn, performed better. How can we demand more of ourselves? This missive directed at all of us, demands that we raise the bar for ourselves in every area of our lives.

And finally, why doesn't Hashem tell Avraham where he is going to go? Why say "unto the land that I will show you?" We are each on a unique and spiritual path. We each ultimately come from a different place and as individuals, Hashem, lovingly, shows each one of us the way, and leads us...step by step... on our unique journey. Let's take the lessons of Lecha Lecha this week and take some *real* steps in the right direction!







Russia's Meteoric Mideast Rise, And What It Means For Israel

JNS

Fresh off brokering a deal to place Syrian chemical weapons under international control, Russia has reasserted itself as a Middle East power player, hearkening back to the days of its Cold War status. Israel, meanwhile, enjoys much stronger bilateral relations with Russia than it did during the Soviet era. But will Russia's meteoric rise in the region change the nature of that relationship?

Observers point to Russia's long-standing support for the regime of Syrian President Bashar al-Assad, close contact with Iran, and veto power on the U.N. Security Council as examples of its attempt to undermine U.S. supremacy in the Middle East for the sake of its own strategic goals. Russia often seems to say one thing and do another, critics of the country say, a fact that is also reflected in its surprisingly strong—though complex—relationship with Israel.

Russian President Vladimir Putin once warned Israel of an impending Syrian poison gas attack, and Israel was the first country he visited after he was first elected. At the time, Putin spoke of how pleased he was to visit a country where more than a million Russian-speakers reside. But when it came to the recent Syrian chemical weapons crisis, Israeli-Russian relations weren't as cordial.

"We've asked the Russians to stop supplying certain kinds of weapons to the region. We didn't always get the answer we wanted," Israeli Deputy Defense Minister Danny Dannon told *JNS*.

In September, Russia unexpectedly capitalized on U.S. Secretary of State John Kerry's comment that the confiscation of Syrian chemical weapons would prevent U.S. military action against the Assad regime, immediately pitching a plan to place the chemical weapons under international control just as U.S. President Barack Obama was preparing to seek congressional approval for an attack on Syria.

Tatiana Karasova, head of the department of Israeli and Jewish Community Studies at the Institute of Oriental Studies of the Academy of Sciences of the Russian Federation, told *JNS* that a U.S. attack on Syria—which never materialized—would have been "a painful blow for Russia, as it would manifest as evidence of Russia's weakness, its inability to save its strategic ally." An attack "would have completely destroyed its authority in the Middle East and consequently its image of a global power," she added.

"The idea of putting Syrian chemical weapons under international control gives a chance to prevent an American aerial attack on Syria, and would allow Russia and the U.S. to finally reach points of agreement," Karasova wrote in an email interview that was translated from Russian.

Prior to its Syria initiative, Russia utilized its veto power on the U.N. Security Council to oppose efforts by Western pow-



ers to levy heavy sanctions on the Syrian regime.

To date, Russia's Mideast alliances have not prevented it from cooperating with Israel in the areas of the economy, diplomacy, armaments, science, culture, and education, among other fields—a marked change in policy regarding the Jewish state that began two decades ago.

In the wake of the 1967 Six-Day War, the Soviet Union had cut off diplomatic relations with Israel. From that time through the early 1990s, the relationship between Russia and Israel was marred by "a legacy of mutual misunderstanding, mutual demonizing representations and the absolute lack of objective information" in each nation about the other, Karasova said.

Russia's intolerance of Israel also extended to Russia's own Jewish community. Even toward the end of the Soviet regime, there was still "extraordinary hatred and anti-Semitism that pervaded every single aspect of the Soviet administration," said Isi Leibler, an international Jewish leader who was deeply active in Russia at the time. Leibler was arrested and expelled from Russia in 1980 but was later invited back, launching the first Jewish cultural center in the Soviet Union.

Under the presidency of Boris Yeltsin, the Russian government began to normalize Russian-Israeli relations. Later, Putin began a transition to a pragmatic policy and economic diplomacy, resulting in friendly relations with both Arab states and Israel.

But that doesn't mean current Russian-Israeli relations should be seen in a vacuum, according to Karasova.

"It's no secret that Russian-Israeli bilateral relations still depend on the level of Russian-Syrian, Russian-Iranian and Russian-Palestinian relations. This is why relations between Russia and Israel can only be explained in the context of a broader regional strategy," she said.

Putin sees Israel as a nation with high economic, military, scientific, and technical potential, with close ties to global major powers. Russia also has common social and humanization interests with the Jewish community in Russia, and with the Russian-Jewish community in Israel. In fact, along with a change of attitude towards Israel, there has also been a sig-

nificant change in the modern Russian government's attitude about its own Jewish community.

"Putin himself has repeatedly expressed his extremely negative attitude toward anti-Semitism in all its forms," Karasova said.

According to Mark Levin, executive director of the National Conference on Soviet Jewry (NCSJ), Russian Jews are now "not dealing with state-sponsored anti-Semitism, which is a big shift." The fact that a million Russian Jews immigrated to Israel in the 1990s and now reside in the Jewish state "had an impact not only internally, but on how Russians and the Russian government view Israel," he said.

"It doesn't mean all the problems have disappeared... but [Russia] is a much different country than once existed 25-30 years ago," Levin said.

Statements Putin made about his pride regarding Israel's Russian-Jewish community "would never ever have been made by his Soviet predecessors," according to Leibler. But while Putin "doesn't dislike Jews," it is also important to consider that the Russian president is "not a philo-Semite," he told *JNS*

Russia and Israel still have different attitudes regarding the Israeli-Palestinian conflict. Russian political cooperation with Israel's traditional opponents, particularly Iran and Syria, continues to be a factor, as is Israel's tendency to fear Russia's political and financial instability.

The fact that Russia also maintains its support for the Palestinians in United Nations votes is not as significant an issue as Russia's relationship with Iran, Leibler said, noting that most European nations and Asian countries like India also vote in favor of the Palestinians. Yet overall, it is a "big mistake" to suggest that Israel and Russia are allies, Leibler believes.

"The American people and the American congress do have shared interests with Israel. I can't say that those shared interests with Russia would apply in any way in a similar basis," he said.

Back in the days when Russia and Israel had no diplomatic relations, the Soviet Union was a major benefactor for Syria, along with Egypt and Iraq, in their wars against Israel, noted Dmitry Trenin, director of the Moscow Center at the Carnegie Endowment for International Peace.

When Egypt switched its allegiance to the U.S. following the 1973 Yom Kippur War, Russia kept its close ties with Syrian President Hafez al-Assad, Bashar's father. To this day, Russia maintains a naval base in the Syrian port city of Tartus, conveniently located within the heartland of Assad's Alawite sect.

More recently, the Syrian civil war has become "a huge problem for Russia, as well as others, generating more extremism in the region which can spill over well beyond the Middle East," Trenin told *JNS* Russia has backed Assad, believing that despite his misgivings, he remains a better alternative than the Islamist rebel groups or worse.

"[Russian leaders] thought Israel had been better off with a dictator next door who had not fired a shot in their direction in nearly four decades," Trenin said.

Although Israel has attempted to stay out of the Syrian civil war, Israeli Ambassador to the U.S. Michael Oren told *The Jerusalem Post* in mid-September that the Jewish state "always wanted Bashar Assad to go" and "always preferred the bad guys who weren't backed by Iran to the bad guys who were backed by Iran."

Despite Assad's ties to Iran and to Hezbollah, Trenin told *JNS* that Russia may actually be more concerned with the growth of Sunni extremism, particularly in Chechnya in the north Caucasus mountains, where Russia has been fighting Al-Qaeda-linked extremists such as the Caucasus Emirate for decades.

In fact, Russia may not have a stellar reputation in other parts of the Middle East. Arab Gulf leaders have historically criticized Russia's policies in Chechnya and are distrustful of Russian ties with Shi'a Iran.

Russia is using its involvement in the Middle East to uphold "the world order based on national sovereignty and the U.N. Security Council's supremacy in matters of the use of force, checking Islamist extremism, and achieving equality in Russia's own relations with the United States," Trenin said.

"Essentially, Russia's position on Syria is not about Syria," he said.

Leibler believes that the Russian chemical weapons plan "has in a sense created an environment throughout the world of a declining American power [and] has brought the Russians back in a much stronger way in the Middle East," in part due to the lack of resolve on the part of the Obama administration.

Russia can only strengthen its allegiance with Israel "by being on the same page on what Israel considers its most important issues," according to NCSJ's Levin. That is not the case right now, he said, as the Russians are motivated by their quest to seek an upper hand over America in the region.

"They like to poke the United States in the eye," Levin said.



Israel News

Nine-Year-Old Israeli Girl Wounded In Terror Attack



Nine-year-old Noam Glick was wounded in a terror attack in Psagot, a Judea and Samaria community located north of Jerusalem and adjacent to the Palestinian city of Ramallah. She was rushed to the Shaare Zedek Medical Center in Jerusalem in serious-to-moderate condition, suffering from a gunshot wound to her chest. Her condition eventually stabilized.

It was unclear whether Glick was shot by a terrorist who had infiltrated the community or by a sniper from nearby Ramallah. Glick described the perpetrator as "a man wearing a black wool cap," Israel Hayom reported.

"We have enjoyed peace and quiet for years. This is a difficult time for us," said David Tzviel, spokesman for Psagot.

Fatah Glorifies Shooter Of 9-Year-Old Israeli Girl On Facebook



JNS

The Palestinian Fatah party praised the shooting of 9-year-old Israeli girl Noam Glick on its Facebook page, Palestinian Media Watch reported.

"The sniper of Palestine was here," Fatah posted. "He saluted Hebron, and rested in El-Bireh. He left the signature of [real] men in different parts of the homeland. He saluted and left, and moved on to a different place, with a new signature, as he tells the stories of those who love the homeland."

Israeli Prime Minister Benjamin Netanyahu said in reaction to both the Glick shooting and a recent rise in Palestinian terror attacks that as long as "incitement continues in the Palestinian media," the Palestinian Authority "cannot evade responsibility for these incidents."

BDS Antidote May Come From China

An apparent antidote to the anti-Israel Boycott, Divestment and Sanctions (BDS) movement is coming from a once unlikely source. Chinese magnate Li Ka-Shing, among Asia's richest businessmen, recently donated \$130 million to Israel's Technion University, as part of a joint venture with Shantou University that will establish the Tech-

nion Guangdong Institute of Technology (TGIT).

The gift, one of the largest ever to an Israeli university, is indicative of a pervasive deepening in the connection between Israel and one of the world's emerging powers, China. This is the first time a school from any other country has been invited to establish an entirely new academic college based in China.

In addition to the \$130 million gift to Technion, for strengthening Technion's home campus in Haifa, Guangdong Province will invest approximately \$150 million to develop the new Technion Guangdong campus.

"While academics around the world are attempting to damage Israel's economy with calls for boycotts and divestment, it is the Chinese who see the inherent value in Israeli ingenuity, innovation and education," Carice Witte, executive director of Sino-Israel Global Network and Academic Leadership (SIGNAL), an institute working to advance Israel-China relations, told JNS.

"Economic stability is one of China's main goals. They view this collaboration as an investment in their own fu-

Over the past several years, China has demonstrated a growing interest in Israel's technological contributions, particularly in the areas of water conservation and purification, agriculture, air quality and alternative energy. Further, multiple Chinese universities have established Israel Studies Centers. The development of such study centers is a strategic asset for Israel, as top Chinese academics often serve as advisors to top government officials.

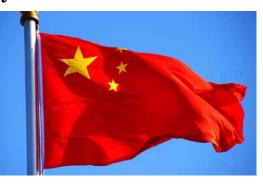
At the same time, American campuses are seeing significant anti-Israel activity, including the annual "Israel Apartheid Week." Over the past decade, many leading universities have accepted multi-million dollar donations from philanthropists in Muslim-majority nations, most notably Saudi Arabia, to establish Middle Eastern studies programs that many Jewish groups criticize for an alleged anti-Israel bias. Last month, a map used in an Arabic language course at San Diego State University labeled all of the Jewish state's territory as "Palestine," before it was replaced with a map that included Israel.

Academics at American universities are among the leaders of those calling for divestment from Israel, in addition to expressing other anti-Israel sentiments. University of Pennsylvania professor Ian Lustick in September wrote a controversial New York Times op-ed calling for a one-state solution to the Israeli-Palestinian conflict, under which Israel "may no longer exist as the Jewish and democratic vision of its Zionist founders." Last summer, the University of California (UC) Board of Regents voted in Sadia Saifuddin, a leading BDS activist, as a student regent. Additionally, several student governments in the UC system have passed resolutions calling for their schools to divest from Israel.

According to Witte, China's investment in Israel is neither political nor ideological, but rather a practical investment in China's own economic and social interests.

"China wants to make the transition from being a manufacturing power to becoming innovators, and they believe that the Israeli innovative spirit can help them accomplish that goal," Witte said.

Technion President Peretz Lavie wrote in a letter to alumni, "A number of leading universities from the U.S.,



U.K. and Australia have already launched academic programs in China, but the Technion is the first university whose China campus and operation will be fully funded by Chinese resources."

"With this agreement the Technion has taken another major step forward in our quest to become one of

the top leading science and technology universities in the world," Lavie wrote. "Together with our partnership with Cornell in the Jacobs Technion-Cornell Innovation Institute in New York City, and other strategic international collaborations, the Technion has become a world renowned powerhouse in science, technology and innovation—and this is manifesting itself east and west."

In September, Technion was cited by Bloomberg Rankings as the world's seventh leading university—the only university in the top 10 outside the U.S.

Undergraduate and graduate students at the new facility in Guangdong Province will receive their degrees from Technion.

In addition to the new university campus, a nearby a technological park will be built to "serve as a bridgehead for Israeli companies interested in the Chinese market," according to Lavie.

Ka-Shing, the Chinese investor, held a significant investment in the Israeli start-up Waze, a social-based GPS app that provides real-time changes in traffic conditions and anticipated travel times. Google recently purchased Waze for nearly \$1 billion. Funds earned by Ka-Shing in the sale contributed to the Technion investment.

Speaking at a ceremony in Tel Aviv Sunday marking the joint venture, Ka-Shing stated, "In a world of fluid boundaries, the transformative power of technology waves like a magic wand, bringing new models and opportunities to many frontiers and generating new solutions to entrenched problems, but we all know the wands are only as powerful as the wizards who use them, and the magic comes from the genius within."

"Our responsibility is to invest in education to unlock that genius and enable the continuing realization of human potential, building a society rich in knowledge and securing a sustainable quality of life for all. Failing to do so amounts to a crime against the future," Ka-Shing said.

"When you combine the innovation and entrepreneurial spirit of Israel with the unbelievable scale of China, you have a great partnership," Lavie added. "We hope that by combining our research methodologies with the scale and resources of China, we will create a major research institute that will help not only China and Israel, but also mankind in general."

Witte told JNS that the most significant aspect of the deal is that the Technion "offers a uniquely effective way of marrying Israeli innovation and creativity with Chinese commercialization and manufacturing capabilities to build a new engine for development."

The Israeli government has recently invested significant energy in strengthening the Israel-China relationship, particularly as the U.S. economy remains muddled in recession, and American government debt threatens ongoing financial aid for Israel. This past month, Israel expressed a willingness to waive \$55 million in financial commitments from the U.S. for the Arrow Missile Defense System.

Israeli Prime Minister Benjamin Netanyahu; Industry, Trade and Labor Minister Naftali Bennett; and Strategic Affairs Minister Yuval Steinitz have all made recent trips to China to nurture the relationship. The deal with Ka-Shing and Guangdong Province may prove to be just the first of many large investments.





New Iran Sanctions Should Be Delayed Amid Negotiations, State Department Official Says



U.S. State Department official Wendy Sherman, America's lead negotiator with Iran, recommended that the U.S. Senate hold off on additional Iranian sanctions before scheduled Western talks with Iran on Oct. 15 in Geneva, Reuters reported.

Republican senators, however, slammed Sherman and said they plan to go ahead with Iran sanctions regardless of negotia-

"The State Department should not aid and abet a European appeasement policy by pressuring the Senate to delay sanctions while the world's leading sponsor of terrorism races toward a nuclear weapons capability," U.S. Sen. Mark Kirk (R-IL), a leading advocate of sanctions, said in a statement.

In an interview with Charlie Rose of PBS, Israeli Prime Minister Benjamin Netanyahu said that all Iran sanctions should be maintained.

"The policy should be not to let Iran... wiggle away with a partial deal in which they make cosmetic concessions, you lift the sanctions or part of them. Once you do that, the sanction regime can collapse," Netanyahu said.

Arid State Of Nevada Seeks Help From Israeli Agricultural Experts

The desert-heavy U.S. state's governor, Brian Sandoval, is planning a trip to Israel's Negev in October to learn more about indoor farming, and how using Israeli technology could rejuvenate Nevada's lackluster farming industry.



Nevada, which suffers from a lack of water and farmable terrain, has only 40 acres of indoor farming statewide. Israel, meanwhile, has historically adapted to chronic water shortages.

"One of the prominent areas of mutual interest is water management," explained Uri Resnick, deputy consul general of Israel to the Southwest United States, *Ispace.com* reported.

Nevada is already in contact with Israel's national water company, Mekorot, to learn more about techniques for water quality and security, waste water and recycled water, hydrology, and joint research and technological development.

American Jewish Population 6.7-6.8 Million

New reports from the Pew Research Center and Brandeis University's Steinhardt Social Research Institute (SSRI) peg the Jewish population of the United States at 6.7 million and 6.8 million, respectively.

Pew's Religion and Public Life Project released "A Portrait of

Jewish Americans," based on a survey of 3,475 Jews from Feb. 20 to June 13, 2013. The report estimated that there are 6.7 million Jews in the U.S., and that 78 percent of that population identifies as Jewish by religion, as opposed to by background or other criteria. A day earlier, SSRI released "American Jewish Population Estimates: 2012," which concluded that there are 6.8 million American Jews, with about 81 percent identifying as Jewish by religion.

Prof. Leonard Saxe, SSRI's director and the new report's co-author, had estimated in December 2011 that the U.S. Jewish population was 6.4 million. Amid the release of the new figures, Saxe said the



population increase as well as the stabilization of the number of those identifying as Jewish by religion (1.8 percent of the total American population, according to SSRI) could be interpreted as either a positive or negative narrative, being that synagogue

membership and engagement with other Jewish institutions have not risen at the same rate as the Jewish population.

"You can either say, 'Wow, this is a problem,' or you can say, 'This is an opportunity for the Jewish community," Saxe told JNS.

SSRI's new data said that 24 percent of American Jews are 65 or older. More than 20 percent live in the state of New York, followed by 14 percent in California, 12 percent in Florida, 8 percent in New Jersey, and 5 percent each in Massachusetts and Pennsylvania. SSRI also unveiled an interactive map of the U.S. Jewish population.

Avigdor Lieberman Slams NY Times Editorial Accusing Netanyahu Of 'Sabotaging Diplomacy'

The New York Times

Knesset Foreign Affairs and Defense Committee Chairman Avigdor Lieberman compared an editorial by *The New York Times* that was critical of Prime Minister Benjamin Netanyahu's U.N. address to a headline published in September 1938 that praised the Munich Agreement for granting Adolf Hitler "less than his Sudeten demands."

Avigdor Lieberman, in the pictured Facebook post, juxtaposed a clipping of a 1938 New York Times headline on the failed anti-war pact between Germany and Britain with the recent New York Times editorial accusing Benjamin Netanyahu of "sabotaging diplomacy" with Iran. Credit: Facebook.

"Today, The New York Times attacked Prime Minister Benjamin Netanyahu for his speech, saying he was inciting to war and thwarting chances of peace with Iran," Lieberman wrote on his Facebook page. "In 1938 the very same New York Times reported with excitement at the peace deal between Britain and Nazi Germany, over how Hitler got less than what he demanded. ... How did this 'peace deal' sit with the Nazi dictator—we all know. So of course it is preferable to stand up for the State of Israel's crucial interests, and [it is preferable] for The New

York Times to attack you than it is to end up like Czechoslovakia in 1938."

The Munich Agreement was a settlement that permitted Nazi Germany to annex parts of Czechoslovakia along the German border. Lieberman attached a clipping of the 1938 headline, along with a picture of "historic European peace meeting," juxtaposed alongside the recent editorial about Netan-

The Times editorial accused Netanyahu of "sabotaging diplomacy" and said the prime minister was "eager for a fight."

"Mr. Netanyahu has legitimate reasons to be wary of any Iranian overtures, as do the United States and the four other major powers involved in negotiations over Iran's nuclear program," the Times wrote. "But it could be disastrous if Mr. Netanyahu and his supporters in Congress were so blinded by distrust of Iran that they exaggerate the threat, block President Obama from taking advantage of new diplomatic openings and sabotage the best chance to establish a new relationship since the 1979 Iranian revolution sent American-Iranian relations into the deep freeze."

Rav Pam's Thoughts

Let me share Rav Pam's words during a similar time of danger. He said that those who seek to harm us can be compared to the frogs in Egypt during the makkah of tzifardaya. As you know, the Egyptians hit the frogs. Each time they hit a frog, it turned into two and then two became four and four became eight, and so they multiplied and multiplied and multiplied. Hitting them accomplished nothing positive for the Egyptians, but simply increased their suffering.

The fact is that, although we are required to engage in hishtadlus, to do whatever we can to fight back against our enemies to protect ourselves, when a terrorist is killed, two more appear. If we kill four hundred, four thousand, even forty thousand, what have we gained? What does that do for us? Tomorrow there will be eighty thousand!

Killing our enemies is not going to save the day. Finally, Paroh realized the same thing. So what did he do? He called for Moshe and pleaded, "Pray for me, and the frogs will be removed from me and my nation!"

You want to get rid of the frogs? Daven! Only tefillah will do it. Our salvation too, is not with the tanks, but with our prayers.

For a long time, the government struggled with suicide bombers on buses in Jerusalem. There was no logical way to stop

it. Attempts were made; there was hishtadlus. Finally, Baruch Hashem, it quieted down. Why? Can someone tell me why it stopped? It wasn't anything political and it wasn't anything military. Klal Yisrael davened and it stopped. People talk about political solutions, military

solutions. At the end of the day, it is up to us, those who beseech Hashem.

A Time To Cry

I heard a precious *vort* related to *Para*shas Vayechi. When Yosef reveals himself to his brothers, he falls upon Binyamin's neck, weeping. Binyamin wept upon Yosef's neck. Chazal tell us that Yosef cried over the vision of the destruction of the two Mikdashos that would be in the territory of Binyamin. Binyamin cried about the destruction of the Mishkan at Shiloh that would take place in the territory of

Why did each one cry over his brother's loss and not over his own? Why didn't each brother cry about the destruction that would take place within his own boundaries as well? The answer is an important lesson. When the destruction is in your own boundaries, roll up your sleeves and work — do your *hishtadlus*. When the *tzarah* is in someone else's land — weep!

Those in Eretz Yisrael must do their hishtadlus as well as daven. For those of us in America, our only hishtadlus is to cry out, to shed a tear, to weep!

Israel at War

In 1967, an American bachur was learning in the *shiur* of Rav Nochum in the Mirrer Yeshivah. As it became apparent that there would be a war, he asked Rav Nochum whether to return to the States. Rav Nochum said "Stay here. If you go back to the States, you will lose an opportunity to shteig."

His parents compelled him to return to America. Baruch Hashem, in June of 1967 there was an incredible yeshuah, the likes of which we hope will be repeated in our

When this bachur returned to Rav Nochum, he apologized and said, "Please know that I continued to shteig. I went to yeshivah in America every day and I kept up with whatever you were learning in Eretz Yisrael."

Reb Nochum replied, "No! I didn't mean shteiging from the Gemara. I meant shteiging from the air raid sirens, shteiging from the fear of death; using that to bring you closer to the Ribbono shel Olam. That is the precious opportunity that you missed."

Ais tzarah he l'Yaakov; it is a time of danger. It is our hope and tefillah that the yeshuah will come quickly. But we hope and pray for more; that we will *shteig* from the situation, that we will have kavanah in our davening, that "sim shalom" will mean something in our Shemoneh Esrei, today and tomorrow.

In Shemoneh Esrei, the berachah "Re'eh Nah" refers to difficulties within the Galus. Here, we should insert a prayer for success in the war in Eretz Yisrael. Take your siddur and insert a little piece of paper at "Re'eh Nah," so that even if you daydream, you will wake up when you get to this berachah.

Insert a prayer — "Anna Hashem hagen al acheinu Bnei Yisrael sh'b'Eretz Yisrael, u'befrat be'dorom Eretz Yisrael, v'hanilchamim b'Uzzah — We beseech you, Hashem, protect our brothers, the Bnei

Yisrael, in Eretz Yisrael, especially those in the communities in the south and those doing battle in Gaza." Add these words, or use your own words, preferably in lashon hakodesh.

The *yeshuah* will come. The danger will pass. Let us be proud to look back and feel that we, like Rav Nochum, grew from the experience.





MOTZEI SHABBOS NAVI SHIUR



Rabbi Yisroel Reisman

AHI EZER CONG. (CORNER OCEAN PARKWAY AND AVE S)

NAVI SHIUR SCHEDULE

October	9:00 pm
November	8:30 pm DST / 7:30 pm Standard Time
December	7:30 pm
January	7:30 pm
February	8:00 pm
March 1,8	8:30 pm
March 22, 29	9:30 pm
April 5, 12	10:00 pm
April 19, 26	10:15 pm
May	10:30 pm

Shavous Night 12:15 am at 2122 Ave S

בס"ד

Cholent! A Guide to Proper Enjoyment

RABBI MOSHE SCHUCHMAN, KASHRUS ADMINISTRATOR

The savory smell of cholent greets us as we awaken on Shabbos morning. The word "cholent" was coined by the progenitors of Ashkenazic Jewry who settled in the Alsace region of France, over 12 centuries ago, and likely derives from the Old French word chalant meaning heat. Cholent covers an array of concoctions, ranging from the typical potatoes, meat, barley, beans and onions, to avant-garde vegetarian and simple Pesachdik versions; every household has its 'secret' ingredient. Whatever one calls it and however they prepare it, whether Sefardic chamim or German gruenkern, it is crucial to adhere to halacha while delighting in this permanent fixture of the Shabbos menu. The following guidelines address common halachic issues in the preparation and consumption of cholent.

Eating Cholent - The Mitzvah One fulfills the mitzvah of Oneg by enjoying good food on Shabbos. The Ba'al HaMaor cites a view asserting that there is a specific takanah, formal Rabbinic obligation, to eat hot food on Shabbos.

Rav Moshe Heinemann shlit"a explains that eating cholent on Shabbos morning fulfills the din according to the Ba'al HaMaor, since it would not be possible to keep it hot until morning unless it was kept on a heat source. Hot soup on Friday night, however, even if kept on a flame, may not fulfill this halacha since its warmth can also be maintained through insulation alone.

Eating cholent on Shabbos day also has significance, since it commemorates the miracle of the mon. Each weekday, mon collected for one day would spoil overnight, while mon collected on Erev Shabbos remained fresh the next morning. Some observe that just as the *mon* was tastier on Shabbos morning than it was the previous day, similarly cholent is a food whose taste improves the longer it stews.

Keeping The Cholent Hot One may not leave uncooked food over an open flame on Shabbos, even if it was placed there before Shabbos. Chazal enacted this prohibition called *shehiya*, due to the concern that someone may come to adjust the flame and violate the Torah prohibition of ma'avir (lighting a fire). The Mishnah

Berurah (B.H. 253:1) recommends following the view in the Shulchan Aruch that food must be cooked fully prior to the onset of Shabbos, to the extent that it will not be enhanced by further cooking. If necessary, one may rely on the lenient opinion that it is enough for the food to be half cooked and, in extenuating circumstances, even only one-third cooked.

Cholent continually improves the longer it cooks. Therefore, ideally, cholent should never be left over an open flame. To circumvent the prohibition of shehiya, Chazal required one to demonstrate that he is no longer interested in adjusting the temperature. This is accomplished by rendering the fire garuf v'katum, shoveling away the coals or sprinkling them with ash.

Today, a gas or electric stovetop is made garuf v'katum by covering the burners with a blech (Yiddish for metal sheet). Rav Moshe Feinstein *zt*"*l* adds that it is also preferable to cover or remove the knobs , since this is where temperature adjustments are made. Glass stovetops may shatter if they are covered; therefore, based on the position of Rav Aharon Kotler zt"l, Rav Heinemann rules that it is sufficient to just cover or remove the knobs or control panel.

Hotplates and crockpots contain heating elements that become red hot. Although these elements are surrounded by a metal casing, they still have the status of an open fire. Therefore, the heating surface should be lined with a blech or a few sheets of aluminum foil, and the knobs should be removed or covered. Poskim make an exception for non-adjustable hotplates that can only be used at a single temperature, and thereby do not require any additional covering.

Using an oven to keep food warm is more problematic because the thermostat reacts to the entry of colder air when the door is opened. Although the rabbinic prohibition of *shehiya* is remedied by covering the controls, opening the door may violate *ma'avir* by causing the flame to either turn on or remain on longer. Rav Heinemann shlita permits opening the door of a running oven in order to remove food, provided that the the oven is emptied at that time. Thus, one may not remove soup from a hot oven on Friday night



and leave the *cholent* inside until morning.

A word of caution: If the cholent is not yet fully cooked, one must take great care not to do anything that will hasten the cooking process. Doing so is called kiruv bishul, and is a potential Torah prohibition. For instance, if the lid on the crockpot is not completely situated, one may not fix it; if the pot on the *blech* is not directly over the fire, one may not move it

Additional Crockpot Concerns

The heating element in a standard crockpot typically runs along the bottom and partially up the sides. Some Poskim are concerned that this constitutes a violation of hatmanah, which prohibits insulating a pot of food with a heat generating substance, even prior to Shabbos. Raising the pot by placing a few stones or marbles underneath the ceramic insert alleviates this problem. Other Poskim hold that since a crockpot is recognized as a device for cooking and not for insulating, there is no issue of hatmanah. It is permissible to set a timer to turn off the crockpot automatically, after the cholent will be served.

CHOLENT FAQS

I enjoy sampling the cholent on a long winter Friday night. What is the procedure for removing some and returning the pot to the fire? One may not spoon out food from a pot that is still on the fire, even if the food is fully cooked. Therefore, the pot must first be removed from the fire. Once this is done, replacing the pot involves the prohibition of chazara. In addition to the concern that one may adjust the temperature, according to many Rishonim, there is also a problem of mechzi k'mevasheil, giving the appearance of actually cooking. Replacing the pot on a heat source is permitted when the following conditions are met: 1) The *cholent* is fully cooked, 2) The food remains warm, 3) The pot was initially removed with the

intention of returning it to the fire, 4) The pot is continually held and never released from the hand, and 5) The fire is *garuf v'katum*, as discussed above.

The fire went out under the blech on Shabbos and the cholent is becoming cold. What can be done? This scenario occurs occasionally when a gas stove is left on a low setting, or when an electric device does not automatically turn back on after a power interruption. Many Poskim permit transferring the pot to another flame, as long as: 1) the second flame is garuf v'katum, and 2) the cholent is fully cooked and still warm. For this purpose, it is enough for the food to remain sufficiently above ambient temperature for a 'warm' food, even if the temperature dropped below yad soledos bo. If the second fire is uncovered, one may cover it with a pot or a blech to render it garuf v'katum. If the flame has not gone out, but one detects that the *cholent* is not hot enough, one may slide it over to a position on the blech that is closer to the fire as long as it is fully cooked and still warm.

How can I save a cholent that is drying out? One may pour hot water from a kettle that was on the stove (but not from an insulated thermos) directly into *cholent*, provided that the heat source under the cholent pot is garuf v'katum. This may be done even if the temperature of the water dropped to below yad soledos bo (120°F), as long as the water is still hot enough to satisfy someone who is interested in a warm drink. Poskim recommend pouring the water gently to prevent the flow from stirring the contents in the pot.

If the hot water is in an urn which cannot be moved, the pot of *cholent* may be carried over and held under the spigot. Some water heating devices do not heat the water to the boiling point. Nonetheless, Rav Moshe Feinstein zt"l permitted transferring this water to a pot of food, even if it

will subsequently reach a hotter temperature. When neither the cholent pot nor the urn is moveable, one may use a cup or ladle to scoop hot water from the urn and transfer it to the cholent. Rav Shlomo Zalman Auerbach even allowed dispensing hot water into a cup (kli sheini) to pour into the cholent. In either event, the cup or ladle must be clean and dry.

May cholent be served on a plate containing liquid residue? Often, cold liquids from dressings or other foods run onto the section of the plate where one wants to place hot *cholent*. This presents a problem since potatoes, a staple of most cholents, are classified as a davar gush, a food that retains its heat for a long duration of time even after being removed from the fire. Other items that are considered a davar gush are pieces of meat and dense clumps of rice, beans, barley, or noodles (like kugel). The Mishnah Berurah rules that a hot davar gush (yad soledos bo) has the status of a kli rishon and the ability to cook, even when placed onto a cold plate (kli shei*ni*). Cold liquids, even if they have been previously cooked, are subject to the melacha of bishul once they cool down and, therefore, one should avoid placing cholent onto cold liquids. If only a few drops of residual liquid remain on the plate, and that liquid was previously cooked at some point, one may be lenient. However, if the liquid was never cooked that area should be carefully dried before adding a hot davar gush.

May one add salt or other seasonings to cholent on Shabbos? Regular table salt is commonly produced using a process that involves evaporation and drying. If the salt reached the temperature of yad soledos bo during its manufacture, the rule of ein bishul achar bishul (once an item has been cooked it is no longer subject to the melacha of bishul) permits one to add it to hot cholent that has been removed from the fire. One should consult with a rabbinical authority about how this applies to the salt we use today.

Adding other spices, such as pepper, garlic, etc., is problematic since they are ground from the original plant material without other processing. Although spices are often dehydrated, they are never heated and remain raw.

CONTINUED ON PAGE 57



Torah Inspirations

Thoughts on Mar Cheshvan

Based Upon A Michtav From: Maran Harav Hagaon Rav Yitzchok Hutner zt"l

RABBI MOSHE BOYLAN

As we find ourselves in the month of MarCheshvan we often wonder about how exactly we should feel. In the previous month of Tishrei, everyone (at least to some extent) felt an Aliyah (uplift) in our service of Hashem. Now we have arrived at the days of MarCheshvan which are called "Mar" (bitter) due to their lack of Yomim Tovim. Oftentimes this leads some people to feel some "Yeridah" in their service of Hashem.

What should our response be to this phenomenon? In the following Michtav (letter) in the Sefer Pachad Yitzchok (Igros U'Kesavim, 128), Rav Hutner ZTL gives words of chizuk to a talmid who similarly felt a sense of yeridah in his avodah.

"Your letter came to my hands and your words reached my heart... It is a bad sickness by us that when we are involved in discussing the aspects of the shleimus of our Gedolim we involve ourselves in the final conclusion of their greatness (maalos).

We speak about the ways of their completeness (shleimus) at the same time that we skip over the internal fight that has occurred in them.

The impact we have based upon our discussion about our Gedolim is that it is as if they came produced in their completeness immediately.

Everyone speaks, is impressed and lifts up as an example, the pure speech of the Chofetz Chaim ZTL, but who knows of all the fights, internal battles, trippings, fallings and going backwards, that the Chofetz Chaim found in the way of his fight with his yetzer hora, as one example in a thou-

It is enough for an insightful person such as yourself to judge from an individual case to a general rule.

The end result is that when a young person who is a spiritual person, who de-

sires great things... finds himself tripping, falling and having yeridos, he feels that he is comparable in his eyes that he is not planted in the house of Hashem.

According to the fantasies of this young man, being planted in the house of Hashem means to sit with peace and enjoy the Yetzer HaTov as the Tzadikim sit and derive pleasure from the glory of Hashem's Schechina, as their crowns our on their heads, sitting in Gan Eden. On the other hand, they are not bothered by the winds of the Yetzer Hora, similar to what it said "the dead people are free".

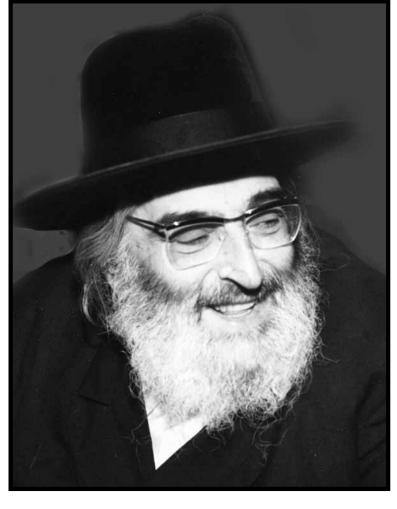
But, you should know my beloved one, that the root of your Neshoma is not the peace of the Yetzer HaTov, rather specifically the war of the Yetzer HaTov (with the Yetzer Hora).

Your emotional letter gives testimony like one hundred witnesses that you are a loyal warrior in the legions of the Yetzer

In English we say, "Lose a battle, win a war". Definitely you have tripped and will come to trip (this is not considered opening up one's mouth to the Satan), and in a number of fronts you will fall. Nonetheless I guarantee to you that after losing in all of your various fronts you will leave the war with the crown of victory on your head... "Lose battles but win wars".

The one wiser than all other people (Shlomo HaMelech) said "Sheva Yipol Tzadik VeKom" (seven times a righteous person will fall and will arise). The foolish people think that the intention is a Chiddush (novelty) that even though the Tzaddik falls seven times he still will arise. The wise person, however, knows well that the intention is that the essence of the rising of the Tzadik is through the way of his "Seven

This is as it is written that Hashem saw all that He created and it was "Tov



Me'Od" (very good). Chazal say that Tov is the Yetzer HaTov and Me'Od is the Yetzer

My beloved one, I take you to my heart and whisper in your ears: If you wrote me in your letter to tell me about your Mitzvos and Maasim Tovim I would tell you I received a good letter. Now that your letter tells me about your yeridos, fallings and trippings, I say that I received a very good

Your soul is being blown by a wind towards your great desire to become a Gadol. I request that you shouldn't think about the Gedolim that they and the Yetzer HaTov are like one. In contrast, you should perceive that the Gadlus of the Gedolei Olam were with signs of tremendous wars with all the low and base desires.

At the time that you feel in yourself the winds of the Yetzer Hora, you should know that you a are more comparable to the Gedolim much more than in the time that you find yourself in the complete rest that you want.

Specifically in those places in which you find yourself in the greatest Yerida (spiritual fallings), specifically in those places you are in a position to stand to be an utensil for excellence in Kovod Shomayim (Honor of Hashem)..."

This michtav should help us to understand the Avodah of the tekufah (period) in which we are in. While we may feel a yeridah from the days of Tishrei, this should not cause us to give up hope. Rather, we should feel inspired by the Pasuk, "Sheva Yipol Tzadik Ve'Kam"

A number of hints can be found to this from the letters of Cheshvan and MarCheshvan. The Shin and Vav in the middle of Cheshvan stand for "Sheva Ve'Kam". Yud (standing for Yipol) Tzadik Ve'Kam (with four Kollelim) is equal to Cheshvan. Sheva Yud (standing for Yipol) Tzadik Vav (standing for Ve'Kam), with the Minyan HaOsios and the Kollel is equal to MarCheshvan.

In conclusion, Ches (standing for Chodesh) MarCheshvan, with the Minyan HaOsios, is equal to Moshiach Tzidkenu (with the Kollel). In the zechus of overcoming our failing and yeridos specifically in MarCheshvan, may we be zoche to see Moshiach Tzidkenu Bimehayra Beyameinu.

Cholent!

Therefore, spices should not be added to cholent that contains a hot davar gush, even after the cholent is transfered to a serving dish or a plate. Rav Moshe Feinstein says that ketchup or other sauces that were previously cooked may be poured even onto a davar gush. If there is no davar gush, spices may be added once the cholent is in a kli sheini, such as a plate or serving bowl.

What is the bracha on cholent?

In recent years, *cholent* consumption has expanded beyond the traditional Shabbos

lunch menu and it is regularly served at kiddushim, as a snack on winter Friday nights, or even during the week. Therefore, it is necessary to determine the proper brocha when *cholent* is not eaten as part of a bread meal. The general rule is that a mixture containing one of the five grains (BROWS - barley, rye, oats, wheat, spelt) in cooked form is a mezonos, even if the grain is only a minority ingredient. Barley is a common ingredient in cholent and, therefore, a mezonos will cover the entire concoction. Whether or not large pieces of potato or meat require a separate brocha depends upon how the cholent is eaten. If the chunks are cut

into small enough pieces so that most forkfuls contain pieces of barley along with the other food items, the brocha will still be mezonos, even if a piece of potato or meat is occasionally eaten alone in the course of a serving. When the pieces of potato or meat are large enough so that they are consumed individually without any grains, they require their own brachos both before and after consumption. If a k'zayis of barley is eaten within k'dei achilas p'ras (4 minutes), an al hamichya is recited.

In the absence of one of the five grains, the majority element in the mixture determines the brocha. Cholent made from rice,

which is not one of the five grains, is a mezonos if the rice comprises a majority (51%) of the mixture. If no single ingredient is a majority, then multiple brochos are recited; first a mezonos on the rice, and then ho'adoma on the beans, onions or potatoes, followed by a shehakol on the meat.

The Talmud extols the virtues of delighting in the Shabbos, and describes the phenomenal reward that is bestowed upon someone who does so. Through proper adherence to halacha, our cholent can be a vehicle to enhance Shabbos, with both body and soul.

Enjoy!

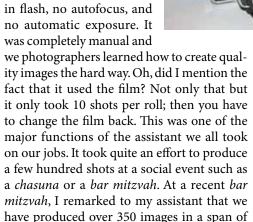
Flatbush Focus

PHOTOGRAPHY TIPS BY AARON AKSELRUD



Koni Omega

It's been quite a while since this camera was in vogue. I actually got my start in wedding photography by using this particular camera. It was heavy, it was rugged and it was plain and unadorned. It had no built in flash, no autofocus, and no automatic exposure. It was completely manual and



Nowadays, all one has to do is to purchase a camera with a preferably black body, a flash unit which goes on top and-bingo! A photographer has been born. No need to worry about exposure, focus or even the number of digital images created. If a mistake is made,

only four hours. He mentioned to me that his

father, a film photographer, would never have

created so many images even at a wedding.

My how times have changed.



delete the image and continue. My how times have changed!

As a matter of fact, even bus drivers are becoming photographers. On a recent trip on one of the new articulated buses, the B 44, I noticed a round protuberance point-

ing out the front window. Upon further investigation I discovered this was a camera designed to photograph any unfortunate driver who happened to make the mistake of even standing in a bus stop. Please let this serve as a warning to those of you who tend parking or even standing in bus stops; they tell me it's a rather steep ticket. But I digress, the Main point is that even bus drivers have become photographers.

Please don't get me wrong, I am not advocating a step back to the "glorious" past. I am merely pointing out the difference between then and now, and perhaps we will be able to appreciate the effort, artistry and skills of the film photographers. As always, I welcome your questions comments and reactions.

Aaron Akselrud is the owner of Akselrud Studio 718.338.6536 aakselrud@msn.com

THE ENTIRE FLATBUSH COMMUNITY IS INVITED TO PARTICIPATE IN THE WEEKLY

CHOSHEN MISHPAT SHIUR

on הלכות עדות "COMPULSORY TESTIMONY"

BY

HORAV MOSHE BERGMAN SHLITA

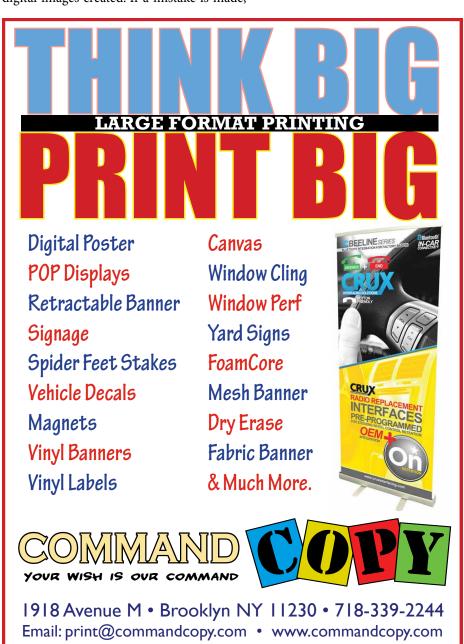
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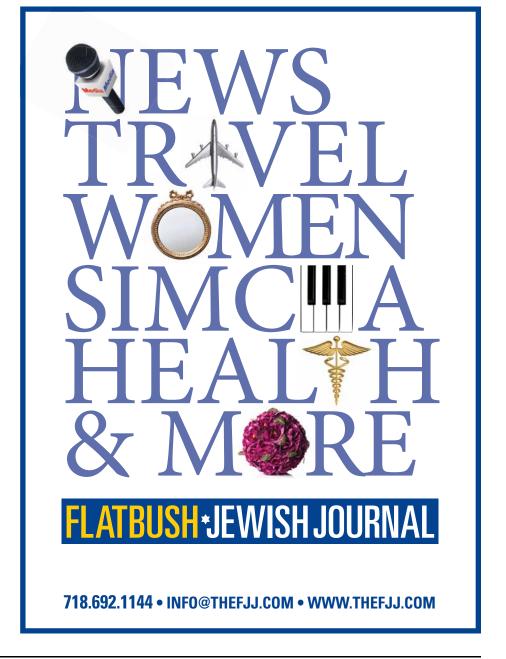
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9:00 AM - 9:45 AM: Chavrusos & Preparation

9:45 AM - 10:30 AM: Shiur







Rabbi Ezriel Tauber tells a story.

Once upon a time there lived a man who owned a pencil factory. He manufactured, sold, and shipped millions of pencils every year. There was only one small problem. He was losing money.

This puzzled him greatly as business appeared to be brisk. Orders were coming in. The employees were working hard. The pencils were of the highest quality possible. And truck loads of pencils were leaving the factory every day. Even the accounts receivable seemed to be in order.

So he called in an accountant who specialized in business analysis and troubleshooting to figure out the problem. For two weeks this finance maven scrutinized every facet of the operation -- big and small -- and then he filed his report.

"I have audited every aspect of the Acme Pencil Corporation with a fine toothed comb. The firm is indeed doing an enormous amount of business. The reason the company is losing money, however, is rather simple. It is costing them three cents to make each pencil and they are selling them for two cents apiece."

The owner had fallen into a classic trap -- he forgot why he went into business in the first place. He didn't go into business to make pencils; he went into business to make money.

Next time you get a chance, go to a busy intersection (these days, just about any intersection in Flatbush), stand on a corner, and watch... just watch. People are whizzing by -- everybody doing his own thing. Some are moving quickly, others just sauntering.

If you could interview them and ask where they were going, you'd hear all kinds of different responses. Some of them might be going to catch a bus; others would be on their way to school. Some might be going to learn or daven; others are going to the doctor. Some might be taking their children to the park; others would be going to get a schwarma. Nothing unusual about that.

But if the interview could continue, you'd learn a lot more by asking them a different question: "Why?"

The lady catching the bus might tell you that she is traveling to work. The fellow going to school might explain that he is trying to get a degree in engineering. The gym rat likes to stay in shape and the patient wants to be healthy.

But don't stop there -- ask one more question: "But why?" Why be healthy and why do you need a degree?

At this point you need to be a bit more careful. Whizzing people may not take kindly to the "But why" inquiry. They prefer to whiz, not wonder. Your innocent query may be pressing some buttons that they would much prefer never, ever be tampered with. Now you are asking people to seriously contemplate the ultimate purpose of their actions -- how annoying!

The "why" game, as ominous as it may be, can also be a rather protracted one. Why do we go to sleep? To feel rested. Why should we feel rested? So we can work better. Why must we work better? To advance in our careers. Why? To make more money. And why do we want more money? To buy things. And why...

So many of us are zombied into this never-ending carousel of aimlessness -living for the moment, marching proudly toward some obscure, undefined station. So much of what we do appears to be just a preparation for something else. Life, too often, seems like a giant laundromat. We bring in the clothes, toss them in the washer, add detergent and bleach, put in a few coins, throw them in the dryer, take them out, fold them, wear them and a week later we are back at the laundromat again. Where does it end?

Probing into the underlying purpose of our actions and decisions is something we are resistant to doing. It takes courage to know clearly where we are headed and why, because we may not know exactly how to get there or if our destination is even achievable or truly worthwhile. It's a lot safer to just meander around the block and pretend to be on the road to somewhere -- as long as we look important.

Even more threatening is the realization that we may never really get to where we want to go. So if we design our goals to be eternally vague or virtually unknown, failure may never need to be confronted... how convenient.

And then there is one more "advantage" to avoiding a purposeful life. By never truly contemplating the finish line we can always pretend that whatever it is that we are doing right now is just fine. No action of ours really needs to be goal-directed or meaningful. We can just wile away the time, indulge in our little amusements, guilt-free. Without an itinerary, we can, by



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Where Are You Going?

default, just choose the scenic route and gaze out the window.

Judaism teaches that living with purpose is not easy. As a matter of fact, one of the primary goals of our yetzer hara is to constantly distract us with enticing diversions, some rather innocent, others less so. All in order is prevent us from realizing why we are here and to dissuade us from engaging in purposeful pursuits.

Chazal tell us that this planet really serves as an antechamber that leads to an everlasting World to Come. And our place in that eternal existence is solely determined by the extent of our virtuous deeds during our short term here. Every single *mitzvah* that we perform has ramifications for our own lives, for our own souls, and for the lives and souls of everyone who is affected by them.

So how do I know what my particular purpose should be? After all, no two people are alike and your goal and my goal will probably be very different.

Answering this question requires a lot of soul searching, but my sense is that your true calling should at least meet these three prerequisites:

It must be something that you seem to be naturally good at.

It must be something you enjoy.

You find it curiously difficult to attain. In other words, it takes work to get there. If it's too easy, you may be in the wrong neighborhood.

But these are just basic guidelines. When seeking your own particular calling in life, you need to do more. You need to reach down into a different realm of your psyche – somewhere almost indescribable - and see if you are truly *moved* by the ex-

Most people say, "You'll recognize it when you see it, when you feel it." They're right. When you involve yourself in something you enjoy, have talent for, but need a certain measure of exertion and you sense that you are touching something truly sublime, you probably are. But your antennae must be fully extended, to pick up the clear signal.

When Tomoji Tanabe of Japan was 111 years old in 2007, he was acknowledged as the oldest man alive. He attributed his longevity, in part, to drinking a glass of milk each day. "I don't want to die," he explained. (He died at 113, two years later.)

We all seem to want to live as long as possible and take great lengths to do everything in our power to do so.

The question we need to ask ourselves is, "Why?"

Rabbi Yaakov Salomon, L.C.S.W. is a noted psychotherapist, in private practice in Flatbush for over 25 years. He is a Senior Lecturer and the Creative Director of Aish Hatorah's Discovery Productions. He is also an editor and author for the Artscroll Publishing Series' and a member of the Kollel of Yeshiva Torah Vodaath.

In commemoration of Reb Shlomo's 19th yahrzeit, The Carlebach Shul presents a tribute concert:

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EXCERPT FROM ARTSCROLL/MESORAH BOOK BY DR. MEIR WIKLER



The Four Essential Marital Communication Skills

Introduction

Silence is golden — but not always. There are times when it is both necessary and helpful to express negative feelings of criticism and disappointment. And there is no relationship in which it is more important to be able to express negative feelings than marriage.

Isn't that a non-Jewish point of view? Isn't the Torah perspective on this matter that one should always withhold his or her negative feelings? Aren't we supposed to try *not* to express our feelings of disapproval?

Let's take a look at what the Torah actually says on this subject. "You shall not hate your brother in your heart; surely you shall rebuke the members of your people; and you shall not bear sin because of him." (Leviticus 19:17)

Perhaps this verse is encouraging us to love all fellow Jews and not allow ourselves to feel any resentment. How do we know that this verse enjoins us to express our reproach openly?

The Talmud clarifies this passage as follows. "From where do we learn that if someone sees a negative trait in his fellow Jew (s)he is obligated to censure him or her for it? As it is written, 'Surely you shall rebuke." (*Arachin* 16b)

What, then, is the connection with the end of the verse, regarding not bearing sin? The Talmud explains. "Perhaps it is even [permissible to rebuke someone in a manner which would publicly] embarrass him or her? [Therefore, the Torah] comes to teach us, 'You shall not bear sin because of him."

From these passages in the Talmud, we learn two important principles of interpersonal relations. First, if someone is upset with a fellow Jew, (s)he is obligated to express his or her feelings of disapproval.

The second lesson is that the criticism must be delivered privately, in a manner which does not cause the individual any public embarrassment.

The classical Torah commentator, the *Rashbam*, takes all of this one step further. As he put it, "You shall surely rebuke him or her for what (s)he did. And through this [process of effective communication of your negative feelings] there will be peace and harmony." The open communication itself, then, will lead to peace.

While all of this is important between any two people it is even more important between husband and wife. If husbands and wives try to suppress all of their negative feelings toward one another, it will have only destructive consequences. Good marriages are not the outcome of spouses hiding from and denying all of their feelings of disappointment and displeasure.

On the contrary, good marriages are the outcome of couples learning how to communicate all of their feelings to each other in a constructive fashion. These communication skills required for success in marriage can be divided into four categories which will be outlined in this chapter.

A number of years ago, a nationally syndicated comic strip ran the following cartoon. Two men were having a drink together. While his friend pays rapt attention, one of the men shares a recent personal revelation. "If I had known what marriage was going to be like, I would have joined the debating team in high school."

As all comedians know, humor can be found in exaggerating the truths of every-day life. Hopefully, for most people, marriage is not one long debate. But there are times in every marriage when spouses feel that they are not communicating effectively with each other.

The most obvious example is when couples are quarreling or bickering much too often. The frequency of the arguments is one of the best indicators that effective communication has broken down, if it ever existed to begin with. When spouses raise their voices, they succeed only in displaying the depth of their frustration and disappointment. Beyond that, very little is accomplished.

In most instances, only hurt feelings, sadness and even despair are the consequences.

A less obvious, but not less common, example of ineffective communication is when one or both spouses feels misunderstood, unappreciated, disregarded or disrespected. This state of affairs can, but does not always, lead to open displays of hostility.

Sometimes, the agonizing spouse (or spouses) suffers in silence. The feeling of not being heard does not always trigger a confrontation. But the alienation and distance created may take years to overcome, if ever.

When couples are not communicating effectively, when they are not getting most of their basic needs met in the marriage, I have found it is due to their being deficient in one or more of the following four essential marital communication skills.

Rav Pam

CONTINUED FROM PAGE 3

em's plan to bring them all together was to make it easy and quick for Avraham to vanquish all of them!

A similar concept is found in the *navi* Michah. The *pesukim* (4:11-12) say that at the time of the war of Gog and Magog, all the nations of the world will assemble together to battle Hashem and Zion. But they do not know the thoughts of Hashem and do not understand His counsel — for He has gathered them like sheaves to the threshing floor. Rashi explains that the nations will gather around Yerushalayim to attack it but they will not realize that Hashem's plan is that they be collected like sheaves on the threshing floor so that Israel can trample them all together, just as an ox threshes grain.

The lesson of these *pesukim* is that Jews should not give too much credibility to the political and military "experts" whose analysis fills the press and airwaves. They fail to take the main factor, Hashem, into their calculations, and, thus, their explanations and conclusions are frequently well off the mark. It is an axiom of Jewish belief that everything that happens in the world, even in far-off regions, is somehow related to the benefit or detriment of *Klal Yisrael*. This connection is not always evident. It may take years, decades, or even centuries to confirm, but it is a fact.

Therefore, it is very important to look at the news with "Torah eyeglasses" and realize that Hashem alone controls the happenings of history. Although the *Am*

Hashem is surrounded on all sides by bitter, ruthless enemies, we can rest assured that the One Who safeguards His people, Israel, forever, will protect us and bring us to our ultimate salvation.

A LACK OF KIRUV

The king of Sodom said to Avram: "Give me the people and take the possessions for yourself." (14:21)

After Avraham Avinu miraculously defeated the four mighty kings who had conquered the five powerful monarchs who had rebelled against them, the king of Sodom requested that his subjects be released to him. Avraham graciously agreed to return not only the people but even the spoils of war, an enormous fortune in gold, silver, precious jewels, etc.

While returning the wealth created a great kiddush Hashem, the Gemara (Nedarim 32a) finds fault with Avraham for releasing the people. In fact, the Gemara lists three different reasons for the decree that Avraham's descendants would be enslaved in Egypt for 210 years. One is that by consenting to allow these prisoners of war to return to the king of Sodom, Avraham deprived them of the opportunity to come under the wings of the Shechinah.

Rashi says this deprived Avraham of the chance to convert them. According to the Ran, Avraham should have kept the men to teach them the ways of Hashem. These souls were therefore never exposed to belief in a Creator. For this, Avraham was punished that his descendants went down to Egypt and spent more than two centuries there as Pharaoh's slaves. [The

Maharal (in Gevuros Hashem, Ch. 9, p. 55) says that this sin was later rectified when the departing Jews left Egypt with many converts.]

Thus Avraham was held accountable for failing to utilize an opportunity for *kiruv* (outreach to those distant from knowledge of Hashem). There is another example of this, with extremely tragic, far reaching repercussions.

The pasuk in Vayishlach (Bereishis 36:12) says, Timna was a concubine of Eliphaz, son of Esav, and she bore Amalek to Eliphaz (see Rashi). The Gemara (Sanhedrin 99b) says that Timna wanted to convert to the faith of Avraham and came to the Patriarchs to be accepted.

They refused (see *Rif* in *Ein Yaakov* for a possible reason). She then went and became a concubine to Eliphaz, son of Esav, saying, "It is better to even be a maidservant to this family than to be a princess to any other nation." She had a son, Amalek, who became the forefather of that wicked nation that has caused untold harm to the Jewish people for thousands of years. This was the result of the Patriarchs' rejection of Timna.

The lesson of these incidents is how important it is to help searching Jews find their way back to a life of Torah and *mitzvos*. In our times such opportunities are extremely commonplace and one need not be specially trained as a professional "outreach worker" to do *kiruv*. All one has to have is a warm, caring heart, concern for a fellow Jew, and a desire to share the beauty and joy of a life devoted to Torah and *mitzvos*.



older person puts it away in a safe place.



Sephardic Heritage

City of Scholars

AN EXCLUSIVE WEEKLY EXCERPT FROM ARTSCROLL/MESORAH



ALFIA (HADDAD), R'Yitzhak

(1878 - 1955)

Distinguished scholar, author, and community leader. He was born in Aram Soba in 1878 to R' Yitzhak, known as HaRei'ach. His mother, Salha, hailed from the Dayan family, whose lineage can be traced back to King David. She died when he was still a child and he grew up in the home of his grandfather, R'Yitzhak Yeshaya Alfia, remaining there until the age of 35, when his grandfather died. The grandfather was concerned about the grandson's education and he taught him shehitah (ritual slaughtering), which he later depended upon for his livelihood.

In 1907, he moved with his father and grandfather to Jerusalem, where both became dayanim (judges) on the Bet Din (High Court). As for R'Yitzhak, he became widely known for his intense piety and for his self-denial. He lived a life of privation, barely supporting himself with the profession of shehitah and the examination of knives in the slaughterhouses.

In 1920 he started a *yeshiva* called *Ohr* Hadash Ve-Semach Sedek. At that time, the population of Jerusalem included the full gamut of people from the holiest rabbi to the common workingman, which constituted the vast majority. R' Alfia had a vision: to give the workingmen the opportunity to learn in the evenings. He raised money and hired rabbis to be available at night in the Bet Midrash where the great Sedei Hemed (R' Haim Hizkiah Medini) used to learn. He hoped that in the merit of the Sedi Hemed and the sanctity of the Bet Midrash where he wrote his holy books, the evening learning program would be a

R' Alfia pasted posters all over Jerusalem, urging all men to come and learn. The classes grew steadily until the rooms were packed every night. Many men were learning two hours a night in the summer and three hours during the long winter nights. They learned six nights a week: Gemara two nights, Halachah (religious law) two nights, the Zohar one night, and on Thursday nights they stayed up all night and finished the entire book of Tehillim. In the months of Elul and Nissan, the men would visit Rachel's tomb and other graves of righteous Jews, and pray.

He initiated the "fast day of speaking" (Taanit Dibur), in which his students would refrain from any talk that was not directly concerned with Torah and mitzvot. Instead Tehillim would be recited three times in one day. Thanks to his initiative, the Taanit Dibur has become standard

Syrian Rabbis of Yesteryear

practice in many communities throughout the world. R' Yitzhak also started Hevrat Oleh Regalim, a group of men who would visit the Kotel on the Shalosh Regalim (the three festivals), just as all the Jews did in the time of the Holy Temple. He passed away on 26 Elul, 5715 (1955).

The history and achievements of R' Yitzhak are described at length in the introduction to the book, *Ohr Hadash VeSemach* Sedek, which was written about him by R' David Yehudioff (Jerusalem 5729/1969). A list of his published works is provided below. However, many manuscripts of his hiddushim (original Torah thoughts) were tragically lost in the destruction accompanying the fall of the Old City in 1948.

- Si'ach Yitzhak (Jerusalem 5683/1923). Part I consists of various articles, teachings, prayers, and laws. Part II consists of inspirational lectures and collections of comments on the Torah.
- Kuntras HaYiche'eli (Jerusalem 5688/1928). Three parts: The House of Hashem, the House of Ages (the Temple), and the House of Man.
- Rei'ach LeYitzhak (Jerusalem 5696/1936). Topics on Kabbalah, lectures, and halachic (legal) rulings.

Authored by his father R' Yaakob with contributions by R'Yitzhak himself.

- Ya'ir Netiv (Jerusalem 5699/1939, 5708/1948). A study on all aspects of Torah (Pshat, Remez, Drash, and Sod), with a breakdown of all studies by hours and minutes (elapsed time of each study).
- Ahavat Hashem. Volume I (Jerusalem (5708/1948) contains the first of five parts. It contains essays seeking to strengthen traditional customs, and to avoid adulterating them with non-Jewish practices. (See Document Section, Document No. 5.) Special attention is given to the customs associated with accompanying the dead to the cemetery

for burial. The book received approbations from 104 rabbis, including representatives of all Jerusalem communities. Among them was R' Haim Tawil and R' Ezra Hamway. Volume II (Jerusalem 5732/1972) contains the four remaining parts, all of which were prepared from the author's manuscripts by R' David Yehudioff.

 Ohr Hadash VeSemach Sedek (Jerusalem 5632/1972). Articles on the virtues of the *Taanit Hadibur* ("fast day of speaking") and other topics. Published from the author's manuscripts by R' David Yehudioff.

R' Yitzhak Yeshayah

(1827 - 1912)

Chief shohet (ritual slaughterer) of Aram Soba. He was born there in 1827. R' Mordechai Labaton, Av Bet Din (Chief Judge) of Aram Soba, used to call him "the trusted shohet" and refused to eat the meat of any shohet other than him. However, his primary function was to examine and certify the shohatim of the city. In about 1890 he settled in Jerusalem together with his son R' Yaakob and his grandchildren. There he studied in the Kabbalist yeshiva Bet El. He passed away in Jerusalem on 27 Nissan, 5672 (1912).

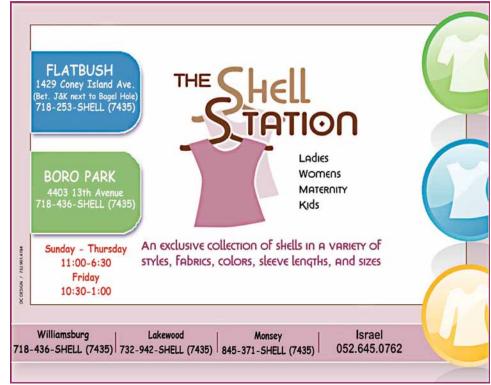
(-1926)

Worthy scholar of Aram Soba. He was born in Aram Soba to R' Menahem and, after spending time in Egypt, settled in Jerusalem. He passed away there on 21 Sivan, 5686 (1926).

Worthy scholar of Aram Soba and father of R' Shelomo Alkabetz, author of the well known hymn Lechah Dodi. He was born in Adrianople (Turkey). In the Responsa HaMabit by R' Moshe ben Yosef Trani, the author notes, "We have seen the legal ruling issued by the scholars of Aram Soba, the *dayan* (judge).

HaRav Meir and the venerable rabbi R' Moshe HaLevi Alkabetz."







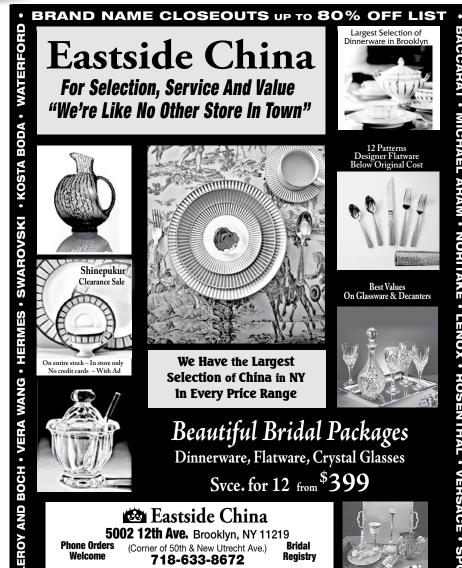
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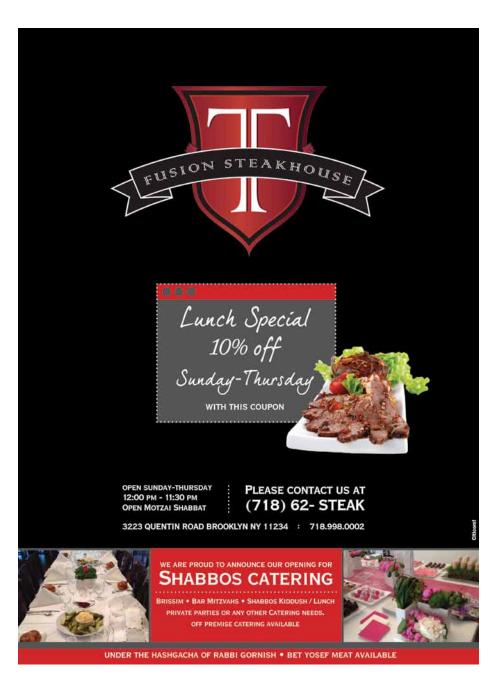
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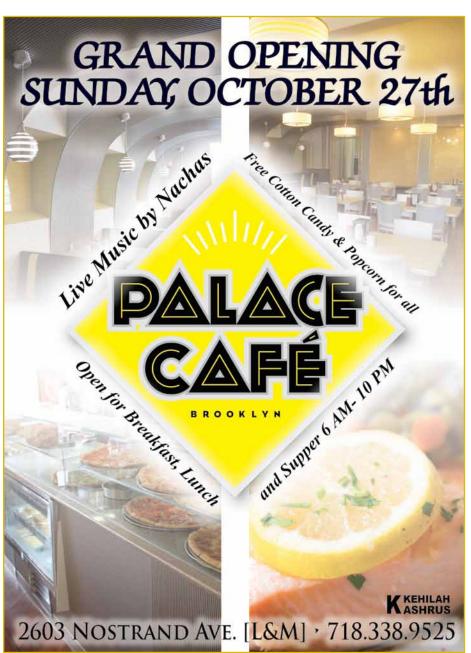
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Simcha Section



EMAIL YOUR QUESTIONS TO INFO@THEFJJ.COM

Q: Dear Mrs. Rose,

I'm a twenty-eight year old girl in *shidduchim*. I'm educated, productive, considered attractive, and come from a very nice home. Until recently *shidduchim* suggestions have gone through my parents, they have done all the research, and made the final decisions for a date. My involvement was to get myself dressed and ready to meet the prospective candidate. This has so far not produced my "*bashert*". Recently, some *shadchanim* have called me, bypassing my parents, and suggesting *shidduchim* directly to me. I'm in a quandary! Do I do this behind my parents back, do I take the information, check it out first, then run it by them? I'm really in the marriage mode, and I feel that my parents are nixing possible good suggestions along the way. I don't want to be disrespectful, nor upset my parents. What do you suggest I do?

A: Thank you for your most relevant question. In today's *shidduch* scene it is very common for *shadchanim* and others to approach the 25 plus population, girls and yes, boys as well, to *redt* them *shidduchim*. That is, bypassing, the parents. It's not to say that the parents are totally out of the picture, but many times if parents are approached with a *shidduch* idea, and they don't think its "perfect", it may never have come to the ears of their daughter or son. If the boy or girl hear of the idea first, it invariably makes them part of the equation. They have a bigger say in giving it a try. Therefore, it's not disrespectful, or inappropriate, but quite reasonable and necessary. If not as the old Yiddish expression goes "vi vet di katz kimmen iber di vasser"!!

The Ribbono Shel Olam creates many scenarios in order for *shidduchim* to happen. If your *shaliach* is supposed to come directly to you, he will, but remember to leave those doors and windows open and say "yes". If the end result makes you happy, your parents will be happy as well. This approach has been tried numerous times and has worked wonders.

B'hatzlocho, You can call me if you need help!! *Chana Rose*







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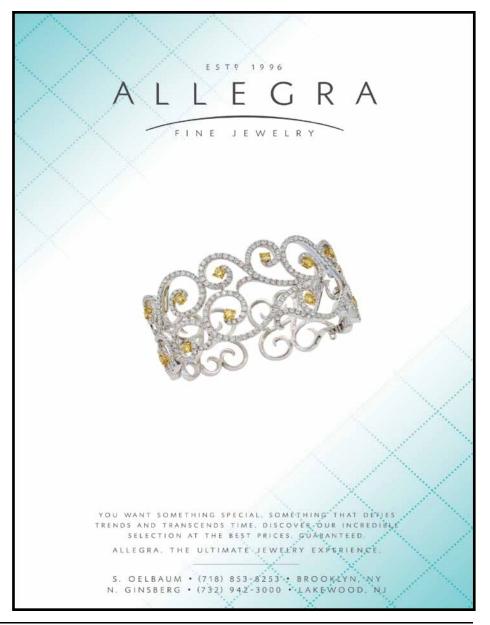
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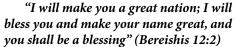
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Power Points on Parsha



A rabbi was trying to persuade a wealthy man to assist a relative who had fallen upon hard times. "But Rabbi," the man claimed, "That fellow is such a distant relative I hardly know him!"

The *rabbi* responded, "Tell me, do you pray every day?"

"Of course I do," answered the man.

"Well, you invoke the merit of Avraham, Yitzchak, and Yaakov in your prayers each day. Do you know why?" questioned

"Of course! They were our forefathers!" the wealthy man replied.

The rabbi explained, "If you recognize the forefathers' relationship as sufficient for you to draw on their merit, though they lived thousands of years ago, you must certainly recognize the relationship you have with your poor relative - as his relationship is a lot closer than that of the forefathers!"

"From there he moved to the mountain ... and he pitched his tent" (Bereishis 12:8)

Rashi points out that the word for tent uses the feminine gender to teach us that first Avraham pitched his wife's tent, and only then did he pitch his own tent.

Shortly after Rav Naftali Amsterdam's wedding, his teacher, Rav Yisrael Salanter, asked him if he did chesed. Rav Naftali answered, somewhat apologetically, that he did not have the means with which to do chesed.

"I did not mean chesed with money," Rav Yisrael responded. "I meant chesed with your wife. It is important to realize that a family provides the opportunity for one to do chesed."

Rav Naftali took these words to heart, and could often be found washing the floor and doing other chores for his wife.

"And He said, 'Look toward the heavens and count the stars, if you can ... so shall your offspring be!" (Bereishis 15:5)

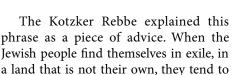
The Baal Shem Tov explains that Hashem was telling Avraham that his children would have the characteristics of stars. From a distance, stars seem so small and insignificant — yet, in fact, they are enormously powerful bodies.

The Jew, too, although perhaps projecting an image of simplicity and insignificance, may actually, upon closer reflection, be a shining star.

The Baal Shem Tov told of a young, illiterate shepherd who was overheard trying to pray.

said. "I only know the aleph-beis. Please, I will recite the letters and You can take them and form them into the proper words for me." The Baal Shem Tov remarked that this prayer accomplished more than anyone else's prayers, because it was uttered with such sincerity.

"And He said to Avraham, 'Your children will be strangers in a land which is not their own" (Bereishis 15:13)



Jewish people find themselves in exile, in a land that is not their own, they tend to function best as "strangers." By vying for full acceptance and assimilation in the host culture, the Jewish people only bring jealousy and enmity upon themselves.

Rav Meir Simcha Hakohen of Dvinsk wrote prophetically in the early 1900s that when the Jewish people start to view Berlin as their Yerushalayim, it will be the beginning of their persecution and expulsion from Germany.

It is no coincidence that the very same Germany that first granted equal rights to the Jews was also the country that planned and executed the Holocaust.

"Avram traveled ... and with the souls they had made in Charan" (Bereishis 12:5)

The Ponovezher Rav, Rav Yosef Kahaneman, felt a tremendous responsibility for the entire Jewish community. He would travel throughout the world, ostensibly to collect funds for his various institutions in Israel, but also to encourage and strengthen Jews in far-flung communities.

His unconditional love for every Jew was legendary. He would often say, "It's not sufficient to merely strive to have Jews who give it their 100 percent; it's also important to strive to have 100 percent of the Jews. Just like no Jew should ever despair of hope, we must not despair of any Jew, either."

"And they extolled her [Sarah] to Pharaoh" (Bereishis 12:15)

Rav Avigdor Miller explains these words with a passage in Mishlei (27:21): "A man according to his praises." One explanation of this phrase is that a man can best be understood by what he praises.

Rav Miller describes three participants at a shalosh seudos relating their experience there.

One excitedly remarked, "The Rabbi's Torah insights were profound!"

The second extolled the singing. "It was so beautiful and uplifting!" The third exclaimed, "The herring was delicious!"

Much can be understood about a person by seeing what excites him. In some places Hashem's praises are extolled; in Egypt, beautiful women were glorified. "A man according to his praises ..."

"He trusted in Hashem, and He considered it to him as a righteous deed" (Bereishis 15:6)

Avraham instilled an implicit faith in "Hashem, I don't know how to pray," he Hashem into his progeny. Often this can be seen in Jews far removed from any ob-

> Reb G. of Yerushalayim is well known for his efforts to always pray with a minyan. One time, he returned to Yerushalayim at two o'clock in the morning, and realized he had not yet prayed Maariv. He went to the Zichron Moshe shul to see if he could find a minyan, but only one other person was there. Not wanting to miss his mitzvah, he decided he would spend money to recruit

Parshas Lech Lecha

the rest of a minyan. He called eight taxi companies, one after another, and ordered a car from each company to the shul. Within minutes the cars all pulled up.

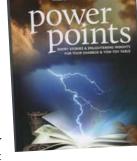
The man met them and told the drivers, all secular Israelis, to keep their meters running and join him for Maariv. He promised to pay them what he owed them. The drivers all entered the *shul*, albeit a bit sheepishly, and joined in the prayer service. After Maariv all eight drivers wished the man well and refused to take any money.

"It was our pleasure to do a mitzvah!" they said.

"Your children will be strangers ... and afterwards they will leave with great wealth" (Bereishis 15:13-14)

A student of Rav Shimshon Pincus was involved in a terrible accident a month before his wedding. His attorney recommended postponing the wedding to prevent the insurance company from claiming that the damage was obviously minimal, since it didn't interfere with any plans. Rav Pincus adamantly refused, saying that money shouldn't be a factor in postponing marriage. He agreed, however, that they bring the question to Rav Shach.

Rav Pincus, the groom, and the attorney all appeared before Rav Shach and explained their positions. Rav Shach merely shrugged his shoulders and would not comment. Rav Pincus and the attorney finally left, but the groom remained, and again asked Rav Shach, "So what should I do?'



"You don't postpone a wedding," Rav Shach replied. Then he added, "I would have told you that immediately. However, I saw that Rav Pincus is so spiritually-minded, he does not believe money should be a factor in any considerations at all. I wanted him to know that financial considerations should be taken seriously as well."

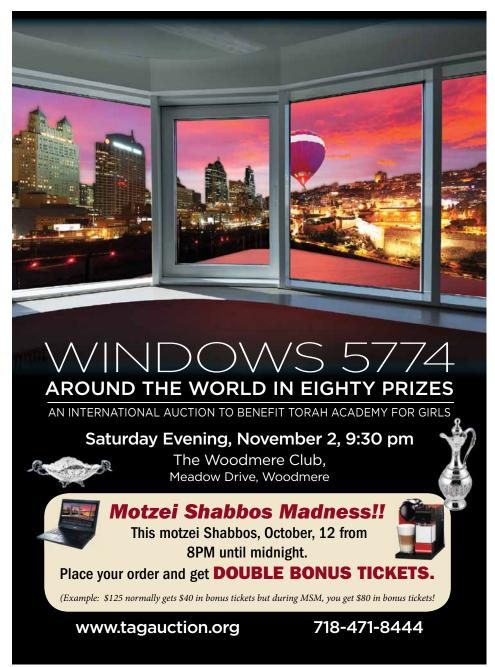
"Avram traveled ... and with the souls they had made in Charan" (Bereishis 12:5)

The Midrash explains that the souls Avraham had made were the people he had introduced to a single G-d.

Rav Shlomo Wolbe related that when he first came to the Mir Yeshivah, he met an older student who unexpectedly asked him, "How old do you think I am?"

Surprised, the young Shlomo Wolbe guessed around 23 or 24 years old.

"I am three years old today," the student said. "It was three years ago that I became a student of Rav Yerucham Levovitz, and with that introduction to the world of Torah and mussar, I feel like I was born all over again!"





Yahrzeit of the Week

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6 Cheshvan

Rav Yehuda Hachosid, founder of the Churva shul in Yerushalayim (1700)

Rav Shlomo Dovid Yehoshua Weinberg, the Admor Hatzair of Slonim (1943)

Rav Yechiel Menachem of Alexander-America (1988)

7 Cheshvan

Rav Yehuda Meir Shapiro of Lublin (1887-1933). His father, Rav Yaakov Shimshon Katz of Shatz, Romania, was a descendent of Rav Pinchas Koretz, a disciple of the Baal Shem Tov. His mother, Margala, was the daughter of Rav Shmuel Yitzchak Schor, author of Minchas Shai, and a descendent of the author of Tevu'as Shor. He was also a descendent of Rav Bechor Shor of Orleans, one of the Baalie Tosefos. He was married in 1906 and took his first appointment, Rav of Galina, in 1911. In 1921, he became Rav of Sanok, then in 1924 Rav of Piotrkov. It was while there that he wrote his sefer Or HaMeir. Also in 1923, he began the first cycle of Daf Yomi, having shared this idea at the first Knessiah Gedolah of Agudath Yisrael the previous year. That first cycle began on Rosh Hashana in 1923 and was completed 2702 days later on Tu Bishvat in 1931. His other major project was to found the Yeshiva Chachmei Lublin, in 1930.

Rav Yehuda Tzvi Eichenstein of Rozdol, author of Daas Kedoshim (1791-1847). The son of Rav Moshe of Sambor and sonin-law and successor of Rav Zvi Hirsch of Zidachov, he became the Rebbe of Rozdol and was considered one of the leading kabbalists of his generation.

Rav Nosson Dovid Rabinowitz of Shidlova (1865)

Rav Yerachmiel Tzvi of Biala-Shedlitz (1905)

Rav Shimon Deutsch of Dobormil, author of Nachalas Shimon (1801)

Rav Tzvi Hersh of Tomoshov, a talmid of Rav Menachem Mendel of Kotzk (1870)

8 Cheshvan

Rav Menachem Nachum Kaplan of Horodna, Lithuania (1811-1879). When he was nine years old, he lived in the home of Reb Yehuda Leib Ganker and learned with this wealthy man every morning. Later, he wandered through Lithuania until he came to Amshina, where he studied under Rav Avraham Kahane. Eventually, he was accepted to the Mirrer Yeshiva and became close to its mashgiach, Rav Yisrael Heller. He married the daughter of a wealthy man, but after a number of years, his father-inlaw died. Poverty- stricken, Reb Nachumke took a job as a *shamash* in the Chevras Shas Beis Midrash in Korodna. However, his fame spread, and many throughout eastern Europe came to observe him and learn from him. Among those was the Chafetz Chaim, then only 15 years old.

Rav Yaakov Rosenheim, founder of Agudas Yisrael (1870-1965).

Rav Meir of Narbonne (HaMeili) (1190-1263), author of Sefer HaMeoros (halachic material on Berachos, Chullin, and Seder Moed). Died in Toledo, Spain.

Rav Moshe Yosef HaKohen Tawil, *zaken rabbanei* Aram Soba (Aleppo, Syria). Founded the Degel HaTorah yeshivah with Rav Shlomo Zafrani.

From 1894 until his petira, he served as Rav in Kintzk. In 1894, he published Chlkas Yoav. He also published a sefer called Kava Dekesheisa, 103 unanswered *kushyos* on Shas intended to whet the minds of *bnei yeshiva*. After the petira of the Avnei Nezer, Rav Yoav accepted the authority of his son, the Shem MiShmuel. After his own petira, his only son, Rav Meir succeeded him as Rav of Kintzk. His son held the post for 27 years until he and his entire family were murdered.

9 Cheshvan

Rabbeinu Asher ben Yechiel, the Rosh (1250-1327). One of the three primary *rishonim* on whom Rav Yosef Karo relied for the Shulchan Aruch. Rav Asher's family traced its lineage to Rabbeinu Gershon. Rav Asher learned under Rav Meir of Rotenberg. After 10 years as the successor of Rav Meir and the leader of German Jewery, he escaped German persecution and settled in Toledo, Spain.

Rav Yosef Yehuda Leib Bloch (1860-1930). Born in Rusein, he succeeded his father-in-law, Rav Eliezer Gordon, as Rosh Yeshiva of the Telshe Yeshiva. Reb Yosef Leib already began studying under Reb Leizer at the age of 15, in Kelm and married Reb Leizer's daughter at the age of 21. Reb Yosef Leib initiated many innovations. In 1894, he attempted to introduce Mussar to the yeshiva's curriculum, and in 1897 he brought Rabbi Yehuda Leib Chasman zt"l to serve as the yeshiva's Mashgiach.

Rav Shimon Shkop of Grodno (1860-1939). Born in Turz, Poland, Rav Shimon studied in Mir at the age of 12, and then Volozhin at the age of 15, with Rabbi Chaim Soloveitchik. He was brought to Telshe in 1885 by his uncle, Rav Lazer Gordon. Rav Shimon's brother-in-law, Rav Shlomo Zalman Abel, was one of the three founders of the Telshe Yeshiva. He taught at Telshe for 18 years. He succeeded Rav Alter Shmuelevicz as Rosh Yeshiva of Yeshiva Shaarei Torah in Grodno, from 1920 to 1939, transforming it into one of the finest yeshivos in Poland and beyond. In 1929, Rav Shimon Shkop came to America to raise funds for the yeshiva, and accepted R' Dov Revel's invitation to serve as rosh yeshiva of Yeshiva Rabbeinu Yitzchak Elchanan in New York. However, at the request of the Chafetz Chaim, Rav Shkop returned to Europe after six months. In 1939, the Soviet Red army marched into Grodno during the Asseres Yemei Teshuva. Most of the talmidim fled to Vilna, but Rav Shimon Shkop was too old

and sick to travel and remained behind with a few talmidim. He passed away a month later. Rav Shimon Shkop was the author of Shaarei Yosher.

Rav Dovid Laniado of Aram Soba (Aleppo, Syria), author of LeKodshim Asher Ba'Aretz

10 Cheshvan

Gad ben Yaakov Avinu (1566 BCE-1441 BCE)

Rav Yechiel Michel of Krakow, author of Seder Gittin (1660)

Rav Aryeh Leib of Stanislov, author of Nachlas Aryeh (1749).

Rav Meir, Rav of Lelov and of Ostroha, author of Meir Nesivim (1789).

Rav Avraham Oppenheim, author of Eishel Avraham on Shulchan Aruch (1826).

Rav Yosef Meir, Rav of Golina (1831).

Rav Yitzchak Schick of Karlin, the Keren Ora (1851)

Rav Meir Shapit of Kobrin, author of Nir Liyerushalmi (1872).

Rav Shimon Groner, Mashgiach, Yeshiva Rabbeinu Chaim Berlin (1932-2005). Born in Brownsville, NY, to Rabbi Schnayer Zalman and Fayga Rochel Groner. Reb Schnayer Zalman was born in Yerushalayim, a scion of the well-known Grossman family, and he was a talmid of Yeshivas Eitz Chaim. He passed away when Shimon was only fourteen. Reb Shimon went to Chaim Berlin, where the Rosh Yeshiva, Rav Yitzchak Hutner treated Shimon like a son. Rabbi Groner was married in 1959 to Nechama Dubba Fishbein and continued his learning in the Kollel Gur Aryeh of Chaim Berlin. He taught the seventh and ninth grades in Yeshiva Ohr Yisrael of Forest Hills and from there was called by Rav Hutner to help found the Mesivta Chaim Berlin in Flatbush. After four years, he became a maggid shiur in the beis medrash, and in 1978 was appointed mashgiach ruchni, a post he held for his remaining 27 years.

Rav Dov Beirish Weidenfeld, the Tchebiner Rav (1881-1965). **See Full Biography in this issue**

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<u>11 Cheshvan</u>

Metushelach ben Chanoch, grandfather of Noach (3074 BCE – 2105 BCE)

Rachel Imeinu (1554 BCE) (according to the Vilna Gaon, she was 36 years old; according to Sefer Hayashar, 45)

Binyamin ben Yaakov Avinu (1554-1445 BCE)

Rav Menachem Nachum Twersky, the Chernobyl Rebbe (1730-1797), a student of the Baal Shem Tov and the Magid of Mezritch. He authored Meor Einayim. He was succeeded by his son, Mordechai, founder of the Chernobyl dynasty, the descendents of which are the Skverer Chasidim, the current Rebbe of whom is Rav Dovid Twersky of New Square, NY.

Rav Pesach Pruskin, Rav and Rosh Yeshivah in Kobrin (1879-1939). Born to his widowed mother (he was named after his father, who died several months prior to his birth), in abject poverty. She took her five children to the home of her grandfather, Rabbi Pinchas Michael, who was Rav in Antipole. In his teens, he joined the yeshivah of the Chofetz Chaim in Radin. He later went to Slobodka, where he was inspired by the Mussar of "der Alter," Rabbi Nosson Tzvi Finkel, and spent a year at Kelm with Rabbi Simcha Zissel Ziv. The Alter of Slobodka, constantly searching for suitable cities in which to establish yeshivos, selected Slutsk, a large city in White Russia, for his next undertaking. He dispatched Rabbi Isser Zalman Meltzer as Rosh Yeshivah, with fourteen talmidim - among them Pesach Kobriner. He became mashgiach in Slutsk, than - in 1911 - Rav of Amtsislav (also called Mistsislav); there he opened a yeshiva. When the Bolsheviks took over Russia, and his native city of Kobrin was incorporated into Poland (by the Soviet-Polish treaty of Riga, 1922), he escaped the Communist rule to Kobrin, where he became Rav and opened another Yeshiva.

Rav Avraham Elimelech Weinberg,

founder of Slonimer Chassidus (1804-1883), a disciple of Rav Noach of Lechovitz, and author of Be'er Avraham on Mechilta, Yesod Ha'avodah, and Chessed L'Avraham. He was was active in the spread of the Chasidic movement in Lithuania and was a main organizer of support for the religious communities in the Holy Land.

Rav Yehuda Leib Chasman, mashgiach of Yeshivas Chevron (1869-1935). Learned in Kelm under Rabbi Simcha Zissel Ziev, in Volozhin under the Netziv as well as that of the Rabbi Chaim Halevi Soloveichik of Brisk. In 1897, he was brought to serve as the Telz yeshiva's Mashgiach. He established the independent Yeshiva in Shtutshin in 1908. In 1912, he was rabbi of Shtutsin. In his last years, he was the spiritual director of the Slabodka Yeshiva in Hebron and in Jerusalem. In 1926, he became mashgiach at Chevron. He was the author of Ohr Yohel. Among his talmidin was Rav Sholom Schwadron.

12 Cheshvan

Rav Nachum of Shadik, Yerushalayim

Rav Moshe Kramer, Av Beis Din in Vilna (1648). His surname, "Kramer" is derived from the Yiddish word for storekeeper. He owned a store, which his wife ran. As a result, he always insisted on not being paid for his rabanus.



R' Avrohom Schwarzman z"



Our Role Model

MORDY MEHLMAN

I, along with the entire Torah community, was deeply saddened by the loss of R' Avrohom Schwarzman this week. His loss is immeasurable, but his impact will last for generations to come.

The *niftar* was a legendary figure in the Mirrer Yeshiva and surrounding community, renowned for his beautiful blend of ben adom lemokom and ben adom lechaveiro. His attachment to Hakodosh Baruch Hu was paramount in his life. His K'viyas Itim L'Torah was known far and wide – the Mirrer Yeshiva Beis Hamedrash was truly his second home. He had a smile and kind word for all, and the most generous of hearts – a baal tzedokoh and baal chessed of the highest caliber.

There are two aspects of his life and legacy I would like to focus on. The first is his attachment to Torah learning. For over four decades, he continued second seder in the Mirrer Yeshiva Beis Hamedrash with his choshuva lifelong chavrusah and dear friend, R' Avrohom Kunstlinger. They learned with tremendous hasmodoh and excitement, a majestic sight for all to witness. As a talmid of Yeshivas Mirrer, I continued to see this inspiring sight, and it set the bar high for all working people.

R' Avrohom Schwarzman, z"l, was also zoche to learn b'chavrusah with his beloved



R' Avrohom Schwarzman z"l learning with his Rosh HaYeshiva, Horav Shmuel Berenbaum zt"l

Rosh HaYeshiva, HaRav Shmuel Bernbaum, zt"l. They loved and respected each other, and it is therefore fitting that I apply a vort I heard from the Rosh HaYeshiva zt"l, to the life and legacy of the *niftar*. Chazal teach: "Hillel Michayiv Es HoAniyim...," meaning that our obligation to learn Torah is constant, under all circumstances, and poverty or wealth is not an excuse. The Rosh Yeshiva explained that Hillel created the possibility for a poor person to learn Torah, despite his pressing financial situation. That ability was passed on to all Aniyim for the future, thus they all have no excuse. Similarly, "Rebbi Elozor Michayiv Es HoAshirim" despite his wealth, he focused on learning, thus creating the ability and obligation for all wealthy people to learn Torah. By living example, the niftar taught that a business-

man could spend his entire life learning Torah, if he only wants to. R' Avrohom z"l taught that sheer willpower can make it happen. He was truly a mentor for all of us, and an inspiration to follow.

Recently, R' Avrohom z"l suffered greatly, through the illness that devastated his life, and finally brought on his tragic petirah. During this sad final period of his life, the *niftar* showed remarkable courage, emunah, and bitochon b'Hashem. He never gave up and never complained. He remained attached to Hashem and at-

tached to his learning, despite the obstacles and challenges he faced. He will always remain a mentor to all of us on the value of life and the strength of spirit.

R' Avrohom loved everyone, but his wife and children were truly precious to him. Despite his hectic schedule of work and learning, he was always there for them, and cherished his time with them. He was a husband and father to emulate, one whose examples will live forever.

May Hakodosh Baruch Hu console his beautiful Mishpocho. Their strength will come from the knowledge that their family was lead by such a unique and exemplary person. He is surely looking down on them from Gan Eden with pride, and waiting for the day of Techiyas Hameysim, when once again he will continue leading us and them to great heights.

Yehi Zichro Boruch.



With his Rosh HaYeshiva



Partial view of Rav Avrohom Schwarzman's levaya in Mirrer Yeshiva.



with the Slonimer Rebbe

נפלה עטרת ראשנו

אוי לנו כי הושברנו

בלב שבור ורצוץ מודיעים אנו על פטירתו של אבינו מורינו ־ עטרת ראשינו

שייף עייל ושייף נפיק - לא מחזיק טיבותא לנפשיה

הרב אברהם יצחק שוורצמן ז"ל HaRav Avrohom Schwarzman, z"l

THE FAMILY IS SITTING SHIVA AT 33 Gudz Road, Lakewood, NJ through Monday morning October 14.

> Shacharis: 7:30 am Minchah: 6:10 pm Maariv: 9 pm

Mrs. Chavi Schwarzman

Tzippy Knobel, Moshe Schwarzman, Toby Moskovits, Chayala Breiner, Le'le Kessner, Ari Schwarzman

Rabbi Aron Schwarzman, Rabbi Yosef Schwarzman



R' Avrohom Schwarzman z"

A Letter to my Father

Dearest Totty,

I stood in the Mir Yeshiva again yesterday for the first time in years. The same faded paint, carefully lined up seforim and frosted windows we craned our necks through on Simchas Torah. Everything was familiar. The only thing missing was you. I peered down through the window slats at your seat. The place you always sat with the *shtender* leaning down against your knees. Yesterday the room was filled with people who had come to the Bais Me-

drash to honor your commitment to Torah and your Toradika life. When does the Bais Medrash open its doors for a Baal Habayis? The Rabbanim who stood in your honor only knew part of the story. They spoke of your 45 years as a Talmud in the Mir, of your chavrusashaft with Reb Shmuel Berenbaum, of your commitment to mussar and striving constantly to be a better Jew. They spoke of your open house, open heart and open wallet. And they spoke of your deep humility and utter lack of pretension. When Reb Shmuel Kamenetsky and Reb Elya Svei A"h came to convince you to be a guest of honor at Yeshivah of Philadelphia, in spite of your abiding love of your Roshei Yeshiva your desire to stay quietly in the shadows won out.

The maspidim failed to mention that with all of the learning, the Chesed and the burden of making the world a better place for everyone you met - you always put your family first. You had enough room in your heart to feel for every Jew - and to help them out with time, money and effort - but also to give us with an

open heart. The hours you spent helping us with homework, biking through Marine Park, ice skating at Abe Stark and teaching us how to find the strength inside of ourselves to be true to ourselves while living a Torah life. You lived life to the fullest business, travel and friendship - and filled every minute with kedushah. And that will always be with us.

Our hearts are empty - but they are also full. We were the luckiest kids to have had you as a father - even for but a short time. I daven now that we will make you proud.

Your daughter

My Special Zeidy

Written by a loving granddaughter, Rachel.

I walked into the room

It was dark

A number of monitors were all that could be seen,

Keeping life in the small room.

On the bed sat my Zeidy

His face inflated by fluids,

His nose hidden by a ventilator,

His arms secured to many tubes,

A bandage wrapped around his head

There lay my Zeidy

The one who welcomed me into his home

Accepted me

For me

The one who showed me what strength is

The one who believed, when nothing seemed to be going right

The one who I love

My second father.

He lay there, sedated.

The very sight drew buckets of tears

Yet there was an intimidation

A glow

Of spirituality

Surrounding his body.

A tzadik.

Someone who I admire

Someone who inspires

Someone who gives.

I had so much to say

Yet silence took over Like a dark shadow

Penetrating into my very being.

And then I was alone

I cried to him, "Zeidy, please!

We need you.

You are a fighter,

Fight!

You are the strong one,

You teach me how to be strong.

You teach me how to believe,

To give,

To grow,

To love unconditionally."

My Zeidy,

He was special,

Different,

Holy.

I am blessed

To have had him in my life,

To teach me how to live,

And how to grow.

I am, Zeidy,

I am growing.

I know you are watching,

And I hope that you are proud.

A Poem for my Father

I wrote this on the way to Sloan Kettering on August 8, 2012 on the day of my father's leg amputation. After much deliberation and consultation with the Slonimer Rebbe he decided to move ahead with the amputation to remove a cancer that was growing on his leg. The days leading up to the surgery were very sad for us - but my father's bitachon gave us all chizuk. My father was a cyclist and a runner the loss of his leg was a big nisayon and was going to greatly impact his day to day life. But throughout - the calmness and serenity never waivered. Nor the calm acceptance. The true lesson was communicated in the hospital. After the Pre-op the doctors started to wheel him into the operating room - and he asked if he could walk even but a few steps. And though it was against protocol, the doctor agreed. He got off his bed and walked with a smile on his face. Later he explained that he wanted the zechus of walking to his akeidah with an open heart.

What is grace? It is the strength to be strong Even when you feel weak. To have gladness in your heart, Even when there is sadness in your eyes. To feel gratitude for what is, Even when it is not. Grace is the strength to be carried By the children whom you've always carried. Grace is the lessons you have taught us, Even in your silence. And grace is what we see now. Today, as the sun shines for the world, But less so for us. The quiet acceptance, The serenity. What is grace? Grace is you.

A Tribute to my Mechutan, R' Avrohom

ALEX BREINER

Although Abie was my high school classmate when we were together at the Philadelphia Yeshiva, I did not have a relationship with him then. When our children married, we became friends. How wonderful it is to say that my Mechutan is my friend. He was a math whiz in high school. When I next met him many years later, just before the Vort of our children, he had become a whiz at all things that were connected with a high caliber Torah character,

especially, Hisbatlus and Bitachon. As a Mechutan, one can ask for no one better.

This past Yom Kippur was on Shabbos. On Thursday, the day before Erev Yom Kippur, I got a call in my office from our Philadelphia Rosh Yeshiva, Rav Shmuel Kaminetsky, Shlita. I thought to myself... what is Rav Shmuel doing calling ME on the day of year that he probably gets more phone calls than any other day...from Talmidim and others wishing him a G'mar Chasima Tova? How often I called Rav Shmuel on the day before Erev Yom Kippur in years past and could not get through because I waited until the last minute and was competing with hundreds of others for his attention? I asked the Rosh Yeshiva, ... "why is the Rosh Yeshiva calling me...it should me calling the Rosh Yeshiva?". He



answered in his very charming way that he also has the right to call people and wish them a G'mar Chasima Tova. But I sensed that he had more to tell me. He then said that he has regards for me from my Mechutan, Reb Avraham Yitzchok whom he had just visited in Lakewood. I asked the Rosh Yeshiva, perhaps foolishly, how he found Avraham Yizchok's condition. The Rosh Yeshiva, intelligently, did not directly answer my question. He knew that I knew what Abie's condition was then...just a few

weeks ago. All the Rosh Yeshiva said in his answer to me was, "he speaks words of Bitachon." That says it all. The Rosh Yeshiva seems to have wanted me to learn a lesson and get Chizuk from his observation of the true character of a man going through unfathomable suffering. I immediately shared this conversation with my children and now, I do so with others, including his children.

My wife and I owe Abie and his wife, Chavi, a great Hakaras Hatov for the manner in which they raised their daughter who married our son. His children lost an irreplaceable father. As the Shiva continues and for a long time thereafter, they will hear stories about him that they never heard before, from people whom he helped and countless other wonderful stories. He was the rock of his family.



R' Avrohom Schwarzman z"







With his son, Moishy

Hanochas Tefillin on his einikel



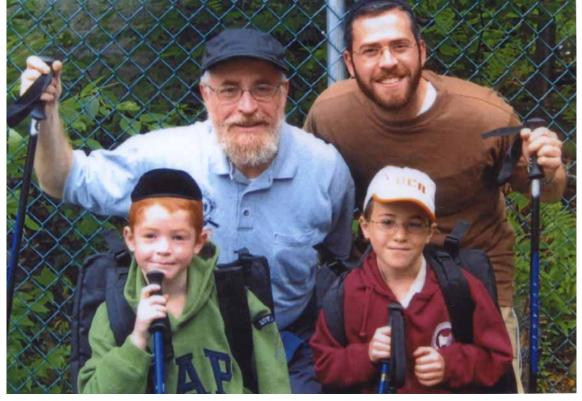
With his son, Ari



With his shver, Rabbi Singer



With the Nesivas Shalom



Hiking with his einiklach and his son Moishy



Rav Avrohom Schwarzman z"l with ybl"c his brothers, R' Ahron (left) and R' Yosef



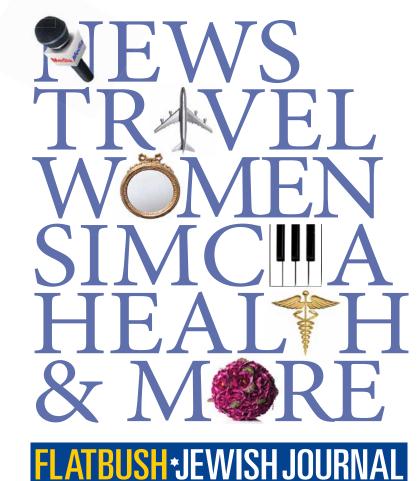
Yahrzeit of the Week



MISASKIM SHIVA LISTING



NIFTAR/NIFTERES & FAMILY	ADDRESS OF SHIVA	GETTING UP
Mrs. Shirley Brick z"l	1747 E 21st Street	Tuesday
Mrs. Lakey Ryback - sister	Flatbush	10/15/2013
R' Yossi Brick - son		
R' (Dr.) Elliot Brick - son		
R' Menachem Brick - son		
Mrs. Rachel Friedman z"l	1104 E 21st Street	Sunday
Mrs. Zissy Fishoff - daughter	Flatbush	10/13/2013
Mrs. Ricky Sofer - daughter		
Mrs. Devorah Solomon z"l	1104 54th street	Monday
R' Aron Rosenwasser - Son	Boro Park	10/14/2013
R' Avrohom Schwarzman z"l	33 Gudz Rd	Sunday
Mrs. Chavy Schwarzman - wife	Lakewood	10/13/2013
R' Aaron Schwarzman - brother		
R' Yossi Schwarzman - brother		
R' Moshe Chaim Schwarzman - son		
R' Ari Schwarzman - son		
Mrs. Tzippy Knobel - daughter		
Mrs. Toby Moskowitz - daughter		
Mrs. Chaya Breiner - daughter		
Mrs. Lele Kessner - daughter		
R' Pinchos Liebhard z"l	910 51st St	Sunday
Mrs. Olga Leibhard - wife	Boro Park	10/13/2013
R' Sendy Liebhard - son		
R' Moshe Liebhard - son		
Mrs. Toby Sultanik z"l	770 Ocean Pkwy Apt 3F	Sunday
R' Robert Sultanik - son	Flatbush	10/13/2013
R' David Sultanik - son		
Mrs. Ann Erlich - daughter		
R' Cesar Sasson z"l	770 Ocean Parkway Apt 5H	Sunday
Mrs. Fortunee Sasson - wife	Flatbush	10/13/2013
R' Joe Sasson - son		
Mrs. Nina Barkan z"l	1545 Ryder St	Sunday
Mrs. Leah Kleyn - daughter	Flatbush	10/13/2013
Habachur Uri Benenfeld z"l	1179 E 28th St	Sunday
R' Moshe Benenfeld - father	Flatbush	10/13/2013
Mrs. Devoiry Benenfeld - mother		
Mrs. Rochel Treitel - sister		
Mrs. Chaya Sara Braun z"l	1674 48th St	Thursday
Mrs. Rivka Blumenfeld - sister	Boro Park	10/10/2013
Mrs. Hanyu Rosenberg - sister		
R' Yitzchok Braun - son		
R' Yanky Braun - son		
R' Akiva Braun - son		
Mrs. Esther Brezel - daughter		
Mrs. Chany Gobioff - daughter		
Mrs. Leah Felsenburg - daughter		
Mrs. Ruchie Schwartz - daughter		
Mrs. Rivky Herskowitz - daughter		
R' Albert Schloss z"l	2070 New York Ave	Friday
	Flatbush	10/11/2013
R' Marty (Menachem) Schloss - son	T I I I I I I I I I I I I I I I I I I I	
R' Marty (Menachem) Schloss - son R' Simcha Schloss - son	114.54511	
•	975 E 24th St	Friday
R' Simcha Schloss - son		Friday 10/11/2013



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Yahrzeit of the Week

Divrei Hashkafah From Maran Rav Shimon Yehuda Hakohen Shkop ZT"L Based Upon The Hakdamah of The "Shaarei Yosher"

RABBI MOSHE BOYLAN

This coming Sunday, Tes Mar Cheshvan, will be the seventy fourth yahrtzeit of Maran Rav Shimon Yehuda Hakohen Shkop ZT"L, one of the Gedolei Roshei Yeshiva prior to World War II.

The following Maamar is based upon the Hakdamah (introduction) of Rav Shimon's sefer, "Shaarei Yosher".

Hashem Yisbarach should be praised for creating us Betzalmo V'Bidemus Tavniso (as we mention in the Sheva Berachos). This means that we are Kiveyachol created in the image of Hashem. {Likewise there is a mitzvah for us to imitate Hashem's middos, as Chazal tell us "Mah Hu Af Atah" (just as Hashem has certain middos, so too must we, at least on our limited level, imitate these middos). This includes middos tovos like being merciful and benevolent. Rav Shimon ZT"L will expound upon how we are to emulate Hashem, at least to some extent.}

When Hashem Yisbarach created the world, it was with the complete desire to be Maitiv (do good) with others. {Hashem does not need us; rather He created the world in order to do good, Kiveyachol, with His creations.} Just as Hashem has intention to do good for others, so too must we, His creations, also have in mind always to devote all of our physical and spiritual Kochos (strengths) for the good of others.

It would appear to me that this is included in the mitzvah of "Kedoshim Tiheyu" (you should be holy). The Midrash says, "Yachol Kemoni" (you would think that you should be holy like me)? On this the Pasuk teaches us, "Ki Kadosh Ani", Kedushasi Lemalah Mikedushaschem. {The Pasuk says that Hashem is holy, implying that as holy as we can become, Hashem will remain holier than us.}

What exactly is included in the *mitzvah* of Kedusha (being holy)? Chazal tell us that "Kedoshim Tiheyu" tells us that "Perushim Tiheyu" (we should be separated from this world). To what degree should we be separated from this world? The Ramban explains that the Pasuk is telling us that even things which are technically permitted should only be done in a way that will be "Leshaim Shamayim" and not with the intention of merely enjoying ourselves in Olam Hazeh. For instance, if one only needs two slices of pizza to be healthy, and eats five slices in order to enjoy Olam Hazeh, he has not violated the laws of Kashrus. At the same time, he is not living a life of holiness, as his intention to involve himself in Olam Hazeh in order to enjoy himself (without any spiritual reason) is a lack of kedusha, holiness. A person who indulges himself without proper intentions is called a "Naval Bireshus Hatorah" (a base person in the boundaries of the Torah).

Rav Shimon asks how it is possible to say that we must be holy like Hashem, if holiness relates to separation from Olam Hazeh? Hashem's essence is always removed intrinsically from this world, so in what sense is Hashem "holy"?

We must explain that the mitzvah of Kedusha is telling us that the foundation and root of the purpose of our life must be that everything we do should be dedicated to Klal Yisroel. We should not use any action, or pleasure if it is exclusively for ourselves. Instead, our pleasures and actions should be with the intention to help others.

Even if one has in mind to enjoy this world in order to keep himself healthy, this can also relate to Kedusha. He can have in mind that through keeping himself healthy he will be able to help others. {In a related story, the Chofetz Chaim ZT"L was once told of a Rosh Yeshiva who was not eating enough. He gave mussar to this person by saying that one of the obligations of a Rosh Yeshiva is to ensure that his talmidim have a healthy Rosh Yeshiva.}

Now we can understand how our kedusha can be related, at least to a degree, to Hashem's kedusha. Hashem lives, Kiveyachol, with a complete desire to do good for others, and to being maitiv without intention to take for Himself. In a similar vein, a Yid can live with a complete desire that all his life and pleasures should be a vehicle to help others.

We can continue this line of thought by understanding how Hashem's level of kedusha is higher than our level of Kedusha. Hashem has a complete desire to do good for others, without any need or desire to do good to Himself, Kiveyachol. A human being, on the other hand, cannot live like this, as Chazal teach us, "Chayecha Kodmin" (ones own life takes precedence to another person's life). {If one only has enough water to save himself or someone else, he should use the water to save himself.} While we can be somewhat like

Hashem in dedicating our lives to others, we must not totally forget about ourselves (in the way that Hashem forgets about himself, Kiveyachol, when He does good for others with complete altruism).

This is included in what Chazal told us, "Im Ain Ani Li Mi Li U'Chesheani Leatzmi Mah Ani" (if I am not for myself who is for me, and if I am only for myself what am I).

Rav Shimon beautifully explains that there are different levels of "Ani" (feeling for oneself) that people have. If one is on a low level then his "Ani" is only himself. A person on a higher level considers his "Ani" to be his family. The highest level is that one's "Ani" (sense of self) includes the entirety of Klal Yisroel.

Thus, "Im Ain Ani Li Mi Li", one cannot only think about others (as is the case with Hashem), but must think about himself. "Ucheshani Leatzmi Mah Ani", if my "Ani" is only myself then what am I. My sense of self must be to care about the entirety of Klal Yisroel, who I view as part of me.

The Rosh Yeshiva explains that one must truly understand that he has been given Kochos, whether financial or otherwise, for the sake of others. While one must take care of his own needs, he must realize that a fundamental part of his avodah, and the abilities and talents he has been given, are in order to help others.

Now we can understand the depth of what Chazal mean, when they say, "Aser Bishvil Shetisasheir" (one should tithe his produce in order to become wealthy). On a simple level, this is saying that if one gives a tenth of the produce of his field to the Levi, then he will be blessed with wealth. Some extend this to be saying that even one who gives a tenth of the money he earns (Maaser Kesafim) will be blessed with wealth.

The logic to this statement is that Hashem gives a person money not only to help himself, but also to help others. Every person is really like a Gizbar, a treasurer, to help others. If he proves himself as a good Gizbar, then Hashem will give him even more wealth. If, chas veshalom, he is not a good gizbar, and keeps the whole money for himself (or doesn't give enough of his money to tzedakah as his wealth would require) then Hashem will be inclined to give him less money, as he has not used the money he was given properly.

This concept is not only with regards to money, but also with regards to other things which Hashem gives him. If Hashem has given a person greatness in Torah, it is not merely so that he can become great in Torah only for himself. Instead,

this greatness is intended for him to "share the wealth" with others. A talmid chochom is expected to share the Torah he has acquired with others, such as through giving shiurim, writing seforim, paskening shailos, etc. If the talmid chochom will not share his Torah with others, then Hashem may prevent him, chas veshalom, from continued success in Torah.

Rav Shimon personified the personality traits that he explained in this Maamar. Rav Shimon's Gadlus Betorah was not kept merely for himself, but instead was directed to help Klal Yisroel in his generation and in future generations.

The Rosh Yeshiva was one of the great Marbitzei Torah in his generation, teaching Torah in many Yeshivos, including Telz and Grodno. His lumdishe shtiklach Torah were said, and continue to be said over in Yeshivos all over the world.

Talmidim were *mispalel*, impressed, by the tremendous savlanus, patience which Rav Shimon displayed towards them. He would say over the same sevara, logic, many times in order to ensure that his talmidim understood them properly.

Once Rav Dovid Lifschitz ZT"L spent a large amount of time speaking in learning with the Rosh Yeshiva. Rav Dovid felt bad to take away so much time from his rebbe, and apologized for this. Rav Shimon told him the above "vort" about "Aseir Bishvil Shetisasheir"; If I spend time sharing my Torah with others, then Hashem will continue helping me to learn Torah properly. Thus, you shouldn't feel bad about taking my time, as specifically through teaching Torah to others will I merit hatzlacha in my learning.

In the *zechus* of following in the path of Rav Shimon in devoting ourselves to Klal Yisroel and particularly Harbatzas Hatorah, may we see hatzlacha in all of our endeavors.

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Reprints of articles that ran in the FJJ upon the Petirah of Horav Nosson Tzvi Finkel

When Tzaddikim Were Few

RABBI NOSSON SCHERMAN

When Rabbi Zundel Hutner, the future Rav of Eisheshok was a chassan, his mechutanim heard that he was not a baal kisharon and wanted to break the shidduch. They consulted the Brisker Rav, Rabbi Yehoshua Leib Diskin, who cited the Mishnah's promise that one who serves Hashem in poverty will be enabled to serve Him in prosperity. Reb Yehoshua Leib said that this applies to kisharon as well as to money. The marriage went ahead, and Reb Zundel became one of the most prominent rabbanim in Lita.

When Rabbi Isser Zalman Meltzer was a chassan, he developed a lung ailment, and the mechutanim wanted to drop the shidduch. They consulted the Chofetz Chaim, who said, "Some people have good health and others live long." The marriage went ahead and Reb Isser Zalman, despite frail health, went on to became one the great roshei yeshivah of his era and lived into his eighties, which was unusual in those days.

If someone had been told that an American high school boy from Chicago, who was destined to develop Parkinson's Disease, was a candidate to marry the daughter of the Mirrer Rosh Yeshivah of Jerusalem and would himself become a great rosh yeshivah, he would have said that the idea was too ludicrous even for a color war play. But Hashem has his ways. Rabbi Nosson Zvi Finkel, the high school boy from Chicago, become a major Rosh Yeshivah, the backbone of one of the world's greatest yeshivas, and a man who inspired b'nai Torah like few others in our time.

He proved day in and day out that physical infirmity is a challenge, but not a defeat. There were no compromises in his life. His daily hours of learning could not be curtailed by travel and pressures. His responsibility for talmidim remained foremost despite ever more extreme physical difficulty. The burden of carrying the yeshivah's budget became heavier and heavier and heavier, but his frail shoulders never

A young man with a physical disability once came to Rabbi Shlomo Zalman Auerbach with a she'aylah. The rav ruled leniently. The man left, but he was troubled. He dragged himself back to the Reb Shlomo Zalman's apartment and asked if the p'sak was l'chat'chila or

b'dieved. Reb. Shlomo Zalman replied, "For you, it is l'chat'chila because you are limited." Indignantly, the young man replied, "I am not limited! It just takes me longer!"

Reb. Nosson Tzvi was not limited. He showed the rest of us that a person has an infinite store of ability if he refuses to surrender to "sure defeat." Without his disability, he would have been acknowledged as one of the gedolei hador and a rosh yeshivah of the highest order. To have accomplished all that he did in his physical condition, placed him on an unimaginably high plateau. Chazal say that Hashem saw



that tzaddikim would be few, so He apportioned them among the generations where they would be needed. Our generation is blessed with ease, prosperity, and luxury. We need a role model of someone who defeated adversity, dedicated his life to his tzibbur, let

nothing interfere with his hasmadah, delivered shiurim with his neshamah when his body would not cooperate - in short, our generation needed a role model of someone who transformed his body into a neshamah and transformed mesiras nefesh from a cliché into a reality.

Hashem saw that such tzaddikim were few, but that our generation needed one. Baruch Hashem, He gave us Reb. Nosson Tzvi. May his example remain fresh in our hearts and aspirations.

Yehi Zichro Baruch

How Rav Nosson Zvi Finkel Impacted Me!

MOSHE CALLER

I just heard the terrible news. Absolute shock and unbearable pain.

B"H, I had the zechus to get to know the Rosh Yeshiva about 5 years ago. I was at the Yarchei Kallah in Yerushalayim and R' Nosson Zvi came to speak to the crowd. He was wheeled up to the dais to begin his speech and then attempted to stand for a good minute or two. When he was told to speak from his wheelchair, without standing up, he responded by saying "for people who came to learn, I have to stand up". That was his mantra. Torah, Torah and more Torah. No matter how difficult or painful, that was all he cared about, each day and night.

After witnessing this, I was truly moved and became "a Talmid". Although I never had the zechus to be learning at the Mir as a bochur, I visited Eretz Yisroel numerous times during the last few years just to be able to learn at the Mir. People would ask me, why can't you just learn in America, isn't every Bais Medrash the same?? I can't explain what it was, but every time I walked into the Mir Bais Medrash, I felt an unbelievable kedusha and had such a cheshek to just want to learn. I have no doubt it was because of the incredible mesiras nefesh of the Rosh Yeshiva zt"l (which also explains how there are more than 6,000 bochurim and yungerleit sitting and shteiging in his yeshiva today).

I thank Hashem for having given me the fortitude and vision to understand the greatness of Rav Nosson Zvi, before the opportunity ended. Each time I would visit the yeshiva to learn, my first stop was always by him, to tell him I was here and to get a brocha for hatzlocha in my learn-

ing there. I would also make sure to thank him before I left to go home for allowing me the incredible opportunity to use his yeshiva as a place to run away from all the nonsense and to just be able to learn. The smile that it brought to him made the trip something I would always look forward to

We had the honor of having him at our home this summer. I couldn't bear to see him suffer from the spasms his disease caused him. I would literally cry for him whenever I saw him in America, which was numerous times. I knew that in order for him to get here, he would have suffered tremendous discomfort and pain, sitting on a plane for so many hours. He appreciated the fact that it really hurt me and always thanked me for feeling this way. I told him the same thing every time I saw him, that one day people will wake up and realize that instead of him coming to collect, they would run to give him instead. He would always smile and say "halevai". Unfortunately that didn't happen.

I have no doubt that his heart attack had much more to do with the agmas nefesh of not paying his kollel yungerleit for the last few months, then it did with his illness. There was nothing more important to him than Limud Hatorah. My chavrusa at the Mir, Harav Hillel Rothman, Shlita, Rosh Chabura, can attest (among many others) to the enormous pain Rav Nosson Zvi carried with him, knowing that his talmidim couldn't get their monthly stipend. He knew only too well that it meant that for many of these families it meant that buying a loaf of bread and some milk would be practically impossible. I recall the last few times I was at the yeshiva, there were always kollel yungerleit walking into the office to find out when a check would be forthcoming. I can share with you that it was a painful sight to see. Can you imagine the pain it must have brought to their father and Rebbe!! Unbearable!)

B"H, I was zoicha to see him before Succos when I went to learn in the Mir for Asseres Yimai Teshuva. I will never forget sitting by his table with my chavrusa, Rav Hillel Rothman, Shlita, and telling him a shtikel Torah we were mechadesh that day. His had a huge smile and said he was maskim to the vort and asked me to bend down so he could kiss me. (Because to Rav Nosson Zvi, a shtikel Torah brought more joy than any amount of money ever could). Something I will never forget.

He invited me to the *siyum* the yeshiva was having for mesechta Pesachim at the end of the Zman. I'll never forget the pure joy on his face sitting up there and shepping nachas from the enormous kiddish Hashem that was being made by the Limud HaTorah that was accomplished. As he was leaving, I shook his hand and he took my hand with both of his hands and smiled.... And with his eyes, he said to me, NOW YOU UNDERSTAND WHAT I DO ALL THIS FOR.

Words can't begin to describe the pain of this loss. We are *yesomim* without him. We clearly didn't have enough zechusim to keep him in this world. The best thing we can do for his neshoma is to learn more Torah in memory of possibly the biggest marbetz Torah and by far the biggest mesiras nefesh in the history of klal Yisroel. Yehi Zichro Boruch.

As an additional thought:

I heard over from Rabbi Frand in the name of Rav Chaim Shmulevitz zt"l, that every ounce of strength that klal Yisroel

has had throughout time, to be able to serve Hashem, and in many instances to die Al Kiddush Hashem R"L, is only possible because of the path that our Avos followed and enabled us to replicate. From the hachnosas orchim that Avrom provided, to the way That Yitzchok was able to accept "divrai chachomim", to be willing to be a *korbon* for Hashem, despite the fact that it was contrary to every part of the Torah that he knew, which clearly was opposed to the idea of giving up one's life. It was only because of that path that was already established by our zaidas that allowed us the strength and emuna to follow suite today...

Similarly, looking at the kollel yungerleit sitting around me when I'm at the Mir, who are sitting and learning with an unbelievable gishmak and simcha, despite the dire circumstances at home, not knowing where their next meal will come from, not having money to go to a dentist to treat a terrible toothache, etc., etc. Watching them sit and learn, you would think they all have bank accounts full of money to take care of all their needs, without a care in the world.

It is obvious that just like our Avos set a path that enables us to follow, so too has Rav Nosson Zvi, our rebbe and father set a path of pure mesiras hanefesh and true simchas hachayim from Limud HaTorah, that makes the most difficult circumstances meaningless. As we have seen by the example set by our Rosh HaYeshiva, more Ameilis HaTorah, equals more simchas hachaim.

May he continue to inspire us to follow the example he set, and enable us to greet Moshiach with him in the coming days, IY"H.

Reprints of articles that ran in the FJJ upon the Petirah of Horav Nosson Tzvi Finkel zt"l

A Blanket of Trust

The chairman of Starbucks learns about life from Rabbi Nosson Tzvi Finkel, zt"l

Reprinted from Aish.com

HOWARD SCHULTZ

Nov. 8, 2011 - The Jewish world is plunged into mourning with the untimely passing of Rabbi Nosson Tzvi Finkel, the Rosh Yeshiva of Mir in Je-

I grew up in federally subsidized housing in Brooklyn. I was part of a generation of families that dreamed about the American dream. My dad had a series of blue-collar jobs. An uneducated man, he was kind of beaten by the system. He was a World War II veteran who had great aspirations about America, but his dream was not coming true.

At the age of seven, I came home one day to find my dad sprawled on the couch in our two-bedroom apartment in a full-leg cast; he had fallen on the job and broken his leg. This was way before the invention of Pampers, and he worked as a delivery driver for cloth diapers. He hated this job bitterly, but on this one day, he wished he had it back. In 1960 in America, most companies had no workers' compensation and no hospitalization for a blue-collar worker who had an accident. I saw firsthand the plight of the working class.

That experience had a significant effect on how I see the world. When I got into a position of responsibility at Starbucks, what I wanted to try to do was build a kind of company that my father never got a chance to work for.

We at Starbucks have been trying to create an industry that did not exist, and a kind of brand that was very unusual. We said to ourselves that if we wanted to build a large enterprise and a brand that had meaning, relevance and trust for all its constituencies, then we first had to build trust with our employees. So we tried to co-author a strategy in which those who worked for the business were really part of something. As a result, in 1989 we began to provide equity in the form of stock options to our

When we did this, we had a couple hundred employees and fewer than 50 stores. Today, we have close to 50,000 employees, whom we call partners, and we will open up our 3,500th store at the end of this month. We have built, I think, an enduring business upon a premise that says the experience that we create inside our company will be the defining mechanism of building our brand. We said we must first take care of our people.

A business must be built on a set of values, a foundation that's authentic, so

you can look in the mirror and be proud of what's going on.

Recently I was walking down a street in London that was a very high-fashion piece of real estate. It had one designer store after another. Expensive stores, expensive rents. Out of the corner of my eye, I saw a storefront that just did not fit. It was about 12 feet wide, and no more than a 500 square foot store. In the midst of all these fancy signs and fancy stores, this store had one word on top of the door: "Cheese." I couldn't figure out what it was, so, curious, I went in.

Behind the counter was a poorly dressed 70-year old guy, and I was the only customer. As soon as I walked in, he came to life. I said, "I don't know much about London, but it appears to me that this store really doesn't fit on this street." He replied, "Many people have said that to me, young man. But the truth is, it's been here over 100 years."

I said, "I'm sure you can make a lot more money on this store if you leased it or you sold your business." He replied, "Well, I wouldn't lease it because I own the building. The legacy, responsibility and pride that I have is to the generations of my family who have come before me. That is why I come to work every day to be a purveyor of cheese to honor the people who've come before me."

The cheese just came to life with his words.

Think about all our experiences every day. How often does anybody honor us as a consumer? Rarely. But when it does happen, the power of the human spirit really does come through. At the end of the day, when business is really good, it's not about building a brand or making money. That's a means to an end. It's about honoring the human spirit, honoring the people who work in the business and honoring the cus-

When I was in Israel, I went to Mea Shearim, the ultra-Orthodox area within Jerusalem. Along with a group of businessmen I was with, I had the opportunity to have an audience with Rabbi Noson Tzvi Finkel, the head of a yeshiva there [Mir Yeshiva]. I had never heard of him and didn't know anything about him. We went into his study and waited 10 to 15 minutes for him. Finally, the doors opened.

What we did not know was that Rabbi Finkel was severely afflicted with Parkinson's disease. He sat down at the head of the table, and, naturally, our in-



clination was to look away. We didn't want to embarrass him.

We were all looking away, and we heard this big bang on the table: "Gentlemen, look at me, and look at me right now." Now his speech affliction was worse than his physical shaking. It was really hard to listen to him and watch him. He said, "I have only a few minutes for you because I know you're all busy American businessmen." You know, just a little dig there.

Then he asked, "Who can tell me what the lesson of the Holocaust is?" He called on one guy, who didn't know what to do -- it was like being called on in the fifth grade without the answer. And the guy says something benign like, "We will never, ever forget?" And the rabbi completely dismisses him. I felt terrible for the guy until I realized the rabbi was getting ready to call on someone else. All of us were sort of under the table, looking away -- you know, please, not me. He did not call me. I was sweating. He called on another guy, who had such a fantastic answer: "We will never, ever again be a victim or bystander."

The rabbi said, "You guys just don't get it. Okay, gentlemen, let me tell you the essence of the human spirit.

"As you know, during the Holocaust, the people were transported in the worst possible, inhumane way by railcar. They thought they were going to a work camp. We all know they were going to a death camp.

"After hours and hours in this inhumane corral with no light, no bathroom, cold, they arrived at the camps. The doors were swung wide open, and they were blinded by the light. Men were separated from women, mothers from daughters, fathers from sons. They went off to the bunkers to sleep.

"As they went into the area to sleep, only one person was given a blanket for every six. The person who received the blanket, when he went to bed, had to decide, 'Am I going to push the blanket to the five other people who did not get one, or am I going to pull it toward myself to stay warm?"

And Rabbi Finkel says, "It was during this defining moment that we learned the power of the human spirit, because we pushed the blanket to five others."

And with that, he stood up and said, "Take your blanket. Take it back to America and push it to five other people."

A Missed Opportunity with my Rosh Yeshiva

CHAIM ZELMANOWITZ

You could feel the excitement in the air. The buzz after Shachris was all about the special visitor we were going to wel-

Rav Nosson Tzvi was coming to our neighborhood!

My mind transported me fifteen years back to the Rosh Yeshiva's dining room. I remembered the amount of Seforim that surrounded the walls.

The Rosh Yeshiva asked me a few small questions about my current Yeshiva, the Sugia I was learning, basically putting me at ease.

The Rosh Yeshiva read my Hamlotza letter with keen interest and proudly proclaimed "any Talmid of Rav Yeshaya Shlita is welcome in my Yeshiva!

"And now that you are accepted, do you want to talk in learning with a tired man?"

The Rosh Yeshiva listened intently for a few minutes commenting a bit until he seemed to doze off.

One of the Rosh Yeshiva's attendants signaled to me that my "Faher" was now over and I should be on my way.

Armed with my acceptance letter, I entered the Mir Yeshiva and had an unforgettable Z'man.

Although I did briefly see the Rosh Yeshiva over the next fifteen years, be it a dinner, or fund raiser, I figured today would be a good time to finish my "Faher" with the Rosh Yeshiva.

My plan to seek out the Rosh Yeshiva did not take place, as I responded for an emergency that lasted a few hours. Upon my return, the Rosh Yeshiva was already on his way back to Eretz Yisroel.

"Maybe this year will be the year I will join the Mir Yarchei Kallah. Perhaps I will see the Rosh Yeshiva at another fundraiser. Maybe I will go to the Mir dinner earlier than usual this year to say a few words to the Rosh Yeshiva". These thoughts were going through my mind and I am sure were going through many minds of other Talmidim.

Alas, all this thought was for naught, as the Rosh Yeshiva returned his Neshamah on Yud Aleph Mar Cheshbon.

There are thousands of Talmidim like myself who looked to the Rosh Yeshiva and were amazed and moved by the Mesiras Nefesh and physical toll that the Rosh Yeshiva accepted with Ahava. Every trip to America, seeing the Rosh Yeshiva being led into another house, another Yeshiva. We all knew that the Rosh Yeshiva was doing it for us, his Talmidim.

I am one Talmid who regrets not making a stronger Kesher with the Rosh Yeshiva - and now it is too late!



Yahrzeit of the Week

The Tchebiner Ray – Ray Dov Beirish Weidenfeld

Yahrtzeit - 10th of Cheshvan

NESANEL GANTZ

The Tchebiner Ray, Ray Doy Berish Weidenfeld was considered one of the greatest minds in Torah Jewry during the past century. His sheer genius was only surpassed by his extreme love of Torah. The "Tchebiner" is an outstanding model of a true Tzaddik, but it took persuasion for him to be willing to expose his genius to the world. (The Chazon Ish, upon seeing the Tchebiner Ray for the first time remarked to his companion "There goes an 'Ehrlicher Yid')

He was born on January 5th 1881 (5th day of Shevat) in the small town of Hrimlov in Galicia (the current Ukraine). His father was the author of the Kochav M'Yaakov – Rav Yaakov "Yekele" Weidenfeld. Rav Dov Berish became an orphan at the age of 13 after his father's passing.

At age 19, he married into the family of the famed Rav Yisroel Yosef HaCharif of Tchebin. Together with his wife, he owned a small coal mining business. Over the next 20 years the Tchebiner Rav was in a position considered rare today. Despite officially being a businessman, the Tchebiner's whole day revolved around Torah study. In fact, it was his wife who handled the day to day administration. The sole purpose he entered into business was so that he could study Torah on his own and not be tied down by the duties any rabbinical position would entail. Despite his best efforts, his name spread far and wide. He was already known as the "Gaon of Tchebin" (the genius of Tchebin). Many of the generation's Torah leaders corresponded with him in all matters of Torah. He cherished these Teshuvos (responsa) and later published some of them in his Sefer entitled "Doveiv Meishorim". After he had completed his work day he would travel a significant distance to give a shiur (Torah discourse) to the local youth.

In 1923, after losing all his money in business, he finally acquiesced and accepted the position as Rabbi and head of the Beis Din in Trzebinia. (Note: His friend the known Rav Meir Arik ZT"L prayed that the Tchebiner should fail at business, so that Klal Yisroel should be privileged to benefit from this great Gadol.) There he established the Yeshiva Kochav M'Yaakov after his father. The Yeshiva attracted many of the finest students from across Poland.

At the outbreak of WWII the Nazi's published a picture of the Tchebiner Rav in their hate filled newspaper "Der Stuhrmer". Underneath his picture was the caption "The world's greatest Talmudist". Realizing his life was in extreme danger, he fled to Lvov for safety.

He went through many trials and tribulations between the years 1939 (when he first fled) and 1946, when he arrived in

Eretz Yisrael. The details of those years are beyond the scope of this article. It is imperative to mention that despite the horrible conditions of the war, the Tchebiner Rav was still sought out for his guidance in all Halachic matters. He would write his Torah thoughts on whatever materials he could find such as wood chips and torn paper bags. Finally in 1946, he was able to leave Russia with the few remaining members of his family to Eretz Yisrael, where he lived for the remainder of his life.

Upon his arrival in the holy land, he was immediately requested to be a leader to the Jewish people. He accepted a position on the Moetzes Gedolei Hatorah (council of Torah sages). Additionally, he was successful in re-establishing the Kochav M'Yaakov – Tchebin Yeshiva in Eretz Yisrael. He was eventually succeeded as Rosh Yeshiva by his esteemed son-in-law Rav Baruch Shimon Schneerson. The Yeshiva is flourishing to this day, carrying on their founder's legacy.

The Tchebiner was known for his phenomenal memory; the following story can illustrate it in a profound way. There were merchants in Tchebin who would write down their transactions on the wall of their store. Whether people owed them money or whether it was regarding merchandise they were purchasing, it was on that wall. One day, they hired a painter to do some painting in the store. As you might have guessed it, the painter painted over the entire wall with all their writings now gone. They were stuck; they had no idea who owed them money. In addition they were partners and they feared one would lose out when dividing the assets. They went to the Tchebiner Rav who frequented their store. After relating their tale of woe, The Tchebiner told them not to worry. He then proceeded to write down every last word that was written on their wall, down to the very last number.

In a famous story, the Rav was once told he had to undergo a dangerous operation which posed a serious dilemma. The operation was one that would require heavy sedation so as not to feel the pain of the operation. On the other hand, being that the Rav was old and weak at the time the doctors were afraid that were he to fall asleep while under the effects of the anesthesia, he might never wake up. The Tchebiner told his doctors he had a solution to the problem. They could perform the operation with anesthetic; however he must be allowed to wear his Tefillin throughout the operation. The Rav explained the rea-

soning to the perplexed physicians "The

Shul-

Aruch
teaches
us that it
is forbidden to fall
asleep while
wearing Tefillin".
He assured his doctors

that they could continue the operation as planned and he would not fall asleep. Sure enough, the anesthetic was administered, and despite the fact that human nature would dictate that he drift off to sleep, the awe and fear of Hashem kept him wide awake during the whole procedure.

Many people who were fortunate enough to receive a rare blessing from the

Tchebiner Rav often talked of the open miracles they witnessed. A young man was once working on clothes for the Rav and mistakenly pricked the Rav with a needle. Needles to say, the young man felt horrible. Despite the Tchebiner's best tries to calm the young man down, assuring him that it did not hurt him at all, the man was inconsolable. The young man said "I will certainly go to Gehinnom for doing this great Aveira (sin). The Tchebiner straightened up the young man and told him that were he to go to Gehinnom, he personally would see to it to pull him out. Towards the end of his life, the Tchebiner Rav called upon this particular young man. He told him "I know I promised you I would pull you out of Gehinnom. Know that I intend to fulfill my promise if necessary. All I ask of you is to please not make my job so difficult". The greatness of this story is not the words uttered but the fact of who they were said by, makes it so profound as to the levels one can achieve through tireless toil in Torah.

The Tchebiner Rav passed away in 1965 at the age of 84.

Yehi Zichro Baruch



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AMUD YOMI Daily 9:00 PM Beth Mordechai 1358 East 13th Street

HARAV AVROHOM EISEN

CHUMASH & MEFORSHIM Thursday 8:30-9:15 PM **Khal Pozna** 2016 Avenue M OHR HACHAIM HAKADOSH Shabbos 8:30 - 9:00 AM

HARAV BINYOMIN EISENBERGER

ASSORTED TOPICS B'INYANA D'YOMA Wednesday 8:15 PM 1164 East 23rd Street

R' YAAKOV FINESTONE

MESECHTE SHABBOS Wednesday 9:15 PM Khal Bnei Shlomo Zalman 2002 Avenue J

HARAV YISSOCHAR FRAND

LIVE VIDEO HOOKUP: HALACHIC ISSUES RELEVANT TO PARSHAS HASHAVUA Thursday 9:00 PM **Young Israel Of Midwood** 1694 Ocean Ave

R' PINCHAS FRANKEL

 $\label{eq:hilchosmuktzah} \mbox{HILCHOS MUKTZAH} \ \ \mbox{Tuesday 9:15 PM} \ \ \mbox{\textbf{Khal Bnei Shlomo Zalman}} \ \ \mbox{2002 Avenue J}$

OHR HACHAIM HAKADOSH Shabbos 8:30 - 9:00 AM

HARAV YERACHMIEL FRANKEL

CHUMASH IN DEPTH Thursday 10:00-11:00 AM Knesseth Bais Avigdor 1720 Avenue J

HARAV YOSEF FRANKEL

SHABBOS SHIUR Shabbos 45 min. before Mincha Khal Bnei Shlomo Zalman 2002 Avenue J

HARAV ZELIG FRIEDMAN

PEREK CHELEK MESECHTA SANHEDRIN Wednesday 8:15 PM Yeshiva Zichron Eliezer 1543 East 9th Street

MAGEOUEG BEITZA Maria

 $MASECHES\ BEITZA\ Monday\ -\ Friday\ \ 9:40\ -\ 10:30\ AM\ \ \textbf{Agudath\ Israel\ Brookdale\ Senior\ Center}\ \ 817\ Avenue\ H$

HARAV AVROHOM GARFINKEL

MESECHTA SUCCAH Tuesday 8:00 PM Congregation Bnei Israel 3190 Bedford Avenue

HALACHA SHIUR Shabbos 1 hour before Mincha

HARAV LIPA GELDWERTH

HAFTORAS OF THE PARSHA Sunday 9:00 PM Congregation Kol Torah 2016 Avenue M

SHIUR IYUN - MESECHTA PESACHIM Tuesday 8:00 PM

HARAV ELIEZER GINSBURG

CHUMASH Thursday 9:00 PM $\,$ Bnei Binyamin 727 Ave 0 $\,$

HARAV CHASKEL DOVID HALBERSTAM

EIN YAAKOV Friday 8:20 PM **Cong. Shaarei Zion** 3210 Kings Highway

MINCHAS CHINUCH Sunday 8:30 PM MESECHTA MEGILAH Tuesday 8:30 PM

HARAV L. HENDEL

GEMARA YERUSHALMI Monday 8:30 PM Nachlas Levi Yitzchok - Chabad 3040 Nostrand Ave.

GEMARA FOR BEGINNERS Monday - Friday 5:45 AM

HARAV YISROEL HIRSCH

HARAV SHMUEL SIMCHA HOROWITZ

GEMARA IN DEPTH / MESECHTA BEITZAH Mon - Thurs 9:10-10:00 AM Knesseth Bais Avigdor 1720 Ave. J

GEMARA PRIMER / MESECHTA SHABBOS Monday - Thursday 10:10-11:00 AM

HORAV YOSEF KADIN

MESECHTA KESUVOS Tuesday 9:00 PM Congregation Tomchei Torah 1966 Ocean Avenue (N&O)

HARAV AHARON KAHN

MISHLEI / HASHKAFA WITH PIRUSH HA'GRA Mon/Wed 10:00-11:00 AM Knesseth Bais Avigdor 1720 Ave. J

GEMORAH B'IYUN Fridays 9:15 AM /HALACHA Sundays 9:15 AM/BAVA METZIA Tues. 9:00 PM/MUSSAR Thurs. 10:15 PM

RABBI YITZCHOK KAUFMAN

 ${\tt MESECHTA~SHABBOS~Monday-Thursday~8:00~PM~\textbf{Agudath~Israel~of~Midwood}~817~Avenue~H}$

HARAV YOSEF KIRSCHENBERG

PARSHA / CHASIDUS Tuesday 7:45 PM Cong. Ohel Moshe 849 Ocean Parkway (I & H)

CHAVREI HAKOLLEL

 $YESH\ NOCHALIN\ \ Tuesday\ 6:45\ AM\ \ \textbf{Flatbush}\ \textbf{Morning}\ \textbf{Kollel}\ \ 1340\ East\ 9th\ Street\ (M-Ryder)$

HARAV AVROHOM KLEIN

CHOVOS HALIVOVOS Thurs. 8:30 PM MESECHES TAANIS Tues. 8:30 PM Cong. Adath Yeshurun 3418 Ave N

BOYS MISHNAYOS Motzei Shabbos 10 minutes after Maariv MESECHES BRACHOS Shabbos 45 min. pre Mincha

HARAV BARUCH KOTLER

MESECHES AVODAH ZARA Wednesday 8:00 PM Sharei Zion 2030 Ocean Parkway (T & U)

HARAV ZALMAN LIBEROV

MOSHIACH CLASS Tuesday 8:00 - 9:00 PM The Chabad House 1923 Ocean Ave (N & O)

HARAV LICHTIG

CHUMASH B'IYUN Shabbos 5:00 PM Cong. Bnei Avrum 197 Webster Avenue

HARAV MOSHE TUVIA LIEFF

MESECHTA MAKOS BIYUN Mon. & Wed. 8:30 - 9:30 PM Agudas Yisroel Bais Binyomin 2913 Avenue L

HALACHAH SHIUR Monday 9:45 - 10:15 PM CHUMASH SHIUR Wednesday 9:45 - 10:15 PM

PRI TZADDIK Friday 9:00 - 10:00 AM HALACHA BIYUN Shabbos 1 hour before Mincha

HARAV YOCHANAN MAROSOV

GEMARAH SANHEDRIN Tuesday 8:30 PM Kehilas Bais Menachem Mendel 1703 Ave. J

CHASSIDUS IN DEPTH Wednesday 8:30 PM MAAMORIM OF THE ALTER REBBE Shabbos 8:30 AM

RABBI MORDECHAI MINTZ

SUGYAS OVERVIEW Sunday 10:30 AM MESECHTA SHABBOS Mon-Friday 10:00 AM **Agudas Achim** 1564 Coney Island

HARAV YOSEF Y. PALTIEL

DAVENING Monday 8:45 - 10:00 pm Chabad of Flatbush 1923 Ocean Avenue (N&O)

HARAV MEIR PLATNICK

MISHNA BERURAH AMUD YOMI Sunday-Thursday Keser Yisroel Mordechai 2013 Avenue L

MISHLEI Monday 8:45-9:20 PM GEMORAH Sunday 7:15 - 8:00 AM

HARAV YACOV RABINOWITZ

CHUMASH & MEFORSHIM Monday-Friday 10:30 - 11:30 AM Agudath Israel Brookdale Senior Center

HARAV ARYEH RALBAG

GEMARA SHIUR MASECHES TA'ANIS Mon - Fri 7:00 - 7:55 AM Young Israel of Ave K 2818 Ave K

HARAV ELIEZER DOVID RAPAPORT

OHR HACHAIM Shabbos 8:15-8:45 AM Khal Zichron Avrohom Yaakov 3203 Bedford CHUMASH & MEFORSHIM Thurs. 8:30 PM

HARAV YISROEL REISMAN

PHONE SHIUR PARSHA Thursday 2:15 - 2:30 PM **CALL 712-432-1001 CODE 483003375**#

NAVI SHIUR ON YEHOSHUA Ahi Ezer Corner of Ocean Pkwy & Ave S

Motzei Shabbos: Oct 9:00 PM, Nov. 8:30 PM DST /7:30 PM Standard Time, Dec/Jan. 7:30 PM, Feb. 8:00 PM, March 1/8 8:30 PM, March 22/29 9:30 PM, April 5/12 10:00 PM, April 19/26 10:15 PM, May 10:30 PM

HARAV FISCHEL SCHACHTER

PARSHAS HASHAVUA Wednesday 9:50 PM **Yeshiva Ohr Yitzchok** 1214 East 15th Street **HARAV HERSCHEL SCHACHTER**

MESECHTAS SHABBOS Monday 8:15 - 9:45 PM Young Israel Of Midwood 1694 Ocean Ave

HARAV REUVEN SCHEINBERG

HILCHOS SHABBOS Tuesday 10:00-11:00 AM Knesseth Bais Avigdor 1720 Avenue J

SIFREI R' AVIGDOR MILLER Thursday 9:00 - 9:40 PM **Agudah Bais Binyomin** 2913 Avenue L

SEFER MADREIGAS HAADAM Motzei Shabbos 10:10 - 11:00 PM HILCHOS SHABBOS Tuesday 9:45 - 10:30 PM MESILOS YISHORIM Tuesday 9:00 - 9:30 PM

OHR HACHAIM Thursday 10:00 PM **Khal Zichron Mordechai** 2645 Nostrand Avenue

HARAV AVROHOM SCHORR

EIN YAAKOV Sunday 10:00 AM Khal Tiferes Yaakov 1212 East 15th Street (L-Locust)

RABBI DOVID SCHWARTZ

MINCHAS CHINUCH Thursday 8:00 PM Cong. Sfard 1575 Coney Island Avenue

CHASIDUS FOR MISNAGDIM Thursday 9:15 PM CHUMASH & OHR HACHAIM Shabbos 8:15 AM

RABBI YECHIEL SCHWARTZ

SUGYOS ON THE PARSHA Tuesday 8:30 PM Yeshiva Kol Yaakov 1197 East 17th Street

KLI CHEMDAH Shabbos approximately 10:00 AM PERKAI AVOS Shabbos after Shkiah

HORAV YOSEF SEKULA

CHOVOS HALEVOVOS Sunday 8:20 PM Cong. Nachlas Yitzchok Soblov 3418 Avenue L

INYONEI TEFILAH Tuesday 8:20 PM CHUMASH Thursday 9:15 PM

HARAV ELI BARUCH SHULMAN

GEMARA B'IYUN Tuesdays 8:30 PM **Young Israel of Midwood** 1694 Ocean Avenue HALACHA Shabbos 5:30 PM (winter - 1 hour before mincha) SH0FTIM Monday 8:30 PM (Summer only)

HARAV ZEV SMITH

PRACTICAL HALACHOS Sundays 8:30-9:30 PM **Agudas Yisroel Bais Binyomin** 2913 Avenue L

HARAV YITZCHOK STEINWURZEL

HILCHOS SHABBOS 9:00 AM daily PARSHAS HASHAVUA Friday 8:00-9:00 PM Bais Ephraim 2802 Avenue J

HARAV MENDEL TEITELBAUM

 ${\color{red} \textbf{HILCHOS} \textbf{SHABBOS} \textbf{Shabbos} \textbf{8:30} \textbf{AM} \textbf{ Kollel Zichron Shmiel Chenskowitz} \textbf{ } \textbf{1167} \textbf{ East} \textbf{ } \textbf{13th} \textbf{ Street}}$

NIGHT KOLEL - HALACHA SHIUR Sunday - Thursday 8:15 - 9:15 PM

HARAV MOSHE MEIR WEISS

HASHKAFA Tuesday 9:15 PM $\,$ Khal $\,$ Veretzky $\,$ Avenue L $\,$ East 9th Street

HARAV YOSEF WIKLER

 $YOREH\ DEAH-HILCHOS\ TAARUVOS\ Sunday\ 10:00-11:30\ AM\ \textbf{Cong.\ Bais\ Mordechai}\ 1358\ E.\ 13th\ St,\ 718-336-8544$

EVEN HAEZER - HILCHOS ISHUS Sunday 11:45 AM- 12:45 PM

 $MISHNAH \ BERURAH \ (TZIZIS) \ Sunday \ 8:30-9:45 \ PM \ \ \textbf{Minyan Avreichim} \quad 1114 \ Ave \ 0 \ 718-336-8544$

Flatbush Shul Directory

A COMMUNITY SERVICE OF THE FLATBUSH JEWISH JOURNAL

SHACHARIS ZMANIM BASED ON TUESDAY, WEDNESDAY AND FRIDAY MORNINGS.

SHUL INFO CAN BE ADDED/CORRECTED VIA EMAIL: info@thefjj.com

ADAS YESHURUN BAIS MOSHE RABBI AVROHOM KLEIN 3418 Avenue N 718.338.9414

Shacharis 6:20 AM M Maariy 8:15 PM

AGUDAS ACHIM OF MIDWOOD RABBI YOSEF STERN 1564 Coney Island Avenue 718.252.7289 Shacharis 6:40 AM Mincha 10 min before Shkia Maariv after Mincha

AGUDAS YISROEL BAIS BINYOMIN RABBI MOSHE TUVIA LIEFF 2913 Avenue L
718.377.0977 ▶ Shacharis 6:25, 6:40, 7:30, 7:50, 8:00, 8:30, 9:00 AM ▶ Maariv after last
Mincha 9:30, 9:40, 10:15, 11:00 PM

AGUDAS YISROEL OF FLATBUSH RABBI MOSHE WEINBERGER 1302 Ocean Parkway 718.627.1947 Denation 7:30 AM

AGUDAS YISROEL OF MADISON RABBI YISROEL REISMAN 2122 Avenue S 718.998.8029 ▶ Shacharis 6:20, 7:15, 8:00 AM ▶ Mincha 5:40 PM ▶ Maariv 9:00, 9:35, 10:00 PM

AGUDAS YISROEL OF MIDWOOD RAV DOVID GIBBER 817 Avenue H

AGUDAS YISROEL SNIF ZICHRON SHMUEL RABBI ELIEZER GINSBURG 2141 Coney Island Ave. 718.627.3505 ▶ Shacharis 6:40 AM ▶ Maariv 9:30 PM

AGUDATH ISRAEL OF EAST MIDWOOD RABBI YAAKOV ZAKHEIM 3120 Bedford Avenue 718.377.7774 ▶ Shacharis 6:30, 7:30 AM ▶ Mincha 7:55 PM

AHAVA VE ACHVA 1801 Ocean Parkway

▶ Shacharis 6:00,7:00 AM ▶ Mincha 15 minutes before Sunset ▶ Maariv After Mincha

AHAVAS ACHIM RABBI ELIMELECH BLUTH 549 East 2nd Street 718.853.1959

AHAVAS CHESED RABBI TZVI BAJNON 3007 Avenue L 718.252.6903

Shacharis 5:50. 6:30 AM Mincha 15 minutes before Shkiah Maariv after Mincha

AHAVAS DOVID RABBI SHMUEL DOVID BECK 924 East 10th Street 718.692.0960

Shacharis 7:10, 7:15 AM
Maariv 9:15 PM

AHAVAS SHALOM RABBI AHARON GULKOWITZ 864 East 26th Street 718.253.2708

Shacharis 7:00 AM Mincha 10 min. before earliest Shkiah Maariv after Mincha, 8:00 PM

AHI EZER RABBI SHAUL MASELTON 1885 Ocean Parkway 718.376.4088

Shacharis 5:45 AM, 7:45 AM, 8:00 AM ▶ Mincha 15 minutes pre Shkiah
AHI EZER TORAH CENTER RABBI YOSEF ARYEH 1950 East 7th Street 718.415.7419

▶ Shacharis 40 min. before sunrise, 6:30, 7, 7:30, 8:30 ▶ Mincha 15 min. before Shkiah ▶ Maariv after Mincha, 10:00 PM

AHI EZER YESHIVA 2433 Ocean Parkway 718.648.6100

ANSHEI SHOLOM-AVENUE U EDUCATIONAL CENTER 2066 East 9th Street 718.339.8844

AVENUE N JEWISH CENTER RABBI MAX SCHREIER 321 Avenue N 718.339.7747

▶ Shacharis 6:30, 7:15 AM ▶ Maariv 8:30 PM

AVENUE O SYNAGOGUS (OHEL YESHUA V'SARA) 808 Avenue O

AZ YASHIR 1301 East 18th Street 718.677.1665

BAIS ALEXANDER 1215 East 7th Street 718.258.2960

BAIS AVROHOM RAV BENZION HALBERSTAM 1124 East 21st Street 718.253.2267

■ Shacharis Vasikin, 7:00, 7:30 AM ■ Mincha 20 min. after Shkiah ■ Maariv 40 min. after Shkiah

BAIS AVROHOM DKRULA SPINKA RABBI SHMIDMAN 1177 East 18th St. 718.677.7041 Shacharis 7:00 AM Maariv 9:30 PM

BAIS ELUZER DFALTISHAN RABBI YONASAN BINYOMIN KATZ 1516 East 24th St. 718.252.2537

Shacharis 6:40, 7:20, 8:10 AM Mincha 10 minutes before shkiah Maariv at Shkiah, 9 PM

BAIS EPHRAIM RAV YITZCHOK STEINWURZEL 2802 Avenue J 718.253.7572 ▶ Shacharis 6:15, 7:05,8:00 AM ▶ Mincha 15 min before Shkiah ▶ Maariv 9:00, 10:15 PM

BAIS HAMEDRASH ISHEI YISROEL MODZITZ 1364 East 7th Street 718.338.5610

BAIS HAMEDRASH OF FLATBUSH RAV HERSCHEL ZOLTY 1485 East 29th Street

718.692.4393/718.951.6460 Shacharis 6:00, 7:00 AM

BAIS MEDRASH ATERES SHLOIME RABBI MORDECHAI TWERSKY 2905 Avenue K

BAIS MEDRASH BEIS Y'SHAYA RABBI FISHER Avenue I & East 22 Street 718.692.3414

▶ Shacharis 6:55, 8:00 AM ▶ Mincha 1:00 PM, 15 minutes before Shkiah ▶ Maariv 9:30 PM

BAIS MEDRASH BEIS HALEVI RAV YOEL HALEVI WOSNER 671 East 7th Street

Maariv 9:30 PM

BAIS MEDRASH BRESLOV OF FLATBUSH 1909 New York Avenue 917.731.7572

▶ Shacharis Shabbos 9:30 AM ▶ Mincha Erev Shabbos, 20 minutes before Shkiah
BAIS MEDRASH YAAKOV MOSHE RAV NACHUM LEIB SACKS 1221 Avenue S

347.386.5371 Shachris 7:00 AM Mincha 15 minutes before Shkiah Maariv 8:00 PM

BAIS MOSHE SHMIEL RABBI ROTTENBERG 1782 East 28th Street 917.553.5353 Shacharis 6:45, 8:00 AM Mincha 15 minutes before Shkiah Maariv 9:00 PM

Snacharis 6:45, 8:00 AM Mincha 15 minutes defore Shkian Maariv 9:00 PM

BAIS SCHNEIR RABBI SCHNEERSON 1126 East 12th Street 718.258.4802

Shacharis Shabbos at 9:30 AM Maariv following Mincha, Sunday at 8:00 PM

BAIS TEFILOH 1217 East 36th Street

BAIS YESHAYA RABBI MOSHE FISHER 978 East 22nd Street 718.692.3414

Shacharis 6:50, 8:00 AM Mincha 5:00, 15 min. before Shkiah Maariv after Mincha, 9:30 PM

BAIS YISROEL OF KENSINGTON RAV CHAIM KRAUSZ 676 East 7th Street 718.633.5047 Shacharis 6:45 AM Maariv 9:45 PM

PAIR VICEOUS OF BURDY 1991 Occur Parkwess 710 070

BAIS YISROEL OF RUGBY 1821 Ocean Parkway 718.376.9689

BAIS YITZCHOK RABBI YERUCHUM LESHINSKY 1719 Avenue P 718.336.7655 ▶ Shacharis 6:40 AM ▶ Mincha 10 minutes before Shkiah ▶ Maariv right after Mincha

BEIS AVROHOM RABBI DOV OSHRY 1524 East 17th Street 718.382.5229

Shacharis 6:15, 7:00, 7:30, 8:00 **▶ Maariv** 10 min after Shkiah, 7:45, 9:00 PM

BEIS MENACHEM MENDEL RABBI YOCHANON MAROSOW 1703 Avenue J 347.633.1076

Shacharis 7:00 AM
Maariv 9:30 PM

BEIS MORDECHAI D'BERTCH RABBITZVI ELIMELECH ROKEACH 3302 Avenue P
718.367.1541 Shacharis 6:20, 7:15 AM Mincha 10 min. before Shkiah Maariv following
Mincha 8:45 10:00 PM

BET SHAUL U'MIRIAM 1552 East 10th Street

BET YAAKOV 820 Avenue

BETH AARON OF FLATBUSH RABBI SHLOMO DOVID KATZ 1670 Ocean Avenue 718.377.4016

Shacharis 7:30 AM Mincha 10 minutes after Shkiah Maariv 40 minutes after Shkiah

BETH EL JEWISH CENTER OF FLATBUSH RABBI PERL 1981 Homecrest Avenue 718 375 0120

BETH EL OF FLATBUSH 2181 East 3rd Street 718.336.1926

BETH MORDECHAI RABBI MOSHE MANDEL 1358 East 13th Street 718.382.4563

▶ Shacharis 6:15, 7:00, 7:45, 8:30 AM ▶ Mincha 15 min. before Shkiah
▶ Maariv following Mincha and 10 PM in the summer

BETH TORAH RABBIY. ARI AZANCOT **1061 Ocean Parkway** 718.252.9840 **▶ Shacharis** 6:00, 6:45, 7:00, 7:15, 8:00 AM

BETH TORAH RABBI NUTA WAIDENBAUM 3574 Nostrand Avenue 718.627.1386

Shacharis 7:00 AM

BETH TORAH DAMESEK ELIEZER 403 Avenue I

BNAI BINYOMIN RABBI SERUYA 727 Avenue 0 718.376.3500

▶ Shacharis 7:00 AM ▶ Mincha 20 minutes before Shkiah ▶ Maariv 10:15 PM

BNEI AVROHOM 197 Webster Avenue

BNEI ISRAEL RABBI AVROHOM GARFINKEL 3190 Bedford Avenue 718.253.6624

Shacharis 6:30 AM Maariv 9:00 PM

BNEI SHAARE ZION RABBI MEYER YEDEID 2030 Ocean Parkway 718.376.0009

BNEI SHLOMO ZALMAN RABBI YOSEF FRANKEL 1093 East 21 St 718.377.9689 ▶ Shacharis From 6:30, 7:00, 7:30, 8:30, 8:30, 9:00, 9:30 ▶ Mincha 20 min. after Shkiah ▶ Maariv 8:00, 9:00, 10:00 11:00 PM

BNEI TORAH RABBI SHLOMO CYNAMON 2917 Avenue K 718.252.7887

BNEI TORAH BAIS NAFTOLI RABBI BENZION SCHIFFENBAUER 3514 Flatlands Avenue 718.316.8241 Shacharis 6:30. 7:25 AM. Sunday at 8:00 AM Maariy 9:15 PM

BNEI TORAH OF MARINE PARK RABBI YONASON EPSTEIN 3523 Avenue S

▶ Shacharis 6:30 AM ▶ Maariv 9:15 PM

BNEI YITZCHOK RABBI DOVID GOLDWASSER 1143 East 19th Street 718.339.4582

Shacharis 6:25 AM, Shabbos 8:45 AM Maariv 9:00 PM

BNEI YOSEF RABBI HAIM BENOLIEL 1616 Ocean Parkway 718.645.4460

Shacharis 20 minutes before sunrise, 6:00, 6:30, 7:00 AM Mincha 12:30. 1:45 PM

BOSTONER BEIS MEDRASH RAV PINCHOS HOROWITZ 2822 Avenue J 718.338.9444

▶ Shacharis 6:45, 7:15, 8:00, 9:00 AM **▶ Mincha** 1:45, 2:45, 7:00 PM **▶ Maariv** 9:15, 10:00, 10:30, 11:00, 11:30 PM

BRESLOV OF FLATBUSH 1909 New York Avenue 917.731.7572

CHASIDEI GUR 1409 Ocean Parkway

CHEVRA SHAS V'MISHNAYOS OF FLATBUSH 1564 East 7th Street

CHEVRA SHAS ZICHRON ELIEZER 1666 East 7th Street

CHIZUK HADAS RABBI GORNISH 1421 Avenue 0 718.376.3755

Shacharis 6:15, 7:15 AM Mincha 7:00 PM Maariv 9:30 PM

CHUNA DOVID-TENKA 1336 Ocean Parkway

CONGREGATION AHAVATH ACHIM RABBI ARI KAGAN 1741 East 3rd street 718.375.3895 ▶ Shacharis 6:30 AM

CONGREGATION AVREICHIM RAV SHLOMO FEIVEL SCHUSTAL 1114 Avenue 0

CONGREGATION BET YAAKOB RABBI ELI J. MANSOUR 1801 Ocean Pkwy (Ave R) 718.336.3543 Shacharis 6:45 AM Maariv 9:45 PM

CONGREGATION BNEI AVRUM RABBI LICTHIG 917 Webster Avenue 718.871-5993

Mincha/Maariv 8:30 PM

CONGREGATION ISRAEL OF KINGS BAY 3903 Nostrand Avenue 718.934.5176

CONGREGATION PREMISHLAN RAV SHLOMO HERBST 510 Avenue M 718.336.1160

CONGREGATION SFARD RABBI DOVID SCHWARTZ 1575 Coney Island Avenue

▶ Shacharis Shabbos 9:00 AM, Sunday 8:00 AM ▶ Mincha Erev Shabbos 6:30, Shabbos 2:15

Maariv Thursday 9:00 PM Mariv Thursday 9:00 PM

DARCHEI YOSHER RABBI SHARF 1410 East 10th Street 718.998.5400

▶ Shacharis 7:30 AM ▶ Mincha 4:55 PM ▶ Maariv 6:45 PM

DERECH EMMUNA D'VIEN RABBI CHAIM SEGELBAUM 2305 Olean Street 718.253.5314 ▶ Shacharis 6:30, 7:00, 7:30 AM

DERECH HASHEM SEPHARDIC 2600 Ocean Avenue

ETZ CHAIM OF FLATBUSH RABBI SHMUEL FRIEDLER 1649 East 13th Street 718.339.4886

Shacharis 6:45, 7:45 AM ■ Maariv 6:30, 9:00 PM

▶ Shacharis 6:30 AM ▶ Maariv after Mincha

FLATBUSH MINYAN RABBI MEIR FUND 1517 Avenue H 718.338.8442

GINZEI YOSEF RABBI YOSEF ROSENBAUM 1305 Avenue R 718.645.6605

GVUL YAABETZ RABBI DOVID COHEN 1580 Coney Island Avenue 718.258.8023

▶ Shacharis 6:50 AM

MATINI SHAAL 1123 AVEILUE N

HORODENKE RAV H. ASHKENAZI 1073 East 27th Street 718.252.9494 ▶ Shacharis 8:00 AM ▶ Maariv 9:30 PM

IMREI SHAUL D'MODZITZ RAV ZVI NEWMARK 1542 Coney Island Shacharis 7:00 AM

JEWISH CTR. NACHLATH ZION RABBI FRIEMAN 2201 East 23rd Street 718.648.4865

JEWISH CTR. NACHLATH ZION RABBIFRIEMAN 2201 East 23rd Street 718.648.4865

▶ Shacharis 6:30 AM

KARNEI REIM-NADVORNA 822 Avenue N

KEHILAH OF MARINE PARK RABBI BARUCH P. MENDELSOHN 3605 Quentin Road 718.645.1300 ▶ Shacharis 6:25, 7:00 AM ▶ Mincha 10 minutes before Shkiah ▶ Maariv 9:30 PM

KEHILAS MORESHES YAAKOV RABBI AVRAHAM BINSKY 1749 Ocean Avenue 718.998.1237

Shacharis 7:00 AM

KEHILAS ORACH CHAIM RAV MEIR SCHEINBERG 1002 Avenue M

KEREM SHI OMO 1880 Fast 27th Street

KESER YISROEL MORDECHAI RABBI MEIR PLATNICK 2016 Avenue L 718.382.5991

▶ Shacharis 6:40 AM ▶ Mincha Sunday-15 minutes before Shkiah ▶ Maariv 8:30 PM

KETER SION RABBI MASELTON 1922 East 8th Street 718.645.8006

Shacharis 6:15. 7:15 AM Mincha 6:55 PM Maariy after Mincha

KETER TORAH 1151 East 27th Street

KETER TORAH RABBI AVROHOM HARARI-RAFUL 2220 Avenue L 718.377.4791

▶ Shacharis 7:00 AM ▶ Mincha 4:10 PM ▶ Maariv following Mincha, 10:00 PM

KHAL KINYAN TORAH 1570 Coney Island Avenue bet. Ave. J & K

Shacharis 7:30 AM Mincha 3:30 PM Maariv 9:00 PM

KHAL POZNA RABBI AVROHOM EISEN 2016 Avenue M 917.566.1023

KHAL TUKAI Avenue K & Ocean Parkway

▶ Shacharis 7:30 AM

KHAL VERETZKY (LANDAU'S) RABBI LANDAU Avenue L corner East 9th Street

Description Shackaris 1/2 hour until 11:00 Description Mincha Starting w/ Mincha Gedola Description Maariv 15 min. til 1:00 AM

KHAL ZICHRON AVROHOM YAAKOV RABBI LEIZER DOVID RAPPAPORT 3203 Bedford Avenue
718 436 9270 Shacharis 6:20 AM

KHAL ZICHRON MORDECHAI RABBI SHIMSHON SHERER 2645 Nostrand Ave 718.692.3231

Shacharis 6:20, 7:45 AM Mincha 12:45, 1:45, 15 minutes before Shkiah Maariv 9:45 PM

KINGSWAY JEWISH CENTER RABBI EITAN TOKAYER 2810 Nostrand Avenue 718.258.3344

Shacharis 6:30, 7:30 AM Mincha 8:15 PM Maariv 8:40 PM

KNESSES BAIS AVIGDOR RAV AHRON KAHN 1720 Avenue J 718.258.1380

▶ Shacharis 7:30 AM ▶ Mincha 12:45 PM ▶ Maariv 8:15, 10:00 PM

KOL ISRAEL RABBI RAYMOND HARARI 3211 Bedford Avenue 718.951.1417

▶ Shacharis 6:45, 8:18, 9:00 AM ▶ Mincha 7:00 PM ▶ Maariv after Mincha

KOL TORAH RAYLIPA GELDWERTH 2016 Avenue M 718.232.4808

▶ Shacharis 6:55 AM, Sunday at 8:00 AM ▶ Maariv 9:45 PM

LAZEWNIKS RABBI LAZEWNIK 1500 East 9th Street 718.376.8242

KOLLEL BNEI TORAH RABBI YOSEF EISEN 1323 East 32nd Street

▶ Shacharis Vasikin (30 minutes before Netz) ▶ Mincha 1:30 PM ▶ Maariv 9:30 PM

KOLLEL BNEI YESHIVOS RABBI MOSHE SCHEINERMAN 2402 Avenue P 718.692.3307

▶ Shacharis 6:40,7:30 AM ▶ Mincha 5:30,10 minutes before Shkiah ▶ Maariv B'zman, 9:30,10:00 PM

LAKEWOOD MINYAN OF FLATBUSH RABBI MORDECHAI MARCUS 1495 Coney Island Avenue 718.252.5274
Shacharis Shabbos 8:30 AM

■ Shacharis 7:00, 8:00 AM ■ Mincha 10 min. pre Shkiah ■ Maariv half hour after Mincha, 9:15

LEV SOMEACH-ALESK 203 Avenue F 718.431.0002 ■ Shacharis 6:30, 7:00, then every 20 minutes until 10:20 AM ■ Mincha 1:40, 6:00, 7:00, 7:30, 8:00, 8:10, 8:30, 8:50, 9:10 PM

Macriv 9:10, 9:30, 10:00, 10:30, 11:00 PM

MACHNE ISRAEL 2413 East 23rd Street 718.332.8788

MADISON TORAH CENTER RABBI DANIEL TAWIL 2221 Avenue R 718.666.8742

MAGRIV BEIS ARYEH RABBI SHEA KATZ 1069 East 4th Street | & J 718.338.4925

▶ Shacharis 7:10 AM ▶ Maariv 9:00 PM

MAREH YECHEZKEL OF FLATBUSH RAV BINYOMIN RUTTNER 1016 East 15th Street

718.377.4573 Shacharis 6:30, 6:45 AM Mincha 15 min. before Shkiah Maariv 9:45

MARLBORO JEWISH CENTER RABBI DOVID LANG 2324 West 13th Street 718.946.1413

▶ Shacharis 7:30 AM, Sunday- 8:00 AM

MARPEH L'NEFESH RABBI SHMUEL ZEV FRIEDMAN 3017 Bedford Avenue 718.258.6239

▶ **Shacharis** 7:00 AM ▶ **Mincha** 10 minutes before Shkiah ▶ **Maariv** following Mincha, 8:45 PM

MAYAN YISROEL RABBI VIGLER 3307 Avenue N 718.781.5192

▶ Shacharis 6:55, 7:40 AM ▶ Mincha 5 min. before Shkia ▶ Maariv 10:00 PM

MERKAZ HATEFILLAH RABBI HOROWITZ 1898 Bay Avenue 718.339.4117 ▶ Maariv 8:00 PM

MERKAZ YISROEL OF MARINE PARK RABBI ELISHA WEISS 3311 Avenue S 917.623.9754

▶ Shacharis 6:30 AM ▶ Mincha 15 minutes before Shkiah ▶ Maariv 8:00 PM

MEVAKSHEI HASHEM RABBI YEHUDAH LEVIN 3011 Avenue K

MIDRASH MOSHE BEN MAIMON RABBI ALFIA 59 Gravesend Neck Rd 718.336.2023 ▶ Shacharis 6:00; 7:00AM
▶ Maariv 10:00 PM

MIRRER YESHIVA 1791 Ocean Parkway 718.645.0536 Shacharis 7:30 AM

MIRRER YESHIVA VASIKIN MINYAN RABBI SHOLOM STEINBERG 1791 Ocean Parkway

MONASTRISTCH RAV NOCHUM RABINOWITZ 1301 East 27th Street 718.338.8895

Shacharis 7:00 AM Mariy 9:15 PM

MVDCD ALLIMNI MINVAN OF AVE I 011 Fact 12th Street & Chabbas Shaebavia 9:20 A

MYRCB ALUMNI MINYAN OF AVE L 3007 Avenue L D Shabbos Shacharis 8:30 AM

NACHLAS DOVID RABBI LICHTENSTEIN 1589 East 28th Street

NACHLAS LEVI YITZCHOK RABBI LEVI HENDEL 3040 Nostrand Avenue 718.207.0308

Shacharis 6:20, 7:30, 8:20 AM Maariv following Mincha

▶ Shacharis 6:30 AM ▶ Maariy 9:05 PM

718.415.3845 Shacharis 30 minutes before Netz

NACHLAS YEHOSHUA RABBI DOVID TOIV 1655 East 24th Street 718.338.0500

▶ Shacharis 6:40, 7:00, 8:00 AM ▶ Mincha 10 minutes before Shkiah ▶ Maariv 9:00 PM
NACHLAS YITZCHOK RABBI AVROHOM YOSEF SEKULA 3418 Avenue L 718.377.6051 ▶

Flatbush Shul Directory

Shacharis 6:40, 8:00 Mincha 10 min. pre Shkiah Maariv following

NAROLER REIS HAMEDRASH BARBLSHAPIRO 2409 Avenue II 718.332.9100 **Shacharis** 6:25, 7:15 AM **Mincha** 10 minutes after Shkiah Maariv 9:15 PM

NETIVOT ISRAEL 1617 Ocean Parkway 718.998.2534

NEVE YAAKOV 1359 East 9th Street

OHEL MOSHE LUBAVITCH RABBI MOSHE KORNBLIT 849 Ocean Parkway 718.437.0050 ▶ Shacharis 7:00 AM

OHEL YITZCHOK RABBI AVROHOM KELMAN 1419 Dorchester Road 718.284.8032 Shacharis 6:30 AM

OHEV TZEDEK OF FLATBUSH RABBI NAFTULI HERSH ROTTENBERG 1688 East 18th Street 718.377.4432

OHR GEDALYAHU RAV DOVID STAMM 1554 Coney Island Avenue Shacharis 7:15 AM Maariy 9:30 PM

PERSIAN CONGREGATION OF FLATBUSH RABBI SHMUEL SOLEIMANI 1434 Ocean Parkway 718.382.0773

PRI EITZ CHAIM RABBI MELVIN BURG 2600 Ocean Avenue 718.743.5533 Shacharis 6:30 AM Mincha 10 minutes before sunset Maariv following Mincha

PROSPECT PARK YESHIVA CONG. RABBI LEIB KELMAN 1609 Avenue R 718.376.4400 Shacharis 7:00 AM Mincha 20 minutes before

SASREGEN RAV M. DOVID RUBIN 1279 East 24th Street 718.377.9586/718.338.9633 **Shacharis** 6:45, 7:30, 8:15, 9:00 Mincha 30 min. after Shkiah Maariv 10 min. after Mincha. 9:00

SEPHARDIC CONGREGATION RABBI MOSHE MAYOR 2831 Nostrand Avenue. 718.951.1300

▶ Shacharis 5:50 AM ▶ Mincha 6:30 PM ▶ Maariv 8:00 PM

SEPHARDIC HOME 2266 Cropsey Avenue 718.266.6169 ▶ Shacharis 9:00 AM ▶ Mincha 4:00 PM

SEPHARDIC LEBANESE CONGREGATION RABBLE, ELBAZ 805 Avenue T 718.627.5300

Shacharis 6:15 AM ▶ Mincha 7:30 PM ▶ Maariv 10:00 PM

SEPHARDIC INSTITUTE AND SYNAGOGUE 511 Avenue R

SHAARAY ZION 1659 East 13th Street 718.552.5553

SHAARE RAHAMIM RABBI SHLOMO CHURBA 1244 East 7th Street 718 951 9444 ■ Shacharis Netz 8:00 AM

SHAARE SHALOM RABBI YOSEF DWECK Corner of East 21st and **Avenue S** 718.376.6756 **▶ Shacharis** 7:00,8:00 AM **▶ Minch**a 15 minutes pre Sunset Maariv Immediately following Mincha

SHAARE TEFILA RABBI YOSEF OZERI 1679 West 1st St. 718.382.1416

 $\textbf{SHAARE TORAH YESHIVA 1680 Coney Island} \ \ 718.645.6676$

▶ Shacharis 7:40 AM ▶ Mincha 1:40 PM

SHAAREI SHALOM (NUSACH ASHKENAZ) 2961 Nostrand Avenue

SHAAREI TORAH RABBI MOSHE PLUTCHOK 98 West End Avenue **Shacharis** 7:00, 7:45 AM **▶ Mincha** 8:15 PM, Tuesday-7:45 PM Maariv 8:30 PM, Tuesday-8:45 PM

SHAAREI ZION 2022 Ocean Parkway 718.375.3834

SHALHEVES KODESH RABBI YEHUDA SHEINKOPF 2920 Avenue J 917.837.3354 **Shacharis** 6:20 AM **Maariv** 9:30 PM

SHAREI ELIEZER RABBI YEHUDA HOROWITZ 1882 New York Avenue, 718.758.0449 Shacharis 6:30, 8:00, 9:00 Mincha 15 min. pre Shkiah Maariv after Mincha, 8:15, 9:00, 10:00 PM

SHAREI HALACHAH RABBI ELIMELECH LEBOWITZ 3417 Avenue L 718.692.0981 **Shacharis** 6:20, 7:10 AM

SHAREI ZION RABBI CHAIM HALBERSTAM 3210 Kings Highway 718.338.3545 Shacharis 7:00 AM Mincha 10 minutes before Shkiah. Friday-10 minutes after candle lighting

SHEVES ACHIM 1184 East 14th Street

SHEVET ACHIM 708 Avenue T

SHOMREI HADAS BIKOVSK 1340 East 9th Street

SKVERER BAIS MEDRASH 1657 Ocean Parkway 718.627.2918

STRETINER BAIS MEDRASH RABBI FLAUM 4609 Bay Parkway -Ocean Parkway off Ave I 718,258,9685

TALMUD TORAH RABBI YAAKOV SHULMAN 1305 Conev Island Avenue 718 377 2528 Shacharis 6:00 7:00 8:00 AM

ha 10-15 min before Shkiah Ma

TALMUD TORAH AHAVATH ACHIM 1741 East 3 Street 718.375.3895

TEHILA LEDOVID RABBI BOAZ BAR-DEA 1950 East 21st Street

718.758.4989 **Shacharis** 6:45 AM **Maariv** 8:30 PM

TENKE RABBI YITZCHOK ISAAC FRIEDMAN 1643 East 21st Street 718.258.1643 **Shacharis** 6:45 AM **Maariv** 8:30 PM

TIFERES AVROHOM ZIDITCHEV RABBI YECHESKEL EICHENSTEIN 4017 Avenue P 718 338 0298 Shacharis 6:25 7:00 7:55 8:30 9:05 Mincha 2:15 PM and 5 minutes before Shkiah Maariy 8:20, 9:30 PM

TIFERES HATALMUD RABBI ELIAHU BRESSLER 1329 East 9th Street 718.787.9775 Shabbos: Shacharis 9:00 AM Mincha 30 min. pre Shkiah TIFERES TORAH RABBI MICHAEL HABER 1741 East 3rd Street

TIFFRES TZVI RARRI MICHOEL SPITZER 1307 Fast 8th Street 718.338.2771 **Shacharis** 6:55 AM **Maariv** 9:15 PM

TIFERES YAAKOV RAVAVROHOM SCHORR 1212 East 15th Street 718.377.1676

TOMCHEI TORAH RABBI FEIVEL COHEN 1966 Ocean Avenue

Mincha 20-25 minutes before Shkia ▶ Maariv 10:00 PM

TOMOSHOV CONG. KOL ARYEH RABBI SIMCHA RUBIN 1212 Avenue I 718.258.1338 **Shacharis** 6:30, 8:00 AM **Maariv** 9:00, 10:10 PM

TORAH TEMIMAH 555 Ocean Parkway

TORAH UMESORAH 1090 Coney Island Ave (Foster & Ave. H), 3rd Floor

TORAH UTEFILAH RABBI SHIMON ALSTER 3304 Bedford Avenue 718 758 9359 Shacharis 6:30 AM Maariy 8:15 10:00 PM

TORAH VODAATH DORMITORY MINYAN RABBI SCHORR

TORAS CHAIM D'FLATBUSH RABBI CHAIM YISROEL WEINFELD 2201 Avenue L 718.951.9389 Shacharis 6:20. 8:00 ▶ Mincha 10 min. pre Shkiah ▶ Maariy 8. 9. 10:00

YAD YOSEF TORAH CENTER 1032 Ocean Parkway 718.677.3707

YAM HATORAH 1573 East 10th Street 718.376.3022

YAVNE MINYAN OF FLATBUSH 1277 East 14th Street 718.758.9359

YESHIVA BAIS YOSEF NAVARDOK 1502 Avenue N

YESHIVA CHOFETZ CHAIM 1271 East 35th Street 718.258.9006 Shacharis 7:40 AM ▶ Mincha 1:30, 2:15, 2:45 ▶ Maariv 5:50, 9:45 PM

YESHIVA GEDOLA OHR YISRAEL RABBI AVROHOM N. ZUCKER 2899 Nostrand Avenue 718.382.8702

Shacharis 7:15,8:00 AM → Mincha 2:45 PM → Maariv 9:30 PM

YESHIVA MIKDASH MELECH 1326 Ocean Parkway 718.339.1090

YESHIVA RUACH HATORAH 1450 Ocean Avenue 718.338.2686

YESHIVA SHAREI TORAH RAV HILLEL HABER 1162 East 12th Street

Shacharis 6:00, 6:45 AM ▶ Mincha 15 minutes before Shkiah YESHIVA TORAH VODAATH 425 East 9th Street 718.941.8000

YESHIVA ZICHRON ELIEZER 1543 East 9th Street 718.336.9629 YESHIVAS OHR YITZCHOK 1214 East 15th Street 718.258.7007

YESHIVAT ATERET TORAH 901 Quentin Boad 718 375 7100

YESHUOS CHAIM CHENTZKOVITCH RABBISHMUEL TEITELBAUM Mincha Sunday-25 min. before Shkiah ▶ Maariv 7:30, 9:15 PM

YESHURAN MUZHAI ROPSHITZ 1454 Ocean Parkway

YOUNG ISRAEL OF AVE J RABBI BARUCH DOV BRAUN 1721 Avenue J 718.338.2056/718.253.0969 Shacharis 6:55,8:00 AM Mincha 10 min. pre Shkiah ▶ Maariv 10:00 PM

YOUNG ISRAEL OF AVENUE K RABBI ARYEH RALBAG 2818 Avenue K 718.258.6666 Shacharis 5:55, 6:50, 7:55 AM

Mincha 15 min, before Shkiah Maariv after Shkiah YOUNG ISRAEL OF AVENUE U RABBI KALEV KRELIN

2119 Homecrest Avenue 718.496.0783 ▶ Shacharis 6:15 AM YOUNG ISRAEL OF BEDFORD BAY RABBITZVI FRIED

2114 Brown Street 718.332.4120 Shacharis 6:25 AM Mincha 10 minutes before Shkiah Maariv immediately following Mincha

YOUNG ISRAEL OF BRIGHTON BEACH RABBI EFRAIM ZALTZMAN 293 Neptune Avenue 718.648.0843 ▶ Mincha 7:30 PM

YOUNG ISRAEL OF FLATBUSH RABBI KENNETH AUMAN 1012 Avenue I 718.377.4400 ▶ Shacharis 6:45, 8:00 AM ▶ Mincha 8:10 PM Maariv following Mincha, 10:00 PM

YOUNG ISRAEL OF KENSINGTON 305 Church Avenue 718.871.4543

YOUNG ISRAEL OF KINGS BAY RABBI DOVID SIMPSON 3007 Ocean Avenue 718.972.2100 Shacharis 6:45 AM Mincha 10 minutes before Shkiah Maariv after Mincha

YOUNG ISRAEL OF MIDWOOD RABBIELI BORUCH SHULMAN 1694 Ocean Avenue 718.692.2107 ▶ Shacharis 5:50, 6:50, 7:30, 8:30 Mincha 10 min. pre Shkiah D Maariv 1/2 hr. after Mincha, 9:15

YOUNG ISRAEL OF OCEAN PARKWAY RABBISTOLZENBERG Mincha 15 min, before Shkiah Maariv following Mincha

YOUNG ISRAEL OF REDWOOD RABBIS, MODES 619 East 76th Street 718.520.1800

YOUNG ISRAEL OF SHEEPSHEAD BAY RARRI SHIMON RARIN 2546 E. 7th Street 718.891.6767 Shacharis 6:30 Mincha pre Shkiah Maariv following Mincha, 30 min. after Shkiah

YOUNG ISRAEL OF VANDEVEER PARK 718.761.2100

7FRAH KODESH DISHENDISHOV 1450 Fast 4th Street

ZICHRON ALTER 1486 Ocean Parkway 718.627.6120 ▶ Shacharis Su 6:55 AM/ Tu/We/Fri 6:45 AM ▶ Maariy 10:05 PM 71CHRON ARYFH I FIR BARRI YOSEF BARINOWITZ 2915 Avenue J

718.377.9652 Shacharis 6:45 AM Maariv 10:10 PM

ZICHRON MOSHE MIKOLAYEV RABBLY, E. SCHNEEBALG 577 East 5th Street ▶ Shacharis 8:00 AM ▶ Maariv 9:30 PM

Flatbush Maariv Directory

Merkaz Hatefilah 1878 BAY AVENUE (Me18) Beis Medrash Bais Halevi 671 EAST 27		
### Serial PM ### Aguidas Visroel Bais Binyomin 2913 AVE Konesses Bais Avigdor 1720 AVE Konesses Bais Binyomin 1231 AVE Konesses Bais Binyomin 1232 AVE Konesses Bais Binyomin 1232 AVE Konesses Bais Binyomin 1232 AVE Konesses Bais Binyomin 1233 AVE Konesses Bais Binyomin 1230 AVE Konesses B	8:00 PM	Beis Medrash Beis Y'shaya AVE I & E. 22ND ST
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Avenue N Jewish Center 321 AVE N Congregation Tenke 1643 E. 2151 ST. Chabad of Marine Park 3040 NOSTRAND AWE Shaked Kodesh 2920 J. Cong. Bnei Avrum 177 WEBSTER AVE. Shaarel Halacha 3417 AVE L Shaarel Halacha 3417 AVE AVE L Shaarel	Knesses Bais Avigdor 1720 AVE J	Horodenke 1073 E. 27TH ST
Section Sect	8:30 PM	
Shaging and Helme 197 WeBSTER AVE Cong. Bnei Avrum 197 WeBSTER AVE Khali Keser Yisroel Mordechal 2016 AVENUE Shaarei Halacha 3417 AVE Shaarei Halacha 3417 AVE Sexibax o Bodola Ohr Yisrael 2899 NOSTR Yeshiva Kol Yasakov 1197 E 1 197 E 1	Avenue N Jewish Center 321 AVE N	
March 107 WEBSTER AVE 107 WEBSTER AVE 108 Med 117 P. E. 13	Congregation Tenke 1643 E. 21ST ST	
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Yeshiwa Kol Yaakov	Cong. Bnei Avrum 197 WEBSTER AVE.	
9.35 PM	Khal Keser Yisroel Mordechai 2016 AVENUE L	
Agudas Yisroel of Madison 2122 Agua Sagua	Shaarei Halacha 3417 AVE L	YESTIIVA KOI YAAKOV 1197 E.17 ST.
### Season 1900 190	8:45 PM	
### Agudas Yisroel Bais Binyomin	Lazewniks 1500 E. 9TH ST	Agudas Yisroel of Madison 2122 AVE S
### Seath Mordechal 1358 EAST 13TH ST ### Marpeh L'Nefesh 3017 BEDFORD AVE ### Cong. Bnei Avrum 197 WEBSTER AVE ### Cong. Bnei Avrum 1970 ECAN PARKWAY ### Cong. Bais Avrel O Synagogue 808 AVEN ### Cong. Bais Bais Avrel O Synagogue 808 AVEN ### Cong. Bais Bais Avrel O Synagogue 808 AVEN ### Cong. Bais Bais Avrel O Synagogue 808 AVEN ### Cong. Bais Bais Avrel O Synagogue 808 AVEN ### Cong. Bais Bais Avrel O Synagogue 808 AVEN ### Co	8:45 PM	
Marpeh L'Nefesh 3017 BEDFORD AVE Cong. Bnei Avrum 197 WEBSTER AVE Schall brael of Elatbush 1014 E. 157 AVEN Agudast Yisroel of Madison 2122 AVE Congregation Bais Yitzchok 1143 E. 197H ST. Congregation Bnei Brael 3190 BEDFORD Congregation Sfard 1575 CONEY ISLAND AVE Congregation Sheves Achim 1517 AVEN Bais Medrash Torah U'Tefilah 3304 BEDFORD Congregation Sheves Achim 1517 AVEN Bnei Binyamin 727 AVEN Congregation Sheves Achim 1517 AVEN Bnei Binyamin 727 AVEN Congregation Sheves Achim 1524 E. 177H ST Khall Bnei Shiomo Zalman 2002 AVE Khall Bnei Shiomo Zalman 2002 AVE Khall Sasregen 1279 E. 24TH ST Congregation Keter Torah 2220 AVEN Khall Toras Chaim D'Flatbush 2201 AVE Khall Gras Chaim D'Flatbush 2201 AVE Khall Gras Chaim D'Flatbush 2201 AVE Khall Bnei Shiomo Zalman 1516 E. 24TH ST Khall Bnei Shiomo Zalman 2002 AVE	Beis Medrash D'Bertch 3302 AVE P	Agudas Yisroel Bais Binyomin 2913 AVE L
Cong Bais Ayrum 197 WEBSTER AVE POOP PM Agudath Israel of E Midwood3120 BEDFORD AVE Agudath Israel of E Midwood3120 BEDFORD AVE Agudas Yisroel of Madison 2122 AVE S Chasidel Gur 1409 OCEAN PKWY Agudas Yisroel of Madison 2122 AVE S Chasidel Gur 1409 OCEAN PKWY Agudas Yisroel of Madison 2122 AVE S Chasidel Gur 1409 OCEAN PKWY Agudas Yisroel of Madison 2122 AVE S Chasidel Gur 1409 OCEAN PKWY Congregation Bais Yitzchok 1143 E 19TH ST. Congregation Sfard 1575 CONEY ISLAND AVE Congregation Sheves Achim 1517 AVE H Ginzel Yosef AVE R BET. 12TH & 13TH ST. Khal Beis Avrohom 1524 E. 17TH ST. Khal Bais Ephraim 2802 AVE J Khal Bais Ephraim 2802 AVE J Khal Bais Shlomo Zalman 2002 AVE J Khal Bais Shlomo Zalman 2002 AVE J Khal Toras Chaim D'Flatbush 2201 AVE L Nachlas Yehoshua 1655 E. 24TH ST. Khal Bais Madriv Bais Aryeh 1069 EAST 4TH STREET The Flatbush Minyan 1517 AVENUE H Sharel Elliezer 1882 NEW YORK AVE Congregation Keren Orah 812 DITMAS AVE Congregation Keren Orah 812 DITMAS AVE Congregation Refer Orah 812 DITMAS AVE Congregation Refer Torah 1228 EAST 3 Kolel Zichron Shmiel Chenskowitz 1167 E. 13 ST. Kolel Zichron Shmiel Silnomo 1200 OCEAN PKWY PO20 PM Kehlias Moreshes Yaakov 1757 OCEAN AVE Rebilsa Moreshes Yaakov 1757 OCEAN AVE PO30 PM Agudas Yisroel Bais Binyomin 2913 AVE L Ackers Shloime 2903 AVE K Ackers Shloime 2903 AVE K Khal Bnei Shlomo Zalman 2002 Zilnam 200	Beth Mordechai 1358 EAST 13TH ST	9:45 PM
Agudath Israel of E Midwood3120 BEDFORD AVE Agudath Israel of Flatbush 1302 OOCEAN PKWY Agudath Israel of Flatbush 1302 OOCEAN PKWY Agudas Yisroel of Madison 2122 AVE S Chasidei Gur 1409 OCEAN PARKWAY Congregation Bais Yitzchok 1143 E. 19TH ST. Congregation Bais Yitzchok 1143 E. 19TH ST. Congregation Brei Israel 3190 BEDFORD Congregation Sheves Achim 1512 AVE H. Ginzel Yosef AVER BET. 12TH & 13TH ST. Khal Bais Avrohom 1524 E. 17TH ST. Khal Bais Shorma 2002 AVE J. Rabbi Zakheim 2002 AVE J. Rabbi Zakheim 3120 BEDFORD AVE Khal Magriv Bais Aryeh 1069 EAST 4TH STREET The Flatbush Minyan 1517 AVENUE H. Scharel Eliezer 1882 NEW YORK AVE Congregation Nachlas Tzvi 2201 EAST 13TH ST. Congregation Tiferes Tzvi 1307 E. 8TH ST. Ginzel Yosef AVER BET. 12TH & 13TH ST. Kolel Zichron Shmiel Chenskowitz 1167 E. 13 ST. Monastristch 2702 AVE J. Mona	Marpeh L'Nefesh 3017 BEDFORD AVE	Bais Hamedrash Kol Torah 2016 AVE M
Agudath Israel of E Midwood3120 BEDFORD AVE Agudath Israel of Flatbush 1302 OOCEAN PKWY Agudas Yisroel of Madison 2122 AVE S Chasidei Gur 1409 OCEAN PARKWAY Congregation Bais Yitzchok 1143 E. 19TH ST. Congregation Sfard 1575 CONEY ISLAND AVE Congregation Sheves Achim 1517 AVE H. Ginzel Yosef AVER BET. 12TH & 13TH ST. Khal Beis Shromo Zalman 2002 AVE J. Khal Beis Shlomo Zalman 2002 AVE J. Nachlas Yehoshua 1655 E. 24TH ST. Rabbi Zakheim 3120 BEDFORD AVE Khal Magriv Bais Aryeh 1069 EAST 4TH STREET The Flatbush Minyan 1517 AVENUE H. Scharei Eliezer 1882 NEW YORK AVE Congregation Tiffers Tzvi 201 EAST 12TH B. 31TH ST. Kolel Zichron Shmiel Chenskowitz 1167 E. 13 ST. Monastristch 2702 AVE M. Nachlas Yehoshua 1500 E 9TH STREET Ginzel Yosef AVER BET. 12TH B. STREET Kolel Zichron Shmiel Chenskowitz 1167 E. 13 ST. Monastristch 2702 AVE M. Nachlas Hamedrash 2409 AVE U. Rabibi Lezevnik's Shul 1500 E 9TH STREET Felhilah I D'owid 1950 E 21 STREET Agudas Yisroel Bais Binyomin 2913 AVE L. Agudas Yisroel Bais Binyomin 2900 AVE K. All Benei Shlomo Zalman 2002 AVE V. All Benei Shlomo Zalman 2002 AVE K. All Benei Shlomo Zalman 2002 AVE V. All Benei Shlomo Zalman 2002 AVE V. All Benei Shlomo	Cong. Bnei Avrum 197 WEBSTER AVE	Cong Bais Yisroel of Kensington 676 EAST 7TH
Agudath Israel of Flatbush 1302 OOCEAN PKWY Agudas Yisroel of Madison 2122 AVE S Chasidel Gur 1409 OCEAN PARKWAY Congregation Bais Yitzchok 1143 E. 19TH ST. Congregation Sfard 1575 CONEY ISLAND AVE Congregation Sheves Achim 1577 AVE H. Ginzel Yosef AVE R BET. 12TH & 13TH ST. Khal Beis Avrohom 1524 E. 17TH ST. Khal Beis Avrohom 1524 E. 17TH ST. Khal Beis Shrimo 2alman 2002 AVE J. Khal Beis Shromo zalman 2002 AVE J. Khal Saregen 1279 E. 24TH ST. Nachlas Yehoshua 1655 E. 24TH ST. Rabbi Zakheim 3120 BEDFORD AVE Khal Magriv Bais Aryeh 1069 EAST 4TH STREFT The Flatbush Minyan 1577 AVENUE H. Sharel Eliezer 1882 NEW YORK AVE Congregation Nachlas Tzvi 201 EAST 13TH Congregation Nachlas	9:00 PM	Khal Zichron Mordechai 2645 NOSTRAND AVE
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Every 15 minutes throughout evening



Children's Corner



The Torah True Talking Zoo

True

MEHLMAN at y

BY SOLOMON MEHLMAN ש"ד



I'm Gershon, the Giraffe, as tall as can be!
The tallest of all in the zoo family!

I feed on green leaves, as much as I please, For my very long neck reaches high in the trees!

And high on the list of *mitzvos* of fame Are "Kibud Av" and "Kibud Eim"!

"Honor your father, and mother as well" That's what the "Aseres Hadibros" tell!

This *mitzvah*'s important for daughter and son! So please make sure it's always done!

Yes, boys and girls, show your parents respect. This Torah commandment you should never neglect!

They gave you life, and they give you love So obey this commandment from Hashem above!

A TREASURY OF JEWISH BEDTIME STORIES

Shmuel Blitz

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Somebody's Watching

The Chafetz Chaim lived in the town of Radin. He was careful never to speak *lashon hara*. He made sure to always act kindly towards other people and carefully watched every word he said.

One day, he hired a wagon driver. "Please take me to Tiktin. I would like to sell some of my books there." "It would be my pleasure," replied the wagon driver. They agreed on a price, and the Chaftez Chaim climbed onto the wagon.

They rode together through the countryside taking in all the sights. After riding for awhile through forests and villages, they passed a field of wheat. "Wait one minute," said the wagon driver. "I see there is so much wheat here that I'm sure the owner won't mind if I take just one bundle or two." The driver jumped down and grabbed a pile of wheat.

Just then, the Chafetz Chaim yelled, "Be careful. Someone is watching. Someone sees you." A frightened wagon driver hopped back into the wagon and grabbed the reins. "Giddyup," he hollered. The horses took off in a fury. After a few minutes of driving at this frantic pace, the wagon driver turned around to see if anyone was chasing him. He saw no one. Angrily, he grimaced at the Chafetz

Chaim. "Why did you tell me someone was watching?!" he shouted. "There was no one watching me. No one saw me. I could have taken the wheat!"

The Chafetz Chaim gave the wagon driver a penetrating stare. "You think no one was watching you?" he asked. The Chafetz Chaim raised his eyes towards Heaven. "He is always watching. Don't think a second ever passes when Hashem does not see everything that you are doing."

JUNIOR COOKING



Sudoku

		8		4			3
	9					6	1
			3				
			4		7	5	
		3	7	5	6		
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Children's Corner



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Letters to the Editor

CONTINUED FROM PAGE 4

community worldwide. Thereby they are motivated to copy the latest styles from the degenerate Parisians and London courtiers of fashion designers.

It has gotten so bad that these fashion demons have attacked the male population as well. This Rosh Hashanah the new London degenerate style of mens' suits appeared here, lavishly expensive (yes), shocking debasing (yes), very tight trousers, and jackets cut very short (in our day our parents would see it as outgrown and take us for a new suit). This deviant design of the debauchers of mankind advertizes to the lowest forms of humanity.

Harav Avigdor Miller, *zatzal* in his day told his congregants and those who came to hear his *shiurim* that when walking the streets of Upper Flatbush, to look at the ants walking on the sidewalk (for when viewed these insects are kosher) and when reaching a street corner, look up for traffic (looking both ways two times), then cross over and continue ant viewing. What would that *tzadik* say today?

Isaac Levy

Letter from Chaskel Bennett

Just when some thought the NY Post had finally turned a positive corner in their stereotypical coverage of the Orthodox Jewish community, the paper's highly inflammatory and negative article titled "de Blasio praises hateful Rabbi" on the death and description of Rabbi Ovadia Yosef's life, removed all doubt.

The NY Post article on Rabbi Yosef, run just a few hours after his death, was terribly demeaning. Bill de Blasio was clearly memorializing Rabbi Yosef as the spiritual leader of Sefardic Jewry, an unequaled decisor of Jewish law, and a champion of the downtrodden.

That close to one million Jews attended his funeral should have warranted some level of respect and sensitivity to the subject by the paper. Even Palestinian leader, Mahmoud Abbas, understood the loss of this spiritual giant and expressed his condolences. To offer an opinion on a religious personality of Rabbi Yosef's magnitude is the Post's journalistic prerogative, but to demean the subject with the use of pejoratives, usually reserved for lowlifes, insults its readership. The Post has reached a new low, and that's really saying something.

Chaskel Bennett Brooklyn NY

Don't Invite Me

Baruch Hashem our community is brimming with Simchas. There is always a Bar Mitzvah, a Vort, or a Wedding to go to. When we receive an invitation we are always excited to share the evening with our friends and their children. But then there are the other invitations that always arrive...from the other people, not your friends. The nice man from *shul* 20 seats over, you never remember his name, or the person from around the corner who you may see occasionally at a late Maariv or

bus stop. We aren't friends. I don't hate them. I just don't belong there.

Life is so busy. There is always homework, family functions, home-life things. Everyone has them, and there doesn't seem to be enough time for everything, and I am sorry but we all have to choose. And then there is the financial issue. These are people who just spent money to send me an invitation. Do they really care if I come or not? Do they really want to buy me dinner? Do I really want to spend my money on a babysitter or a gift? Invite me over for Shabbos instead, maybe a mini Kiddush at your house, than maybe we'll be friends.

To my dear not-friend... I don't feel guilty not going to your *simcha*. I will always say no. I just don't belong there.

And I am sorry, when I have a *simcha*, I will not be inviting you. Don't be offended. Please be *mochel* me.

Sincerely,

The guy whose name you don't know, in the left corner, by the brown shtender.

Eye Contact on Shabbos

We are all the same.

We're all one nation.

Good Shabbos, Shabbat Shalom, Hazak Ubaruch, Mazal Tov,"mabrook" kibah, kugel.

To the other nations "Good Morning" or How are You?

So when we see each other on Shabbos, MAKE EYE CONTACT, SMILE AT EACH OTHER AND SAY "Shabbat Shalom", oops, I meant "Gutten Shabbos"

Michael Cohen

Response to Response to Deafening Music

I'd just like to add a different perspective about the rather obnoxious problem of music at weddings being played at levels which would make it impossible (or difficult, at the very least) to hear a 747 landing in the chopped liver. Many years ago, back in the day when musicians actually *shlepped* their own instruments, had their own amps, and arrived at their gigs in horse-and-buggies (okay, maybe not), I played drums at countless weddings and *Bar Mitzvahs*.

The big names in catering halls were the Menorah Temple and the Armon Terrace (affectionately known to the musicians as "Terrace Under the Tracks") in Boro Park, and the Aperion Manor in Flatbush. The Menorah and the Armon started life as a Masonic Temple and a bowling alley, respectively. Outside these environs in other Brooklyn neighborhoods, there were the Grand Paradise, Concord Plaza and *Beis Ruchel* (the guys called it "*Keiver Ruchel*") in Williamsburg and the B.J.C. (Brooklyn Jewish Center) in Crown Heights.

Then there were the places that were considered "funn di heicher fenster:" The Statler Hilton, Americana, Commodore and Roosevelt Hotels in Manhattan, and Terrace on the Park and the Marina Del Ray in Queens. There were also some lesser known, less snazzy places like the Cotil-

lion Terrace in Brooklyn and Le Cordon Bleu in Queens.

I'm not quite sure why I went off on this lengthy tangent, other than to guide all you fellow oldsters, many of whom met your doom — I mean got married — in one of the aforementioned venues, down memory lane. But since I brought them up, I can segue into the main topic of this letter by pointing out that each of these places had its own unique set of acoustics, and usually whoever built it or decided to convert it into a catering hall either had no idea how said acoustics would effect the quality of the music, or couldn't care less. For example, a hall with no carpeting to help absorb the sound and solid, cement walls would be a musician's nightmare, if in fact the musician was the least bit concerned about the volume of the music, which he usually was not.

My point being, at least back then when real, professional Jewish wedding music was in its infancy (having been co-opted by us young guys from Old Timers like the Epstein Brothers, Joe King, Dave Wakely, Victor Goldring and Rudy Tepel) we had an excuse: we had no "sound men" traveling with the band like they do now. Our only sound check would be when the bandleader walked across to the other side of the hall at the beginning of the gig, listened and let us know if we were too loud, too low, or perfect; we were usually perfect.

See back there where I said that what followed was "my point?" I think I lied, because it wasn't. But here's really, really my point. In fact, if this turns out *not* to be my point, if I were you I'd stop reading, throw my hands up in frustration and say "he must have skipped his meds when he wrote this!", which I most decidedly did not. My (guaranteed) point is that whenever some old guy would come over to the bandstand and yell, "Zent ihr in gantzen meshuga? S'iz azoi hoich mein oiren tiyin mir vey." Ihr zendt nisht kein klezmorim... irz zent tzudreiteh uksen!"*, we would apologize and promise to lower the volume, go over to one or two amps and play with some knobs, and then keep doing exactly what we were doing.

The only difference (okay, maybe not the *only* difference) between then (circa 1970's) and now is that then I was one of the Young Whippersnappers and now I'm one of the Old Fuddy Duddys. I can tell you firsthand that going over to the band and complaining about the volume of the music is going to be a complete and total waste of time about 95% of the time. There are three basic reasons the bands will not capitulate:

- 1. The *chassanim* and the future *chassanim* (crazy, dancing *bochurim*), as well as the girls to a lesser extent *want* the music insanely loud. They *insist* on having it insanely loud. And they're usually the ones who are instrumental in the hiring of the band.
- 2. Ego. The musicians all think they're the best thing since Overnight Kugel (what's so great about sliced bread, anyway?) and therefore they need to make sure that they're being heard in Wyoming.

Truth be told, when my sycophants and I thought I was the next coming of Buddy Rich, I was really playing about as well as Richie Rich.

3. They're all Democrats.

Oh, one more thing: the writer of last week's letter, one Mr. Feiger, asserts that he solved the problem of deafening music at his *simcha* prophylactically by assuring the bandleader that if the music was not to his liking, the band would not get paid. I'm glad it worked out for you, Mr. Feiger, but I maintain that in the majority of cases, the guy will say "sure, no problem" and then do whatever will make the kids happy and hope the man with the checkbook is too busy to notice.

Your Humble Servant,

Rocky Zweig

* Sorry, but I'm not gonna translate the Yiddish quote in the fifth paragraph verbatim. Suffice it to say that gentleman was voicing his disapproval of the music rather vociferously.

Guardian Angel

I'd like to share with your readers a heartwarming story of my encounter with a Guardian Angel that knocked on my door one evening, at a time that I was in horrible despair and with no one to turn to. I'm 69 years old, and wheelchair bound the past eleven years. Today, I'm totally dependent on my electric wheelchair to ambulate

Two weeks ago the wheel chair battery died and needed to be replaced. I phoned the wheelchair supplier who normally serviced the unit and much to my chagrin I was informed that, due to Medicaid cuts, they are no longer approved vendors. They suggested that I obtain a letter from my physician and take it to a new supplier who might be able to get the cost reimbursed by Medicaid. I searched for a new vendor but without success. I was hopelessly confined to bed the entire week.

One evening the doorbell rang and in came a young fellow who introduced himself as a candidate for public office asking for my support. I was happy that I had someone in my apartment with whom I could share my horror. He listened patiently to my complaints and promised to get me a battery. I was certain that he forgot about me the moment the entry door closed.

Much to my surprise, I got a call the next day from the candidate that he has a new wheelchair battery for my unit and would like to come up to my apartment to replace it. I was very excited about the prospects of getting around again, but the excitement didn't last long. The candidate called to let me know that he's delayed and will come later than promised. My hopes were dashed as I was now convinced that the candidate is nothing more than a "politician".

It was a while later that the doorbell rang and in the doorway was "my candidate" accompanied by a few young fellows schlepping a wheelchair battery. In a few minutes they had the battery replaced and

CONTINUED ON PAGE 83



Letters to the Editor

CONTINUED FROM PAGE 82

the unit operational. I am thrilled that I'm out and about again.

This Angel from Heaven is Chaim Deutsch, and he is my candidate.

Joyce Golub

Shabbos Morning Greetings

I love your paper – but have a point to clarify regarding saying Good Shabbos.

Some people have a minhag not to say "Good Shabbos" before Amida (and some people start davening late).

Thank you for your hard work,

Pronouncing Shva Na

Regarding a different letter of how to pronounce the Shva Na, there is definitely some difference in the minhagim. No authority that I am aware of wrote to always pronounce it similar to "i' sound unless the next letter is Yod in which case its pronunciation is closer to "I", according to some opinions (see for instance Mishnas HaGra, Shaar HaShva).

Fluent in Flatbush

Tefillin Awareness in the FJJ

Dear Mordy & Staff,

I would like to thank you for inserting an article about the most recent Tefillin

Awareness Project - Hanacha K'Halacha - that took place at Magen Abraham, a Sephardic shul in Flatbush. After reading the article (on page 34), the president of another shul subsequently called me to set up a program at his (Ashkenazic) shul. This was all a direct result of you understanding the needs of the community, spreading chesed events, and ultimately affording your fellow Jews the incredible opportunity to have expert Sofrim check and correct out a myriad of Tefillin issues. I'm glad to have you share in the Zechusim. Hatzlacha and keep up your great work!

Bumie (Avrohom) Schachter Tefillin Awareness Project

Gedolim on Shaving Issurim

In a letter to the editor entitled "Disparaging Jews Who Shave" (published in the 9/12/13 issue of your wonderful newspaper), apparently disputing my earlier letter, it was stated that Rav Heinemann and Rav Gedalya Felder permitted removing the beard with shavers.

It would be a service to your readers to inform them that Rav Moshe Heinemann issued a more recent letter regarding this issue (dated 19 Menachem Av 5769) which was co-signed by all the Roshei Yeshiva of Lakewood (Rav Malkiel Kotler, Ravi Yeruchim Olshin, Rav Dovid Shustal and

Ray Yisroel Neuman). In this letter, it is stated that using shaving machines which do not leave over stubble involves a "sfeika d'oryasa" and shaving machines should therefore not be used (and no shavers leave over stubble; only "trimmers" do so). Rav Heinemann adds that this was the position of his Rebbe, Rav Aharon Kotler. Hence, there is no such thing as a "kosher shaver" (the machines referred to as "kosher shavers" do not leave over stubble).

Concerning Rav Gedalya Felder, see his letter from Monday, Parshas Veyigash, 5738 printed on page 37 of sefer Hadras Ponim Zokon in which he strongly supports the sefer and questions the heter of using shaving machines and points out that those who permitted older machines might not have permitted the more modern shavers.

The only other three gedolim cited in this letter were Rav Moshe Feinstein, his son and his talmid, and several prior letters to the editor have already adequately explained the issues involved with relying on Rav Moshe Feinstein regarding this specific matter.

Regarding the website the writer referred to, it is only fair to refer readers also to the opposing website at www.koshershaver.info.

The writer also made allusion to "Sephardic" gedolim. At this time to note that the son of Rav Ovadia Yosef, z"l the newly elected current Rishon L'Tzion, Rav Yitzchak Yosef (author of the "Yalkut Yosef" series) issued a Kriah Kedosha in the name of his father urging that no Jew should use shaving machines and promising good shidduchim to those who grow their beards. This position of Rav Ovadia Yosef is also quoted also in sefer Halichos Musser Hashalem (volume 1 page 168).

Since the latest (October 3rd) issue of your fine publication included a full-page article in tribute to the Bluzhever Rebbe on the occasion of his *yahrzeit*, it is timely to mention that the Bluzhever Rebbe (who was a member of the Moetzes Gedolei Hatorah of Agudas Yisroel) wrote a Haskama to sefer Hadras Ponim Zokon in honor of its second edition (printed on page 46) in which he refers to shaving as an "issur chomor" (a severe transgression) and warmly endorses the study of the sefer. The Bluzhever Rebbe added in this letter that he was told personally by several individuals that they stopped shaving after reading sefer Hadras Ponim Zokon.

Rabbi Levi Rapoport Syracuse, New York





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SUPREME COURT – COUNTY OF KINGS

NYCTL 1998-2 TRUST, and THE BANK OF NEW YORK, as Collateral Agent and Custodian

for the NYCTL 1998-2 Trust, Plaintiff against ESTATE of PETER

ARROYO, et al Defendant(s).

Pursuant to a Judgment of Foreclosure and Sale entered herein and dated August 20, 2013, I, the

undersigned Referee will sell at public auction at the Kings County

Courthouse, 360 Adams Street, Room 224, Brooklyn NY on the

14th day of November, 2013 at 2:30 PM premises situate, lying and

being in the Borough of Brooklyn, County of Kings, City and State of

New York, bounded and described as follows:

BEGINNING at a point on the

northerly side of Lincoln Road, distant 86 feet 6 inches westerly from the northwesterly corner of Lincoln Road and Nostrand Avenue; being plot 102 feet 6 inches by 20 feet by 102 feet 6 inches by 20 feet.

Block: 1329 Lot: 49

terms of sale.

Said premises known as 349 LIN-COLN ROAD, BROOKLYN, NY Approximate amount of lien \$ 69,132.89 plus interest & costs. Premises will be sold subject to provisions of filed judgment and

Index Number 10424/09. STEVE D. COHEN, ESQ., Referee. Windels Marx Lane & Mittendorf, LLP

Attorney(s) for Plaintiff Michael Resnikoff, Esq., (212) 237-1102, 156 W. 56 ST. NEW YORK, NY 10019

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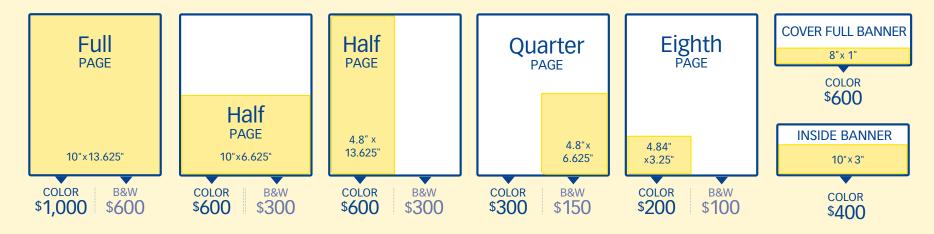
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