FLATBUSH*JEWISHJOURNAL

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Vol. 4 No. 19

May 30, 2013 | כ"א סיון תשע"ג

FREE!



MEMORIAL DAY TRIBUTES WERE HELD THROUGHOUT THE UNITED STATES THIS PAST MONDAY

Message from Rabbi Yaakov Bender: THE DANGERS OF DRINKING



We are living in perhaps the most difficult *tekufah*, in terms of raising children, in Jewish history. The street is beckoning, technology is very tempting, the *yetzer hara* is all around us, and for young children and teenagers, there are so many obstacles to overcome.

Yet we, the parents and grandparents of our precious children and grandchildren,

are compounding the problem to a great degree.

I refer here to the burgeoning problem of alcohol abuse.

In my nearly 35 years of work in the world of *chinuch*, I have never seen the absolute *hefkerus* and total disregard for norms when it comes to alcohol. This is particularly rampant in the Orthodox Jewish community.

As parents, we become nearly hysterical before Purim as to what will happen to our dear *yingelach* over this *yomtov*. We call the *yeshivos*, we scream, we demand, we insist, we cry out for help and beg our CONTINUED ON PAGE 24

Touro Dean Robert Goldschmidt Conferred with Honorary Doctorate



Robert Goldschmidt, dean of the Lander College of Arts and Sciences – Flatbush (LAS) and the vice president for planning and assessment of Touro College, was conferred with an honorary doctorate of political science at Touro's 39th commencement exercises on May 26 at Avery Fisher Hall in Lincoln Center. More than 2,000 guests were in attendance.

"You have touched and—quite often transformed—the lives of multiple generations of students," said Dr. Alan Kadish, president and CEO of

CONTINUED ON PAGE 26

Measles Outbreak in Flatbush and Boro Park

A measles outbreak is currently spreading in various Brooklyn areas, including close to 30



confirmed cases in the Orthodox communities of Flatbush, Boro Park and Williamsburg. Many additional cases are being investigated. The measles cases are primarily affecting children and young adults, most of which have not received measles vaccinations.

Since measles is highly contagious, home isolation is required for up to three weeks for persons without evidence of immunity. Close to 1,000 people have been exposed, primarily in health care settings.

NYC Bike Share Begins



New York City launched its bicycle sharing program on Monday, when thousands of New Yorkers rode bicycles from the network hailed as New York's newest form of public transport.

Citi Bike, the privately financed program began with 6,000 bikes and over 300 stations. The number is planned to be enlarged to 10,000 bikes at 600 locations in Manhattan, Brooklyn, and Queens. The bike share program already has 15,000 subscribers and allows them to take 45 minute rides and return them to any rack in the program.

Many New Yorkers are upset about the bike stations due to the amount of parking spaces they remove and the entrances to buildings that they block.



JUNE 6: TRAVEL
JUNE 13: HEALTH
JUNE 27: SUMMER
JULY 4: JULY 4
JUNE 11: TISHA B'AV
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Flatbush Community expected to attend in large
the 22nd Annual Breakfast Sunday, June 2, 2013, at the Home of Shloime & Esther Werdiger
To benefit the children of Yeshiva Livnas Hasapir - Chush
Breakfast 9:30 a.m.





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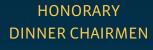
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Rav Pam on Pirkei Avos

BY RABBI SHOLOM SMITH



Perek 2: Beware of the Powers That Be

The mishnah's warning is primarily directed at the community leaders who represent the people before the ruling powers. They must be wary of the outstretched hands of friendship from the powers that be, who have only their own self-interests in mind. Even when Jews extend themselves greatly to benefit the ruling power, their favors are quickly and conveniently forgotten.

There have been numerous examples of this in our long, bloodstained history. The pasuk states (Shemos 1:8): A new king arose over Egypt, who did not know of Yosef. How could it be that the new king had not heard

of Yosef? Yosef had been the viceroy of Egypt for over seven

decades and had saved the country from starvation during the terrible years of hunger. He had made Egypt the breadbasket of the world, and thus the richest country on earth at that time.

Undoubtedly Yosef had involved himself in many publicworks projects to benefit the people under his rule. How could it be that a mere decade or so after his death, his many accomplishments were so quickly and totally forgotten and the cruel persecution of his people began? Rabban Gamliel, the author of this mish*nah*, also experienced this bitter truth. His father, Rebbi (Rabbi Yehudah HaNasi), had enjoyed a

warm relationship with the Roman emperor Antoninus. As recorded in a number of places in the Gemara (see Avodah Zarah 10a-11b), this was beneficial to the Jewish people, but was also of immense benefit to the Roman government, which took advantage of Rebbi's exceptional wisdom and insight. Yet, when Rebbi and Antoninus died and a new emperor took the reins of leadership, he, too, conveniently "forgot" all the good that Rebbi had done and a period of terrible persecution soon fell upon the Jewish nation.

In the late 15th century, it was Don Yitzchak Abarbanel who, as the finance minister of Spain, had

CONTINUED ON PAGE 54



THURS

5:29 9:10 8:19 9:09

Latest Shekiah Tzeis Shema

סיון

5:28 9:10 8:19 9:10 Latest Shema Shekiah

8:01 הדלקת נרות 👫

9:33 (ר"ת) שוצ"ש

סיון עירובין פד

שבת

פרשת שלח Latest Shema

5:28 9:10 8:20 9:11 Shekiah

סיון עירובין פה

Latest Shema

5:27 9:10 8:21 9:11

סיון עירובין פו

5:27 Latest Shema

9:10 | 8:22 | 9:12 Shekiah

סיון עירובין פז

TUES

5:27 Latest Shema

9:10 | 8:22 | 9:13 Shekiah

סיון עירובין פח

5:26 9:10 8:23 9:14

סיון עירובין פט

Rabbinic Message A WEEKLY DRASHA FROM FLATBUSH RABBONIM

Rabbi Avraham Nesanel Zucker

As we bentsch Rosh Chodesh this Shabbos, we appropriately read the parsha of the meraglim who, the gemara tells us, set out to scout Eretz Yisroel on Erev Rosh Chodesh Tamuz.The events that were the harbinger of Churban Bayis Rishon v'Sheini began on Erev Rosh Chodesh Tamuz. The posuk defines the time of year as "vhayomim yemei bikurei anavim," and the days were the days of the ripening of the grapes. It is brought, beshaim the Ari z"l, that this time is

specifically called bikurei anavim because bikureithe first- connotes "the ones before". So bikurei anavim means the letters

before the letters in the word anavim. The letter before ayin is samach and before nun is mem, before beis is aleph and before mem is lamed (the yud is for accent). Samach-mem-aleph-lamed

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EMAIL TO EDITOR@THEFJJ.COM

The FJJ Welcomes the FJCC to Flatbush

The Flatbush Jewish Journal is gratified to welcome a new and vital organization to our community - the Flatbush Jewish Community Coalition (FJCC). The FJCC will represent the greater Flatbush community and is comprised of a broad spectrum of community and business leaders, dedicated to safeguarding the interests of our community.

I am particularly proud that my brother, Josh Mehlman, is one of the founders of this important organization, and is joined by a group of outstanding individuals, many of them renowned askonim who have concerned them-



selves with the issues faced by Klal Yisroel for many years.

The FJCC has had a most successful launch, including the NYC Mayoral Forum they are coordinating this Tuesday, June 4th, 7:30 pm at Gil Hodges Public School, Bedford Avenue and Avenue L, in the heart of Flatbush. The major candidates for NYC Mayor will participate, and this is an important opportunity

for our community to hear their positions and make our concerns be heard.

In addition, the FJCC is already involved in and promoting a voter registration drive, to allow more members of our community to vote in the upcoming primary election on September 10th. The deadline to register is August 16th, and the FJCC is working vigoriously to help create a large turnout for the election.

We wish the FJCC the Siyata Dishmaya to have much success in their important endeavor for our community.

Letters to the Editor EMAIL LETTERS TO: EDITOR®THEFJJ.COM

The Publisher reserves the right to edit letters due to space constraints or subject matter.

Shaving In Brooklyn

In my previous letter, I alluded to the fact that Rabbi Moshe Feinstein in his 9 volumes of Igros Moshe never prohibits shaving. However, the truth is, Reb Moshe not only doesn't assur shaving, on the contrary, he also permits one to shave even on Chol Hamoed, provided that he shaved before Yom Tov, too. In Igros Moshe, Orach Chaim, Vol. 1. Siman 163, pages 285-288, Reb Moshe explains at length, that in case of need not withstanding the Tur and the Noda Beyehuda's reservations, in our day and age, when men who shave tend to shave every day or every few days, there is no prohibition to shave on Chol Hamoeid, as long as one also shaved prior to Yom Tov.

There is no doubt that there are many *poskim* who may disagree with Reb Moshe's *psak*. However, being that Reb Moshe was the Posek Hador in America, we may follow Reb Moshe, k'Shmuel Bedoro.

Rabbi Yossi Newfield

Sephardic Rabbis who Shaved

See responsa Chasam Sofer Ohr Hachayim at the end of Simon 159 who says there is not even a "hairbreadth" of a prohibition to shave. He further says that he who proclaims it is forbidden, will undoubtedly have to give an accounting in *shamayim* for prohibiting something definitely permitted. He cites that Rav. Menachem Azaryeh author of Asara Maamaros the head of all the

mekubalim, together with all the *gedolim* of Italy, shaved.

The Mesilas Yeshorim (whom the Vilna Gaon said he would walk fifty miles to learn by the Ramchal,) also shaved. From the Ben Ish Chai, it is clear that according to *halacha*, it is permitted. He just prohibited it according to Kabalah. The Mekubalim of Italy understood this Kabalah to be relevant only in E. Israel. In any event, as the Chasam Sofer and all *poskim* say "we are not involved in *nistoros*".

Rabbi Yitzchok Mayer

Rabbi Boylan: Off the Mark!

Rabbi Boylan conveniently omits the truth about the current Israeli government's drive for religious draftees. Minister Naftali Bennett repeatedly emphasized that those boys who truly and honestly learn in yeshivot will not be drafted. There are, however, many who sit in *yeshivot* simply to avoid sharing the burden in the army even to the point of refusing an alternative national service. This is totally unacceptable. How should a chiloni mother feel if she lost her son or has one that is maimed because he fought for Israeli citizens, even for the chareidi?

If you have a problem with how the IDF sometimes treats religious soldiers, then fix the problem instead of preventing everybody from joining. It's wrong to ask somebody else to put his life on the line for you because you have *toirelech* and *pshotim* to help you get away with it. It's painful to hear the language of *rabbis*, sometimes. And it's wrong..!!!

The tragedy is, that some who are against the draft or anything that an Israeli government proposes, inflame well meaning Jews with hateful rhetoric that is counterproductive.

Ultra *chareidim* are mistaken if they think that the Israeli government only obsesses and want to hurt them to remove religion from their life. No,---they have more important things to deal with.

Gedaliah Billchick, NJ

Rocky Zweig: Is It Me?

Perhaps you've noticed that I haven't written anything substantial for a while. Actually, that's not entirely accurate: I have written — for whatever reason, the FJJ has chosen not to publish my letters. I'm not sure what's going on. It's possible that I'm just rusty after my brief hiatus and that my most recent contributions have simply not lived up to the lofty standards of this august publication (I know, I know...it's still May). It's also possible, however, that the rabbinical board or whoever has the final word on whether a letter sees the light of day within these pages has decided to take a more conservative stance, in which case probably about 75% of my musings are in big trouble. Anyway, I'll start the body of the letter here and we'll see how it goes.

CONTINUED ON PAGE 70

TEHILLIM LIST

חולים:

ר' מתתיהו חיים בן עטל
ר' שמעון בן ליזה לוסיה
שלמה אליעזר בן חיה שרה אלקה
רבקה לאה בת חנה מנוחה
משולם נתן יהודה בן טשארנה
יצחק בן דבורה
מרים בת אתרם
רפאל חיים צבי בן לאה
חיה אסתר בת פייגא יענטא
ר' ישראל אברהם בן שיינא רחל
ר' ישעי יעקב בן רייזעל
ר' יעקב חי בן מרגליט
ר' יעל בן יעל

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> שמחה בת מרים מנחם מנדל בן פערל דינה שרה דבורה בת חנה צירל חיים עזריאל בן דבורה אברהם יצחק בן שרה ליבה

אברהם יצחק בן שרה ליבה אסתר הינדה בת שפרה יהודית בת שרה רבקה

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May 31 Mostly Sunny

90° 70°



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SUNDAY

June 2
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88° 69°

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June 3

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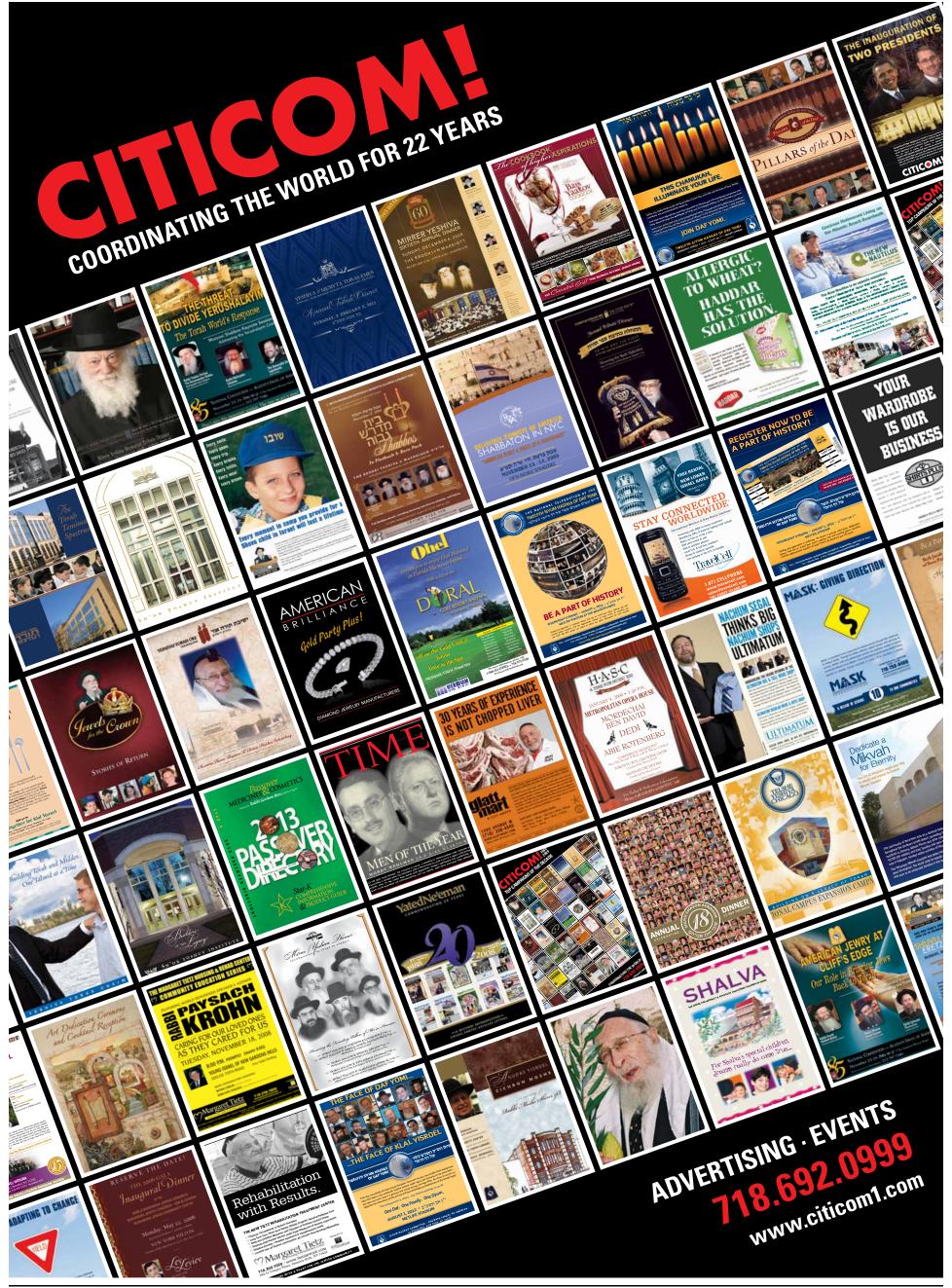


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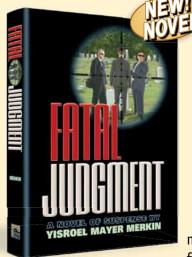


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Rabbi Frand on the Parsha

RABBI YISSOCHER FRAND, WITH PERMISSION FROM ARTSCROLL/MESORAH



Mistaking Materialism

Moshe sent them forth from the Wilderness of Paran at Hashem's command; they were all distinguished men; heads of the Children of Israel were they (13:3)

The Torah's narrative of the meraglim's return with a negative report of Eretz Yisrael is hard to reconcile with the fact that these men are described as kulam anashim before they depart. Rashi explains that this means that at the outset, they were all tzaddikim. How, then, could ten out of twelve righteous men make an about-face and become so wicked as to fabricate a negative report? The commentators struggle to explain this turnaround. The Zohar explains that they became victims of their own negios (self-interests). They were concerned that they would no longer have positions of prominence once they settled in Eretz Yisrael, and this subconsciously skewed the way they looked at the land. The Zohar therefore downgrades their sin from actual lies to issuing an honest report of what they saw through their negios. It was a sin nonetheless, but not as grievous and hard to understand as the superficial reading of the narrative would imply.

The *Chiddushei HaRim* suggests that their sin was even less evil, because it stemmed not from bad *middos*, but from their righteousness.

Life in the Wilderness was the most perfect climate for spiritual growth. Never before and never after has this sort of "spiritual greenhouse" existed. There was no need to work for a living; bread came down from Heaven each day. They didn't have to worry about shelter; they had Clouds of Glory protecting them from both the elements and enemy attacks. Their Olam Hazeh was more like Olam Haba.

Based on the *halachos* that Moshe had taught Klal Yisrael, they realized that this existence would no longer be possible once they reached Eretz Yisrael. Since Moshe was teaching agricultural *halachos*, the *Meraglim* reasoned, it must be that Klal Yisrael would have to work the land once they got to Eretz Yisrael. They would have to plow, sow seeds, fertilize, prune, harvest, and endure all the trials and tribulations of earning a living.

The *Meraglim* feared that the need to focus on a materialistic existence would cause a steep spiritual decline in the nation. Considering that possibility, they felt that it wasn't worth entering the land.

The *Chiddushei HaRim* compares the situation to a common custom in his day in Eastern Europe. When a young couple would marry, the girl's parents would house them in their own home and provide all of their meals and other material needs. The newlyweds did not have to worry about food or shelter or earning a living.

After a number of years, the fatherin-law would eventually say, "Okay, now it's time for the two of you to make it on your own."

Certainly, that transition would come with with no small trauma. It's hard to go

from that kind of pure spiritual existence to one that requires immersion in the nitty-gritty of daily pursuits of survival.

In our days, we might compare the experience to that of American *bachurim* studying Torah in Eretz Yisrael. They love it. Torah is the only thing in their lives. They don't have to worry about college, they don't have to worry about grades, they don't have to worry about *shidduchim*... They get a credit card, and they are free to use it to pay for anything that will enable them to learn.

Coming back to America, for many of them, is a frightening proposition. How will they maintain the spiritual standards they set for themselves while dealing with all the mundane pursuits they didn't have to worry about in Eretz Yisrael? They realize that even if they will be fortunate enough to learn in kollel back in America, it won't last forever. Eventually they'll have to find some sort of parnassah, even if it is teaching Torah, which invariably changes one's spiritual focus. The fear of a young couple of old in Eastern Europe as they were about to go out on their own or of a bachur returning from Eretz Yisrael is the fear of the Meraglim. They were worried that their ruchniyus would suffer.

If that is true, however, where did they go wrong? Isn't the desire to focus on spirituality a good thing? The answer is that since Hashem was the One sending them into Eretz Yisrael, He obviously knew that being able to focus only on spirituality is *not* the ultimate purpose of a Jew. A Jew has to live in a world in which there is a struggle to deal with the "mundane" aspects of life, and still remain a good Jew.

No doubt, the "incubation period" in which one should focus on spirituality such as the period in the Wilderness, or a bachur's years in Eretz Yisrael — helps set one's focus on the correct goals so that they don't make materialism their only pursuit. But eventually, there is a need to move on to a "regular" existence in which there is a struggle to remain focused on spirituality while dealing with the material world. The Sfas Emes, grandson of the Chiddushei HaRim, adds a beautiful insight to what his grandfather wrote. After the narrative of the Meraglim, there are three mitzvos in Parashas Shelach: nesachim (wine libations on the mizbei'ach); challah (separating a portion of dough for the Kohen); and tzitzis (placing fringes on four-cornered garments). Why, he asks, do these specific mitzvos appear in this parashah? The Sfas Emes explains that all three mitzvos counter the Meraglim's philosophy.

The *Meraglim* felt that spirituality and materialism cannot be melded. There is an unbridgeable chasm between them. But the Torah tells us that not only *can* they be blended, they *must* be blended.

In the *mitzvah* of *nesachim*, Hashem tells us, "I want you to plant a vineyard and toil in the hot sun, sweating and worrying about your grapes. I want you to have to think about whether it's too hot or too cold and whether your crop is going to be infested or attacked. Then, when you

Parashas Shelach

finish investing your energy into growing those grapes, I want you to squeeze them and offer the wine on the holy *mizbei'ach*." For in truth, there aren't two distinct worlds. Every material pursuit must end in an act of sanctification of the products of this world.

The same holds true for producing grain products. Hashem wants us to work hard plowing, planting, growing, harvesting, threshing, grinding, sifting, and kneading. And then, when there's a batch of dough to work with, we should sanctify it by apportioning some of it for the Kohen. And we should raise sheep, shear their wool, spin thread, and produce clothing. All those physical efforts culminate in placing tzitzis on our garments, through which we can remember Hashem and His mitzvos constantly. Most of us no longer work in agriculture, but the same holds true for every other industry we might be in. We toil to produce money, which we can then sanctify in many, many ways: using it for mitzvos, to raise Torah-true families, paying for a Torah education for our children, supporting our bachurim and yungeleit so they can learn, and so on.

Many religions believe that true holiness means to become like angels, devoid of any materialism, separated from normal family existence. The Kotzker Rebbe points out that the Torah states, "Anshei kodesh tiheyun li — **Men** of Holiness shall you be to Me" (Shemos 22:30). Hashem has plenty of angels, and yet he wants men, human beings, to transcend all evil inclinations and lusts and laziness, and become holy. The Belzer Rebbe finds an allusion to all of this in Moshe's choice of a new name for Yehoshua as the Meraglim departed. He added a yud to Hoshei'a, making it Yehoshua, which is an acronym for Kah (yud-hei) yoshiacha — may Hashem save you from the plan of the spies.

Chazal tell us that Olam Haba was created with the letter yud and Olam Hazeh with a hei.

The *Meraglim* felt that there was no synthesis between the *yud* (the spiritual world of *Olam Haba*) and the *hei* (the physicality of *Olam Hazeh*). Moshe was alluding to Yehoshua that in order to be spared from their plan, he would have to realize that they were wrong: the *yud* and the *hei* can — and *must* — be melded into one, which would be the case when the Jews would reach Eretz Yisrael.

Tattoos, Piercings, & the Meraglim

But Yehoshua son of Nun and Calev son of Yephuneh lived from among those men who were going to spy out the Land (14:38)

Parshas Shelach presents the dor deiah, the generation that left Egypt and received the Torah at Sinai, at its nadir. The night that the Meraglim returned from Eretz Yisrael and delivered a negative report of the Land, causing the Jews to cry, would become the "night of tears" for all generations. Hashem has since given us many reasons to cry as a conse-

quence of the tears shed in vain on that night of Tishah B'Av.

The Torah relates that two spies did not follow in the path of the others: Calev and Yehoshua. *Chazal* emphasize that both had special assistance that enabled them to stand strong against the rest of the spies.

Yehoshua's name was changed by Moshe Rabbeinu, who anticipated through *ruach hakodesh* that Yehoshua would need extra protection from the *Meraglim*. His name was originally Hoshei'a, and Moshe added a *yud* to make it Yehoshua, which is an acronym for *Kah* (*yud-hei*) *yoshiacha* — may Hashem save you from the plan that the spies have up their sleeves.

Chazal also teach that Calev went to the graves of the Patriarchs in Chevron and prayed for Divine Assistance, and was therefore granted the fortitude to withstand the Spies' plan.

The clear implication from these teachings is that it would have been impossible, under normal circumstances, for these two *tzaddikim* to withstand the social pressure of being on that fact-finding mission with the rest of the *Meraglim* and not join their plan.

Or as the Rambam (*Hilchos Dei'os* 6:1) puts it, "A person's nature is to be drawn in his opinions and his actions after his friends and companions."

Humans are the only creatures who are able to communicate intelligently with others. The downside of that privilege is that we are easily swayed by the communication we receive from others. "Therefore," Rambam continues, "one must dwell among righteous and wise individuals so that he may learn from their actions, and distance himself from the wicked who walk in the ways of darkness so that he not learn from their ways..."

In short, Rambam is teaching us that we must be exceedingly careful of the company we keep, because we eventually become like our friends and neighbors — for better, or, *chas veshalom*, for worse.

The urge to fit in is so powerful, in fact, that it has been proven in clinical sociological experiments. Scientists have gathered 20 people in a room, 19 of whom were instructed beforehand to agree on something that is patently false, such as stating during the day that it is night.

Nearly all test subjects, when facing a room of 19 people who agreed on a point they *knew* to be wrong, went along with the majority opinion nonetheless.

Social pressure is so strong that it causes people to say or do something they know is wrong. That was the danger Yehoshua and Calev were going to be in, and *Chazal* seem to indicate that if not for Divine assistance, they would have failed.

If you want proof of this danger in our times, consider the following:

My wife recently noticed that the woman who cleans our house now has a tattoo on her ankle. When I was growing up, sailors had tattoos. No one else had

CONTINUED ON PAGE 54

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Community Leadership Award

Haim Chera is a Principal at Crown Acquisitions, a family owned real estate investment firm specializing in retail properties across North America. He is actively involved in the ongoing acquisition and repositioning of properties in the portfolio along 5th Avenue, 34th Street, in Soho as well as in Chicago, Miami, and Toronto. Haim began his career with the Chera family's third generation retail business which enjoyed significant growth during his tenure. Haim lives in New York with his wife and five children. He attended Hofstra University and The University of Pennsylvania Wharton School.



Haim Chera -**Managing Principal Crown Acquisitions**

Ronen Katz Young Business Leadership Award

Mr. Heumann joined Meridian in 2006 and serves as the Company's Chief Operating Officer. He is responsible for overseeing day-to-day operations of the firm, including the continued expansion of Meridian's staffing and personnel. In addition, Mr. Heumann works closely with senior management to develop strategic initiatives. He was a recipient of NJ Biz's "40 under 40" award and recognized by Real Estate Weekly as a Rising Star in commercial real estate.



Daniel Heumann, ESQ -**Chief Operating Officer** Meridian Capital Group, LLC

Prior to joining Meridian, Mr. Heumann was Senior Vice President, Director of Acquisitions, at Kushner Companies. He also worked as an

attorney at prominent law firms specializing in mergers and acquisitions and commercial litigation. Mr. Heumann, a Fulbright Scholar, received his B.A., summa cum laude and Phi Beta Kappa from Binghamton University, and received his J.D. from New York University Law School, where he was the Leslie Glass Scholar.

Humanitarian Award

Matthew (Matt) E. Galligan is President of CIT Real Estate Finance (REF). His group provides stabilized, value-add and construction loans in excess of \$20 million to highly experienced and well-capitalized developers in the office, retail, industrial and multi-family rental sectors.

Areas of expertise:

Real estate lending

Commercial and construction loans

Galligan most recently served as Managing Director and Head of US Property Finance for Bank of Ireland where under his leadership his team negotiated and closed more than 30 transactions totaling \$2 billion.



Matt Galligan -**President, CIT Real Estate Finance**

Before joining Bank of Ireland, he served as Executive Vice President for Real Estate Capital Markets at DebtX. He has also worked for Fleet Boston Financial, Bank of Boston, and Chase Manhattan in executive level positions in credit, real estate lending, debt distribution and capital markets.

Galligan received a BA in Economics/Accounting from the College of the Holy Cross and an MBA in Finance from the New York University Graduate School of Business Administration.

Executive Leadership Award

Richard Spengler is the Chief Lending Officer and Executive Vice President of Investors Bank. He joined the Bank in September 2004 as Senior Vice President. Today Investors is the second largest Bank headquartered in New Jersey, having grown from \$5.14 billion to \$12.72 billion in assets. The Bank's overall loan portfolio grew 840% from \$1.11 billion to \$10.43 billion. In addition, Mr. Spengler oversaw the Bank's entrance into the Commercial Real Estate market in 2004, and today the portfolio totals \$5.36 billion.

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Richard Spengler -Executive Vice President, **Chief Lending Officer Investors Bank**

25 performing, publicly traded, small-cap banks in the United States on named on Fortune's "Top 100 Fastest Growing Companies" list in 2012.

Prior to joining Investors Bank, Mr. Spengler spent 21 years with First Savings Bank in Woodbridge, New Jersey. Mr. Spengler was the Chief Lending Officer and Executive Vice President of the Woodbridge, NJ based institution.

Richard is a graduate of Rutgers College in New Brunswick with a BS in Business Administration. He is a Board of Director of New Jersey Thrift Institutions Community Investment Corporation and a Foundation Board Member of Monmouth Medical Center. Richard is also a member of the 200 Club of Monmouth County. In his spare time, he volunteers at Collier Youth Services. He has been an invited speaker at events including the Mid Atlantic Builders Show, The New Jersey Mortgage Bankers, The Stoler Report, The New Jersey Savings League and Realtor Association.



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An Observant Eye



RABBI AVI SHAFRAN

Seize The Avocado

It might not be quite up there with the first day of spring or grandchildren, but one of the undeniably wonderful gifts the Creator has bestowed on mankind is the ripe avocado.

The buttery consistency, the unique pastel coloration, and the divinely subtle taste all combine to make it truly a fruit to be thankful for. I have a few slices each morning, joined by lettuce and tomato on toast; a wondrous, nutritious and flavorful start to the day.

And most every time I open one of the fruits and gently rock the point of a sharp knife into its pit before easing it out, I think back at how clueless I was as a teenage yeshiva boy in Israel forty-odd years ago.

I had never eaten - or even seen - an avocado at that point. If supermarkets in my childhood's Baltimore even stocked the fruit, my mother had never bought one. We did fine on Jewish food, the Eastern European kind, and had our share of American fare too. But exotic fruits weren't part of my family's culinary offerings.

Then, suddenly, in a new and very different clime, avocados were everywhere. I didn't find much beyond tomatoes and falafel in the Israeli diet to sate me, and, skinny as I was to begin with (ah, the thin old days!), I lost weight during that first post-high-school year of study. Although the more cosmopolitan Americans in the Israeli yeshiva I attended, like the natives, devoured the avocados that were provided us each day, I took one look at the mushy, slimy, greenish stuff they spread on bread and my only reaction was pass the leben please.

Why am I sharing this? Stay with me,

I came to realize, only many years later, married and living in northern California, how wondrous avocados are (and, in the 1980s, they were four for a dollar at any

roadside stand!). What a fool I had been, the smarter, older me realized, to have once shunned the wondrous food (not to mention to have gone so hungry for being so

Similarly, when later that decade my family and I moved to New England, I was chagrined to discover that homes in our Providence neighborhood had steam heat, with each room sporting a heavy iron radiator that I half-expected to one day explode. I had always associated such metal monstrosities with lower-class living, and modern life as a forced-air world.

It took only a short while (as I aged, apparently, my stubbornness waned) to appreciate the wonderful warmth - second only to a fireplace - that a steam heat radiator provided. The occasional spurts of steam humidifying the air, the place for the children to place their snow-drenched mittens (and all of us, assorted clothing, to become comfortably warm) to dry. A strange Shafran kids custom was placing Corn Chex on the radiator cover to "toast" them. Even the cacophonous clinging and clanging of the steam pipes became, to my ears, magnificent music, the notes signaling that the house would soon be cozily warm.

And so I arrive, at last, at my point, which is a simple one. What was true for me about avocados and radiators is likely true about many other things in all of our lives. Not just things, but people and places too. Instead of wasting precious moments - and sometimes years - grumbling to ourselves about what seems unpleasant, we do ourselves a great favor to wonder if the generators of the grumbles may in fact be blessings well-disguised. Considering that might just lead us to complain a little less and to, rightly, appreciate our hereand-now worlds a little more.

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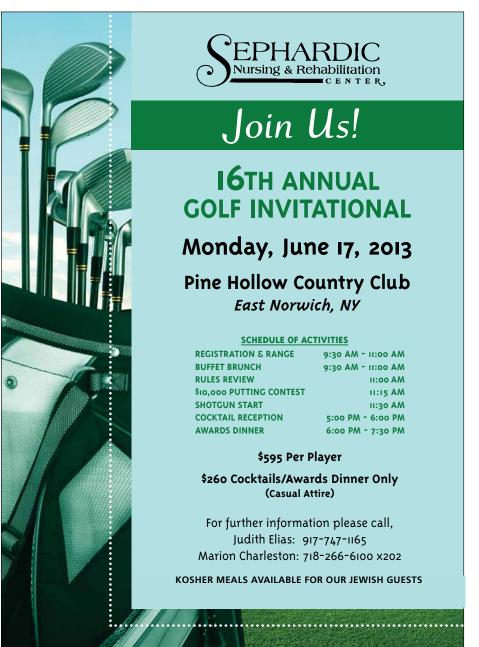
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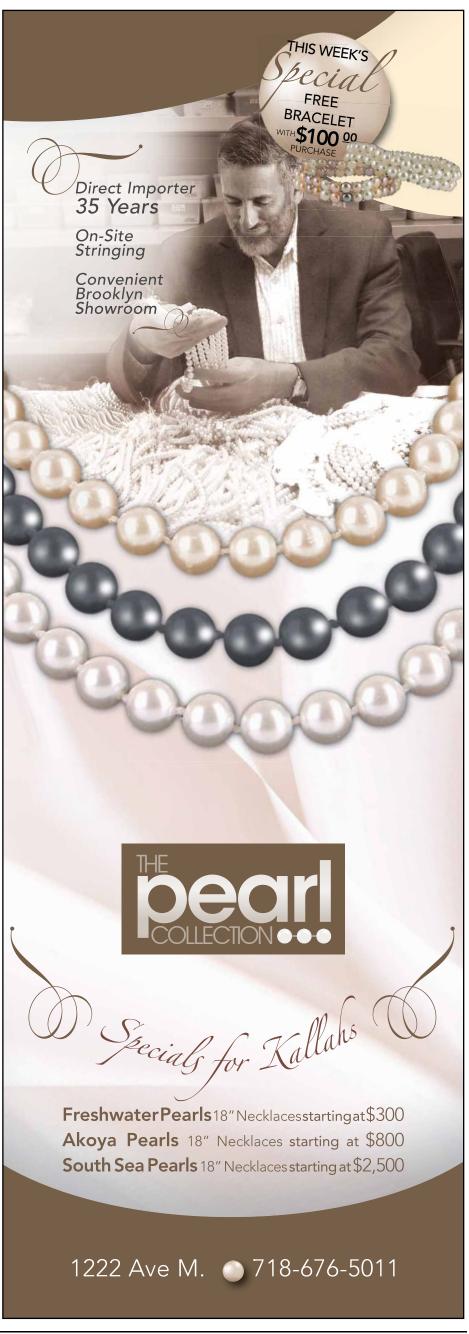


HaGaon Hamekubal

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On Chinuch in Mitzvos

The Sefer Hachinuch

What is a father supposed to learn with his sons? If they need help with their homework, he should certainly help them, but I don't know if that is enough to bring the father-son relationship to the highest level. The school is his shaliach, but what should he himself learn with his sons?

The Sefer Hachinuch would be an excellent choice. The author of the Sefer Hachinuch was a Rishon, most probably the R'ah. As he explains in his Introduction, he wrote it for his young son and his friends so that their minds would be absorbed by keeping count of the *mitzvos* in each parashah and by their discovery of the roots and taamim of the mitzvos. Normally, you would translate taam as a reason or rationale, but in this case, it would be too narrow a translation. We cannot narrow a mitzvah down to a specific reason. The word *taam* with regard to *mitzvos* should be translated as a taste, a hint of what the mitzvah represents. He called it Sefer Hachinuch, because it was meant as a tool for the chinuch of the young; it would draw them into the incredible world of the

mitzvos. Even if they didn't understand the mitzvos in their fullest depth, he added, they could expand on their knowledge as they grew older.

The chinuch of children in mitzvos, he insisted, could not be limited to giving them a list of things they should and shouldn't do. It had to bring the children into the spirit of the mitzvah so that they would see the greatness of the Ribono Shel Olam in every single mitzvah and appreciate the divine wisdom that went into its formulation.

As long as they could be given a taste of the mitzvah, he explains, they would be drawn into the world of mitzvos. It is a parent who wants his child to eat a certain fruit because of the vitamins, minerals and other beneficial nutrients it provides.

When the child is older, he will understand that the fruit should be eaten for its therapeutic value, but when he is still young, he can be induced to eat it because it is sweet and delicious. In the same way, we have to give the child a taste of the mitzvos when he is young so that he will love them and embrace them. An introduction

to the roots and the underlying principles of the *mitzvah* will speak to his heart.

I want to give just one example, one among so many, of how the Sefer Hachi*nuch* illuminates a *mitzvah*. The *mitzvah* of maaser sheni requires that in specific years of the seven-year Shemitah cycle a portion of the crop must be brought to Yerushalayim where it must be eaten. It may not be eaten outside of Yerushalayim. It can be exchanged for money, but then the money must be brought to Yerushalayim and spent on food to be eaten there. The food is not given to the Kohanim or the Leviim or to poor people. It is eaten by the owners themselves, but instead of eating it in their homes they are required to eat it in Yerushalayim. What is the point of this *mitzvah*?

The Sefer Hachinuch explains that the Ribono Shel Olam wanted all of Klal Yisrael to learn Torah and to live on an elevated plane. But people are inclined to focus on the mundane aspects of life. In Yerushalayim, however, the situation is different. Yerushalayim is the center of Torah and yiras shamayim. Its streets reverberate with the sound of Torah, and its people are absorbed in its study. The Ribono Shel Olam knew that if a person visited Yerushalayim he could not help being influenced by its holy environment. But a quick visit, such as on a Yom Tov, would not be enough. He might be inspired, but he would not become learned.

Therefore, the Ribono Shel Olam commanded that one tenth of the crop be eaten only in Yerushalayim. This would mandate that either the farmer himself or one of his sons would spend a considerable amount of time in Yerushalayim, since he would have to stay there until all the food is consumed. It could be weeks. It could be months. And what would he do while he stays in Yerushalayim? There was no frivolity in Yerushalayim. It was a place of Torah and holiness, and all the visitors were inevitably drawn into the same pursuits. He would attend shiurim and learn Torah until he would reach a level of wis-

After the food was consumed, he would return home in a different state, more learned and more inspired than when he had left. As a result, instead of having only one or two learned people in the town, there would be a learned person in just about every home. And all the people men, women and children — will enjoy the full benefits of their knowledge of the Torah, and the level of the entire nation will be elevated.

That's how you have to learn a *mitzvah* for yourself and with a child. And when you teach a child the mitzvos in this way, you are learning Torah with him in a beautiful way. So this is my recommendation to every father. Teach your child the *mitzvos* using the Sefer Hachinuch. By doing so, you'll give him an appreciation for Torah and mitzvos in Olam Hazeh and you'll help him earn a share in Olam Haba. You'll be his father in the deepest sense of the word.





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Message from Rabbi Yaakov Bender

CONTINUED FROM PAGE 1

institutions to control the consumption of alcohol by our children.

We have every right to worry and we have every right to care. Our children's lives are at stake. We must remember, however, the old adage: "Children follow what we do, not what we tell them." Children will always follow the example of their parents.

I vividly remember a commercial that used to play on the radio many years ago, where a deep voice would ask a number of children: "What do you want to be when you grow up?" The children would invariably answer: "I want to be a policeman just like Daddy." "I want to be a doctor just like Daddy.""I want to be a lawyer just like Daddy." And finally, "I want to be a fireman just like Daddy." And then the deep voice would resonate with one question addressed to all of us out there, listening to the commercial:

"Daddy, do you smoke?"

End of advertisement.

To a large degree the campaign against smoking has had a dramatic effect.

Daddys have mostly stopped smoking. And teenagers have stopped smoking. It's not perfect but I venture to guess that when I was a teenager at least 70-90% of yeshiva bochurim were smoking. Today, if there are 10%, it's a lot.

Why are we not worried about alcohol?

Why are we abusive when it comes to alcohol?

Why don't we care about our wives' feelings when it comes to alcohol?

There are so many *shalom bayis* issues when it comes to alcohol, yet these same people have no problem demanding of *yeshivos* to stop the drinking.

I want to state unequivocally that the overwhelming majority of kids who abuse alcohol grow up in homes and *shuls* where drinking is rampant.

There was a Kiddush recently in a *shul* in our area that included tables bedecked with fancy displays of the most expensive types of whiskey and bourbon. Johnny Walker Blue didn't hold a candle to these expensive drinks. Kids were standing

around watching their parents sample and drink from every conceivable type of bottle, mamesh like the seuda of Achashveirosh in his time. Unfortunately this is commonplace, all over the New York metropolitan area.

What is wrong with us?

It is time to make a very strong statement once and for all.

And please don't start with the yeshivos. We are very minor players. We certainly have more to do when it comes to alcohol control.

I know we are trying; perhaps not

But a school can only reinforce character development that a child was raised with by his parents. If you, the parent, gets drunk every Shabbos, please don't come ask me for help with your child.

It is time to stop the total excess of alcohol. Should a baal simcha put out one bottle at a *simcha* so that people can make Kiddush or a *l'chayim*?

Perhaps. I am not in favor of Prohibition or yet another ban in our communi-

But I am begging you, the parents, to get serious on this topic.

Demand of your friends and of your batei medrashim - and then, of your yeshivos - to stop alcohol abuse once and for all.

And please, control liquor at weddings. As far as I'm concerned the flowing alcohol that we find at our chasunos are a "bor birshus harabim."

How many more children have to die, Rachmana litzlan, or be maimed in car accidents because of drinking?

How can we allow young men to drink to their hearts' content at shalom zachars, creating terribly uncomfortable situations?

And beer is no better. It is as terrible as expensive liquor.

Enough!

I am not a person who believes in any extremes. Extremes are unhealthy.

But we are near the brink of disaster with alcohol.

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Torah & Achdus in an Eighth Grade Class

It isn't often that we encounter heartwarming upbeat stories like this one about a group of young boys who devised a kindly plan and tenaciously carried it through.

Twenty eighth grade boys, the graduating class of Yeshivat Ahavas Torah, electively and collectively completed Shisha Sidrei Mishna, organizing a Siyum to be held at 6:00 pm on Sunday, June 2nd in the Yeshiva's hall. The facts though simple, reflect a narrative way more interesting and layered in a mosaic of mitzvohs.

It all started when their sixth grade rebbe, Rabbi Hertz, (presently their 8th grade English teacher), lost both his parents, within a short time of one another, earlier this year. The students took the concept of nichum aveylim to a new level, committing to complete Mishnayos *l'zecher nishmat* their *rebbe's* parents. The idea could have remained a nice idea, were it not for the class's action in adopting the project with great zeal.

For months the boys learned in their spare time under a veil of secrecy; not a one knew either plan nor intent; not a bit of information was divulged to anyone throughout the many months of study. The learning Mesechtos were voluntarily chosen by classmates. Some boys learned more, some less, but every one of the talmidim undertook some learning.

A group of talmidim even initiated their own after school Sunday learning program, so great was their determination, enthusiasm and time investment in this selfless endeavor.

When the goal was within reach, the boys independently organized the Siyyum, apprising the Hanhala, Rabbi Obermeister and Rabbi Karmen, of their project. With their haskomos, the plan went forward. Eli, Tzvi, Yossi, Yehuda, Elisha, Tzali, Hillel, Ezra, Nosson, Binyamin, Yaakov, Eliezer, Avi, Tzvi, Simcha, Binyamin, Yitzchak, Akiva, Zev, Dovid, Yehuda, Simcha, Shmuly and Simcha will be graduating in a few weeks, moving on to many different Mesivtos. Wherever they go, they will always have this accomplishment and this exceptional bond between them to carry forward. Together, they learned that with achdus great things can be achieved- a valuable lesson. They have accomplished honoring the memory of their rebbe's parents, and have given their rebbe a beautiful hakaras hatov- repaying in some manner his own dedication to his talmidim. Last but not least, they have given naches to their yeshiva, their rebbeim, teachers, families and Klal Yisroel. May these bochurim continue to be thoughtful and sincere. Mazal Tov to all of them!

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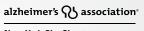


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Motivation Revisited

What happens to your pulse rate when your phone rings and the caller I.D. shows that it's your child's rebbe or morah calling? I hope you anticipate a conversation that will highlight your child's successes before discussing, if necessary, any areas in which improvement is desired.

If areas of improvement are discussed, make sure you understand what the teacher would like to see your child doing differently or more consistently. Then make sure your child can do it. I met with a dad named Yoni who wasn't sure how to help his son Shlomo accomplish what his rebbeim were sure the *just like I didn't know what to do last year.* child could do.

I just got off the phone with my son's rebbe for the new school year. He said that he is very much looking forward to having Shlomo in his class this coming year, and that he is sure that Shlomo will live up to his potential. You would think that I would have been very encouraged by what the next year's rebbe said, but I was actually somewhat concerned. I have heard the "live up to his potential" expression before, and I have a real problem with it. Six or seven times this year, Shlomo's

rebbe called to say that Shlomo is a very sweet and bright fifth-grader who could do better if he tried harder; he just wasn't living up to his potential. I admired the rebbe's concern and his willingness to take the time to call me. Every time the rebbe called, I sat down with Shlomo and explained to him that his rebbe really likes him and knows that he could do better. I encouraged him to try harder, to study more, and to live up to his potential. But by the end of the year, Shlomo was still getting 80s in all of his limudei kodesh subjects. So my problem is, how do I motivate Shlomo to reach his potential? I'm afraid I'm going to get the same phone calls again next year, and I'm not going to know what to do

As I listened to this concerned dad, I thought about the delicate choices that therapists make when it comes to self-disclosure. When, if ever, is it appropriate for me to talk about my own experiences when they seem in some ways similar to those of a client?

One interpretation of the Mishna al tadin es chaveircha ad sh'tageah limkomo is that you can never really be in someone else's place so you should never judge them. I know it's never helpful for me to say to a client, "I know exactly what that's like," because I don't know exactly what it's like for this very day, I am motivated to have a nicer them. But when is it helpful to say, "I went through something like that once and here gel pens, ballpoint pens, thicker and thinner, is what it was like <u>for me</u>."

There may be some value in my telling them that I've had a similar experience paper in various ways, all to no avail. And because it "normalizes" their experience. Sometimes it's reassuring to know that other people have had similar challenges in their lives. In this case, my self-disclosure would be a cautionary tale.

I'm sitting here, Yoni, and not saying anything because I'm thinking about these phone calls you've been getting about your son. You've really struck a nerve here, and it's not about phone calls that I got from my children's teachers over the years. It's about phone calls my parents, aleihem hashalom, told me about when I was in school. I'm going way back here, all the way back to first grade when Mrs. Levy told my parents that I needed to work on my penmanship. I still remember sitting with a pencil and many sheets of paper, practicing writing in what turned out to be a futile effort to improve my handwriting. As I think back on that, I wonder what my parents could have done to "motivate me" to improve my handwriting. And you know what, Yoni? I figured it out. There were all kinds of things my parents could have said and done that would've motivated me. Chances are they did say and do lots of very nice things and I felt very motivated. And my handwriting didn't get the least bit better.

But I don't get it. If you were really motivated why didn't you do better?

Because, Yoni, when you propose a solution before you understand the problem, you probably haven't solved anything. To

handwriting. I have tried cartridge pens, wider and fatter grip pens; I've tried writing faster, slower, larger, smaller, and angling the you know what I figured out? I am not lacking motivation. I'm lacking skill. And you can stand there all day and tell me that if I tried harder I'd be able to write more legibly. All that would happen is that I would feel as frustrated and resentful as I did back then.

Was it helpful to Yoni that I self-disclosed all of that? Not yet. Here's the part that helped him.

Nobody thought this way 50 years ago but maybe now if it were really important to help a child with his penmanship, the teacher or parent would begin by sitting down with the child and seeing if they can help him. If they can't, they would arrange an evaluation of his manual dexterity to see if there's something that's making it hard for him to write as nicely as they wish he would. If remediation can help, provide it. If nothing can help, if it's just the best he can do, then understand that no amount of motivation can possibly help him do any better.

There are ways to measure skill. How do you measure motivation? How do you know that your child could do better if he were more motivated, if he would really try?

You will be doing better when you slow down and gently ask your child, "What happens when you try?"

> 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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Touro Dean Goldschmidt Conferred with Honorary Doctorate

CONTINUED FROM PAGE 1

the Touro College and University System, while conferring the degree. "You seek hidden potential in all students, motivating them to develop their talents and analytical research skills. Yours is an extraordinary resume of accomplishment and achievement."

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Now in his 39th year with Touro, Dean Goldschmidt is the architect and founding dean of LAS, which serves more than 2,500 men and women in separate schools over three semesters annually.

"You are committed to providing an avenue for professional advancement for yeshiva and seminary students while enabling them to retain, without compromise, their identity and adherence to the highest standards of Torah learning and observance," said Rabbi Moshe Krupka, Touro's executive vice president. "At Touro, all of your talents

were able to find full expression. It was here at Touro that you realized your great potential. As a Torah scholar and an academic, you are an articulate communicator in the sacred and the scholarly."

Schooled in Paris and at the Yeshiva Chachmei Tzorfas in Aix-les-Bains, France, Dean Goldschmidt mastered Talmudic tractates and French literature, as well as six languages: French, German, Hungarian, Romanian, Hebrew and Yiddish. At age 16 he and his family immigrated to the United States where he enrolled in Yeshivat Torah Vodaath in Brooklyn. He immediately exhibited proficiency in English—his seventh language—and studied at the yeshiva until he received his smicha from renowned Torah sage HaGaon HaRav Gedaliah Schorr,

Dean Goldschmidt graduated from Brooklyn College as a member of Phi Beta Kappa, and completed his master's and coursework for a doctorate in political science at New York University where he was a National Defense Education Scholarship recipient, and a research fellow for two years at the NYU Center for International Studies.

He and his wife, Elky Sherer, have two children, Suri Schoenbrun and Shrage, the 1996 valedictorian of LAS and a Harlan Fisk Stone Scholar at Columbia Law School, where he earned a Juris Doctor degree.







I have a 17-year-old son. When he is home after school, he always wants my company. And he wants me to be in the same room with him. If I go into another room to take care of whatever I need, he'll say, "Why are you running away from me?" Or, if he does go into another room to go on the computer, for example, he'll suddenly ask if I can go there so he can show me something. And he'll call out, "Mommy, come!"

Usually, boys at this age want to do their own thing and like their independence. He does have a good friend in school. But once he comes home, he does not invite any neighborhood friends to come over to our house. Still, I would think that he could occupy himself without needing my presence all the time.

What do I do about his constant calling me? It drives me crazy. And, yes, he gets counseling. But these behaviors continue. I'd like to hear your opinion. Please answer ASAP.

As Chazal have taught, "Hearing is not comparable to seeing" (Mechilta, Parashas Yisro, 19:9). Or, as the saying goes, "Seeing is believing." The opinion and recommendations of your son's therapist, therefore, are far more valuable than mine because he has seen your son and I have not. And since you did not include in your letter any comments or instructions from your son's therapist, I must assume that you have had little or no communication with him. So let me begin with a crash course in how to remedy that situation.

Even though your son is a minor and you have a legal right to have access to all of his medical and mental-health records, it is in the best interests of your son's therapy that his privacy be respected as much as possible. In order for your son to succeed in his work with the therapist, he must establish a strong therapeutic bond based on mutual trust. You absolutely cannot, therefore, attempt to communicate with your son's therapist behind your son's back. Even if the therapist would agree to do so, you should not consent to that arrangement because it would eventually undermine the therapy.

The first step, therefore, is for you to approach your son and tell him that you would like to speak with his therapist. If he asks why, tell him that you would like guidance from the therapist on how you can be a better parent to him. If he does not ask why, tell him anyway. If he does not ask and you do not explain the reason for your wanting to speak with his therapist, he may suspect that your agenda is to badmouth him in some way.

If your son refuses to grant you permission, explore the reasons for his objection. Ask him what his concerns are. What is he afraid would happen if you did communicate with the therapist? If your son stubbornly refuses even to share his rationale for not wanting you to speak with his therapist, at least get him to agree to discuss the matter at his next session. That way the therapist can explore issues that your son may not feel comfortable discussing with

If your son does agree to your speaking with his therapist, then give your son the choice of whether or not he would like to be present. This is an extremely important part of the process. If your son is apprehensive about your meeting his therapist, his fears will be allayed greatly by being in attendance at the meeting. And even if he chooses not to attend, which is the more likely scenario, he will be reassured because you gave him the option to do so. Once you have obtained your son's permission, call his therapist and explain the process up to that point. Then schedule an appointment to meet with the therapist. A meeting is always preferable to a phone call because, for important matters such as this, face-to-face communication facilitates the mutual understanding needed for a successful consultation. When you do finally sit down with your son's therapist, try not to focus too much on your own frustration. Instead, use the time more productively by asking your questions. And make sure that you steer clear of prying into your son's privacy.

For example, do not ask, "What does he talk to you about?" or, "What does he tell you about me?" Instead, ask, "Is there anything you have discussed with my son that you feel I should know about?" or, "Is there anything about my son that you feel I am misunderstanding or mishandling at home?"

Then proceed to ask the questions that prompted you to call. For example, "How would you recommend that I handle it whenever my son follows me around the house?" or, "What do you feel I should say whenever my son complains that I am



My 17-Year-Old Always Wants My Company

running away from him if I simply go into another room to take care of something?"

A word of warning is in order here. Some adolescent therapists may not agree to meet with you even if you have your son's permission. They may also refuse to counsel you over the phone. If your son's therapist takes that approach, do not become alarmed. It is not an indication of incompetence, inexperience or insecurity. Rather, it is based on the perfectly legitimate concern that your son may have felt coerced into agreeing to let you speak with the therapist because you are paying! Your son may not feel comfortable about it but may feel he has no choice other than to agree. The therapist, therefore, may feel he must advocate for your son's unspoken preference. It is also possible that your son told you it was O.K., while confiding to the therapist his true feelings on the matter. Finally, the therapist may also not want to offer you any parenting advice because he is concerned that doing so would compromise the therapeutic relationship of trust he has worked so hard to establish with your son.

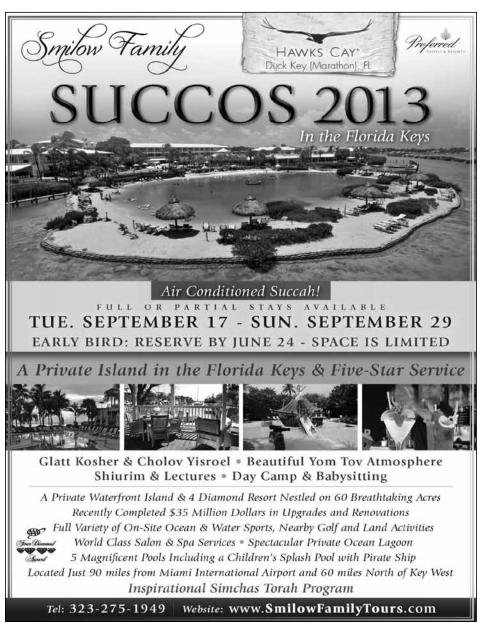
Suppose, for example, the therapist advises you to set limits with your son. Your son could interpret that as indicating a lack of empathy and caring on the part of the therapist. And it could make your son feel that the therapist is more aligned with you than with him, even though the recommendation was made with his best interests in mind.

If your son's therapist adheres to that school of thought, from where should you get the answers to your very pressing and valid questions? How can you bring some sanity back into your home? You could call a parenting hotline, such as the Yitty Leibel Hotline at (718) HELP-NOW, consult with another therapist, or write to Partners in Parenting, which you have done.

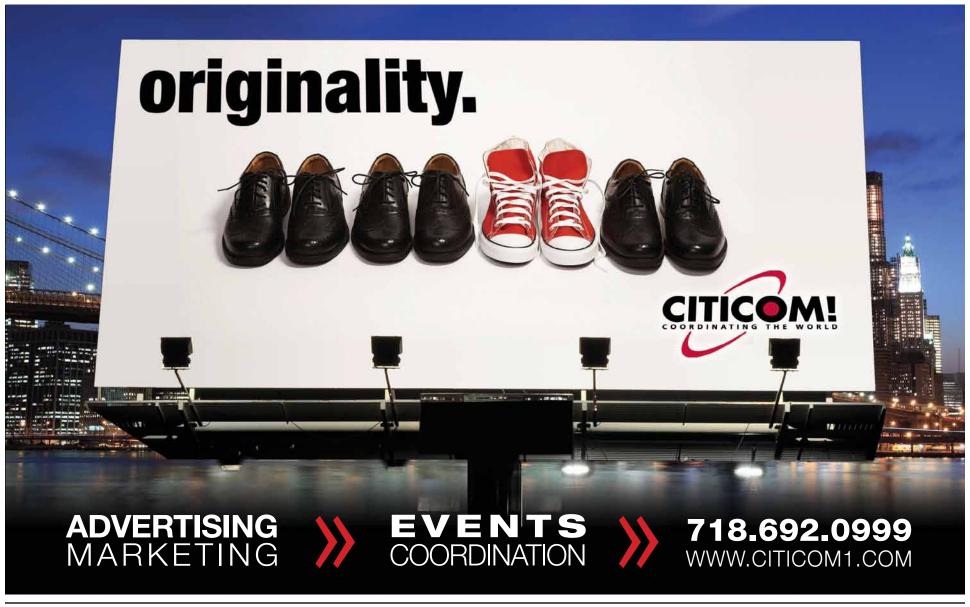
Next week, bezras Hashem, I will offer you my own recommendations for what you can do at home to help modify your son's behavior.

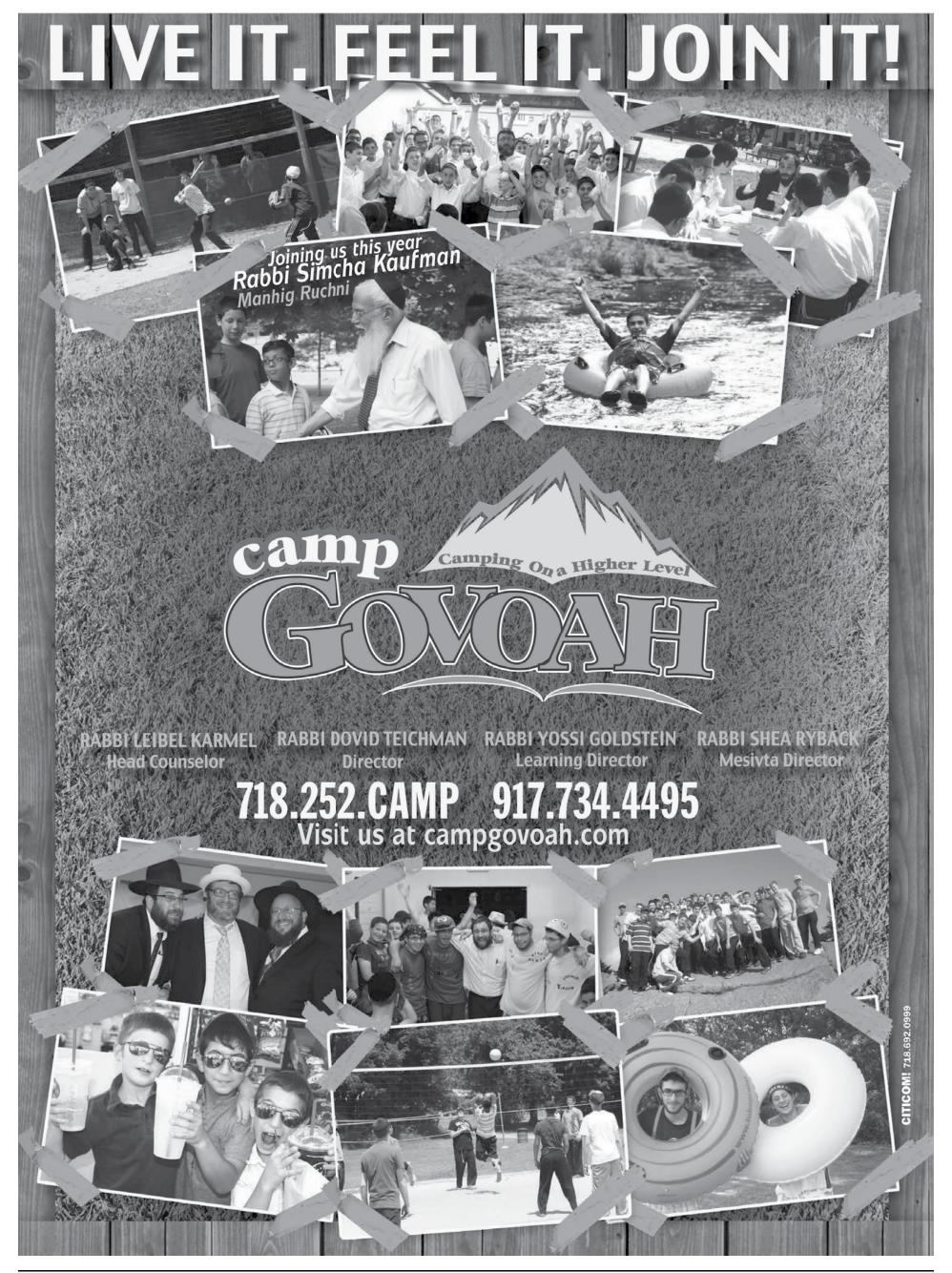
Dr. Meir Wikler is a psychotherapist and family counselor in full-time private practice in Boro Park. He is also a prolific author and sought after public speaker.

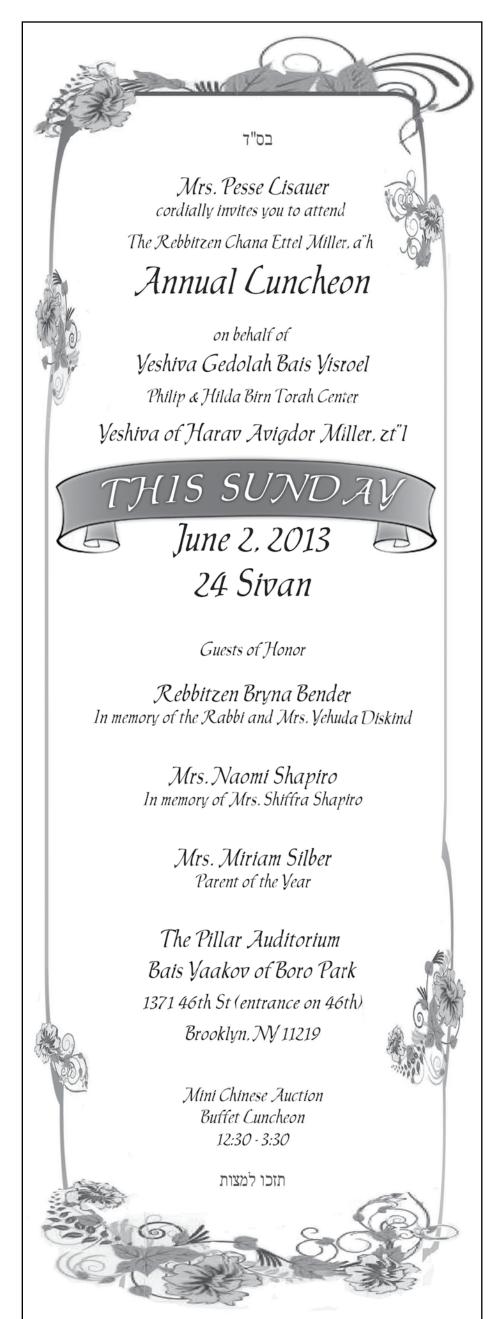












The Person in the Parsha



RABBI DR. TZVI HERSH WEINREB

Parshat Shelach: "Of Grasshoppers and Jewish Pride"

Just as there were six million victims, so were there at least six million stories.

One of those stories seems to have occurred many times, because I've heard it told by quite a few survivors. It is the story of two or more Jews, witnessing the sadistic and murderous scenes around them, but momentarily spared from being victims themselves.

In the midst of that horror, one Jew turns to the other and says, "Yankel, you are always urging us to be thankful to G-d for what we have. What do we have to thank Him for now? Our brothers and sisters and children are being tortured and butchered in front of our eyes, and, in all likelihood, these Nazis will come after us next!"

To which Yankel replies, "We can be thankful that we are Jews and not Nazis. Not only can we be thankful, but we can be proud. We can be proud that we are Jews and have retained our humanity, and not become the beasts that these Nazis have become. We can be proud that we can still claim to have been created *b'tzelem Elokim*, in the image of G-d. Our tormentors have forever relinquished that claim."

There are numerous other stories told with similar motifs, indicating that Jews were able to retain their Jewish pride even in the unspeakably horrible conditions of the Holocaust.

Thankfully, Jewish pride has also been amply manifested in much happier circumstances. The encouraging cheers which echoed across the world as Jews from behind the Iron Curtain heroically struggled for their freedom, and the celebratory cheers which resounded when they finally achieved that freedom, expressed that pride dramatically. "Am Yisrael Chai, the Jewish nation lives," were the words chosen to express that pride.

Jewish pride is sometimes even evidenced in American culture, such as in the boasting one hears about the Hank Greenbergs and Sandy Koufaxes whose Jewish identities were apparent even to the baseball fans of yesteryear.

In more significant areas of human accomplishment, have we not all occasionally gloated over the disproportionably numerous Jewish Nobel Prize winners in science and literature? Do not the lifesaving medical discoveries of generations of Jewish physicians stir Jewish pride in our hearts?

Most important, of course, are the contributions that Jewish leaders have made, from the times of Abraham to this very day, to human religious development and to the advancement of ethics and morality for all mankind.

In is sad, therefore, and some would say tragic, that Jewish pride seems to be on the decline in recent times. The consequences of such a decline are poignantly illustrated in this week's Torah portion, *Parshat Shelach* (*Numbers* 13:1-15:41).

We read this week of the adventures, better misadventures, of the spies. They spent forty days scouting out the Promised Land and discovered much that was very good. But in their report back to "Moses and Aaron and the whole Israelite community," they chose to emphasize that "the people who inhabit the country are powerful and the cities are fortified and very large."

When Caleb, the very embodiment of Jewish pride, confidently assured the people that "we shall surely overcome it," they shouted words of rebuttal, culminating in this assertion: "...we saw giants there, and we looked like grasshoppers to ourselves, and so we must have looked to them." (*Numbers* 13:33).

Grasshoppers! No more, no less.

An individual with such a puny self image is doomed to a life of mediocrity, if not failure and frustration. A nation which perceives itself as grasshoppers, which lacks proper pride in itself, has already fallen victim to G-d's curse: "And I will break your proud glory..." (*Leviticus* 26:19) Such a nation cannot live up to its mission.

There are those who would object and insist that the Almighty wants us to be humble and that pride is a negative value. To those, we must object that just as there is a "false pride," which is really nothing but arrogance, there is also "false humility," which leads one to shirk responsibility and to eschew greatness.

I have at least once before referred in this column to some of my classmates in high school and college and *yeshiva* who were voted "most likely to succeed" but who by no means succeeded. Many of them suffered from this very "false humility," and it resulted in their failure to use the talents and skills with which they were blessed in a properly prideful manner. That was their loss, and a loss to the world.

The Jewish people, as a nation, can easily fall prey to this "false humility." As a nation, despite our faults and shortcomings, we have much to be proud of. We have much to teach the world spiritually because of our rich biblical and rabbinic heritage. And we continue to contribute to mankind's material welfare in countless ways.

We would do well to heed the pithy counsel of an early 20th century Chassidic sage, Rabbi Yosef Yitzchak of Lubavitch, who said, "Man must be proud, but he must grow higher and higher, and not wider and wider." What he meant to say is that if we use our pride to grow wider, we are bound to infringe upon another person's space. That is selfish arrogance, and not proper pride.

But if our pride motivates us not to grow wider, but to grow ever higher and higher, we displace no one. Instead, we draw closer to the Almighty and do what He demands of us.

Jewish pride takes us higher and higher. *Am Yisrael Chai*.

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

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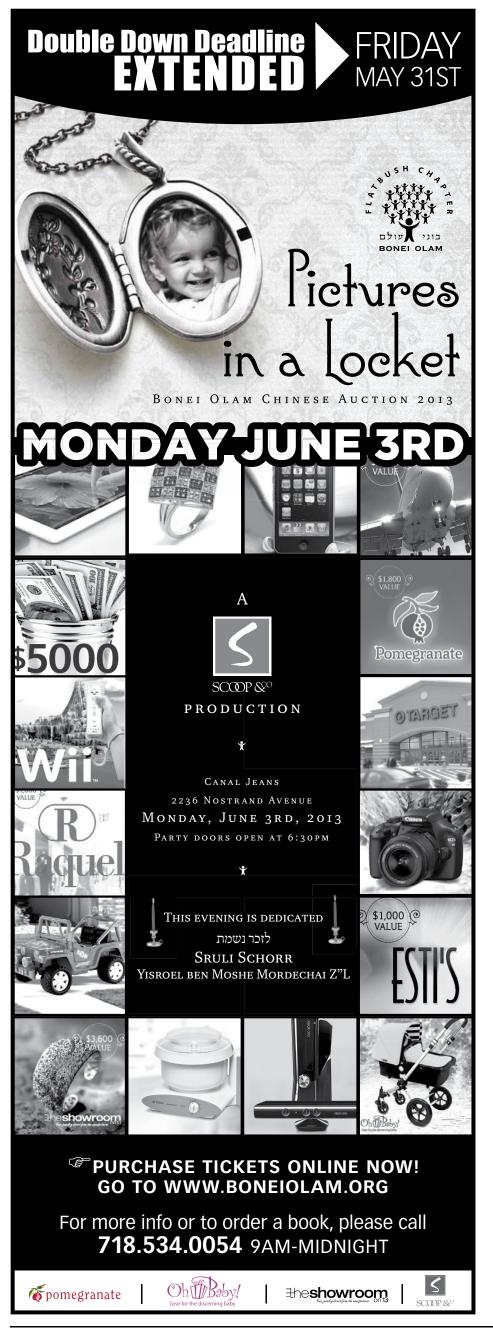
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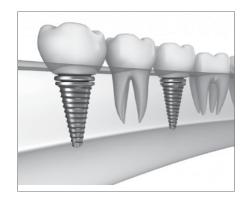
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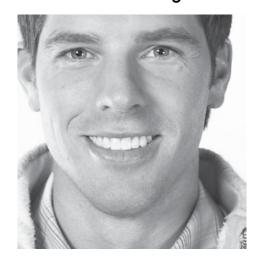
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Health — & Fitness

The Allure of Grapefruit for Weight Loss: What's Under the Skin?



Q. Is there any truth to grapefruit's role as a weight loss aid?

A. That's a question that's been asked for the past 80 years. The notion that grapefruit has magical powers to aid in weight loss goes all the way back to the 1930s, when the "Hollywood Diet," also known as the "Mayo Clinic Diet" (though the Mayo Clinic had nothing to do with it) was all the rage. This diet recommended eating grapefruit with every meal because of its alleged "fat-burning" properties.

Eventually, this diet became known as the "Grapefruit Diet," which was circulated via typewriter, copy machine, fax, and email as technology changed over the de-

cades. While the diet took on new forms, one thing stayed constant: Grapefruit was credited as the magic weight loss ingredi-

Grapefruit facts

So, is there anything extraordinary about this citrus fruit? There's no doubt that grapefruit is a healthy food; it's packed with vitamin C and is also rich in vitamin A, potassium, folate and thiamin. Pink grapefruit owes its ruby color to lycopene, a powerful antioxidant that has been linked with heart disease and prostate cancer protection.

Grapefruit also contains phytonutrients called liminoids, which have been

> found to have anti-cancer effects in test tube and animal research. Pectins--a soluble fiber that appears to slow down the progression of atherosclerosis--are found in grapefruit, as well. Given all of the powerful nutrients in grapefruit, it's no wonder studies have found that adding it to your diet can lower cholesterol levels.

Grapefruit as weightloss aid?

While there's no doubt about grapefruit's status as a healthy food, is there any proof of its weight loss ability? A study published in a 2006 Journal of Medicinal Food investigated this very question.

Researchers divided 91 obese patients into four groups that received before each meal either: 1) placebo capsule and seven ounces apple juice,





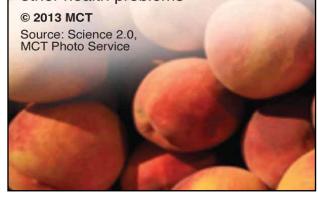
Healthy Living

Fructose

Fructose in fruit is a very sweet sugar; it is wrapped in fiber-filled flesh, which reduces its absorption in the body.

The other fructose

- · High fructose corn syrup, made by upping the fructose level in corn syrup, is used to sweeten soft drinks, packaged baked goods
- · It is processed by the liver, where it can be changed into fat
- It has been linked to obesity, other health problems



2) grapefruit capsule with seven oz. apple juice, 3) placebo capsule with eight oz. grapefruit juice or, 4) fresh grapefruit with placebo capsule. After 12 weeks, the fresh grapefruit group experienced a significant weight loss and improved insulin resistance.

The researchers concluded that the mechanism behind this weight loss is unknown, but it's reasonable to include grapefruit in a weight loss diet. However, the American Dietetic Association calls the Grapefruit Diet a fad diet, warning that no one "superfood" can reverse weight gain, and that there is no food that can "melt away" body fat. There isn't enough research to support grapefruit as a special weight-loss food, but it's a good idea to include this low-calorie, high-fiber, nutrient-rich food in your diet more

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Thoughts On Parshas Shelach Based Upon Shmuessen From Horav Shmuel Berenbaum zt"l

RABBI MOSHE BOYLAN

"Veatah Yigdal Na Koach Hashem Kasher Dibarta Laimor Hashem Erech Apayim Verav Chaesed Nosai Avon Vapesha..." (and now become great, please, the power of G-d as you have spoken saying, G-d who is slow to anger and has great loving kindness, who carries sin and rebellious sin...) (Bamidbar 14,17). Rashi explains that when Moshe Rabbeinu went up to the Shamayim he saw that Hashem was (Kiveyachol) sitting and writing that Hashem is Erech Apayim. Moshe Rabbeinu asked if this applied only to Tzadikim? Hashem answered that it applies even to Reshaim. Moshe Rabbeinu said that Hashem should let the Reshaim get destroyed. Hashem told Moshe Rabbeinu that by your life you will need this thing. Later on, when the *yidden* sinned in the Chet Haegel and by the Meraglim, Moshe Rabbeinu davened in front of Hashem to have Erech Apayim. Hashem told Moshe Rabbeinu, "Didn't you say that this should only be used for Tzadidkim? Moshe Rabbeing answered that you told me that this middah should be used even for Reshaim.

The Rosh Yeshiva asks a number of questions: What is the *shakla vetarya* (the back and forth) between Moshe Rabbeinu and Hashem if Erech Af applies even to Reshaim or only to Tzadidim? What is the significance of Hashem telling Moshe Rabbeinu that by your life you will need this *middah*? We also must ask why Moshe Rabbeinu and Hashem both say, "You Said"? This is a conversation between Hashem and Moshe Rabbeinu, and not between, *lehavdil*, two stubborn people. Why, then should each say, "You said"?

We can explain that Moshe Rabbeinu's demand that the Reshaim should be destroyed was not due to his desire that Hashem should take revenge on Reshaim, rather it was due to his desire for Hatavah (giving goodness). This is true, as through displaying a strong middas hadin to reshaim, other people will do teshuva (or prevent themselves from doing evil in the first place) after they will see the terrible consequences of aveiros. Now we can understand the significance of Hashem's response of "Chayecha" (by your life). Moshe Rabbeinu was in fact correct that for Hashem to show a strong middas hadin would act as a deterrent to Reshaim to act inappropriately. However, such a strong middas hadin (of Reshaim Yovaidu) would not allow for the kiyum of Klal Yisroel, chas veshalom.

To answer the second question of why Moshe Rabbeinu and Hashem had to say, "you said", we can explain as follows: It is well known that there is a *middah* of "Tenu Oz Lailokim" (give strength to G-d). This means that Hashem runs the world with Mishpat (judgment). We must, Kiveyachol,

give strength to Hashem, to enable Him to give us good things (and avoid His Midas Hadin).

We see this from the following statement of Chazal: The Torah tells us (in Birchas Kohanim) "Yisa Hashem Panav Ailecha" (Hashem will turn His face to you). Malachei Hasharais (Celestial Angels) asked Hashem why He should turn His face to Klal Yisroel more than the Umos Haolam? Hashem answered the Malachim that He said the mitzvah of Birchas Hamazon, in which when one eats and is satisfied he must bless Hashem. Klal Yisroel, on the other hand, are careful to say Birchas Hamazon even when they eat a Kezayis and a Kebeitzah (a piece of bread the size of an olive or an egg, which may not be satisfying).

This was an example of "Tenu Oz Lalokim". If Klal Yisroel went with pure Midas Hadin, following only what they were absolutely obligated, then Hashem, Kiveyachol would also have to go with a pure *middas hadin*, which could lead to terrible consequences, *chas veshalom*. Since, however, Klal Yisroel acted Lifnim Mishuras Hadin, and blessed Hashem even more than they were obligated to, they therefore deserved that Hashem should act Lifnim Mishuras Hadin with them, and Hashem's face, Kiveyachol will turn to them. We see how Klal Yisroel, through their actions, give strength to Hashem.

Similarly we find that at a time of Churban (such as when Hashem was punishing the Mitzriim) the Middas Hadin asked Hashem why Klal Yisroel was less deserving of punishment than the Mitzriim. Again we see how the *middas* Hadin can argue against a person (or group of people) and they must have a *taanah* to go against the *middas hadin*.

Another example of the above yesod can be seen from the Pasuk which said that "Baatzaltayim Yimach hamekareh", which refers to how Hashem, so to speak, becomes weak due to the atzlus (laziness) of Klal Yisroel. Chazal darshen this Pasuk in reference to the matzav of Klal Yisroel during the gezairah of Haman. Because Klal Yisroel were not learning Torah properly (due to laziness) they therefore didn't deserve to have Hashem save them from their terrible enemies (such as Haman Harasha).

Again we see the *middah* of "Tenu Oz Lailokim". If Klal Yisroel acts with strength for Hashem, then Hashem will act with strength to help us. If, *chas veshalom*, Klal Yisroel acts with *atzlus* (laziness) towards learning Torah, then Hashem will act with *atzlus* with regards to helping Klal Yisroel (chas veshalom).

Similarly, if one is "Maavir Al Midosav" (i.e. he overcomes his natural tendency to take revenge against someone for something he did) then Hashem will likewise

be Maavir Al Midosav towards him.

Now let us return to explain the statement of Chazal (quoted by Rashi) which we started with. Hashem argued that since, you, Moshe Rabbeinu, argued that erech apayim is only referring to tzadikim, therefore I, Kiveyachol cannot act differently (as there is a lack in "Tenu Oz Lailokim"). On this Moshe Rabbeinu said that didn't You (Hashem) say that Erech Apayim should be applied even for Reshaim. Then Moshe Rab-

beinu *davened* to Hashem, saying, "Veatah Yigdal Na Koach Hashem Kaasher Dibarta". Through the power of *tefillah*, Mosh Rabbeinu gave Oz (strength) to Hashem. One of the lessons we see from this is the strength of *tefillah*.

Keeping the above in mind (the fact that Hashem acts with mishpat and the yesod of "Tenu Oz Lailokim") we can explain the *taanah* (argument) of the Meraglim of "Ki Chaak Hu Mimenu". Rashi explains that the Meraglim were saying that it is even stronger than Hashem, Kiveyachol, to overcome the enemies of Klal Yisroel in Eretz Yisroel.

How could any intelligent person think that it is above the ability of Hashem to overcome any person (or being)? Hashem could give any person a heart attack and kill him in one second, r"l (just as occurred when Sancheriv, when more than one hundred thousand soldiers were killed at one time). Furthermore, if the Meraglim were so foolish to think that Hashem cannot overcome any being, then Yehoshua should have merely said that they were Tipshim (foolish) instead of responding that if Hashem wants us then we will be able to enter Eretz Yisroel successfully.

We must say that the Meraglim argued that of course Hashem can overcome anything in the world. However, since Hashem acts with Midas Hamishpat, and we don't deserve that Hashem should do miracles for us, therefore the residents of the land are too strong for Hashem to overcome.

Now we must ask what the answer of Yehoshua was to the argument of the Meraglim. We can explain that Yehuoshua was saying that what the Meraglim were saying was only true if Hashem only wanted to do things for Klal Yisroel for our sake. However, if Hashem wants us (we are on the level that Hashem wants to help us) then Hashem will help us because he wants this for Himself, Kiveyachol. {We similarly say in "Avinu Malkeinu", "Aseih Lemaancha Im Lo Lemaanainu".}



A *mashal* for the above is that a prince is put in jail due to an *aveirah* he did. If the King does not really care for his son, then he will only leave jail if he deserves it. If, however, the King cares greatly for his son, then he will free him from jail because of his concern for his son. Likewise, if Klal Yisroel reaches the level that Hashem wants to help us, then even if we don't deserve this help with the *middas hadin*, we will still receive it. {This is similar to the Maamar Chazal mentioned above that Hashem will turn His face towards us to help us if we have acted on a level that we deserve this attention.}

The Rosh Yeshiva zt"l represented hischazkus in Limud Hatorah. In Shanghai he was the only bachur who was able to learn straight throughout the day, without even taking a break for Bein Hasedarim. It is said that the Mashgiach, Rav Chatzkel zt"l, said that the zechus of the kiyum hayeshiva was in the zechus of Rav Shmuel's hasmadah.

When people asked the Rosh Yeshiva for a *beracha* for a *yeshua*, he would often accept upon himself extra *hischazkus* in learning as a zechus for a yeshuah. Sometimes he would ask the person himself to take something upon himself (such as an extra seder) as a *zechus* for a *yeshuah*.

One of the times which the Rosh Yeshiva had a heart attack, *r"l*, he encouraged others to publicize the severity of his situation, so others would be *mispallel* for him. The Rosh Yeshiva said that the *zechus* of *tefilas harabim* would be able to help him to have a *refuah shlaimah*. Boruch Hashem, these *tefillos* helped, and the Rosh Yeshiva got better and lived for a number of years afterwards.

In the *zechus* of following in the path of the Rosh Yeshiva *zt"l* in strengthening ourselves in Torah and *tefillah*, may we see *yeshuos*, *refuos* and the *geulah shlaimah*.

Sources for this article include notes from Rav Eliyah Brog Shlita and "Kisrah Shel Torah" (Rabbi Yosef Simcha Klein).

Flatbush Focus

PHOTOGRAPHY TIPS BY AARON AKSELRUD



"LOL"

According to my children and grandchildren, the letters "LOL" mean something somewhat other than what I thought it meant, but I feel that my definition of the term is more meaningful, or at least to me.

Quite often I am approached by people who want to know, "Why do you do this photography stuff anyway? It can't be for the money, what else is there?" My response to them is quite simple, "I love what I do", and hence, the term "LOL" labor of love

As I said many years ago when I began this photographic odyssey, "Once I no longer love the excitement of creating photographic memories for clients, I am giving it all up. After all, if it's only a "job", I might as well be selling Amway, which by the way is not meant to disparage the Amway people out there; and many years ago, I did actually sell Amway products.

So you see, creating images that mean something to someone is for me something I enjoy doing, it is not merely a *job*. And as the adage goes, "If you enjoy what you do, you will never work a day in your life." And so, I feel privileged to have added joy to the lives of so many over these many years.

Most recently the images created were at the *siyum* of the YIM Morning Kol-

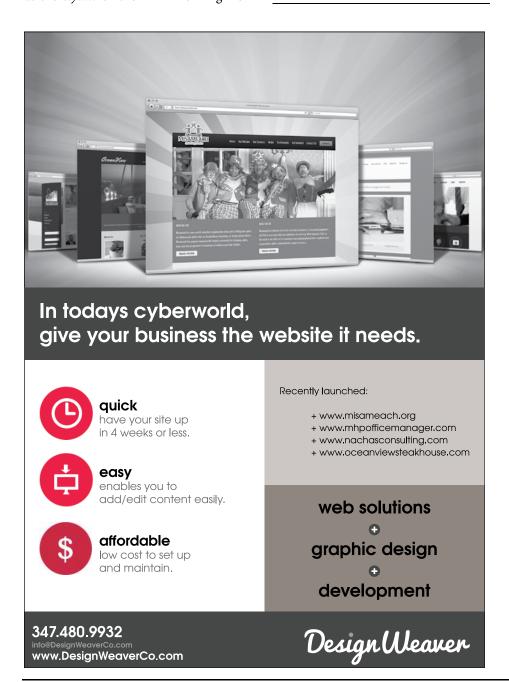
lel, under the aegis of Rabbi

Efraim Levine, shlit"a. This group of retirees and semi-retirees meets daily Monday - Friday and learn a variety of topics, such as Navee and Halacha. The event photographed was a siyum on Doniel, Ezra, and Nechemia, perhaps not the easiest of the prophets. But this group of devoted learners under the guidance of Rabbi Levine were able to complete the three books. Though I cannot join them on a daily basis, I feel honored to be a part of the group, at least on Friday mornings. The men are an inspiration to me; it was an honor and privilege to capture the joyful expressions of success and completion. And as chizuk to the N'shei Chayil who provide support and encouragement, the women were also invited to attend the *siyum*.

The glowing words of Rabbis Shulman and Zolty gave me *chizuk* as well. It was a good kind of feeling being in the company of these people who both realize and appreciate the value of daily Torah study; hopefully something will rub off on me.

And so, whether it's a Choson/Kallah at a wedding, or a *siyum*, or a *bris*, I still get a tingle out of participation, even though it's <u>only</u> for the expressed purpose of taking pictures. And once I no longer have that zest, zeal or desire, "I'm outta here!"

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









At the Kollel Zichron Shmuel Reception













At the Yeshiva Ruach Chaim Dinner











Chumash Seudah at Yeshiva Torah Temima





At Shua Lefkowitz's Chumash Seudah

Rabbi Belsky at the Yeshiva Torah Vodaas Shabbos





Chumash Seudah at Yeshiva Torah Vodaas







At the Mirrer Yeshiva Ketanah Sukkah Fair







Horav Shlomo Amar visits the Flatbush Community





At the Bris of Menachem Danziger PHOTOS: TSEMACH GLENN





Tzedakah Carnival by Rabbi Kaufman's Class In Yeshiva Torah Temimah









At the Lefkowitz - Oelbaum Wedding



































30th Yahrtzeit Siyum of R' Yosef Melohn a"h PHOTOS: TSEMACH GLENN











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The Balancing Act

REBBETZIN TZIPORAH HELLER, WITH PERMISSION FROM ARTSCROLL/MESORAH

DEALING WITH FLEETING PHYSICALITY

In one of your classes, you discussed how every physical thing is "hevel" because it will eventually end. Most of what I can perceive and experience in this world is physical. If this is so, how can I develop myself? What can I hold onto?

Spirituality doesn't mean cutting yourself off from the physical world. On the contrary, it is what you introduce into your interaction with this world.

My daughter volunteers for an organization called Zeh LaZeh. The woman who heads it is an incredible person. On Chol HaMoed Succos she arranges a "fantasy day" for widows and orphans. The magnificent experience ends with a Simchas Beis HaSho'eivah where the "Who's Who" in the Torah world attend. Great figures such as Rav Chaim Kanievsky, the Gerrer Rebbe, and many other distinguished personalities grace the affair. This huge undertaking involves hours of physical work, including countless phone calls, shlepping boxes, and cleaning up. It's gashmiyus all right, but it's gashmiyus concretized into action. This is genuine ruchniyus. If you're cooking dinner for your family, think of it as a chessed. They are just as hungry as strangers would be. If your intention is to build a home of loving-kindness where you want to fill people's needs and create a healthy environment where people can draw closer to Hashem, this is ruchniyus. Don't let anyone ever deceive you into thinking anything other than that.

WHY DON'T I GET A "SPIRITUAL HIGH"?

I try to make all the mitzvos I perform more meaningful by being mindful to bring Hashem into my life with my heart and concentrating on feeling grateful to Him. But despite this, I usually find myself just going through the motions. The feeling of real closeness to Hashem happens only once in a while and I feel like I need to sense it more.

I have a non-observant sister who practices Eastern healing. She is able to get her spiritual high without the obligation of keeping Torah and mitzvos. Why can't I experience this same elation from davening and concentrating on berachos?

I suspect your problem is that you don't see the connection between the mitzvos and how they bring a Jew closer to Hashem. I would suggest you study Horeb and Rav Hirsch's commentary on the Torah. It's difficult to learn, because it was originally written in German and the English translation is stilted. Get through it anyway. He will clarify how the connection works. Once you understand the mechanism, you'll feel different. The more you can comprehend the workings of a mitzvah and how Hashem's wisdom is an intricate part of it, the easier it will be to develop that spiritual bond. He Who knows our souls defined the mitzvos to create connection. If you include your mind in the experience, it will inform you more than you think.

Eastern healing does this inside out. There's the external sensation of meaning without reality. People think they are connected but they really aren't. You can have the feeling of *tikkun* without actual *tikkun*. On the other hand, you can have what really gives you tikkun, not necessarily with the accompanying feeling, unless you work hard to understand it better.

The numerical value of *Elokim* is *hat*eva — nature. Nature is Hashem, but Hashem is not nature, He's far more. When you worship nature, which is the essence of Eastern religion, there are consequences.

You make Hashem so small that there is no accounting, no World To Come, no direct link, and no prophecy. Embarking on that spiritual path will lead you only downhill. Concentrate on developing a deep understanding of the mitzvos and use that as a springboard to come closer to Hashem.

FEELING GUILTY ABOUT **MY BLESSINGS**

Though we are not rich, we are, baruch Hashem, comfortable. We give tzedakah generously, but also spend money on luxu-

Serving Hashem

ries that my husband enjoys. We recently moved into a new house that is much nicer than the kind of place I'd choose to live in. It brings my husband much joy, but I can't help secretly feeling guilty. We are in galus and so many people are struggling. I appreciate what Hashem has given us, and try to focus on feeling thankful, but I also feel uncomfortable. What should my attitude and thoughts be regarding material blessings in

People think that in order to be a *tzad*dik you have to experience privation. But the truth is there's more than one way to serve Hashem. One path is indeed through adversity and *mesirus nefesh*. Another way is through uplifting physicality. For a wife this can mean many things. Seeing that there is *simchah* in your home, thanking Hashem, using your possessions wisely, encouraging your husband to give tzedakah, and opening your home to people in need are ways you can elevate the blessings Hashem has given you.

Wealth brings honor, and all men have an innate desire for it. Therefore, the more kavod you give your husband, the less he'll need to get it through external means. Kavod in and of itself can be used well in communal leadership and in being a role model for others.

I teach at Neve Yerushalayim, where the girls often get invited out for Shabbos. A home where the family is happy but impoverished gives them a feeling of dissociation from Torah life. A home that's aesthetically beautiful and exudes a feeling of largesse makes them feel entirely different about living a frum lifestyle. There are lots of good things you can do with the wealth Hashem has given you, not the least of which is thanking Hashem for the berachah and training your children to be thankful, generous, and giving.

LIVING IN A FRUM COMMUNITY VS. LIVING IN A KIRUV COMMUNITY

When we were dating, my husband said he wanted to live in an established frum community in order to have access to the Torah learning readily available there. Al-

though I had reservations, I ultimately told him I could live whereever he wanted and we'd make the most of our opportunities. Now that's it coming down to it, I'm afraid I'm not going to be happy in an established

I realize there's plenty of community service to do even in a frum city, but it's not the same as living in a less religiously developed area, where I can be a part of actually shap-

It's up to you to be happy. Simchah is a middah and not a response to external circumstances. You can choose to develop your inner joy by believing that wherever Hashem put you, that's where your potential can be maximized. If you agreed to your husband's choice, you meant it and saw it as possible. You can be very happy in a frum community. Don't deceive yourself into thinking otherwise.

You don't have to be in Charan in order to make souls. I would suggest you get involved in Project Inspire, Partners in Torah, or any other suitable program. This way you can still be involved in creating a community by introducing people from the outside. We are naturally affected by our role models. Don't devalue the advantage of being in a *frum* environment. Your husband wants exposure to serious Torah learning and to people who are real ovdei Hashem. Seek out those people in your frum community who live bigger-than-life lives. Let them be your inspiration.

There is no reason for you to feel spiritually frustrated. There is plenty to do no matter where you live. In addition to *kiruv*, there are kids off the derech, women in distress, and families that need help coping. Be honest and ask yourself if your imagination is taking you to a place that you've fallen in love with, instead of falling in love with Hashem's Will.

Keep that promise to your husband. Make the most of your opportunities, and be happy wherever Hashem ultimately leads you.





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Mom told you to eat your vegetables for a good reason! Chock-full of vitamins and minerals, vegetables are an excellent source of disease-fighting antioxidants, which may help protect you from heart disease, certain cancers, and a host of other ailments. Many vegetables are also rich in soluble fiber, which means they help slow down digestion and keep you feeling fuller, longer.

You don't have to be a vegetarian to enjoy vegetables in your food plan. It's so easy to have fresh vegetables on hand, when stored in Tupperware Fridgesmart containers. They keep fruits and vegetables fresh five times longer!

What's more, veggies are wonderfully versatile: Not only are there hundreds of different types to choose from, but most can be prepared in a variety of ways. Whether you like your vegetables steamed, roasted, sautéed, or served up raw in a salad, they can complement any meal — or be part of the main dish itself! Another benefit: You can enjoy an unlimited amount of most veggies on most diet plans. Some recommend a minimum of four and a half cups of vegetables each day, but you can eat more if you

The key to adding vegetables into your family's food plan is to make it fun! Have younger children and grandchildren help in the preparation of your meal. Include baby carrots, grape or cherry tomatoes for your dips. Make healthy dips, include chomouos as a choice. spinach, asparagus are also great choices for dipping. I have a number of great dips in my cookbook, NOT JUST A COOK-BOOK. Using a dip as an anchor, my children literally inhale the vegetables to have more and more of their beloved dip.

As we get closer to barbecue season, more and more people do outdoor cooking. You can purchase baskets made especially for grilling at most home goods stores. This will allow you to prepare your veggies the way you like them. You can steam or grill them in these unique baskets. They also make baskets for fish.

There are great recipes for Kale Chips, Sweet Potato Fries and more to replace the French fries in our family's menu choices. I use the OK vegetable guide to prepare my vegetables with their guidance. You can download it at www.ok.org.

Getting the Most Out of Veggies

To benefit most from vegetables, choose a wide variety in as many colors as possible, since different-colored veggies contain different nutrients. For example, sweet potatoes (and other orange vegetables such as carrots, pumpkin, and butternut squash) are an outstanding source of carotenoids (including beta-carotene), as well as vitamin C, calcium, and potassium. These vegetables can help reduce LDL cholesterol, lower high blood pressure, fight cataracts and age-related macular degeneration, and boost your resistance to colds and infections.

Cruciferous vegetables such as broccoli, cabbage, Brussels sprouts, cauliflower, kale, and bok choy are antioxidant powerhouses that can help lower blood pressure and cholesterol, protect against macular degeneration (a leading cause of partial blindness in people over the age of 50) and they can possibly help to reduce agerelated memory loss. In addition, a sulfur compound called sulforaphane found in these vegetables may increase the activity of cancer-fighting enzymes in the body.

Tomatoes are not only rich in the antioxidant vitamin C, they also contain a red pigment called lycopene, which is a powerful carotenoid that may help lower your risk of heart disease and cancer (especially prostate, breast, and skin cancers). Tomatoes also contain lutein and zeaxanthin — antioxidantrich plant pigments that can play a role in reducing the risk of macular degeneration.

It's important to know the proper way to steam vegetables so you don't lose their important nutritional value. I am sharing this steaming guide with you. Please clip it for future reference.

A Guide to Steaming Vegetables

If you're pressed for time but still want to prepare healthy, friendly meals, try steaming. This cooking method is delightfully simple, incredibly speedy, and especially healthy because more nutrients are retained during the cooking process (compared with other cooking methods). Plus, steaming brings out the natural flavor of your veggies. If you've never steamed vegetables before, here are two ways to master this technique.

On the Stovetop:

Add 1 or 2 inches of water to a large pot and bring to a boil over high heat.

Prepare your vegetables for cooking: After washing thoroughly, cut them into equalsize pieces to ensure even cooking.

Place your steaming basket (a specially designed tool that fits inside a pot and holds food just above the surface of the water) in the pot. Or use a bamboo steamer, which sits on top of boiling water in a wok or sauté pan.

Add the vegetables and cover.

Cook until the vegetables reach the desired tenderness. In general, most vegetables require only a few minutes of steaming. If you like your veggies tender, cook them a little longer; if you prefer them on the crisper side, cook for a shorter period. Be careful not to overcook, or you'll end up with mushy

Carefully remove the lid (remember, the steam can burn your hands!) and transfer the vegetables to a platter or serving bowl. Serve them immediately with a healthy seasoning, such as lemon juice, any spice that doesn't contain added sugar, and/or fresh chopped herbs, such as parsley, basil, or chives.

In the Microwave:

Prepare your vegetables for cooking: After washing thoroughly, cut the vegetables into equal-size pieces to ensure even cook-

Place the vegetables in a large, Tupperware microwave-safe shallow bowl (no



BPA's) and follow the steps below. If you don't own these yet, you can use the plastic bags made especially for microwave steaming, follow the directions on the package. Add just a little water to the bottom of the bowl (about 1 tablespoon per cup of veggies). Using Tupperware microwave containers saves money and leftovers become planovers due to their amazing airtight seals! I have been steaming all my vegetables exclusively this way for years. Contact me for further information on this wonderful, safe, product line. These products include a steaming guide in their instructions when purchased.

Cover the bowl with its microwave-safe cover with the vent open to allow the steam

Microwave on high for 4 to 8 minutes (depending on the size of the vegetable pieces) or until your veggies reach the desired tenderness; for larger vegetable pieces, turn halfway through cooking if desired for even doneness. Serve with healthy seasoning (see Step 6 above).

If you have a vegetarian in your family, it's important to make sure they get their protein since they eat no meat, poultry and in some case, even fish. The dips I am sharing are family favorites year round! Enjoy

Some good sources of essential vitamins and minerals for people who do not eat meat or fish:

Greens, beans, rice and more

Iron Cashews, tomato juice, rice, tofu, lentils, chickpeas, dried beans

Calcium Milk products, broccoli, darkleafed greens

Vitamin B12 Eggs, milk products, soy milk, enriched cereals

Zinc Nuts, enriched tofu, milk products, eggs, spinach, kale, onions, potatoes, carrots, whole-grain breads

Correction: In the Shavuos issue, there was an ingredient missing in the recipe for the Creamy Cheescake. Add 4 eggs, separated.

Over 550 recipes and tips are featured in Rochelle's humorous and entertaining cookbook, NOT JUST A COOKBOOK. It also features many "multi-ethnic" recipes adapted for the kosher cook. Rochelle's book examines food around the year by month. Her new DVD recipe organizer includes the book. What a GREAT gift! Check out www.facebook.com/greatrecipeorganizer for information or call 718-258-0415 for a Tupperware Full catalog. Rochelle is available for cooking demo events for fundraisers, hotels, stores as well as private Tupperware demonstrations. Call to find out about the current sales!

TUPMOM'S FAMOUS TUNA DIP

(for those who do eat fish)

Serves: 8

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

Instructions

Dice onion and celery in Tupperware Smooth Chopper (or food processor). Add mayonnaise, pepper and soy sauce. Mix well. Drain tuna and add to mixture; pulling string on chopper 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.

MAYO PICK DIP

Serves: 6 **Ingredients**

1 clove garlic, minced

1 cup low fat mayonnaise

1 sour pickle, cut up

fresh dill

<u>Instructions</u>

Dice up pickle and put in Tupperware Smooth Chopper or food processor with crushed garlic. Add mayonnaise and some fresh dill. Mix well until dill is totally absorbed. Dip in cucumber to taste it.

NOTE: You will find it safer than crackers when you can't stop eating it! Makes a great "tartar" sauce for fish; salad dressing or just a "nosh" anytime! Stays fresh for two to three weeks in the refrigerator in a sealed Tupperware® container--it usually is eaten way before! Also a terrific recipe for Pesach. Tastes great with matzoh!













Women's





This coming Shabbos, we bentch the month of Tammuz. As I've written in this column before, it's hard to adjust our minds to the Hebrew calendar. After all, we are also entering the month of June, and for many it conjures up images of late night cramming for regents and finals, and preparing for summer getaways. How do we reconcile the two? What can we think about as we bentch chodesh Tammuz?

Tammuz is the name of the month received from Babylonian times. The Navi Yechezkel describes the avoda zara named Tammuz. Tammuz was an idol made of metal, which was hollow inside and contained lead eyes. The women would light candles inside the idol, which would then melt the lead, and the idol would appear to be crying. This would encourage the women to cry. They squandered their tears!

During this month, which is during the yemei Eisav, meaning that Eisav has some power over this month, we have the opportunity to counteract it with real tears of real prayer.

The tears of prayer are elicited when we realize we are not in control. How does that apply this month?

Shavuos is the festival of the harvest when all the farmers were able to cut down their crops and in essence, breathe a sigh of relief for their bounty. All year, as they gazed at their crops they worried and prayed...would Hashem send enough rain? would He send enough sun?...will my crops grow? ...will they flourish?...As they waited for their crops to grow, they felt totally dependent upon Hashem.

What happens after the harvest? They could easily be fooled into thinking: "Okay, Hashem, I can take care of it from here on in! " No longer do they have to worry if the crops will grow, they have them in their hands! And thus, a new challenge enters their lives. Now they have to remind themselves that they are still dependent upon Hakadosh Boruch Hu even after they harvest their crops and in essence, hold their paycheck for the whole year!

Aren't we all a little tempted to feel a bit like that when the nice weather comes out?

When the temperature rises, and the days get longer, we can mistakenly feel like we can run our world! The sun shines; the light breezes blow and we feel like we're on top of the world! Yes, we can accomplish

a lot! But we need Hashems' help with evervthing!

We say in Adon Olam, which we say every morning "velo haoz vehamisra" "His is the power and dominion " and we must remind ourselves continually that He is in control of everything. How often do we work on a project, or perhaps even prepare for a simcha and when we're practically finished we think to ourselves: "I did so much already, Hashem will finish the rest!!"

How silly! Hashem was taking care of it all from the very start!

The Leshem calls the days from 7 Sivan until the 9th of Av the "63 days of danger" for this reason. We run the danger of leaving Hashem out of the picture!

This coming month, let us use our newfound enthusiasm and positivity to accomplish and grow. Let us approach our *tefillos* with new resolve and remind ourselves who *really* runs our lives!

Mrs. Schwebel is an inspirational speaker who lectures for Project Inspire and Aish HaTorah among others. Leba can be reached at lwschwebel@gmail.com.

Ladies Shiurim Directory Please contact individual Shiurim/Shuls to confirm weekly schedule, which may weekly schedule, which may weekly schedule.

MAGGID SHIUR	TOPIC	TIME	LOCATION
RABBI DANIEL EISENBACH	Parsha	Shabbos 5:00 PM	Avenue N Jewish Center Corner Ave N & East 4th
Rabbi avrohom Garfinkel	Megilas Esther	Alternate Wednesdays 8:00 pm	Congregation Bnei Israe 3190 Bedford Avenue
MRS. CHAYA GINZBERG	CHAYA GINZBERG Pirkei Avos / Mishlei		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 West 1259 East 22nd (Ave. L) 718.801.2787
MRS. BREINDY REISS	Sefer Ezra/ Nechemia/Benching	Tuesday 8:00 - 9:15 pm	1552 East 21st Street (N&O)
MRS. SHIRA SMILES	Parsha	Sunday	
MRS. VICKY LEW	Tuesday Young Israel of Bedfo		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 4:00 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
		Sunday 10:00 - Weinrib Home 1919 Homecrest Ave (S-T)	
REBBETZIN ESTI REISMAN	Beiur Tefilah	Sunday 10:00 - 10:45 AM	
REBBETZIN ESTI REISMAN ROTATING MAGIDEI SHIUR	Beiur Tefilah Beiur Tefilah	Sunday 10:00 - 10:45 AM Sunday 10:15 - 11:00 AM	
_		10:45 AM Sunday 10:15 -	1919 Homecrest Ave (S-T) Weinreb Home

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Splendor of the Maggid



In Close Proximity

Chazal teach that doing a favor for a deceased person is a great act of chessed, because the beneficiary will not be able to repay the favor (see Rashi, Bereishis 47:29). Therefore, such a favor is called a *chessed* shel emes, a true kindness. In this touching story told by Rabbi Yaakov Bender, the Rosh Yeshivah of Yeshiva Darchei Torah of Far Rockaway, Hashem's orchestration of events led to a *chessed* that was not only impressive, but magnificent.

Rabbi Simcha Wasserman (1900-1992) settled in Israel in the 1970's after more than two decades in Los Angeles, where he founded and headed Yeshiva Ohr Elchonon. In Jerusalem he joined Rabbi Moshe Mordechai Chodosh to reestablish Yeshiva Ohr Elchonon, and served as its co-Rosh Yeshivah till the end of his life. While in Jerusalem he developed a very close friendship with the Knesset member Rabbi Shlomo Lorincz (1918-2009) who represented Agudas Yisrael. They were chavrusas (study partners) for many years.

Reb Simcha and his Rebbetzin purchased burial plots in Har HaMenuchos, near Givat Shaul, in western Jerusalem. They passed away within days of each other: Reb Simcha on 2 MarCheshvan 5753/1992 and his Rebbetzin just a few days after his shivah, on 12 MarCheshvan

5753. Many years earlier, Rabbi Shlomo Lorincz had bought a plot on Har HaZeisim (Mount of Olives), which has been a burial place for Jews since Biblical times. Har HaZeisim is one of three scenic peaks located just east of the Old City of Jerusalem. However, after Rebbetzin Wasserman passed away, Rabbi Lorincz told his family that he wished to sell his plot on Har HaZeisim and buy one in Har HaMenuchos, next to Reb Simcha.

His reasoning was poignant and sensitive. "Reb Simcha and his Rebbetzin had no children," Rabbi Lorincz said to his family. "Who then will come to pray at his kever, especially on the day of his yahrzeit?"

Indeed, Rabbi Lorincz sold his plot on Har HaZeisim and purchased one very close to where Reb Simcha was buried. Seventeen years later, Rabbi Lorincz passed away on Rosh Chodesh Cheshvan. Because the custom is not to visit a cemetery on Rosh Chodesh, the Lorincz children would come to visit their father's gravesite on the day after the yahrzeit, 2 MarCheshvan, and then, to abide by their father's wishes, would pray at the grave of his friend, Reb Simcha, on the exact day of his *yahrzeit*, the second day of Cheshvan!





We will now turn our attention to some of the laws concerning the proper way to comport oneself when using the bathroom.

It is a violation of the rules of personal modesty for one to speak — even one word — while using the facilities. If there is a pressing need to speak, one may do so, provided that he is not actually in the process of relieving himself. While one is actually relieving himself, he may not talk under any circumstances.

One who is in the bathroom for a purpose other than relieving himself — for example he is taking a shower or brushing his teeth — may speak.

It is a violation of the rules of modesty for one to defecate in the presence of another. However, one may defecate in the presence of a child who cannot yet speak a full sentence. It is also preferable not to urinate in the presence of another; however, one who feels an urgent need to urinate should not endanger his health by waiting for complete privacy. Thus, if the need is urgent, he may urinate in the presence of another. [Indeed, we shall see further on that there are possible prohibitions involved in suppressing the need to urinate.]

One may not utter words of Torah or even think Torah thoughts while in a bathroom. However, according to some authorities one may contemplate the greatness of Hashem and his thankfulness to Him, provided that these thoughts do not lead him to think about Torah verses or other Torah

It is not proper for a man to enter a bathroom while wearing a tallis, gartel, kittel, or any other garment that is worn especially during prayer services. While some rule that this prohibition applies only when one is defecating, it is customary to apply this ruling to urination as well. For this reason, one who needs to make use of the bathroom during services should remove his tallis, place it down in a respectful manner while he uses the facilities, and put it back on when he leaves the bathroom.

Many people have the admirable habit of carrying a small pocket siddur or other sefer with them at all times, to be available for use when necessary. Some authorities rule that one may use the bathroom as long as these items are covered by one's pocket. However, other authorities rule more stringently and require that these items be doublewrapped — for example, placed in a bag prior to being placed in the pocket.

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Pathways of the Prophets RABBI YISROEL REISMAN, WITH PERMISSION FROM ARTSCROLL/MESORAH

The Shortcut

On several occasions, Rav Pam, zt"l, discussed a scenario that is painfully common. We all hope to repent and mend our ways before we die. What if someone dies before he was successful in doing teshuvah properly? Can he still avoid Gehinnom? Rav Pam answered that there is a shortcut. The Talmud (Megillah 28a; Bava Kama 92a) teachs, "Kol hama'avir al midosav, ma'avirin mimenu kol peshaav — A person who can overlook wrongdoings against him will have all his sins removed from him." The trait of vatranus is a bonafide shortcut to Gan Eden, even according to the Rambam and Ramban. A person who looks aside when others wrong him, whether in monetary affairs or interpersonal matters, has bought himself a ticket into Gan Eden. Let us clarify this point. If you are involved in a dispute in which you are wrong and you do not get angry, that is not called vatranus. It is called yosher, being just. If you are right and you don't get upset — *that* is called *vatranus*.

The Midrash (*Bamidbar Rabbah* 9:2) offers examples of *vatranus*. If someone spills something in your house, says the Midrash, be a *vatran*. Don't become upset. Or if someone rips your clothing, let it slide. Swallow the anger. Restrain your response. Smile and say that it is really okay.

What self-control! How beautiful a *middah*!

How often do we have the opportunity for vatranus in our homes? What happens when someone spills something on your table — or, Heaven forbid, in your lap? If you can allow it to slide, you can earn a free pass into Gan Eden. If no one in your house ever spills anything, I feel bad for you. In my house I have many opportunities to be mevater. If you, too, get the opportunity to be mevater, rejoice! Most of all, says the Midrash, be a vatran with your money and your possessions. This is the greatest challenge of all. Parents often face a situation in which an older child in the family hides a treasure — such as a bag of cookies or a package of licorice — in his drawer. A younger sibling raids the cache. The older child comes home — lo and behold — his treasure is gone. Filled with righteous indignation, he screams and yells, "How could he take something from my drawer? It's mine!"

Parents often try to placate the older sibling. "Don't get so upset over a package of licorice," they say. "We'll buy you another package." "That's not the point," the victim screams. "My private space was violated. My stuff was looted. Nothing is safe in this house!" Learned parents have an answer. "Be a vatran with your possessions," they say. "Don't get so worked up. It is a shortcut to Gan Eden."

The trouble with preaching this principle to your children is that sometimes the tables are turned. When you face the same

Shortcuts To Gan Eden

challenge — when you blow up because someone encroaches on *your* territory and sabotages *your* possessions, your child might just think, "Don't get so worked up! It's a shortcut to Gan Eden. Why isn't he just *mevater*?"

It is easy to tell your children to be *mevater*, and harder to do when you yourself are wronged.

In *Orchos Yosher*, R' Chaim Kanievsky Shlita has a chapter on *vatranus*. He writes that the ability to overlook is generally a sign of wisdom. A person who remains calm and forgiving when the waiter spills a bowl of hot soup in his lap is usually a wise person. Those people who cannot overlook anything are fools. Have you ever seen an argumentative person loudly standing up for his rights? Did he come across as wise?

Zeh Lo Chashuv

I would like to share with you a story about a husband and wife I knew well.

She was a paragon of organization who ran their home with incredibly efficiency. She cheerfully cooked and baked for their large family and hosted many guests. Although their home was clean and orderly, her house was a busy place. She was sometimes casual about putting things back in their proper places. When her husband would be impatient and point this out, she would smile and say, "Zeh lo chashuv — it is not important."

One summer, the family was vacationing in the country and the husband was working in the city. The wife called him and asked that he bring her a checkbook when he returned to the country. At the end of the week, he was already on the highway when he realized that he had forgotten to take a checkbook. He turned around, went back to their home, got the checkbook, and headed for the country. He handed the checkbook to his wife, and she stuck it into a shopping bag that was

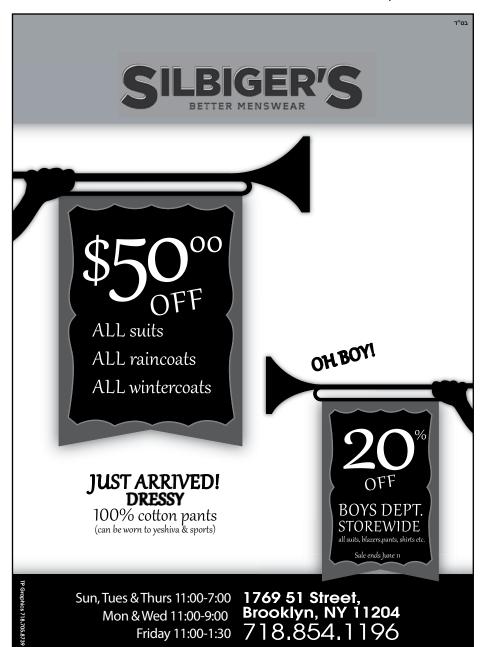
hanging on the crib. He was annoyed by the casual way she had tossed aside the checkbook, as if it weren't important. After all, he had gone out of his way to make sure that it was there. He controlled himself and didn't say anything.

Shabbos passed, and another week went by. He came back to the bungalow on the following Thursday. The checkbook was still there, in the shopping bag, hanging on the crib. He was upset. What a *nisayon*! His wife hadn't even used the checkbook! He was going to say something, but then he figured that she would simply respond, "Zeh lo chashuv," so he remained silent.

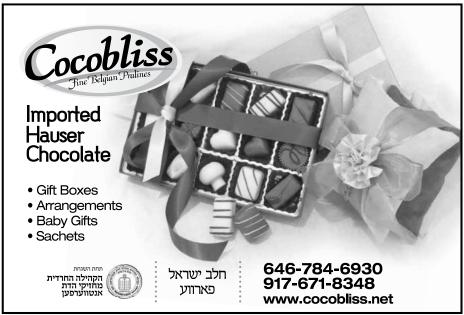
A week later he came up again, and the checkbook was still in the bag. I'm not sure why it bothered him so much. I know many men who would be delighted if their wives didn't touch a checkbook for two weeks. But it bothered him. He restrained himself.

The following week, the husband, who was back in the city, got an emergency call. His wife, who was in the advanced stages of pregnancy, was hemorrhaging and had been rushed to the hospital. He jumped into his car and drove as quickly as he could to meet her. Tragically, by the time he got there she was no longer alive.

When he came back to the bungalow that night, he looked brokenheartedly at the crib. The bag was still there and so was the checkbook. He was glad that, at least, he had remained silent. How right she had been! These things are not worth getting upset about. Zeh lo chashuv. He used the first check to pay the Chevra Kaddisha (Burial Society) for the funeral and burial. He then took the shopping bag and wrote on it, "Zeh lo chashuv." That bag still hangs in his home. We get so upset over petty things. Neatness, money, honor — things that really don't matter. We allow pettiness to bother us. Does it really matter? Zeh lo *chashuv*. These things are not important.



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Flatbush Kashrus Seminar Features Rabbi Yosef Eisen

RABBI MOSHE BOYLAN /FJJ EXCLUSIVE

Recently there was a Hakhel Shiur from Rav Yosef Eisen Shlita (Mora Deasra of Kollel Bnai Torah and Rabbinic Administrator of Vaad HaKashrus of Five Towns and Far Rockaway) on the topic of Kashrus. This topic, while always important, has come to the forefront of our conscience, due to the recent scandal in Los Angeles. Rav Eisen spoke about many aspects of Kashrus, particularly as relates to the kosher consumer and layman.

A number of years ago, as a result of the terrible kashrus scandal in Monsey, the Rosh Yeshiva, Maran Rav Shmuel Birnbaum zt"l gave a shmuess about kashrus. Rav Shmuel mentioned a story about the reaction of the Mirrer Mashgiach, Rav Yeruchem Levovitz zt"l to the gezairas shechita in Europe. This happened between the two World Wars, when the Polish government started to interfere in the area of Kosher shechita, causing a situation that it would be difficult, if not impossible to have Kosher meat.

Rav Yeruchem said that if Klal Yisroel shows mesirus nefesh for a mitzvah, Hashem will enable us to fulfill it properly. If, however, we lack such mesirus nefesh, Hashem will remove from us the ability to fulfill it. Because the general olam in Europe was not showing enough mesirus nefesh for the mitzvah of kashrus and shechita, therefore Hashem was causing the government to make geziaros (decrees) which put proper shechita in jeopardy.

We can learn from this to our current situation. In the last six years there have been four known scandals involving Kosher meat/chicken in the United States. If Hashem has allowed this to happen, then it shows that we have become lax in our commitment to Kashrus and particularly shechita. We must mechazek ourselves in these inyanim, so as to enable that such scandals will not recur, and we will be zoche to eat truly kosher food.

Now let us discuss, bederech hateva, what is behind the four scandals, all of which are related to meat and or chicken. At one point in history, many Yidden would rely on regular Kosher meat, without insisting on "Glatt Kosher" meat. Boruch Hashem, our generation is "Achshar Dara" in that many more people are *mehadeir* to insist on eating only Glatt Kosher meat.

While this is generally a good thing, it can lead to problems. With a greater demand from people, comes a pressure on the kosher market to provide this need. This can lead people to use this situation to try to profit by selling non-glatt meat (or chicken) under the guise of Glatt Kosher, so as to make more money. When people start to compromise on Choshen Mishpat (monetary laws) they can ultimately come to compromise on Yoreh Deah. This means that they can come to actually cause many people to eat non- kosher (or substandard

Kosher) meat and chicken in a deceitful manner.

Tragically, this can happen even with people that seem to be yeraim ushlaimim, as was true in the Monsey scandal.

Recently, a conference call involving representatives of major Kashrus organizations was held. Many suggestions of how to improve the hashgacha on meat/poultry were offered. These included things like holograms, watching videos of what is taking place in the site of shechita (or repackaging), GPS tracking of Mashgichim (to make sure they are where they need to be, which was one of the causes of one of the scandals), inspecting garbage cans (to look for signs of treife food), forsenic hashgacha, and a number of other suggestions.

What should the average baal habayis (or balabusta) do to ensure the meat/ chicken entering his/her house is up to standard? He/she should get to know the places selling meat/chicken with good reputations. Then, he can develop a relationship with the particular store, asking them certain questions, such as how the product arrives, who delivers the meat, if there is a Hashgacha on the distribution, etc. It is also important to ask how the repackaging is done, and who does the Hashgacha on this. {Significantly, all the previously mentioned scandals happened as a result of taking advantage at the repackaging stage.}

If you are dealing with a large supermarket, then you must ask questions such as who controls the labeling machine. If an Aino Yehudi or non-religious person does this important job, then this is not acceptable. {Labeling the item with the appropriate hashgacha must be done by someone that appreciates the importance of this is-

The next topic which Rav Eisen discussed was "heimishe supermarkets". One of the most important questions about "heimishe supermarkets" is what exactly is under hashgacha? Is the hashgacha on everything in the store, or only on (for instance) the bakery, fish and meat depart-

There are different opinions in the Kashrus agencies as to whether it is important that the entire supermarket is under hashgacha, or if it is enough that only part of it is under hashgacha. Rav Eisen is of the opinion that it is important that the entire establishment be under hashgacha, as otherwise it can lead to people mistakenly thinking that if one section is under hashgacha then the whole store must likewise be under the same hashgacha. The only way which he feels that such partial hashgacha is acceptable is if it is very clear and noticeable that only certain sections are under hashgacha (i.e. noticeable signs telling the consumers which parts of the store are under hashgacha and which are not, or are under a different type of hashgacha).

The next topic was how one determines that something is Kosher LeMehadrin. In order to buy truly Mehadrin products, one must develop expertise in food products. Of course the average kosher consumer doesn't have to become a world renowned expert in Kashrus, but nonetheless, he/she can develop a basic knowledge about the kashrus status of

various products. He can speak to *kashrus* professionals (and others knowledgeable in this field) who will be able to answer his questions.

In particular, one should ask which products have special problems and require a greater or more mehadrin hashgacha and which do not (i.e. which products are more problematic kashrus-wise).

The topic of wines should be dealt with in a similar manner. Many hashgachos (such as the O.U.) have a specific person who is an expert in the field of wine. This individual can be consulted with, in order to discover which wines are more problematic (therefore requiring a higher level of *hashgacha*), and which are not.

{As an aside, Rav Eisen mentioned that many people in the Kashrus field have individual specialties in terms of their expertise. To give a *mashal*, if one has a problem in his foot, he will not speak to a brain surgeon, but instead must speak to a podiatrist. Similarly, one person may have a knowledge of one area of kashrus, but may not be sufficiently knowledgeable in other

Through developing our own "internal data base" in *kashrus* issues one will be able to determine which products to buy. He will also merit special siyata dishmaya to merit to purchase and eat the proper products. This is as Chazal tell us that Hashem does not bring a Takalah to Tzadikim (Tosfos said that this applies specifically to areas of what one eats).

In a related topic, Rav Eisen said that a Kosher consumer should not hesitate to relay any doubts he has about a hashgacha to the Rav Hamachshir. If we can borrow a phrase from the MTA, "If you see something, say something." Lemashal, if one sees a traife truck parked in front of a kosher store, one should not hesitate to inform the appropriate people, so that they can investigate. {Of course one should not jump to conclusions before the topic is looked into. Perhaps the truck was merely parked there, or was making a delivery to a nearby traife store. However, it pays to at least have the hashgacha look into the situation.}

onsumer has to do the job of the *Hash*gacha. Rather, it means that they should view it as a zechus for themselves to help the hashgacha provide the best and most high level hechsher possible. {It should also be realized that it is not practical for the hechsher to be everywhere at every time. Therefore, the kosher consumer can help to provide an extra level of hashgacha for the kosher product.}



In addition to possibly removing a michshol from the tzibur, this system of informing Mashgichim (or Rabbanim Machshirim) of possible problems, can

help them to become more careful in doing their job. Rav Belsky Shlita said that the field of Hashgacha is reminiscent of the Pasuk which states, "Gavoha Maial Gavoah Vegavoha Alaihem". This refers to a chain of checks and balances which help ensure accountability. When each member of the Hashgacha "chain" understands that there are many people on top of him, then it helps him to become more vigilant in his job of ensuring proper *kashrus* standards.

The next topic in the shiur was "prewashed vegetables". Before we start we must mention that many vegetables are quite prone to having many bugs (*Tolaim*) in them. Chazal tell us that for eating even one forbidden insect there could be four to six Lavin (Torah prohibitions). {For eating a sheretz hamayim one violates four lavin, for eating a *sheretz haaretz* one violates five lavin, and for eating a sheretz haof one violates six *lavin*.} As such we must approach this issue with great zehirus (carefulness) and appreciate the severity involved.

The individuals who are involved in giving the hashgacha on pre-washed vegetables must be experts in this field. Again, Rav Eisen mentioned that even if one is an expert on general kashrus hashgacha, he may be ignorant or not sufficiently informed in the issue of giving a hashgacha on vegetables. Unfortunately, he mentioned that he has seen hashgachos who do not have proper standards in giving such hashgachos. {In one case he saw that the final rinse for vegetables was a baby pool with a garden hose!}

Growing vegetables in a greenhouse is not an automatic guarantee that the vegetables are without bugs. One must ensure that the situation in the greenhouse is controlled by an expert in his field. Once *Rav* Eisen went to inspect such a greenhouse with Rav Moshe Vaye Shlita, who is a recognized expert in the field of tolaim (bugs in vegetables and fruits). Rav Vaye saw a particular greenhouse and immediately said that the setup there was insufficient and prone to bugs. The reason for this was that there was only one door to the greenhouse, enabling bugs to enter the green-This does not mean that the kosher house from the outside. {As an example, a reliable hechsher should insist that the greenhouse have a double-door system to ensure that no bugs enter.}

> As mentioned before, one should speak to experts in the field of vegetable hechshei*rim*, so as to determine which are reliable.

> Rav Eisen mentioned that the situation in this particular field can often change from year to year. For instance, red cab-

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Community



Flatbush Kashrus Seminar Features Rabbi Yosef Eisen

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bages were originally felt to be not such a problem with tolaim. In more recent years it has been determined that at least presently, there is a big problem with red cabbages (and they must be checked ap-

Originally it was assumed that thyme, a herb, (as well as many other herbs) were able to be checked in water. Recently, it has been proven that this is insufficient. Another example is blueberries, which were once considered to be non-problematic in terms of bugs. Currently it is known that there can be a problem with thrips (a type of insects) on top of the blueberries. These can be removed by carefully washing them, following specific guidelines.

Recently there was a big tumult about whether grapes are problematic. While there are different opinions on this matter, it should be known that there is a good method to properly wash grapes, so that they will not be problematic.

It used to be understood that it was sufficient to soak strawberries in water and cut off the tops. More recently it was determined that this is insufficient, and there still will be a possibility of bugs found, especially near the seeds. Revised washing methods have been drawn up.

As related to the overall topic of *tolaim*, Rav Eisen mentioned a pesak heard from Rav Feivel Cohen Shlita (author of "Badei Hashulchan"): {To understand the pesak it must be mentioned that there is a discussion amongst contemporary poskim as to whether a vegetable/fruit which starts with a level of insects which are miut hamatzuy (a minority which is somewhat common) can be acceptable once it has undergone a process (such as washing very carefully) which will make the insects, miut sheaino matzuy (a minority which is not common).}

Rav Feivel Cohen Shlita is of the opinion that in the previously mentioned case the vegetables/fruits are acceptable (and do not have to be checked) once the washing

process has caused the amount of insects in the fruits/vegetables to be miut sheaino matzuy. The only caveat which Rav Cohen mentioned was that he was choshesh that a regular kosher consumer may not always do a proper job in making the fruits/ vegetables into the status of "miut sheaino matzuy". {In many cases, a good hashgacha would be more reliable than an individual's personal washing system.}

Web sites which contain kashrus information (such as is available from Hakhel, O.U., Chof Kay and other Kashrus organizations) can be good sources for how to check various vegetables and fruits (in addition to much other important kashrus information).

The next topic Rav Eisen discussed was the issue of international hechsherim (such as hechsherim in European countries like England and France, and hechsherim in Eretz Yisroel).

If one has a question about a hechsher in a different country, he should check with an expert who knows about the standards of kashrus in the hechsheirim in that country.

It is important to know that hechsheirim in different countries may have greatly varying standards. For instance, some European hechsheirim have different standards as to the kashrus of chocolate. In particular, they are known for two "kulas" (lenient decisions) in this area.

The first kula is that some European hechsheirim rely on a hashgacha of "yotzei venichnas" with regards to Cholov Yisroel. This is in contrast to many other hechsheirim who are makpid that there be a hashgacha temidis from chalivah (milking) to arizah (packaging). To understand the second kula, one must know some background information. There is a machlokes if kashering must be done with only water or whether "shaar mashkin" (other liquids) are also acceptable. This is very important when producing chocolate which is cholov yisroel, when the line of production is used previously for non-cholov yisroel chocolate (as will be explained).

For technical reasons, it is not possible to use water in koshering the machinery (as it would destroy the machinery). Therefore, the only practical way to kosher the machinery (used for non-cholov yisroel) is to use chocolate, thus getting involved in a machlokes. Other hechsheirim are makpid to use a line of machinery which only uses cholov yisroel, thus avoiding the whole issue of how to kosher the machinery.

This does not necessarily mean that these *hechsheirim* are wrong in doing this, but a consumer should know that they are relying on various kulas, so as to ask their halachic authority whether he/she should rely on this.

{As an aside, the issue of using "shaar mashkin" for koshering, affects even some of the American chocolates. Some hechsheirim use "shaar mashkin" (e.g. chocolate) to kosher from cholov yisroel to parve. Other hechsheirim are more machmir, and do not rely on "shaar mashkin" for producing *parve* chocolates.}

Speaking of European hechsheirim, many people ask about the status of "Ricola" (cough drop). Rav Eisen mentioned that there are different types of Ricolas. Some Ricola's are flavored, and therefore are much more of a chashash (due to the difficulty of supervising flavors, which may have hundreds of ingredients). In contrast, Ricola's that are herbal, are far less of a chashash (due to the fact that there are far fewer ingredients to supervise).

Hakhel has a list of which Ricolas are herbal Ricola cough drops {This is not saying that the flavored Ricolas are necessarily unacceptable; rather it is mentioning that there are more possible problems with them, therefore making it advisable to use the herbal Ricolas which have far less potential of being problematic.}

The standards of hechsheirim in Eretz Yisroel need extra zehirus (carefulness). In particular, it is quite confusing to deal with the various Rabbanut's in the cities of Eretz Yisroel. This is so, as every Rabbanut has different standards, based upon who the person is in that particular city, who is giving the hechsher (e.g. the Rav Rashi). {Lemashal, it is well known that Rabbanut Rechovot has a very good reputation, as the Rabbanim Hamachshirim are Rav Simcha Kook Shlita, and Rabbi Rubin Shlita who are very reliable. Some of the other Rabba*nut's* are considered to be on a much lower standard of *kashrus*.}

The last issue which Rav Eisen discussed in his *shiur* was "domestic help." This is a great issue for those who have non-Jewish (or non-religious) people helping in the house (e.g. maids, home health aides, etc.).

Rav Eisen said that there could be many problems involved in these situations. Every person who has this type of matzav should consult with their halachic authority. Some of the possible solutions for these situations might include installing security cameras to supervise what is happening in the kitchen, Yotzei Venichnas (someone who periodically enters the house and kitchen to check up on the non-Jewish/ religious person), etc. In particular, one should ask their halachic authority about issues such as "Basar Shenisaleim Min Haayin" and Bishul Akum, and the status of the kailim (utensils) in the house.

Rav Eisen mentioned a pesak from Rav Moshe Feinstein zt"l in this regard. Rav Moshe said that if one leaves his/her non-Jewish help alone with his children overnight (while he is away at a vacation far away) this will cause the *kailim* (utensils) in the house to be considered non-Kosher. This is so, as the non-Jew has absolutely no mirtas (fear) to use the kailim for nonkosher food, as he knows that the owner of the house is hundreds of miles away. {As an aside, I would add that this is also a major issue in terms of the chinuch of one's children, and could lead to other michsho*lim* in the decadent society we live in.}

Rav Eisen ended with a story which the Rosh Yeshiva, Rav Shmuel zt"l mentioned in the shmuess mentioned previously. Once there was a baal agalah in the Rosh Yeshiva's hometown who offered to take a poor person in his wagon. When the baal agalah entered his destination, he met someone who saw the poor person riding in the back. The person said that I see that you have sechorah of a mitzvah. "Would you be willing to sell me this sechorah?" The baal agalah said that he would be willing to do this, and took some money to sell the zechus of the mitzvah to the other

When the *baal agalah* went back to his family, he told his wife this story. She was very upset that her husband had sold the zechus of a mitzvah, and even demanded that her husband speak to the local Rav to see what should be done. When the Rav was consulted, he said that since the baal agalah showed such a lack of respect for the mitzvah, he must buy back the zechus of the mitzvah "Ad asarah Bedamav" (this means that he must be willing to spend ten times as much money to buy back the mitzvah). Since he was mezalzel (showed a lack of respect) for the mitzvah, he must rectify this chisaron through showing extra respect for the *mitzvah*.

The Rosh Yeshiva said that since we have shown a lack of simas leiv (total commitment) for kashrus, causing these scandals to be possible, we must now show extra simas leiv for kashrus so as to do teshuvah and enable us to have the zechus of keeping kosher properly in the future.

In the zechus of this kinus and following up on the advice mentioned in this shiur, may we merit to truly keep kosher properly in the future. This will be a great zechus for ourselves and our families, and will help us to raise Yiddishe Doros Leshaim U'lesiferes.

The author would like to thank Rav *Eisen* for reviewing the article.





I don't have much patience for speeches. Look around at the audience (as I often do), and you'll notice how fidgety and my own. uncomfortable most people are... provided they are awake. Hair twirling, lint picking, and yawn hiding are the usual fare, among

But by far, the most convenient and suddenly fascinating phenomenon ever discovered is the human fingernail. This relatively simple anatomic marvel can provide hours of infinitely versatile opportunities for distraction. And we've got TEN OF THEM!

So there I was, in row 41, seat 7. Just finishing a particularly creative oral manicure of my left pinky cuticle, when my ears perked up. The speaker, a close friend of mine (that's why I had to be there), posed a question that stopped my fingernail designing right in its tracks.

"What are the three most important words in a marriage?"

"Easy," I thought. "I love you."

"And they are not, 'I love you," he added. The audience stirred. Hair twirling was suspended. Even some lint pickers took notice. I could hear everybody's mind working. "What could be more important than I love you? What phrase could he possibly be talking about? Could any three words really save a marriage?"

My mind raced with the others'. Surely I can come up with a few possibilities of

"You getting that?"

"Like my fingernail?"

"YOU'RE really tired???"

"I was shaving."

Thankfully, he put us out of our collective anticipatory misery relatively quickly. "The three most important words in a marriage are, "I was wrong."

A lot of heads nodded. Count mine among them. A chord had been struck. According to Dr. Meir Wikler, no single phrase can elevate and cultivate a relationship more than the ability to admit one's wrongdoing. Spouse...colleague... sibling...boss...committee...friend...perhaps even parent. No matter what the context of the association, admitting you were wrong can add an immeasurable dimension to the connection. It's refreshing, honest, disarming and frequently unexpected.

And yet, admitting one's fault, in deed, thought or perception, is probably among the most difficult chores we have to face. Why? Why are most of us so bent on AL-WAYS being right? Are our egos so frail and fragile that they cannot endure even the occasional admission of fault?

Apparently...yes. Our egos are indeed frail, fragile, flimsy and feeble.

So fearful are we of any exposure of weakness, that our defense mechanisms

The Three Most Important Words in the World!

kick into high gear faster than you could mutters into dozens of microphones and say, "Oops...I blew it!"

Our entire defensive structure is actually so sophisticated, that when confronted with the dismal prospect of having to face our own lapses and oversights, we often shift into denial, in order to evade the dreaded revelation that we are flawed in

Excuse mechanisms, at times exotically creative, and often bordering on outright lying, are quickly conjured up.

"I didn't mean it that way."

"I did not forget. You told me you preferred if I don't buy you an anniversary present."

call you back!"

You get the idea. It is as if our entire is virtually dependent on never being wrong about anything. What's more, often times we end up convincing ourselves that our excuse, our defensiveness, or the lie was actually true, or, at the very least, justified. That's how intolerable it is, for so many of us, to accept and admit our imperfections we receive. or failings.

We need look no further than our own a prime example of the total incapability of an individual to utter those precious three words, despite the overwhelming evidence of transgression and potential for resolution that acknowledgment of guilt would have generated. Instead, the hole just got deeper and deeper.

Our universal resistance to admitting fault becomes even more enigmatic, when you consider that we have all experienced that rare occasion when some surprisingly secure soul comes along and actually says, "I was wrong." Like the athlete, mercilessly stalked in the losing team's locker room for the post-game interview, who stoically

millions of living rooms, "I blew it. I take full responsibility for our defeat out there

What is our unmitigated response to that person?

"He's a hero!" we proclaim.

"What inner strength...fortitude... courage does he possess!"

Our admiration for that individual is boundless, but somehow it falls short from encouraging us to do likewise. Like the doctor's needle, we shun the obvious benefits awaiting us and see only the momentary pain it causes.

But Judaism makes every attempt to set "I can't believe it! I was just about to us on the right path. We are infused with the concept that acknowledging our culpability is not only praiseworthy it is also sense of self...our emotional equilibrium, curative. We become accustomed to recognizing our own mistakes by mentioning them in our prayers every day. And the holiest day of the year, Yom Kippur, is distinguished by our ability to **honestly** admit our shortcomings. It is the extent of that sincerity that determines the forgiveness

So here's my suggestion.

Let's try it. Once a day. Perhaps for two White House during the past eight years for weeks or so. Take a deep breath...close your eyes and whisper, "I was wrong."

> And then open your eyes and bask in the smiles of bewilderment around you. (At least try it in the mirror when no one's

And watch your wings grow.

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.



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Hakhel Yarchei Kallah Urges Everyone to Become the Best Jew Possible

DANIEL KEREN

Hundreds of men and women took advantage of Memorial Day to participate in the Flatbush Hakhel Yarchei Kallah at the Agudath Israel of Madison, a morning-long Event where a series of inspiration *hashkafah* and *halachic shiurim* were offered free of charge.

A New Series of Lectures on Sefer Mishlei

The Memorial Day Hakhel Event began with a lecture by Rabbi Yisroel Reisman, the Mora D'Asra of the host *shul* who initiated a new series of eight lectures to be continued in future Hakhel legal holiday programs on the theme of Sefer Mishlei or the Book of Proverbs. The title of his Monday *shiur* was "The Wisest Man of All," a reference to Shlomo Hamelech the author of Mishlei.

At the start of his lecture, Rabbi Reisman offered that Mishlei is a very difficult *sefer* to learn as we are at a total loss in our ability to understand the order of either the *perakim* or *pasukim*. He announced that much of what he would discuss was based on articles that Rav Shimshon Raphael Hirsch, the famous 19th Century leader of German Orthodox Jewry had written in a series of articles published during the years 1883-1885 in a monthly journal called Jeshurun.

The Importance of Knowing One's Abilities and Potential

Chazal teach us that King Solomon fasted some 40 days (obviously not consecutively) before attempting to write Sefer Mishlei. Before attempting to learn from this holy work, it is important for a person to know his own abilities in order to understand just what he is capable of achieving. Any person who fails to comprehend his own abilities will be cheating himself by not more fully utilizing his latent potential.

An example was Rochel, the daughter of rich and prominent Kalba Savua. She saw in Akiva when he was still a simple shepherd that he had the potential to become a great Torah scholar. Later on when indeed he became the famous Rabbi Akiva who had more than 24,000 *talmidim*, he told his students that his success and their success [in mastering Torah] was the result of his wife's inspiring him to utilize his latent potential in learning Torah when at the age of 40 he was still a seemingly ignorant shepherd.

A Major Reason for the Failure of the Meraglim

This lack of understanding our own awesome potential can explain the failure of the Meraglim in this week's *parsha* [Shelach.] They also failed to see their own [G-d given] abilities. Rather they saw themselves as helpless grasshoppers in the eyes of the Cananim whose land they were spying out.

The Book of Mishlei, Rabbi Reisman explained can tell us that with regards to *middos*, character traits, each and every one of us is capable of achieving greatness and becoming a *tzaddik* and *chacham bi middos*. While it may be true that a person is lim-

ited by his intellect and might not be able to become a Talmid Chacham, there is simply no excuse for such a person to not strive and successfully become a *tzaddik*.

The Need to Rid Ourselves of the Pesi or Foolishness in our Lives

In Mishlei, King Solomon writes of the *pesi*, the individual who is easily persuaded to act foolishly. Rav Aharon Kotler says that the purpose of Sefer Mishlei is to teach us to rid ourselves of the foolishness that we develop because of the environment we find ourselves in often due to the country we live in and which others might consider normal.

The more that a person or society is immersed in the *chomer* or physicality of this world, the harder it is for one to become connected to *ruchnius*, spirituality. Imagine for example that you passed by a perfectly kosher *limehadrin chalav yisroel* ice cream parlor and in glancing into the store you saw a prominent world famous Rosh Hayeshiva waiting in line to buy an ice cream cone and get it sprinkled along with a cherry on the top. Wouldn't you consider that somewhat strange?

The Concept and Importance of Royaltv

Once upon a time there was the institution of royalty. Today that has been replaced by democracies. However, Chazal taught that one should run in order to see a real live *melech*, king. Why? What is so special about royalty. The answer that it offers us is a concept that there is an individual who is on a higher level than everyone else.

That in a *ruchnius* essence is the concept of our studying Mishlei as the *sefer* can help elevate the foolishness in us and transform one into a more spiritual individual. The fools or *pesi* that Shlomo Hamelech wrote about in the Book of Proverbs is referring to all of us – you and me. It is not referring to the *rasha* and *tzaddik*.

Striving to Know Hashem in All Your Ways

Shlomo Hamelech's advice to us is to strive "In all your ways to know Him [Hashem] and He will smooth your paths – Mishlei 3:6. In Hebrew the word for ways is *derechecha* and the word for paths is *orchosecha*. A *derech*, Rabbi Reisman explained is a major road, whereas an *orchasecha* is a pathway that turns off from the *derech*. Therefore if you strive to serve G-d in your major road in life, Hakodesh Baruch Hu will help you in all your ways.

Someone once wrote to the Steipler Gaon that he felt terrible because although he was successful in his Torah learning, he had visions of utilizing it to gain a nice *shteller* and was therefore not serving Hashem *lishmo*, for the sole sake of Hakodesh Baruch Hu. The Steipler wrote back that today it is O.K. to serve Hashem *lo lishmo* for ulterior purposes so long as we strive when engaged in the lower level of spiritual service to be serving Hakodesh Barcuh Hu in all our ways.







The Reason Why Shlomo Wrote Sefer Mishlei

Towards the end of Mishlei, Shlomo Hamelech writes that his purpose in writing the *sefer* was to gather together all types of knowledge and determine which types are proper to incorporate [in one's service of Hashem.]

Mishlei is a book of gathering concepts and simultaneously coming to an end. Similarly, as a person adds years to his life, the closer one comes to the end of his life in this world. One has to decide what we are gathering in our all too brief lives. We as members of Klal Yisroel have to understand that we can do better and in doing so become a light unto all the other nations of the world.

Every Jew Has the Ability to Do Better

This can manifest in our behavior and how we act in this world. Every Jew has the ability to do better. In our vacations, we have to understand, Rabbi Reisman said that we should not go to those places that don't allow us to participate in *minyanim* or are not the type of vacation activities we should be engaged in pursuing. Should a *frum* Jew really go to Disneyland with all of its *pritzus*, immodesty.

As Sefer Mishlei begins, King Solomon declares his purpose is to teach fools to be clever. He begins that his goal is to teach people *moshols* and *melitza*. What is the difference? A *moshol* is a story that has a lesson. Whereas the *melitza* is an interpretation that is also correct.

Just a Moshol of What Hakodesh Baruch Hu Accomplishes

A Jew's ability to use his hand or any other part of his body is just a *moshol* of what Hakodesh Baruch Hu accomplishes. To serve Hashem in all our ways by the manner in which we walk or the manner in which we talk, etc. is the primary purpose of why we should try and learn Sefer Mishlei.

Following Rabbi Reisman's lecture on Mishlei, Rabbi Yosef Viener, former Rav of the Agudath Israel of Flatbush and now the Mora D'Asra of K'hal Shaar Hashomayim in Monsey, spoke on the topic of "The Stunning Success of Our Community: How to Live Up to It!"

The Importance of Knowing the Greatness of Our Community

Rabbi Viener began his *shiur* by declaring, "My first exclaimer is that most of you know me, and you know that I know exactly what is going on in the community. First of

all, I know that in our community so much is great and off the charts. We have to internalize this positive concept.

"I am also a realist. I probably hear more problems and *tzoras* than most people in this community. If you focus solely on those negative aspects you are holding back the community.

Quoting an Article About Orthodox Jews in the New York Times

"I almost never quote the New York Times. But recently I saw a very positive article in the New York Times ["The Orthodox Surge" by David Brooks, March 9, 2013]. And this article was based on a visit by the New York Times writer to the Pomegranate supermarket in Flatbush. Mr. Brooks is a Jew who is not yet *frum* and his perspective is therefore very interesting.

"The article begins, 'In Midwood, Brooklyn, there's a luxury kosher grocery store called Pomegranate serving the modern Orthodox and Hasidic communities... The snack section is impressive. There's a long isle bursting with little bags of chips and pretzels, suitable for putting into school lunch boxes. That's important because Orthodox Jews spend a lot of time packing school lunches.

Will Soon Be the Dominant Group in New York Jewry

"Nationwide, only 21 percent of non-Orthodox Jews between the ages of 18 and 29 are married. But an astounding 71 percent of Orthodox Jews are married at that age. And they are having four and five kids per couple. In the New York City area, for example, the Orthodox make up 32 percent of Jews all over. But the Orthodox make up 61 percent of Jewish children. Because the Orthodox are so fertile, in a few years, they will be the dominant group in New York Jewry

"Pomegranate looks like any island of upscale consumerism, but deep down it is based on a countercultural understanding of how life should work. Those of us in secular America live in a culture that takes the supremacy of individual autonomy as a given. Life is a journey. You choose your own path. You can live in the city or the suburbs...For the people who shop at Pomegranate, the collective covenant with G-d is the primary reality and obedience to the laws is the primary obligation. They go shopping like the rest of us, but their shop-

CONTINUED ON PAGE 51



Community



Hakhel Yarchei Kallah Urges Everyone to Become the Best Jew Possible

CONTINUED FROM PAGE 50

ping is minutely governed by an external moral order."

The Importance of Laws for Making a **Decent Society**

"The laws, in this view, make for a decent society. They give structure to everyday life. They infuse everyday acts with spiritual significance. They build community. They regulate desires. They moderate religious zeal, making religion an everyday practical reality...

All of us navigate certain tensions, between community and mobility, autonomy and moral order. Mainstream Americans have gravitated toward one set of solutions. The families stuffing their groceries into their Honda Odyssey minivans in the Pomegranate parking lot represent a challenging counterculture. Mostly, I notice how incredibly self-confident they are. Once dismissed as relics, they now feel that they are the future."

Fifty Years Ago Nobody Was Talking **Positively of Our Community**

After quoting from Mr. Brooks article in the New York Times, Rabbi Viener said that his last statement is quite accurate. "Fifty years ago nobody was talking like this about the Orthodox Jewish community - not from the outside and not from the inside. And I agree with him 100%."

Speaking to the hundreds of men and women spending the morning of their holiday off from work by attending a series of inspirational shiurim, Rabbi Viener pointed out to those in attendance, "You live in Flatbush and you take this fact that all our lives are focused on Avodas Hashem for granted."

The Work of the Yetzer Hora

One has to know what to do however when things are not going well and one is emotionally down. This is a reality that happens to everyone. One reaction and a wrong one is to declare when things are not going the way one would like them to be going, that this is not my day. Some try to ride it out, perhaps by going back to sleep and hoping that things will work out for the better by ignoring the unpleasant situation and trying to intervene. This however, Rabbi Viener warned is the work of the Yetzer

Rather one should respond in such emotional down moments by striving nevertheless to perform one's avodas Hashem even in a lazy mood for a week or a day or even an hour. For even a small positive and successful action could turn you around and bring you back up emotionally.

A Growing Concern for the Destructive Influences of the Internet

Regarding all the problems affecting Klal Yisroel that people worry about, before someone offers a suggestion, it is important to quantify the problem. It is simply lashon hora and motzei shehm rah to argue that a problem is affecting all of Klal Yisroel. Perhaps the only problem we all have to truly be concerned about is the growing and destructive influence of uncontrolled internet

The pessimist claims to be a realist. An optimist is an individual who pushes on and ultimately succeeds, whereas the pessimist's predictions cause him to lead a selffulfilling negative existence.

The Attitude of the Brisker Rav

Rabbi Viener recalled how a mechanech once had established a yeshiva to serve students at risk. After four months of trying to reach out and teach these boys, most of them seemingly abandoned the derech and left his school. The educator went to the Brisker Rav and cried out, "What was the purpose of all my efforts?"

The Brisker Rav asked if during that time the boys were in his school, they had recited Kriah Shemah, learned a shtickel Torah, ate kosher, etc.? When the mechanech answered yes, the Brisker Rav then exclaimed – "Then all your efforts were not a waste of time and indeed were very important."

Jews and Orthodox Jews Came Atop Almost All Categories in the Gallop Poll

Quoting from a recent Gallop Poll to determine who were the happiest people in America, Rabbi Viener said that Jews and Orthodox Jews came atop almost all categories in the poll, including that of the most religiously intense group in America. He declared, "I think by and large that Klal Yisroel has what it takes to be successful."

He concluded his remarks by noting that today in Medinat Yisroel, religious Jews

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and Chareidi Jews in particular are under intense attack and pressure from hostile elements in the Israeli government and secular society. Although there is a distinct and different mehalech between American religious Jews and the frum Jews in Eretz Yisroel, we have to communicate to our brethren in Israel that we are solidly behind them and that we will support them at this time of their great need.

The Israeli Government's Deliberate **Attempt to Harm Chareidi Society**

The Israeli government is deliberately attempting to force the Chareidi men to join the Army and this is being done with the specific intention of damaging the frumkeit of those Chareidi who join [as well as the over frum community whose growing success is causing great alarm and fears among the secular leadership in Israel.]

Even if they don't come out completely non-religious, those Chareidi recruits will because of the overwhelmingly offensive spiritual atmosphere [of the IDF] even if they stay frum, suffer a serious decline in the level of their Yiddishkeit. also behind the attempt of the Israeli government to try and coerce the Chareidi schools into adopting a so-called academic core curriculum that is currently rejected by the administrators of ultra-Orthodox yeshivas and Bais Yaakovs in Eretz Yisroel.

Now is the Time for Us to Help our Frum Brethren in Israel

Rabbi Viener noted that American Jews are now raising large amounts of money to offset the government cuts to large religious families and to Chareidi schools. While we must not ignore the poor of our own community, now is the time for us to exert ourselves and donate generously to help our frum brethren in Eretz Yisroel in this time of their great distress.

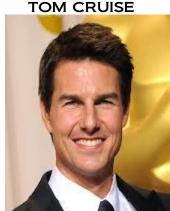
Completing the inspiring Flatbush Memorial Day Yarchei Kallah Event organized by Hakhel were two halacha shiurim. Rabbi Dovid Weinberger, Mora D'Asra of Congregation Shaarey Tefilah in Lawrence, NY and author of the recently published Artscroll paperback book titled "The Traveler's Halachic Guidebook" delivered an insightful and detailed shiur on the topic of "Travel and Summer Halachos: Essential Need-to-Know Answers."

Rabbi Yosef Gavriel Bechhofer, author of the sefer, "The Contemporary Eruv: Eruvin in Modern Metropolitan Areas" delivered a shiur on - "Eruvin: Practical Situations and Solutions." He offered fascinating and practical applications of the Daf Yomi.

Readers of the FJJ interested in purchasing tapes or CDs of the above Hakhel Memorial Day shiurim can call Mr. Zalman Umlas at (718) 252-5274.

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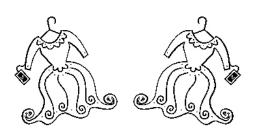
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Ahi Ezer Yeshiva	270	2433 Ocean Parkway	718-648-6100
Avenue N Jewish Center	170	321 Avenue N	718-339-7747
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Kamenitz Haii Keser Yisroel Mordechai	120	2016 Avenue L	917-969-1826
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Simcha 1 Section



EMAIL YOUR QUESTIONS TO INFO@THEFJJ.COM

Dear Mrs. Rose:

Q: We are divorced parents of a girl in shidduchim. Our divorce was very amicable, we are both stable and productive members of the community, and we both are equally involved in the growth of our daughter. On top of it, we are b"h in the position to fully support a true Ben Torah. Also, our daughter is a product of the right schools, seminary, and camp. She excelled in all areas and the chitzonious is there as well. So what's the issue? We cannot get a yes from a single high-caliber boy. We have been told by a number of shadchanim that the divorce is the issue. What advice and insight can you give us? How can you in your position and your vast experience enlighten the community, and perhaps correct this injustice?

A: I do sympathize with your situation and I grapple with this on a constant basis. I personally have been and will always be an active advocate for children from a divorced home. I have said on many occasions that it's not the children from divorced homes that are getting divorced today, but the kids from very fine, balbatish, prominent homes. Divorce can and does happen to anyone, no one is immune. As we walk our children down to the chupah in today's times we are not secure, nor guaranteed, that their marriages will last. What is the message here? Perhaps we should not be so judgmental. Perhaps we should take a boy or girl for who they are and for who they will be and not "posul" them because of their parents divorce. It's important to also note that no one knows what really goes on in intact families. We all know of situations where after the children were married the in-laws or out-laws- machatonim- got divorced. What seemed perfect, was an illusion. Everything that fit into that "pitchy perfect square" was after all not so perfect! I have no doubt that your daughter will get the zivug that is bashert for her. Maybe all these "no's" are saving her from terrible shidduchim. Everyone in shidduchim, boy or girl, gets their "yeses" and their "no's". In your case, at least they seem to be not about her, but rather an outside situation. Take your "no's" as a bracha, and just hope that her "yes" will be the right one. Wishing you much hatzlocho and may you call with a mazel tov soon!

Chana Rose

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Rav Pam on Pirkei Avos

saved King Ferdinand and Queen Isabella from financial catastrophe. Yet this did not stop them from issuing their infamous decree of expulsion that ultimately led to the forced departure, on Tishah B'Av, 1492, of nearly 200,000 Spanish Jews and the abrupt end of the "Golden Era" of Spanish Jewry. Although Ferdinand and Isabella permitted Abarbanel himself to remain, he refused, and proudly led his fellow countrymen into exile. For more than a century, Germany was a comfortable home for Jews. They helped build its economy and government, and participated fully in the arts and sciences. In World War I the number of German Jews who died fighting for the Fatherland was in inverse proportion to their percentage of the population. Yet, when Hitler came to power in 1933, his most effective propaganda tool was to make Jews the scapegoats for all the ills of German society. He skillfully inflamed the masses to eventually cooperate with him in implementing the Final Solution of the Jewish problem. While Jews must always pray for the stability of their host governments (see Pirkei Avos 3:2), they must not forget the important message of this mishnah.

Hiddur Mitzvah

Rav comments that a person should be willing to spend money on performing a mitzvah the same way he would spend money to indulge in things he enjoys. This is directly related to the concept of hiddur mitzvah, the requirement to beautify the performance of a mitzvah. As noted in the Gemara (Shabbos 133b), this is done by building a beautiful succah or buying a beautiful lulav, esrog, tzitzis, tefillin, Sefer Torah, and so on. Just as a person desires to live in a beautiful home and wear the best clothing he can afford, so too must he be willing to spend money on the performance of mitzvos and not be "yotzei" (fulfill his requirement) with the barest minimum allowed by halachah.

The Maharsha (ibid.) adds that hiddur mitzvah applies to interpersonal mitzvos such as tzedakah and chesed as well, not only to those between man and God, such as tefillin, lulav, etc.

As important as hiddur mitzvah is, at times it must be forfeited. An example of this is noted in the following situation regarding the laws of Chanukah. If it is the second night of Chanukah and one person has two candles with which he can fulfill the hiddur mitzvah of adding an additional candle per night, while his neighbor (not a member of his household) has none, what should he do? The Mishnah Berurah (671:6) rules that he should light one candle himself and give the other candle to his neighbor so that he can fulfill the mitzvah, too. This teaches that a Jew is required to give up his own performance of hiddur mitzvah in order to enable his fellow Jew to perform the basic mitzvah. As a corollary of this concept, Rav Moshe Feinstein rules (Igros Moshe, Even HaEzer Vol. 4 §26:4) that a talmid chacham is required to devote some of his time to helping fellow Jews become knowledgeable of Torah and mitzvos. He compares this to the obligation to give ma'aser (tithe) from one's money, which, he says, applies to one's time as well. This is analogous to a person who is starving, while right next to him sits a wealthy person feasting on an eight-course dinner. Is he then not required to give away some of his food to feed his hungry neighbor?

The same applies in spiritual matters as well. In our time there is a thirst for Yiddishkeit by many of those who were never given a Torahtrue upbringing and education. It is the achrayus (responsibility) of those who are fortunate enough to taste the sweetness of Torahliving to devote some of their time to helping others come closer to Hashem and His mitzvos. Doing so will, undoubtedly, evoke the greatest of blessings from Hash-

Rabbi Frand on the Parsha

CONTINUED FROM PAGE 14

tattoos. And it was certainly unheard of for a woman to go through the painful procedure of getting a tattoo.

My wife asked the cleaning lady why she decided to get a tattoo. She responded, "Because all my friends have tattoos." Exhibit B: My wife has been teaching in Bais Yaakov for over three decades. In the olden days, when she got to Parashas Chayei Sarah and related that Eliezer brought nose rings to Rivkah, she would have to explain what a nose ring is.

Suffice it to say that she no longer has to explain it. And if she wanted to teach them about a lip or tongue ring, she wouldn't have to explain that either.

These pieces of "jewelry" are absolutely sickening. You see clerks in stores who can barely talk because their mouths are full of metal (and no, I'm not referring to braces). Why would anyone put themselves through the pain and discomfort of doing something so obviously nauseating and unhealthy?

Because all their friends are doing it. And when one's friends are doing something, all logic goes out the window. As important as it is for us to ensure that we don't fall in with friends who can affect us negatively and if tzaddikim of Yehoshua and Calev's caliber were susceptible to it, then no one is above peer pressure — it is absolutely vital when it comes to our children's friends. Nowadays, with all of the tumah in the world available at the push of a button, all it takes is five minutes with a bad friend to send a child spiraling down a slippery slope.

We have to be aware of the overwhelming weight of social pressure, and try our best to ensure that our children are not subjected to influences that will drag

Home Security

Rabbi Moshe Heinemann Star-K Rabbinic Administrator

In these turbulent times, many people have installed alarm systems in their homes which give them a sense of security. There are various types of burglar alarms which are either connected to a central system or not. But one thing is clear; the system will only work if all the wires are intact, the switches set in the right sequence and the unit is in working order. It is a good idea to test it every now and then to make sure the system is in proper operating condition. Just one frayed connection can invalidate the whole system.

Our feeling of security should come from the recognition that we have a protector in heaven, rather than relying entirely on some mechanical device, devised by man. The Ribbono Shel Olam watches over our homes if we do His will. The mezuzah attached to our doorpost is our protection. It is a direct link to the "Central System". Certain letters are inscribed on the outside of this mezuzah scroll which say, among other things, that through this mezuzah scroll the house is protected. However, the house is only protected if the mezuzah "system" is intact; if it is made according to the specifications under which it is intended to work. One frayed letter may invalidate the whole protection system, in which case, the mezuzah is completely useless. One has not performed the mitzvah which he or she thought they were fulfilling at the time the mezuzah scroll was attached to the doorpost and thereafter, and the blessing that we say when affixing the mezuzah was recited in vain.

There are many things which can invalidate a mezuzah. To mention a few; the scroll must be written on parchment which is specifically prepared for use of mezuzah scrolls. This parchment must be produced from the hide of a kosher animal. The parchment is then scored with an engraving instrument which makes grooves. The grooves must be made on the side of the parchment that was nearer to the flesh of the animal. When the scribe writes the scroll, he must be careful to shape every letter in a specific manner with adequate spacing between the words. No letter may touch another, even slightly. If there is a deviation from the above specifications, the mezuzah scroll is not kosher. It may be repairable depending on the nature of the problem, but if it is not repaired it will not fulfill its role as a mezuzah. It would be just like any other piece of paper on which words of the Torah were written. It is a good idea and indeed, a halachic requirement, to have these mezuzah scrolls checked every three or four years (twice in seven years) to make sure they are still kosher.

Care should be taken that the parchment should be rolled, not folded, to avoid cracking letters, which would render the mezuzah posul, invalid. The mezuzah should be rolled from left to right. The rolled parchment should preferably be wrapped in an initial protective plastic wrap covering to create a moisture barrier. Then the *mezuzah* should be enclosed in a protective case of either plastic or metal. There is no special requirement regarding the material of the case. However, it would be best to avoid a tight-fitting mezuzah case where the mezuzah scroll would need to be forced into the tube.

The mezuzah should be affixed on the right doorpost of the entrance of the room in a slanted position, preferably at the bottom of the top third of the doorpost. Typically, the *mezuzah* is placed in the middle of the door's width. If the doorpost is high, the mezuzah should be affixed at shoulderheight. If the doorpost is wide, it should be affixed within a tefach, a handsbreadth, of the entrance. The mezuzah should slant towards the room one is entering. Nails, screws or permanent tape may be used to adhere the *mezuzah* case to the doorpost.

A kosher mezuzah scroll written in accordance with all the pertinent laws, is the first step in having a valid mezuzah. However, even after it was initially kosher, a mezuzah may, for various reasons, become non-kosher. Ink may chip off the parchment. Sometimes ink spreads after the mezuzah was written due to moisture in the air and letters will touch each other. The engraved lines may disappear and cracks may form in the parchment and letters. Sometimes, insects eat away at the parchment.

Even though mezuzos are made primarily to serve the needs of those desiring to fulfill the mitzvah of placing them on the doorposts of the house, the shocking truth is that many mezuzah scrolls are not kosher. They were not kosher to begin with. Printed mezuzos are automatically not kosher, but are nonetheless easy to find. Scrolls without properly engraved lines, mezuzos missing letters and words, cleverly printed mezuzos that look handwritten, and most common, mezuzos with incomplete and deformed letters are also sold. It is unusual to find a small mezuzah (approximately three inches or less) which

The reason that non-kosher *mezuzos* are so prevalent is due to the public's ignorance concerning some of the basics of this great mitzvah. It is impossible to sell a new car which is missing wheels to a prospective buyer because everyone knows that a car cannot run without wheels. It is easy, however, to sell a mezuzah scroll with deformed letters to a customer, because



most people have no idea how the letters should be formed and will never find out if the *mezuzah* "works" or not.

Ironically, some mezuzos are not kosher because of their kosher certification. It is common to find scrolls with the word "checked" (in Hebrew) stamped in ink or embossed onto the mezuzah. Since any more than the required amount of letters invalidate the mezuzah, they may have been more kosher without having been stamped kosher than with the kosher stamp. If the extra letters are removed this problem would be resolved, but how does the unsuspecting buyer know that these letters must be erased? Similar problems occur with *tefillin*.

What can be done to rectify the situation? Over the years, organizations, such as Vaad Mishmeres Stam and certain local communal organizations, have been vigilant in their attempts to educate the public about the need to purchase kosher mezuzos and to discontinue the sale of the small posul mezuzos. One should purchase mezuzos directly from a reliable, G-d fearing mezuzah inspector (sofer) who has carefully checked and endorsed the mezuzos as kosher. Today, the Vaad Mishmeres Stam certifies over 6,000 sofrim. In Baltimore, the Star-K has endorsed various sofrim, scribes, who are qualified to check mezuzos and who sell Star-K approved kosher mezuzos. Since even an experienced scribe takes a few hours to write a mezuzah, we should not be surprised if they cost in the vicinity of forty dollars each, which is a relatively inexpensive price for such skilled labor.

It is important that *mezuzos* be checked periodically to ensure that they are still kosher. We then may rest assured with the feeling of security that we are fulfilling our obligation and that our unique security system is in top working order.

For further information about mezuzah checking in your area and other in-depth publications about the mitzvah of mezuzah, contact Rabbi Greenfield at the Vaad Mishmeres Stam, 718-438-4980.



YIM Morning Kollel Celebrates Siyum

RABBI MICHOEL MILLER

The Morning Kollel, under the dynamic leadership of Rabbi Efraim Levine, celebrated its second siyum at the Young Israel of Midwood on May 23. The Kollel recently finished sifrei Daniel, Ezra and Nechemiah, as well as Part 4 of the Mishnah Berurah.

Rabbi Levine, in his Hadran, noted that Nechemiah concludes with a prayer that his accomplishments be recognized in his and his children's merit. His many achievements included crusading against intermarriage, and setting up schedules for bringing supplies for the Bais Hamikdash and for bringing bikurim.

Furthermore, Rabbi Levine observed that Jerusalem is the overarching theme to these three books. In Daniel's time, prayer was forbidden, yet he made the effort to pray toward Jerusalem. Ezra actually made it back to Jerusalem and Nechemiah built it up. Jerusalem is the seat of Torah, the Word of Hashem. To acquire both Jerusalem and Torah requires us to yearn for it, schedule it, and

Rabbi Eliyahu Shulman, Mora D'asra of the host Young Israel of Midwood, lauded the accomplishments of the Kollel in taking on such challenging and often unexplored study texts, as well as for making use of one's leisure time for Torah study. Just as B'nai Yisrael showed

their appreciation for Miriam by waiting seven days for her recovery, so, too, does the siyum mark our appreciation of the efforts of Rabbi Levine.

Rabbi Shmuel Mayefsky, representing the participants, observed that Hashem told Aharon that he deserved the credit for the sacrifices of the Nes'iim, for having inspired them. Similarly, Rabbi Levine deserves the credit for every member's learning, by virtue of his time and effort and preparation for the multifaceted *shiur* program.

Finally, Rabbi Herschel Zolty, Rosh Yeshivah of the Mirrer Yeshiva, gave tribute to Rabbi Levine's father, the late Rabbi Aharon Levine, zt"l, as a shachen tov and a chaver tov, and identified the same character traits in his son, Rabbi Efraim Levine.

He further pointed out that you can give someone a present by making him aware of what he has. Similarly, Hashem showed Aharon that his role was to bring out good by preparing (hatovas) the neiros. Similarly, our task is to develop the light of Torah through our efforts in learning. Then, Toras chaim will bring about simchas hachayim.

You are invited to join the Kollel Monday through Friday mornings at the Young Israel of Midwood.

Flatbush Mayoral Forum This Tuesday To Be Moderated By Avi Schick

The Flatbush Jewish Community Coalition together with COJO of Flatbush will host a community wide Mayoral Forum with the major Democratic candidates for Mayor of New York City, this coming Tuesday night, June 4th in the heart of Flatbush, Bedford Ave.

The major candidates for NYC mayor will explain their vision for the next four years, and answer our communities' questions and concerns including; education security and quality of life issues. This is a unique opportunity for the Flatbush Jewish community to hear directly from the possible next Mayor of New York City. Due to time constraints, there will be subsequent meetings with the Republican candidates and those who are not currently ranking in the polls. The forum will be held at the Gil Hodges Public School, with doors opening at 7pm with the program starting at 7:30 sharp.

The Coalition executive board announced that the moderator will be Flatbush resident Avi Schick, who spent



a decade as a senior official in New York State government. Mr. Schick is a partner at international law firm Dentons, and previously served as Deputy Attorney General, and as President of New York State's economic development agency. He is currently Chair-

man of the Lower Manhattan Development Corporation, and a director of the National 9/11 Memorial & Museum. He and his wife Michal are the founders of Bobbie's Place.

The event Chairman will be Josh Mehlman, who will present an overview of the thriving Flatbush community, and the goals of the FJCC coalition. The FJCC membership encompasses the leadership of the major Flatbush Shuls and Yeshivas, as well as business and community groups, and will act as a representative and advocate for the greater Flatbush community to all levels of government. For more information, or to submit questions in advance, please contact flatbushjcc@gmail.comm.



MAY 31, 2013

Ohr Naava

Shabbaton - Stamford CT

Yeshiva Ohr Shraga Veretzky Tefillin Awareness Project

JUNE 2, 2013

Yeshiva Livnas Hasapir - CHUSH Annual Breakfast – Werdiger Home

Woodmere Breakfast

Achiezer Comm. Resource Center Inaugural Dinner - The Sands

Agudah Women of America Camp Scholarship Brunch

Golf / Tennis Tournament

Tiferes Bais Yaakov 17th Anniversary Dinner

Bruriah

Anniversary Dinner

JUNE 4, 2013

Ohel Community Conference on Autism Spectrum Disorders

Bikur Cholim Chesed Organization Gathering for Women with Cancer

Bikur Cholim Chesed Organization Diabetes Education Program

Woodmere Breakfast

Yeshiva of Far Rockaway 19th Annual Siyum

JUNE 11, 2013

HASC

9th Annual Real Estate Dinner

JUNE 12, 2013

SCHI

Chinese Auction

JUNE 16, 2013

Lawrence-Far Rockaway Breakfast

JUNE 19, 2013

Sinai Academy 25th Anniversary Dinner

JUNE 24, 2013

Chai Lifeline

Lakewood Annual Reception

JULY 9, 2013

Annual Summer Buffet Dinner Reception

JULY 17, 2013

Keren Aniyem Annual Flatbush Summer Event

OCTOBER 20, 2013

Ten Yad Chinese Auction

NOVEMBER 10, 2013 Mesivta Tifereth Jerusalem /

Yeshiva of Staten Island **Annual Dinner**

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

Rabbi Hidary to Lecture in Flatbush on Aleppo Codex

"The History and Mystery of the Aleppo Codex" will be explored in a June 1 public lecture by Rabbi Dr. Richard Hidary, at the Young Israel of Avenue J in the Midwood section of Flatbush. Rabbi Dr. Hidary is a professor at Yeshiva University who has lectured on a variety of topics related to Jewish history. The program will take place on Saturday afternoon, June 1 at 5 p.m., and is free to all members of the public, including men and women. The synagogue is located at 1721 Avenue J (corner of E. 18 Street).

Written more than 1000 years ago, the leppo Codex, also known as the Keter Aram Tzova, is the oldest existing manuscript of the entire Tanach. The fully annotated hand-written text of the Codex has long been considered to be a definitive reference by Jewish scholars, and was praised by Maimonides for its accuracy.

For more than five hundred years, the Codex was closely guarded in the Central Synagogue of Aleppo in Syria. It was reported destroyed when the synagogue was set on fire during the Arab riots which swept the city in 1947, following the UN General Assembly vote that established the State of Israel. About half of the Codex re-emerged in 1958, when it was smuggled out of Syria and brought to Israel, and has been kept since then at the Hebrew University in Jerusalem.

Controversy still swirls about the fate of the missing section of the Codex. Some believe that it was destroyed by the fire in 1947, while others say that at least some of the missing leaves are now in the hands of private collectors around the world.

The history of the Aleppo Codex was the subject of a feature article in the New York Times Magazine, and a popular book by Matti Friedman, both published last



Community



Five Towns/Far Rockaway Prepares for an Unprecedented Evening of Community Achdus

It's been said that all it takes to bring together a Satmar Chassid and a YU graduate is a flat tire on a Friday

It has been proven that all it takes to bring a diverse community, like ours, together are acts of Chesed.

Achiezer, the only one-stop resource organization serving the Five Towns/Far Rockaway and surrounding communities, is preparing for a unique display of Achdus at its first ever Evening of Recognition Dinner, slated to take place on June 2 at The Sands Atlantic Beach.

The event will be different than any the community has ever seenthanks to the unique nature of the organization behind it. Achiezer is an organization that provides every type of resource that *any* community member may need, by maximizing the strengths of all members of the community. Achiezer gives the Five Towns/Far Rockaway community a medium to reach across party lines, disregarding yarmulke styles and Shul affiliations, to help friends, neighbors, and community members in need whatever the need may be.

The dinner itself will include an impressive cross-section of community members from every corner. They are all coming out to pay tribute to an array of diverse individuals, who have given their all to the community, each in their own way.

The honorees include: Mr. & Mrs. Alan Botwinick - Guests of Honor, Rabbi Yehiel M. Kalish - Community Hakoras Hatov Award, Dr. Norman Saffra - Physician Appreciation Award, Mr. & Mrs. Reuven (Ronald) Spirn, Esq. - Community Service Award, Mr. & Mrs. Moshe Ratner - Young Leadership Award, Mr. Phil Goldfeder - Legislative Leadership Award.

The Dinner Chairmen include Mr. Ben Lowinger, Mr. Moti Hellman, Rabbi Zvi Bloom, Mr. Azriel Ganz, Mr. David Sokol, and Mr. Jay Gelman, as well as Honorary Chairman Rabbi Hershel Billet (Rabbi, Young Israel of Woodmere) and Mr. Michael Krengel. Journal chairmen are Mr. Meir Krengel and Mr. Alon Goldberger. Put together, the chairmen themselves represent a broad cross-section of the community—and that is just a representation of the evening to come.

Achiezer invites everyone in the community to come out and join this unforgettable evening, which will also provide an enormous amount of information about Achiezer, and the numerous ways that each individual can get involved.

Ask anyone; our neighborhoods are special. We work together, we face hardship together, we triumph together and on June 2nd we will join

DOT Commits To Remove Parking Meters In Boro Park, Midwood Says Hikind

Assemblyman Dov Hikind (D-Brooklyn) is pleased to announce that hundreds of additional parking spots are expected to be available in Boro Park and Midwood this summer. The Assemblyman spoke to Joseph

Palmieri, Brooklyn Borough Commissioner of NYC's Department of Transportation, regarding the removal of outdated coin-operated meters as soon as possible.

"Last year the City of New York installed Muni Meters throughout our district," Hikind explained. "One of the advantages of these new meters is they allow for more parking spaces as such spaces are no longer designated by proximity to individual, physical coin meters. Unfortunately, the continued presence of these meters causes motorists in our district to continue parking as if designated spots still exist."



After surveying the neighborhood, Hikind's staff had estimated that the wasted space between parked cars would allow for an additional 40 parking spots on 13th Avenue in Boro Park alone. When taking into account the other main thoroughfares in the community including 16th Avenue, 18th Av-

enue and New Utrecht Ave.—there are literally hundreds of new potential parking spots available in the community.

"I am grateful to Commissioner Palmieri for taking care of our community so quickly," said Assemblyman Hikind. "The removal of physical parking meters, which now serve no purpose, will not only benefit our community by providing us with much-needed parking for residents, but it will also benefit the City as additional parking on streets with Muni Meters will translate into additional revenue."

Large Turnout at Reception for Mirrer Yeshiva Kollel

It was an evening filled with warmth and a deep outpouring of kovod Hatorah as the Brooklyn community joined together on Rosh Chodesh Sivan at the home of Mr. and Mrs. Eli Shindler, for a reception benefiting Kollel Zichron Shmuel of Mirrer Yeshiva renamed in memory of their father R' Shmuel ben R' Aryeh Leib Fischel Halevi

The host Mr. Eli Shindler opened the evening by remarking about the 50 years of closeness that his father enjoyed with the Mirrer Yeshiva, its Roshei Yeshiva, Rebbeim, Kollel Yungerleit and Talmidim. R' Eli remarked "My father's smile lit up the Bais Medrash during the many years he came to learn every day in the Mirrer Yeshiva."

Mr. Ralph Herzka and Mr. Rubin Schron co-chaired the evening. Mr. Herzka in his opening remarks stated passionately that supporting the Mirrer Kollel, one of the oldest and most prominent in New York, must be our priority." No matter what other wonderful organizations and projects we are involved in it is our obligation to make sure that kollelim in Flatbush thrive and continue to grow stronger. They constantly strengthen us and are the anchors of our community."

The reception was graced by the Mirrer Roshei Yeshiva. Horav Osher Kalmanowitz spoke of how Klal Yisroel learned an important lesson from the Malachim how one must carry out their



mission in life with a sense of purpose and commitment. The Rosh Hayeshiva commented that; "the Mirrer yeshiva is fortunate to have very dear patrons who understand the priorities of what Hashem expects of us and work together to further kvod Shmayim."

Horav Asher Dov Berenbaum, in his divrei Brocho stressed the importance of Kollel Yungerleit who are role models to all Bnei Yeshiva in the community. The Rosh Hayeshiva remarked; "R' Eli Shindler also serves as a role model for keeping Sedorim in the Yeshiva with great Hasmoda."

The spirit of the evening was best expressed by the host Mr. Eli Shindler." We must strengthen our support of a makom torah with its' unhurried Davening and learning with great Hasmoda. These Kollel Yungerleit and their families, are role models to our children and a shining example to us all of how to continue to strive in our personal growth and commitment while having a tremendous simchas hachaim."

Achudus In Klal Yisroel: Hikind Stresses Gratitude To Hashem As Community Gathers In Support

There was an impressive turnout of askonim and rabbonim at Orchidëa in Borough Park as community leaders turned out to show their support for Assemblyman Dov Hikind, who has served our community faithfully for so long. One of the most impressive things was the large cross-section of leaders—from the largest Chasidic groups to the Sephardic

Assemblyman Hikind's son Yoni, who heads Yeshiva Simchas Chaim, addressed the huge crowd. "People ask me what it was like growing up in an elected official's home. My father's main message has been the same since I was a child. 'Make a difference,' he taught us. 'Never stop asking



yourself how you can make a difference in the lives of others."

The Assemblyman was visibly overwhelmed by the turnout and emotional show of support. "I don't deserve praise," he told the packed room. "Being there for a fellow Jew—whether it's a Jew in our community or Bolivia or Gush Katif—this is our obligation. This is what Hashem wants from us. I am only grateful to Hashem for these opportunities."



Community



Yeshiva Ruach Chaim Celebrates its 18th Annual Dinner

Last week Yeshivas Ruach Chaim held its 18th annual dinner at the Young Israel of Avenue K in Flatbush, celebrating 18 years of *chinuch* in the Flatbush community..

The evening's honorees were Mr. and Mrs. Yaakov Deckelbaum (Guests of Honor), Mr. and Mrs. Yaakov Goldburd (Grandparents of the Year), and Mr. and Mrs. Yechezkel Skovronsky (Keser Shem Tov). The dinner chairmen were Dovid Land and Chanoch Horowitz

The evening was emceed by Avrohom Perkowski & Moshe Reiss, two tireless *askanim* on behalf of the *yeshiva*.

The theme of the evening was "diamonds" and the program included a moving video presentation highlighting the warm atmosphere in the Yeshiva and the Yeshiva's vision and unique methods for molding its *talmidim* – the diamonds – into *bnei torah*. The video portrayed each child as a diamond entrusted into the loving care of the *yeshivah*. Each grade performed another aspect of the diamond-polishing process until the gems sparkled. The Rosh Yeshivah expounded on this theme: "Diamonds have 60 facets and children have many more facets than diamonds," he said. "This is the way we approach *chinuch* at the *yeshivah*; we shine and polish our children – each and every one with his many facets and unique talents."

The Yeshiva's choir, led by the Menahel, Rabbi Berkowitz, performed and radiated with their sweet and professional voices throughout the moving dinner. They also performed an amazing new "theme song" that was written exclusively for the dinner.

The dinner was graced by many local Rabbonim including the Temeshvarer Rov, Rabbi Lipa Geldwirth, Rabbi Shimon Alster, Rabbi Yehuda Horowitz and many others. NYC Councilman David Greenfield





presented citations from the City Council to each of the honorees.

The Yeshiva is led by Rabbi Simcha Klor (Rosh Yeshiva), Rabbi Yeedle Berkowitz (Menahel), and Rabbi Meir Zitronenbaum (Executive Director). The Yeshiva for the past 18 years focuses individual attention on each *talmid*, allowing them to grow in Torah, *midos*, and *yiras shomayim* in a supportive and loving environment

Kiruv Isn't Only for the Non-Frum: Enthralling Carlebach Kabbalas Shabbos in Flatbush

In a topsy-turvy world where confusion and challenges abound, the need for real *ruchniyus*, spirituality, is more crucial then ever. A *shul* should be an oasis that provides beautiful, heartfelt *tefilos*, and meaning and connection with a caring Rav. Brooklyn Jewish Xperience Kiruv



Center and Shul offers Jews, regardless of background or affiliation, a place to daven that transplants them to a different sphere. Though the environment is exceedingly warm, friendly and inviting, there is no talking during the davening. "Friday night Carlebach Kabbalas Shabbos at Brooklyn Jewish Xperience (BJX) is something truly worth experiencing. It is exhilarating!", says Shmulie. "I've been frum my entire life but never enjoyed the davening in my local shteeble or Yeshivish minyan. This is different. It's a joyous, uplifting davening and Rabbi Yitzchok Fingerer's words really speak to me. His divrei Torah are brief but amazingly powerful and strongly relate to my every-day life." Since BJX started Carlebach Kabbalas Shabbos four weeks ago, anyone that has been there to experience the davening has left inspired and elevated. The pace is just right and

the singing and choir is magnificent. One family already walked twice from Avenue P and East 3rd to the BJX *shul* located at 2915 Avenue K because they wanted to experience Kabbalas Shabbos with *simcha* and joy. They were not disappointed. The family literally walked home transfixed humming delightful melodies. BJX wants

everyone to experience the beauty of Shabbos. There is no better way than participating in their beautiful Kabbalas Shabbos *davening*, which takes place each Friday night beginning with Mincha at 6:45pm.

The warmth of the Kabbalas Shabbos *davening* at BJX pervades the Center throughout the week and is even evident at the BJX Kiruv Kollel. This is the first Kiruv Kollel in Brooklyn's history. Serious Torah scholars study together for several hours and then devote their last hour and a half to learning with young Jewish professionals and students from the neighborhood. Each day these dynamic Kollel fellows share the beauty of Torah with BJX students teaching Talmud, Halacha, Chumash and Mussar. To learn more about the BJX programs please call 646-397-1544 or visit www.thinkandcare.org.

A Chance at Life, at Torah, at Being a Yid

One of the most painful experiences for a child is the realization and knowledge that he or she cannot do what comes so easily to his / her peers. The



most common such experience for children is the inability to read. To such a child knowledge is, literally, a closed book. And this is especially true in the *frum* community where *shul* and *yeshiva*, *brochas* and learning, play such a central role in the life of each child 24/7 – weekdays, Shabbos, Yom Tov, etc. The little ones sit next to their fathers reading the *davening* with glee and pride.

And the child who cannot read just sits and watches, or struggles to put the letters and words together, or tries to make sense of texts – it is sheer agony for the child and the parents who have to watch the emotions that engulf their boy or girl. And this is all compounded when the child's siblings 'sail by' reading and learning without an effort.

Rare Ingenuity

For 38 years, the pioneers of special education in the Torah community and who committed themselves to make sure that these children have a chance, have been doing just that. At Yeshiva Livnas Hasapir no child will be left behind if care, love, therapy and ingenuity can help.

As a rule, every *yeshiva* / school follows set curricula for their subjects, especially for *k'riah* (reading). For the weaker students they will adopt system A or system B. And what if they are still not suitable? What are the options? At Livnas Hasapir the point of departure is the student who arrives at our doorstep. We have to help the child, no matter what it takes. Thus, at the *yeshiva* there have been almost as many reading curricula and programs created as there have been students. Hundreds and hundreds worksheets are tailor-made per child so that when they leave the yeshiva to be mainstreamed or to go on in life they have the means and confidence to be part of any community.

The greatest praise is that Yeshiva Livnas Hasapir is the central resource for all Jewish Special Education teachers and programs, whether for materials or techniques.

Mr. & Mrs. Shlomo Werdiger

On Sunday, June 2, R' Shlomo and Mrs. Esther Werdiger are opening their home to host the 22nd Annual Breakfast in honor of the Yeshiva, as they have done for the past 21 years. "What can be a greater mitzvah than to give these children a chance at life, at Torah and to be a Yid?" asked Shlomo Werdiger. "The correct intervention at the right time will ensure that they will master their challenges. Some of the youngsters have gone on to leading positions in companies, or have opened their own businesses."

"But," R' Shlomo added, "most of all is the satisfaction that Esther and I have to see them get married and build solid Torah-true families and to play a role in their communities. I encourage all to join me in this special endeavor of saving "doros" for the future of Am Yisroel. At Yeshiva Livnas Hasapir they make sure that these youngsters have the chance to succeed and to turn despair into hope."

For more information or to give a donation, please call 718-782-5820, Fax: 718-782-5764, E-mail: jcse1760@gmail.com

New York News

Chaim Weiss Murder: Reward Increased For Info Regarding Student Killed In 1986

HUFFINGTON POST

The unsolved killing of a 15-year-old rabbinical student found bludgeoned to death in his dormitory at a suburban New York yeshiva in 1986 is receiving renewed attention from homicide detectives.

"There's somebody out there that knows a secret," said Lt. John Azzata, commander of the Nassau County Police homicide squad. "I'm looking for that person to give me that secret."

Flanked by the victim's father, county officials an-

nounced they were increasing the reward for information leading to the arrest of Chaim Weiss' killer from \$5,000 to \$25,000. The announcement came at a press conference intended to spark renewed interest in the case, Azzata said, adding that police have already begun to receive telephone

Interest in the case has faded in the more than quarter century since. NBC's "Unsolved Mysteries" featured it in the early 1990s and articles about the killing have appeared in various publications, but police have yet to unravel the mystery.

Weiss was described at the time as a bright student. He was found bludgeoned to death in his room at a religious school in Long Beach, a Long Island community east





of New York City, after he failed to show up for morning prayers.

The Nov. 1, 1986, slaying shocked the Orthodox Jewish community and from the beginning, police have acknowledged having no suspects.

There were no signs that anyone broke into the room.

It was later revealed that the victim's body had been moved to the floor from his bed, where he is believed to have been slain with a sharp, blunt object. Also, a window in the dormitory room was left open despite late autumn temperatures that hovered in the low 40s. Some have suggested the moving of the body and the opening of the window were somehow related to the young man's religious faith.

Chief of detectives Rick Capece specifically addressed the Jewish community, saying that detectives were aware that witnesses may be reticent to suggest those who may have been involved in the killing without having "positive proof" of their involvement.

Statue Of Liberty Security Concerns From Chuck Schumer Ahead Of July 4th Reopening



HUFFINGTON POST

New security plans for the Statue of Liberty could leave visitors vulnerable when it reopens July Fourth, New York officials said.

Sen. Charles Schumer and New York Police Commissioner Raymond Kelly called for the National Park Service to reverse its plan, which calls for visitors to board boats either in lower Manhattan or New Jersey and stop at nearby Ellis Island for security.

"The NYPD and the Park Service have differences over how to best protect visitors from a potential terrorist attack," said Kelly, adding that he has written to the secretary of the interior about the issue.

"I know the NPS cares deeply about the monument and its visitors," said Schumer, "but in this case I think they've made a mistake and should rethink this policy change."

Park service representatives did not immediately respond to comment re-

The statue was closed after Superstorm Sandy. Storm surges flooded Liberty Island, destroying boilers and electrical systems, but the statue, which is on higher ground on the island, remained intact.

Previously, passengers were screened with airport-style metal detectors before they boarded boats for Liberty Island from Battery Park in Lower Manhattan and Liberty State Park in New Jersey.

"This screening was put in just after the horrific events of Sept. 11. And I can tell you, in our judgment, the threat has not abated," Kelly said.

Terrorist groups, he added, "have an interest in targeting locations that represent America."

Former NYPD Comissioner Bernard Kerik **Released From Prison**

CBSNewYork

After spending three years behind bars, former NYPD Commissioner Bernard Kerik was released from

Kerik waved to reporters as he pulled into

Franklin Lakes, N.J. around 2 p.m.

His wife, son, two daughters and his German Shepherd gave him a big welcome home on the front steps, Jones reported.

Kerik's family was planning to treat him with takeout from nearby catering service.

"I don't think he's looking for a first meal more than just a few things that he hasn't had in a few years".

"I think under the terms of his release he's not really able to do a whole lot ex-



cept some work at home, so we're going to be bringing him some food for a while at the house," Manzo said.

Kerik pleaded guilty in late 2009 to charges that included tax fraud, making a false

his cobblestone driveway at his home in statement on a loan application and lying to the White House while he was being vetted to lead the cabinet-level Department of Homeland Security in 2004.

He began serving his four-year sentence in May 2010.

He was released early from the federal prison in Cumberland, Md. after serving three years and 11 days. Kerik will have to spend several months confined to his

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Israel News



Israeli Zoo Animals Find New Home in Turkey

Anav Silverman, Tazpit News Agency

In early May, Turkish Airlines hosted an unusual group of passengers flying from Israel to Istanbul. A special group of wildlife animals from Israel's Ramat Gan Safari and the Jerusalem Biblical Zoo were flown to Turkey on May 7.

Turkish zookeepers located at the Izmir Metropolitan Municipality Natural Life Park asked the Ramat Gan Safari to assist them in expanding their African section of animals. A total of 45 animals of seven different species were flown including three meerkats, six nyalas, three monkeys, six fruit bats, three zebras and several antelopes.

In addition, according to the Turkish Hurriyet Daily News, 20 sacred ibis, a species of long-legged birds, were brought

from the Jerusalem Biblical Zoo (Tisch Family Zoological Garden). It was the the first time that the Izmir Natural Life Park had become home to some of these species, including the sacred ibis and fruit bats, sent from Israel.

The Turkish daily reported that the new guests were first brought to Istanbul by plane and following customs transactions, were then transported by a special truck to Izmir. Israeli zookeepers, veterinarians, and biologists accompanied the animals to Izmir to prevent any stress or complications that might have occurred among the animals during the trip.

The exchange was facilitated thanks to a special exchange program conducted by the European Association of Zoos and Aquaria (EAZA) to which both the Izmir Natural Life Park and Israeli zoos belong. The EAZA conducts exchange programs among European zoos and promotes cooperation for furthering wildlife conservation.

It was not the first time that animals have been sent to Turkey from Israeli zoos. In 2008, the Ramat Gan Safari sent an Asian elephant named Winner, which was born in captivity, to the Izmir Wildlife Park. Winner, together with his Pakistaniborn 'wife' made history in Turkey with the birth of the country's first elephant aptly named Izmir in 2011.

Despite the strained political relationship between Turkey and Israel, all is well in animal world. According to Dr. Gilad Goldstein, a curator at the Ramat Gan Safari, there has always been a good re-



lationship between the Ramat Gan Safari and the Izmir zoo.

"We are zoo keepers and we have an international language amongst us," Dr. Goldstein told the Times of Israel. "We've always had a good relationship with them [in Izmir]."

Israel Warns Russia Over Shipment Of Advanced Missiles To Syria

Israel has sent a warning to Russia over the transfer of advanced S-300 anti-aircraft missiles to Syria, threatening to strike the shipments if nec-

Israel fears that the weapons could be a regional game changer, especially if it falls into the hands of terrorist groups like Hezbollah.

Nevertheless, Russia's Deputy Foreign Minister Sergey Ryabko defended Russia's right to deliver the S-300s to Syria.



"We consider this delivery a factor of stabilization [in the Middle East]," Ryabko said, Russia Today reported.

Israeli Defense Minister Moshe Ya'alon, according to the Associated Press, told reporters when asked about the S-300s, "The shipments

have not been sent on their way yet. And I hope that they will not be sent." But if "G-d forbid [the S-300s] do reach Syria, [Israel] will know what to do," Ya'alon said.

Haifa University Adds Christian, Druze and Muslim Holidays

Haifa University has become Israel's first university to designate important Christian, Druze and Muslim holidays-Christmas, Eid al-Fitr and Eid al-Adha—to the school's calendar, allowing students from those faiths to take off on those days.



The new holidays, which will go into effect next academic year, however, will not come at the expense of any Jewish holidays.

"This is a precedent-setting decision that reflects our vision," Haifa University President Amos Shapira told Haaretz.

"Academic excellence in research and teaching is our primary goal and we aim to accomplish this in a culture of tolerance and openness. Our students study together, they do research together and it seems only natural to us that they will also be able to mark the holidays that are important to them together," Shapira said.

Haifa University, which draws many students from Israel's diverse northern region, has a large Arab Christian, Druze and Muslim student population.

Synagogue Defaced in the Center of Israel



ARYEH SAVIR / TAZPIT NEWS AGENCY

For the fourth time this month a synagogue in Bat Yam in the center of Israel has been vandalized. Crosses were spray-painted at the entrance to the synagogue. In previous attacks invective slogans and swastikas were painted on the walls and windows were broken. Similar attacks occurred at other synagogues in the vicinity.

The synagogue is a central one in Bat Yam, established by Holocaust survivors who still frequent it. They are shocked and dismayed by these repetitive anti-Semitic attacks in the heart

Miki Moskowitz, chairman of the synagogue, told Tazpit News Agency about the incident and criticized the lack of response on the police's part: "When there is a 'price tag' action in Samaria the police arrests suspects within

days. This has been going on for a month, in the center of Israel, and the police have no leads. I fear for the health of the survivors who have to endure these attacks, now on a regular basis." He stated he knew of no possible suspects who would wish to harm the congregation. Moshe Yishai, a congregation member who is handling the case, said that some of the congregants required medical treatment after encountering the defacement. He announced that the community is to hold a protest tomorrow at the

The police released a statement stating they were investigating the attacks, primarily on the intelligential level. They refused further comment.



Flatbush Shiurim Directory

A COMMUNITY SERVICE OF THE FLATBUSH JEWISH JOURNAL

TO SUBMIT NEW SHIURIM AND UPDATES: EMAIL: info@thefjj.com FAX: 718.692-1233

RABBI SHMUEL YITZCHAK ACKERMAN

CHAZAL ON PARENTING Tuesday Eve. 8:15 PM 1052 East 31 Street

DAYAN MOSHE BERGMAN

CHOSHEN MISHPAT Monday Eve. 9:00 PM Avenue O Synagogue 808 Avenue O

BOSTONER REBBE

CHUMASH SHIUR Thursday 9:00 PM Boston 2822 Avenue J / VARIOUS SUGYOS Sun. 10:15-11:00 AM

HARAV ELIYAHU BROG

BABA METZIA Mon. 9:30-11:00 AM MOED KATAN Tues. & Wed. 9:30-11:00 AM Bais Yisroel 1820 Ocean Pkwy MESECHTA BABA BASRA Thursday & Friday 9:30 - 11:00 AM

MESECHTA SOTA Sunday 8:00 AM MESECHTA SANHEDRIN Sunday 10:30 - 11:30 AM

HARAV SHLOMO CYNAMON

CHUMASH SHIUR Thursday 10:10 PM Khal Bnei Torah 2925 Avenue K BOSOR V'CHOLOV Sunday 9:30 - 11:00 AM

RABBI YOSSI DREBIN

SHABBOS SHIUR 1 hour pre Mincha Bais Moshe Shmiel 1782 East 28th Street

HARAV MOSHE EICHORN

AMUD YOMI Daily 9:00 PM Beth Mordechai 1358 East 13th Street

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

HILCHOS MUKTZAH Tuesday 9:15 PM Khal Bnei Shlomo Zalman 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

SHABBOS SHIUR Shabbos 45 min. before Mincha Khal Bnei Shlomo Zalman 2002 Avenue J

HARAV SHLOMO FURST

MASECHES BEITZA Monday - Friday 9:40 - 10:30 AM **Agudath Israel Brookdale Senior Center** 817 Avenue H

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 DOVID GOLDWASSER

PIRKEI AVOS Shabbos 5:45 - 6:30 PM 1143 East 19th Street

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

SHEILOS V'TESHUVOS Seudah Shlishis (30 min. before Maariv) Khal Shaarei Shalom 2961 Nostrand Avenue

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)

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

MESECHTA SHABBOS Monday - Thursday 8:00 PM Agudath Israel of Midwood 817 Avenue H

PARSHA / CHASIDUS Tuesday 7:45 PM Cong. Ohel Moshe 849 Ocean Parkway (I & H)

CHAVREI HAKOLLEL

YESH NOCHALIN Tuesday 6:45 AM Flatbush Morning Kollel 1340 East 9th Street (M-Ryder)

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 & 0)

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 Aqudas 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)

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

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: Restarting Parshas Bereishis

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

HILCHOS SHABBOS Tuesday 10:00-11:00 AM Knesseth Bais Avigdor 1720 Avenue J

HARAV ELIYAHU SCHNEIDER 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

KLI CHEMDAH Shabbos approximately 10:00 AM PERKAI AVOS Shabbos after Shkiah

RABBI YECHIEL SCHWARTZ

SUGYOS ON THE PARSHA Tuesday 8:30 PM Yeshiva Kol Yaakov 1197 East 17th Street

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) SHOFTIM 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

V MENDEL TEITELBAUM

HILCHOS SHABBOS Shabbos 8:30 AM Kollel Zichron Shmiel Chenskowitz 1167 East 13th 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 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 Minyan Avreichim 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@thefij.com

ADAS YESHURUN BAIS MOSHE RABBI AVROHOM KLEIN 3418 Avenue N 718.338.9414 Shacharis 6:20 AM Maariv 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 Maariy 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
Shacharis 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
Maariy 9:00. 9:35. 10:00 PM

AGUDAS YISROEL OF MIDWOOD RAV DOVID GIBBER 817 Avenue H

▶ Shacharis 6:30 AM, Sunday 7:30 AM

▶ Maariv 7:45 PM

AGUDAS YISROEL SNIF ZICHRON SHMUEL RABBI ELIEZER GINSBURG 2141 Coney Island

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 Maariy 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

Maariy 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 0

Shacharis 6:45

Maariv 7:15 PM, 9:55 PM

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

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 718.253.5265 Shacharis 6:30, 8:30 AM Maariy 9:45 PM

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

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

347.386.5371 Shachris 7:00 AM Mincha 15 minutes before Shkiah Maariv 8:00 F

BAIS MOSHE SHMIEL RABBI ROTTENBERG 1782 East 28th Street 917.553.5353

Shacharis 6:45. 8:00 AM Mincha 15 minutes before Shkiah Maariy 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

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

SIGNIANIS 7.00 AW WINDERTON 9.30 FW

 BET SHAUL U'MIRIAM 1552 East 10th Street

BET YAAKOV 820 Avenue S

BETH AARON OF FLATBUSH RABBISHLOMO 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

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 RABBI Y. 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

BETH YOSEF 2108 Ocean Parkway 718.645.0448 **▶ Shacharis** 5:45, 7:00 AM **▶ Mincha** 7:45 DM **▶ Markiv** 8:00 DM

BNAI BINYOMIN RABBI SERUYA 727 Avenue 0 718.376.3500 ▶ Shacharis 7:00 AM ▶ Mincha 20 minutes before Shkiah ▶ Maariv 10:15 PM

DNEL AVDOUGH 107 Webster Avenue

BNEI ISRAEL RABBI AVROHOM GARFINKEL 3190 Bedford Avenue 718.253.6624

Shacharis 6:30 AM
Maariy 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, 8:00, 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 » Maariv 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,

BRESLOV OF FLATBUSH 1909 New York Avenue 917.731.7572

CHASIDEI GUR 1409 Ocean Parkway

10:30, 11:00, 11:30 PM

CHASIDEI GUR OF MIDWOOD RABBI CHAIM KOHN 1937 Ocean Avenue 718.253.9345 Shacharis 7:00 AM Maariv 9:30 PM

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 Maariy 9:30 PM

CHUNA DOVID-TENKA 1336 Ocean Parkway

CONGREGATION AHAVATH ACHIM RABBI ARI KAGAN 1741 East 3rd street 718.375.3895

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

DARCHEI YOSHER RABBI SHARF 1410 East 10th Street 718.998.5400

Shacharis 7:30 AM Mincha 4:55 PM Maariy 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 6:30 AM Maariv after Mincha

FLATBUSH MINYAN RABBI MEIR FUND 1517 Avenue H 718.338.8442

Shacharis 7:00 AM Maariv 9:00 PM

GINZEI YOSEF RABBI YOSEF ROSENBAUM 1305 Avenue R 718.645.6605

Shacharis 6:45, 7:45 AM **Maariv** 6:30, 9:00 PM

GVUL YAABETZ RABBI DOVID COHEN 1580 Coney Island Avenue 718.258.8023

Shacharis 6:50 AM

HAYIM SHAAL 1123 Avenue 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 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 SHLOMO 1880 East 27th Street

KESER YISROEL MORDECHAI RABBI MEIR PLATNICK 2016 Avenue L 718.382.5991

Bhacharis 6:40 AM Mincha Sunday-15 minutes before Shkiah Maariy 8:30 PM

KETER SION RABBI MASELTON 1922 East 8th Street 718.645.8006

▶ Shacharis 6:15, 7:15 AM ▶ Mincha 6:55 PM ▶ Maariv 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 TUKAI Avenue K & Ocean Parkway

Shacharis 7:30 AM

KHAL VERETZKY (LANDAU'S) RABBI LANDAU Avenue L corner East 9th Street

Shacharis ½ hour until 11:00 Minicha starting w/ Mincha Gedola Maariv 15 min. til 1:00 AM

KHAL ZICHRON AVROHOM YAAKOV RABBI LEIZER DOVID RAPPAPORT 3203 Bedford Avenue 718 436 9270 N 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 6:55 AM, Sunday at 8:00 AM ▶ Maariv 9:45 PM

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

LAZEWNIKS RABBI LAZEWNIK 1500 East 9th Street 718.376.8242

▶ 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 ▶ Maariv 9:10, 9:30, 10:00, 10:30, 11:00 PM

MACHNE ISRAEL 2413 East 23rd Street 718.332.8788

MACHZIKEI TORAH RABBI MOISHE TOIV 3300 Kings Highway 646.327.1132

Shacharis 8:00 AM

Shacharis 7:10 AM Maariv 9:00 PM

MADISON TORAH CENTER RABBI DANIEL TAWIL 2221 Avenue R 718.666.8742

Bacharis 7:00 AM

MAGRIV BEIS ARYEH RABBI SHEA KATZ 1069 East 4th Street | & J 718.338.4925

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 Maariy 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 \$ 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 Maariy 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 718.338.8899

▶ Shacharis 7:00 AM ▶ Maariv 9:15 PM

MYRCB ALUMNI MINYAN OF AVE I 911 East 13th Street D Shabbos Shacharis 8:30 AM

MYRCB ALUMNI MINYAN OF AVE L 3007 Avenue L D Shabbos Shacharis 8:30 AM

NACHLAS DOVID RABBI LICHTENSTEIN 1589 East 28th Street

718.415.3845 Shacharis 30 minutes before Netz

▶ Shacharis 6:30 AM ▶ Maariv 9:05 PM

NACHLAS LEVI YITZCHOK RABBI LEVI HENDEL 3040 Nostrand Avenue 718.207.0308 ▶ Shacharis 6:20, 7:30, 8:20 AM ▶ Maariv following Mincha

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

Flatbush Shul Directory

NACHLAS YITZCHOK RABBI AVROHOM YOSEF SEKULA 3418 Avenue L 718.377.6051 Shacharis 6:40, 8:00 Mincha 10 min, pre Shkiah Maariv following Mincha, 9:00, 10:00

NAROLER BEIS HAMEDRASH RABBI SHAPIRO 2409 Avenue U 718.332.9100 Shacharis 6:25, 7:15 AM Mincha 10 minutes after

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

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

▶ 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 RABBI E. 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 Mincha 15 minutes pre Sunset Maariv Immediately following Mincha

SHAARE TEFILA RABBI YOSEF OZERI 1679 West 1st St. 718.382.1416

SHAARE TORAH YESHIVA 1680 Conev 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

Shacharis 6:45, 8:00 AM → Mincha 5:55 PM

TALMUD TORAH RABBI YAAKOV SHULMAN 1305 Conev Island Avenue 28 Shacharis 6:00, 7:00, 8:00 AM

▶ Mincha 10-15 min. before Shkiah ▶ Maariv Immediately after Mincha

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 ▶ Maariv 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

TIFFRES TZVI RABBI MICHOEL SPITZER 1307 Fast 8th Street 718.338.2771 Shacharis 6:55 AM Maariv 9:15 PM

TIFERES YAAKOV RAV AVROHOM 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

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 452 East 9th Street 718.284.4989

TORAS CHAIM D'FLATBUSH RABBI CHAIM YISROEL WEINFELD 2201 Avenue L 718.951.9389 ▶ Shacharis 6:20, 8:00 ▶ Mincha 10 min. pre Shkiah ▶ Maariv 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 Road 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 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

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

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 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 Maariv 1/2 hr. after Mincha, 9:15

YOUNG ISRAEL OF OCEAN PARKWAY BARBISTOLZENBERG ▶ Mincha 15 min. before Shkiah ▶ Maariv following Mincha

YOUNG ISRAEL OF REDWOOD RABBIS. MODES

YOUNG ISRAEL OF SHEEPSHEAD BAY RABBI SHIMON RABIN 2546 E. 7th Street 718.891.6767 ▶ Shacharis 6:30 ▶ Mincha 15 min. pre Shkiah Maariv following Mincha, 30 min. after Shkiah

YOUNG ISRAEL OF VANDEVEER PARK **2811 Farragut Road** 718.761.2100

ZERAH KODESH D'SHENDISHOV 1450 East 4th Street

ZICHRON ALTER 1486 Ocean Parkway 718.627.6120 ▶ Shacharis Su 6:55 AM/ Tu/We/Fri 6:45 AM ▶ Maariv 10:05 PM

ZICHRON ARYEH LEIB RABBI YOSEF RABINOWITZ 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

8:00 PM	Beis Medrash Beis Y'shaya AVE & E	E. 22ND S
Merkaz Hatefilah 1898 BAY AVENUE (M&18)	Beis Medrash Bais Halevi 671 EA	ST 7TH S
8:15 PM	Beis Menachem Mendel D'Flatbush	1703 AVE
Agudas Yisroel Bais Binyomin 2913 AVE L	Congregation Chizuk Hadas 1	310 AVE (
Knesses Bais Avigdor 1720 AVE J	Horodenke 1073	E. 27TH S
8:30 PM	Khal Ohr Gedalyahu 1554 CONEY IS	LAND AV
Avenue N Jewish Center 321 AVE N	Khal Shalheves Kodesh	2920 AVE
Congregation Tenke 1643 E. 21ST ST	Kollel Bnei Torah 1323 E	E. 32ND S
Chabad of Marine Park 3040 NOSTRAND AVE.	Shalheves Kodesh 2	2920 AVE
Cong. Bnei Avrum 197 WEBSTER AVE.	Kollel Bnei Yeshivos 2	402 AVE I
Khal Keser Yisroel Mordechai 2016 AVENUE L	Yeshiva Gedola Ohr Yisrael 2899 N	IOSTRANI
Shaarei Halacha 3417 AVE L	Yeshiva Kol Yaakov 119	97 E.17 ST
8:45 PM	9:35 PM	
Lazewniks 1500 E. 9TH ST	Agudas Yisroel of Madison 2	122 AVE
	9:40 PM	
8:45 PM	Agudas Yisroel Bais Binyomin 2	0913 Δ\/Ε
Beis Medrash D'Bertch 3302 AVE P		.713 AVL
Beth Mordechai 1358 EAST 13TH ST	9:45 PM	
Marpeh L'Nefesh 3017 BEDFORD AVE	Bais Hamedrash Kol Torah 20)16 AVE N
Cong. Bnei Avrum 197 WEBSTER AVE	Cong Bais Yisroel of Kensington 676	EAST 7TI
9:00 PM	Khal Zichron Mordechai 2645 NOST	RAND AV
Agudath Israel of E Midwood3120 BEDFORD AVE	Marah Yechezkel of Flatbush 1014	E. 15TH S
Agudath Israel of Flatbush 1302 OOCEAN PKWY	Yeshiva Chofetz Chaim 1271	E. 35TH S
Agudas Yisroel of Madison 2122 AVE S	9:55 PM	
Chasidei Gur 1409 OCEAN PARKWAY	Avenue O Synagogue 808	AVENUE (
Congregation Bais Yitzchok 1143 E. 19TH ST.	10:00 PM	
Congregation Sfard 1575 CONEY ISLAND AVE	Agudas Yisroel of Madison 2	2122 AVE :
Congregation Bnei Israel 3190 BEDFORD	Beis Medrash D'Bertch 3	
Congregation Sheves Achim 1517 AVE H	Bais Medrash Torah U'Tefilah 3304	
Ginzei Yosef AVE R BET. 12TH & 13TH ST	Bet Yosef 2108 OCE	EAN PKW
Khal Beis Avrohom 1524 E. 17TH ST	Bnei Binyamin 727	AVENUE (
Khal Bais Ephraim 2802 AVE J	Bostoner Beis Medrash	2822 AVE
Khal Bnei Shlomo Zalman 2002 AVE J	Beth Mordechai 1358 EAS	T 13TH S
Khal Sasregen 1279 E. 24TH ST	Congregation Keter Torah 2220	AVENUE
Khal Toras Chaim D'Flatbush 2201 AVE L	Khal Bais Eluzer D'Faltishan 1516	E. 24TH S
Nachlas Yehoshua 1655 E. 24TH ST	Khal Bnei Shlomo Zalman	2002 AVE
Rabbi Zakheim 3120 BEDFORD AVE	Khal Toras Chaim D'Flatbush 2	201 AVE
Khal Magriv Bais Aryeh 1069 EAST 4TH STREET	Kollel Bnei Yeshivos 2	402 AVE
The Flatbush Minyan 1517 AVENUE H	Kollel Hashechunah 1228 E	:AST 34 S
Sharei Eliezer 1882 NEW YORK AVE	Knesses Bais Avigdor	
9:15 PM	Lakewood Minyan 1495 CONI	
Bostoner Beis Medrash 2822 AVENUE J	Nachlas Yitzchok Soblov 3	
Congregation Keren Orah 812 DITMAS AVE	Ohr Eliyahu 702 AVENUE O - S	
Congregation Ahavas Dovid 924 EAST 10TH	Sharei Eliezer 1882 NEW	
Congregation Nachlas Tzvi 2201 EAST 23RD	Tomchei Torah 1966 0	
Congregation Tiferes Tzvi 1307 E. 8TH ST	Young Israel of Avenue J	
Kolel Zichron Shmiel Chenskowitz 1167 E. 13 ST.	Young Isreal of Flatbush	IU IZ AVE
Monastristch 2702 AVE M	10:10 PM	
Narol Beis Hamedrash 2409 AVE U	Khal Zichron Aryeh Leib	2915 AVE
Rabbi Lezevnik's Shul 1500 E 9TH STREET	10:15 PM	
Tehilah L'Dovid 1950 E 21 STREET	Agudas Yisroel Bais Binyomin 2	2913 AVE
Young Israel of Midwood 1694 OCEAN AVE	Congregation Bnei Binyamin 3190 BED	FORD AV
Yeshiva of Brooklyn 1200 OCEAN PKWY	Khal Bais Ephraim	2802 AVE
9:20 PM	10:30 PM	
Kehilas Moreshes Yaakov 1757 OCEAN AVE	Bostoner Beis Medrash	2822 Δ\/F
9:30 PM		-022 AVE
Agudas Yisroel Bais Binyomin 2913 AVE L	11:00 PM	
Agudas Yisrael Snif Zichron Shmuel 2141 CONEY IS.	Agudas Yisroel Bais Binyomin 2	
Agudas Yisrael Srill Zictifori Srimuel 2141 CONEY IS. Atteres Shloime 2905 AVE K	Bostoner Beis Medrash	
Bais Avrohom Dkrula Spinka 1177 E. 18TH ST	Khal Bnei Shlomo Zalman	2002 AVE
	Khal Veretzky/Rabbi Laundau's S	hul:
Bais Hamedrash of Flatbush 1485 E. 29TH ST	Every 15 minutes throughout evening	

TO SUBMIT MAARIV TIMES EMAIL TO INFO@THEFJJ.COM

Daf Yomi Directory

Lev Someach-Alesk - Rabbi Yisroel Berger (Yiddish) 5:30 AM Beis Mordechai - Rabbi Yaakov Eis (English) Bnei Yosef - Rabbi David Navaro (Hebrew) Chizuk Hadas - Rabbi Ahron Yitzchok Jacobs (English) Nachlas Yitzchok - Rabbi Avrohom Yosef Sekula (Yiddish) Shalheves Kodesh - Rav Yehuda Sheinkopf (English) Toras Chaim D'Flatbush- Rabbi Chaim Y. Weinfeld (English) Agudas Yisroel of Madison - Rabbi Eli Rabinowitz & R' Eliyahu Goldberg (English) Yeshuran Muzhai Ropshitz - Rabbi Yisroel M. Kohn (Yiddish) 5:35 AM Agudath Israel of East Midwood - Rabbi Berel Edelstein (Engish) Kehilah of Marine Park - Rabbi Dovid Kohn (English) 5:40 AM Tiferes Avrohom Zidichoiv - Rabbi Yechezkel Eichenstein (English) Yeshiva Ohr Yitzchok - Rabbi Reuven Zwick (English) 5:45 AM Agudas Yisroel Bais Binyomin - Mr. Moshe Strimber (English) Bais Alexander - Rabbi Binyomin Schik (Yiddish/English) Bnei Torah Bais Naftoli - Bais Naftali - Rabbi Naftali Minzer Ishei Yisroel Modzitz - Rabbi Yisroel Dovid Taub (English) Premishlan - Rabbi Boruch S. Kaczenberg (Yiddish/English) Sasregan-Rabbi Shlomo Teichman (English) Sharei Eliezer-Rabbi Avrohom Ellenbaen (Yiddish/English) Yeshiva Sharei Torah - Rabbi Hillel David (Yiddish) 5:50 AM Congregation Kehilas Orach Chaim - Rabbi Meyer Scheinberg (English) 5:55 AM Congregation Skverer Bais Medrash - Rabbi Avrom Lawrence (English) Keser Yisroel Mordechai - Dr. Shlomo Schuck (English) Agudath Achim of Midwood - Rabbi Yosef Stern (English) Agudas Yisroel Sniff Zichron Shmuel - Rabbi Shmuel Yosef Lercher (English) Bais Avrohom - Rabbi Benzion Halberstam (English/Yiddish) Bais Eluzer - Rabbi Yonoson B. Katz (English) Bais HaMedrash - Mr. Heshy Katz (English) Bais Moshe Shmiel - R' Pinchas Rosenberg (English) Bais Yitzchok - Rabbi Friedman (English) Bnei Shloma Zalman - Rabbi Moshe Green (English) Chevra Gemiluth Chesed - Rabbi Mendel Epstein (English) Chizuk Hadas - Rabbi Yisroel P. Gornish (English) Gvul Yaabetz - Rabbi Dovid Cohen (English) Homecrest Congregation - Rabbi Gershon Eichorn (English) Ishei Yisroel Modzitz - Rabbi Moshe Farkas (English) Mosdos Boston of Flatbush - Rabbi Label Kozlowski (English) Persian Congregation of Flatbush - Rabbi Shmuel Soleimani (Persian) Sharei Halacha - Rabbi Levi Gelbfish (English) Sharei Zion - Rabbi Meshulam Y. Halberstam (English) Skvere Bais Medrash - Rabbi Eliezer Lawrence (English) Young Israel of Avenue K - Rabbi Moshe Zywica (English) - 6:15 on Tues/Wed/Fri Zichron Alter - Mr. Naftali Dembitzer (English) Torah Vodaath Dormitory Minyan - Mr. Gedalia Engel (English) 6:10 AM Bais Hamedrash Kol Torah - Rabbi Yaakov Fischer (English) Kerem Shlomo - Mr. Avrohom Augenbraun (English) Tiferes Tzvi - Rabbi Aaron Tennenbaum (English) 6:20 AM Ahavas Dovid - Rabbi Shmuel Dovid Beck (Yiddish/English) Magriv Bais Aryeh - Rabbi Mechel Beinhorn (English) Bais Medrash Makarov - Rabbi Berach Steinfeld (English) Nachlas Yehoshua of Monastristch - Rabbi Avigdor Feintuch (English) 6:30 AM Bais Eluzer - Rabbi Chaim Zev Stern (English) Knesses Bais Avigdor - Rabbi Yisroel Berger (English) Bnei Shlomo Zalman - Rabbi Hirsch Chaim Wulliger (Yiddish) Khal Ohr Gedalyahu - Rabbi Heshy Wolf (English) Mayan Yisroel - (vesterday's daf - English) Young Israel of Brighton Beach - Mr. Yaakov Stern (Hebrew/English) Young Israel of Midwood - Rabbi Avrohom Dubin (English) 6:45 AM Agudath Yisroel of Flatbush - Rabbi Yehuda C. Horowitz (English) Bais Avrohom - Rabbi Yosef Dov Oshry (English) 7:00 AM Agudas Yisroel Bais Binyomin - Rabbi Eliyahu Schneider (English) Agudas Yisroel of Madison - Rabbi Gedaliah Weinberger (English) Bais Ephraim - Rabbi Heshy Kleinman (English) Beth Aaron of Flatbush - Rabbi Dovid Shlomo Katz (English) Congregation Netivot Yisrael - Rabbi Netanel Saadon (Hebrew) Darchei Avoseinu - Rabbi Moshe Ginsburg (English) Mosad Adar G'Byr - Rabbi Chizkiya Loebenberg (English) Sephardic of Nostrand - Mr. Baruch Salamander (English/Hebrew) Talmud Torah Ahavas Achim - Rabbi Elimelech Bluth (Yiddish/English) Toras Chaim - Rabbi Chaim Y. Weinfeld (English) Young Israel of Bedford Bay - Rabbi Baruch Fireworker (English) Young Israel of Ocean Parkway - Rabbi Avrohom Stolzenberg (English) **Congregation Netivot Israel** Khal Zichron Mordechai - Mr. Yossi Gleiberman (English) Bnai Shloma Zalman - Rabbi Dovid Schonbrun 7:10 AM Rabbi Alster - Rabbi Raphael Lieberman (English)

Young Israel of Flatbush - Rabbi Kenneth Auman (English) Zichron Avrohom Yaakov - Rabbi Eliezer Dovid Rappaport (English) 7:30 AM Beis Medrash Ahavas Torah - Rabbi Mendel Sprecher (English) Nachlas Yitzchok - Rabbi Yosef Ungar (English) Sasregen - Dr. Shlomo Schuck (English) Stretiner Bais HaMedrash - Mr. Berish Fuchs (English) Yeshiva Ruach HaTorah - Rabbi Mordechai Amsel (English) Young Israel of Midwood - Rabbi Yisroel Anemer (English) 7:35 AM Bais Avrohom - Rabbi Elchonon Kaplan (English) 7:40 AM Tiferes Avrohom Zidichoiv - Rabbi Yechezkel Eichenstein (English) Khal Machza Avrum (Wosner) - Rabbi Hertzka Greenfeld (Yiddish) Beis Mordechai - Rabbi Yehuda Schwartz (English) The Flatbush Minyan - Rabbi Dr. Rashi Shapiro & Rabbi Meir Fund Bnai Shloma Zalman - Rabbi Moshe Chopp (English) 8:00 AM B'nai Yosef - Rabbi Eli David (English) Tiferes Yaakov - Rabbi Avrohom Schorr (Yiddish) 8:30 AM Agudas Yisroel Bais Binyomin - Rabbi Yaacov Emert 9:30 AM Khal Sasregen - Rabbi Yitzchok Sadowsky (English) Khal Bais Avrohom (Rabbi Shmidman's Shul) Rabbi Avrohom Katz (English) 9:45 AM Agudas Yisroel Bais Binyomin - Rabbi Shmuel M. Wolner (English) 10:00 AM Sasregen - Rabbi Yitzchok B. Sadowsky (Yiddish/English) 12:45 PM 26 Court Street, Suite 10001 - R' Blumenkrantz, R' Bratt, R' Kagan, R' Noble (English) 1:15 PM Yeshiva Torah Vodaath - Rabbi Yisroel Belsky (English) 2:00 PM Darchei Yosher - Rabbi Yecheskel Scharf (Yiddish/English) 2:30 PM Ateret Avot Senior Residence - Rabbi Chaskel Scharf (Yiddish/English) Yeshivat Ateret Torah - Rabbi Ellis J. Safdeye 5:30 PM Yam HaTorah - Rabbi Isaac Mohadeb (English) 6:00 PM 6:30 PM Mirrer Yeshiva - Rabbi Avrohom Y. Nelkenbaum (English) 7:30 PM Chasidei Gur of Midwood - Rabbi Shlomo Perlman (Yiddish) 7:40 PM Congregatin Beth Torah - Rabbi David Ashear Agudath Israel of East Midwood - Rabbi Yosef Widroff (Engish) 7:45 PM Bais Avrohom - Rabbi Chaim Horowitz/ Mr. Yaakov Miller (English) Bais Ephraim - Rabbi Steinwurzel (Yiddish/English) Bais Yitzchok - Rabbi Isaac Friedman (English) B'nai Yosef - Rabbi Eli David (English) Bnei Avrohom - Rabbi Zvi Mayer Lichtig (Yiddish/English) Lev Someach-Alesk - Rabbi Alexander Ashkenazy (Yiddish) Nachlas Dovid - Rabbi Boruch Goldstein (English) Sasregen - Rabbi Shmuel Tzvi Freund (English) Narol Flatbush - Rabbi Mendel David (Yiddish) Tarnipol - Rabbi Levi Hettelman (Yiddish/English) 8:15 PM Bais Yitzchok - Rabbi Cheski Holtzberg (English)) 8:30 PM Agudas Yisroel Bais Binyomin - Rabbi Yaakov Emert (English) Agudas Yisroel of Madison - Rabbi Nachum Cooper (English) Ateres Shloime - Rabbi Eliezer Stern (English) Bais Yeshaya - Rabbi Yisroel Anemer (English) Bnei Binyomin - Rabbi Binyomin Haddad (English) Chasidei Gur of Midwood - Rabbi Avrum Fried Congregation Netivot Yisrael - Rabbi Netanel Saadon (Hebrew) Hisachdes Yereim Veretzky - Rabbi Yisroel Weichbrod (Yiddish) Kollel Bnai Yeshivos - Dr. Joel Goldman (English) Premishlan - Rabbi Shloma B. Herbst (Yiddish/English) Tiferes Avrohom Zidichoiv - Rabbi Avrumi Katz (English) Torah Vodaath Dormitory Minyan - Rabbi Mendel Keller (English) Monastristch - Rabbi Berach Steinfeld (English) Yeshiva Bais Yosef Navardok - Rabbi Heshy Nemetsky (English) 8:45 PM Kol Torah - Rabbi Yaakov Fischer (English) Mareh Yechezkel - Rabbi Elozor Greenspan (English) Young Israel of Avenue K - Rabbi Sadowsky (English) Agudath Israel Sniff Zichron Shmuel - Rabbi Mordechai Shain (English) Keser Yisroel Mordechai - Rabbi Aryeh Zell (English) 9:00 PM Bais Moshe Shmiel - R' BenZion Weiss (English) Bais Mordechai - Rabbi Tzvi Shapiro (English) Reis Medrash D'Rertch-Babbi Nachum Fried Imrei Shaul D'Modzitz - Rabbi Raphael Leiberman (English) Lev Someach-Alesk - Rabbi Yosef Chaim Perlman (English) Mosad Adar G'Byr - Rabbi Aaron Furst (English) Mosdos Boston of Flatbush - R' Yitzchok Gelb, R' Yaakov Herman (English) Tomchei Torah - Rabbi Moshe Einhorn (English) Yeshuos Chaim Chentzkovitch - Rabbi Shraga Silber (English) Young Israel of Avenue J - Rabbi Aryeh Victor (English) Zichron Mordechai - Mr. Daniel Hirsch (English) 9:15 PM Bais Eluzer - Rabbi Chanoch Horowitz (English) Bais Moshe Shmiel - Mr. B.Z. Weiss (English) Derech Emunah-Vien - Rabbi Shmuel Moshe Solny (English) Moreshes Yaakov - Rabbi Shlomo Kozlov (Russian) Toras Chaim D'Flatbush - Rabbi Chaim Y. Weinfeld (English) Keren Orah - Rabbi Shimon Susholz (Yiddish/English) Sadowsky Home - Rabbi Yitzchok B. Sadowsky (English) 9:45 PM Kollel Bnei Torah - Mr. Dovid Lieber (English) 10:15 PM Kollel Hashechuna - Mr. Moshe Rubin (English)

7:15 AM Yeshiva Gedolah Ohr Yisrael-Marine Park - Rabbi Shmuel Lasker (English)

7:20 AM Lev Someach-Alesk - Rabbi Yitzchok Aschkenazi (Yiddish)





Aleppo- City of Scholars

AN EXCLUSIVE WEEKLY EXCERPT FROM ARTSCROLL/MESORAH



Syrian Rabbis Of Yesteryear

ABADI, R'Yitzhak

(-1847)

Eminent scholar and rabbi of Aram Soba. He was the father of R' Ephraim Abadi.

One of his responsa was introduced with great respect in the book Mar Ve'Ahalot of R' Abraham Antebi in the section on Hoshen Mishpat. He is also spoken of with reverence in the book Bet HaSimhah, in which the author, R' Abraham Hamway, addresses a learned question that R' Abadi had raised. He passed away in 1847.

ABADI, R'Yitzhak

(-1923)

Worthy scholar and rabbi of Tiberias. He was born in Tiberias to R' Haim Abadi. He passed away there in 1923.

ABADI, R'Yosef

(-1866)

Eminent scholar and rabbi of Aram Soba. He is mentioned with great respect in the book Rei'ach Sadeh by R' Shimon Dweck in the section on Parashat Toldot and similarly in the book *Hazon Obadiah* by R' Obadiah Levy.

ABADI (DAHAB), R' Eliyahu (1898 - 1977)

Worthy scholar and scribe of Jerusalem. He was born in 1898 to R' Yitzhak Abadi. He was a brother of R' Ezra Abadi and a son-in-law to the Kabbalist R' Rahamim Shrem. In his youth he studied in the *yeshivot* of Jerusalem and in 1914 received a certificate, identifying him as an expert scribe, qualified to prepare Torah scrolls, tefillin, and mezuzot. The certificate was issued by the master scribe R' Yihya ben R' Yosef Tzarom and endorsed by the Sephardic Bet Din of Jerusalem.

R' Eliyahu was one of the first residents of the new neighborhood of Bayit Vagan in the western suburbs of Jerusalem. He was actively involved in building the great Sephardic synagogue of Bayit Vagan, as well as the associated mikveh. He then served the synagogue as the gabbai, hazzan (cantor), and baal koreh (Torah reader) over a period of more than 40 years. In the last vear of his life he suffered severe heart problems which required a number of hospital stays. He passed away on 20 Tevet, 5738 (1977).

ABADI (DAHAB), R' Ezra

(-1914)

Worthy scholar and rabbi of Aram Soba. He was a son of R' Yitzhak Abadi and a brother of R' Eliyahu Abadi. He was constantly

immersed in Torah studies, to the extent that he was often unaware of what was happening around him. R' Ezra married the daughter of the great Kabbalist R' Yehudah F'taya. They were blessed with only one child, a daughter.

However, she gave them many scholarly grandsons, including R' Ezra Basri, named after his grandfather. R' Basri became a member of the Appeals Bet Din in Jerusalem. Other grandsons were R' Menachem Basri (the founder of the yeshiva Sucath David of Jerusalem) and R' David Basri. R' Ezra Abadi suffered much from illness and passed away at a relatively young age on 4 Nissan, 5674 (1914).

ABADI (DAHAB), R' Shaul

(-1884)

Worthy scholar and rabbi of Aram Soba. He was the father of R' Yitzhak Abadi . In his later years he moved to Jerusalem, where he passed away on 22 Heshvan, 5644 (1884). A eulogy delivered by R' Shaltiel Yaakob Ninyo appears in the book Hen VeKavod.

ABADI (DAHAB), R' Shaul (Shehidyah)

(19th century)

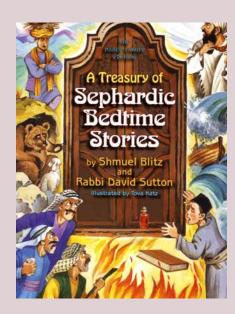
Worthy scholar of Aram Soba. He was a son of R' Eliyahu Abadi. His name also appears on the list of scholars receiving the weekly sti-

ABADI (DAHAB), R'Yitzhak (-1914)

Eminent scholar and Kabbalist of Aram Soba. He was a son of R' Shaul Abadi. R' Yitzhak was known for his brilliance and his knowledge of all aspects of Torah. He authored an unpublished book of inspirational lectures on the Torah, called Toldot Yitzhak. He also contributed an important article to the Torah journal HaMe'asef, in Issue V of the third year, 5657 (1897). In addition some of his hiddushim (original Torah thoughts) were published in the book MeHalab Ha'Aretz (Jerusalem 5726/1966) of R' Yeshaya Dayan. Other hiddushim of his are included at the end of the book Minhat Yehudah of R'Yehudah Attiah).

In his later years R' Yitzhak moved to Jerusalem. He passed away on 8 Tevet, 5675 (1914) leaving four scholarly sons: R' Ezra), R' Eliyahu), R' Mordechai, and R' Yosef Abadi.





The Best Insurance

R' Hai Moshe Picciotto was a hacham, successful businessman, and a person who gave large amounts of charity to poor people. In the 1700's, his father, also a successful businessman, moved to Aram Soba from Livorno, a city in Italy.

R' Hai Moshe had a very unusual business practice concerning insurance. He imported large quantities of merchandise from France and resold it in Aram Soba. "It is very important that I always pay for enough insurance before my goods are shipped from France to Aram Soba,"he explained. "But who can give me a greater guarantee than Hashem Himself?"

So, instead of buying insurance from one of the local companies, as most people did, he would take that same sum of money and give it to Torah scholars learning in the bet midrash of Aram Soba. "Their learning will protect my merchandise better than any insurance company will."

This system worked very well. Every few months, R' Hai Moshe Picciotto would buy merchandise in France and have it shipped to Aram Soba. Not once was any shipment lost at sea. No other businessman could boast such success.

One cold winter day, R' Hai Moshe's shipment was late in arriving to Aram Soba. He traveled to the harbor to watch the seas, waiting for the arrival of his boat. Maybe the Torah scholars that I am supporting are not learning hard enough, and this is causing my shipment to be lost, he thought. Can I really trust these Torah scholars?

R' Hai Moshe continued to watch the harbor for the next two weeks. Finally, one sunny morning he saw his ship approaching over the horizon with his merchandise.

How could I have doubted these holy Torah scholars who learn with all their strength both day and night? he thought. He immediately ran to the bet midrash and begged their forgiveness.

"I am so sorry that I doubted your sincerity," he explained to them. "Never again will I question how dedicated you all are to your learning, and to your service to Hashem."



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21 Sivan

Rav Dovid Menachem Munish **Babad**, the Chavatzeles Hasharon of Tarnopol. Born to Rav Yehoshua Hesehl of Podvolotchisk, he married Leah the daughter of Rav Yoel Moshe Segal Landau of Yavrov (near Lvov). He and his rebbetzin had 5 daughters. Rav Dovid Munish was a staunch chasid of Belz. In 1892, he succeeded his father as Rav in Strisov, when his father became Rav in Podvolotchisk. Two years later, he succeeded his father-in-law in Yavrov and served there for 17 years. In 1909, after the petira of Rav Shimon Badad, son of the Minchas Chinuch, Rav Shimon's son - Yehoshua Heshel - became Rav of Tarnapol, but was too frail to handle the responsibilities. Thus, two years later, the community welcomed Rav Dovid Munish as de facto Ray, a position that was formalized in 1919, with the petira of Rav Yehoshua Hesehl. He also became the head of the Agudas Harabbanim of Galicia. (1865-1937)

Rav Shlomo Shapiro, the Shem Shlomo (1832-1894), grandson of Rav Zvi Elimelech of Dinov (the Bnei Yissoscher), and son of Rav Elazar of Dinov (author of Yode'ei Binah; d. 1865). His mother, Tauba Chavah, was a descendant of the Pnei Yehoshua and the Maginei Shlomo. He was born in Ribatitch, Galicia, and in 1838, his father moved the family to Strizhov, a Central Galician town on the banks of the Wisloka River, settled by Jews since the sixteenth century. At the age of fourteen, Rav Shlomo married Frima Rivkah, a grand-daughter of Rav Moshe Leib of Sassov. After a few years in Sassov, Rav Shlomo rejoined his father in Strizhov, and he took over his father's position there, in about 857, after his father moved to Lancut. In about 1866, he became a devoted follower of Rav Chaim of Sanz; the two eventually became mechutanim. In 1880, the Jews of Munkatch, a large and influential kehillah in Hungary, (now in the Ukraine), appealed to Rav Shlomo to come and serve as their rav. After the passing of the Yitav Lev of Satmar, Rav Shlomo was designated as one of the leading rabbonim of Hungary. He authored Beis Shlomo on Chumash. His son, Tzvi Hirsh (author of Darchei Teshuvah, Beer Lechai Ro'I, and Tzvi Tiferes), succeeded him as Rav of Munkatch. He, in turn, was succeeded by his son, Rav Chaim Elazar Shapiro, the Minchas Elazar.

Rav Shimon Sofer, the Hisorerus Teshuva (1944).

Rav Moshe Sofer of Erlau, son of Rav Shimon Sofer (1944)

22 Sivan

Rav Isamar Rosenbaum, Nadvorna Rebbe (1973). Son of Rav Meir of Kretchnif, a descendent of the Premishlaner dynasty, Rav Isamar was appointed Rebbe at the age of 15. He established a Beis Midrash in Tchernowitz. He escaped to America during WW II. In 1969, he emigrated to Eretz Yisrael and established the Be'er Mayim Chaim Beis Midrash in the Yad Eliyahu section of Tel Aviv.

Rav Yosef Leib Sofer of Paksh, author of Yalkut Sofer (1915).

Rav Dovid Deutsch, author of Ohel Dovid (1831)

Rav Moshe Yeruchem of Kotzk (1865).

Rav Baruch Asher of Chernobyl (1905)

Rav Eliyahu Bechor Chazan, author of Ta'alumos Lev (1908).

Rav Chaim Dov Halperin, the Vasloier Rebbe (1957)

Rav Yitzchak Shlomo Ungar (1925-2004). Born to Rav Avraham Tzvi, a 6th generation descendant of Rav Meir Eisenstadt, the Panim Meiros, and a descendant of the Arizal. The Nazis deported the Ungar family to the Shopron ghetto near the Hungarian border. There, the father and 5 younger children were murdered. All five elder brothers survived. After the war, Rav Yitzchak Shlomo moved to Eretz Yisrael and became a Rav in Bnai Brak. In 1950, he founded the Chug Chasam Sofer kashrus organization. He also served as dayan in Rav Shmuel Wosner's Beis Din of Zichron Meir. He established the yeshiva Machaneh Avraham in 1962.

Rav Yisrael Mordechai of Rachmistrivka (1929-2004). Born in Yerushalayim, the son of of Rav Yochanon, grandson of Rav Dovid of Rachmistrivka, and greatgrandson of Rav Menachem Nachum of Rachmistrivka. As a bachur he learned in Yeshivas Sfas Emes. In 5711 (1951) the young Yisrael Mordechai married the daughter of Rav Zalman Uri, one of the distinguished Chassidim in Yerushalayim. He became Rebbe in 1982 after the passing of his father.

Rav Ephraim Fishel Rabinowitz (1924-2005), Born in Yerushalayim, he learned in the Chayei Olam yeshiva and Kollel. After his marriage, he took a position as Ram in Yeshivas Tiferes Yisrael. After holding positions in Toronto and New York, he became Rosh yeshiva of Tiferes Yisrael after the passing of the yeshiva's previous leader, Rav Yehushua Brim in 1986. He was also a member of the Moetzes Gedolei HaTorah.

23 Sivan

Rav Eliezer Yosef, son of Rav Yitzchak HaLevi Ledenberg, Belzer Rebbe (1954). He learned Beitza and Rosh Hashanah over 4000 times (memorized over 6 months when he was threatened by blindness).

Rav Yehuda Assad, author of Responsa Mahari Assad and Yehuda Yaaleh (1796-1866). Born in Assad, north of Budapest, Rav Yehuda learned under Rav Mordechai Banet in Nikolsburg. He served as Rabbi of Szerdahely from 1853 to 1866. After the petira of the Chasam Sofer, Raf Yehuda was regarded as the head of Hungarian Jewery.

Rav Yaakov Pollak, Rav of Prague, then Krakow, then Lublin (1455-1530). He is considered the father or Torah scholarship and rabbinic authority in Poland. His main disciple was Rav Shalom Shachna (1490-1558), who headed the yeshiva in Lublin for over 40 years.

24 Sivan

Rav Moshe ben Shlomo HaKohen, a German Tosefist (1198)

Rav Yisrael Chaim Friedman of Rachov, the Likutei Maharyach, a commentary on the Shulchan Aruch, Orach Chaim (1922). He was one of the important talmidim of the Yitav Lev. His volume sefer was entirely printed by the author over the course of 11 years. He died in an accident that occurred while he was in the "Palinina" (where the flocks graze) to assure the kashrus of cheese. There was a sudden cloud burst of heavy rain, which resulted in a sudden flash flood in which Rabbi Yisrael Chaim Friedman drowned.

Rav Yaakov Yitzchak Shapiro of Bledov

Reb Yossele Rosenblatt (1882-1933). Born in Tserkov, Ukraine, he was the first son in a family of nine girls. His father was a Rizhiner chasid who frequented the court of the Sadigor Rebbe. He became Oberkantor (chief cantor) in Pressburg, Hungary, at the age of 18. He moved his young family to Hamburg, Germany, five years later. In 1911, he moved to New York to become chazzan at Ohab Zedek. He soon developed an enormous reputation among Jews and non-Jews alike, the New York Times included an article about him in May 1917.

25 Sivan Rav Michel Yehuda Lefkowitz

Rav Shimon ben Gamliel, Rav Yishmael ben Elisha Cohen Gadol, Rav Chanina S'gan Cohanim, of the Ten Martyrs killed by the Romans (115 CE), commemorated in the Kinah "Eileh Ezkera" we say on Yom Kippur, and "Arzei Halevanon" we say on Tisha B'Av (Megillas Taanis). Once a fast day, (Shulchan Aruch, Orach Chaim 580:2).

Rav Shmuel of Bros, son of the Pnei Yehushua (1821).

Rav Dov Berish Landau of Biala (1876), son of Rav Avraham Landau of Tchechinov and father of Rav Elimelech Menachem Mendel Landau of Strikov.

Rav Chaim Zisman Sofer, author of Mechaneh Chaim and Kol Sofer (1886)

Rav Naftali Tzvi Shmerler, author of Imrei Naftali (1944)

Rav Moshe Tzvi Twersky, Tolna Rebbe of Philadelphia (1890-1972). Born to Rav

Menachem Nachum (Rebbe of Tolna-Toltchin) and great-grandson of first Tolna Rebbe, Rav Dovid.. Rav Moshe Menachem succeeded his father in Toltchin un 1916, but left the Ukraine in 1921, crossing the southern border into Moldavia to escape persecutation. He emigrated to the United States the following year and settled in Philadelphia.

Rav Reuven Fein, Rosh yeshivas Torah Vodaas and author of Bein Hamispasayim (1993). He studied in Yeshivas Mir in Lithuania.

Rav Dovid Mireles, author of Korban Haeidah on Talmud Yerushalmi, 1762.

Rav Baruch Shimon Schneersohn, Rosh Yeshiva of Tchebin and author of Birchas Shimon (2001).

26 Sivan

Rav Yonasan ben Uziel, student of Hillel

Rav Yosi ben Kisma (quoted in Pirke Avos 6:9 and Sanhedrin 98a).

Rav Yehoshua Bucksbaum, the Galanta Rav (1944)

27 Sivan

Rabbi Chanina ben Tradyon, one of the Aseres Harugei Malchus (Shulchan Aruch Orach Chaim 580).

Rav Meir Eisenstadt, the Maharam Eish, author of Panim Meiros (1670-1744). He traced his lineage back to Dovid Hamelech. During the gezeiros of Tach veTat (1648-49), many Jews had to flee from the oncoming forces of Chmielnitzki, among them the Shach and his sister. The two of them were separated, and the sister ended up in the home of Reb Yitzchak, a wealthy parness of Sochathov. When he discovered her lineage, Reb Yitzchak married her. Their second son was Reb Meir. After his marriage to the Rav of Sokoatchov, he was supported for 10 years by his father-in-law. He later served as dayan in that town. He then moved to Worms, in Germany. In 1702, he lefts Worms and went to Prozhnitz, Moravia, where he was appointed Rav. Among his disciples in Prozhnitz was Rav Yonasan Eybeschuetz. He was chief rabbi of Eisenstadt from 1718 until his death in 1744, and through him the local yeshivah became celebrated. His magnum opus, Panim Meiros, is a 4-volume collection of his sheilos u'teshuvos and chidushim on shas. He also wrote Me'orei Esh (drashos on Chumash and the five megillos), Ohr Ganuz (chidushim on Maseches Kesubos and on Hilchos yayin nesech), and other sefarim. He and his wife had 11 children (9 boys and two girls). His grandson, Rav Yaakov Eisenstadt, was the author of the Toledos Yaakov. Many Litvishe Gedolim can trace their roots to the Panim Meiros, including the Netziv, Rav Chaim Brisker, and Rav Isser Zalman Meltzer.



MISASKIM SHIVA LISTING



OPESS OF SHIVA	GETTING UP
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	(6/03/13)
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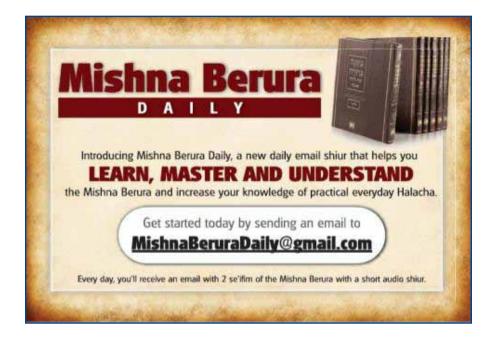






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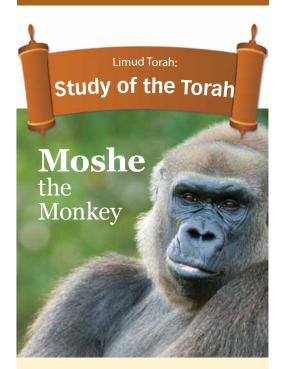
Children's Corner



The Torah True Talking Zoo

MAN a''y

BY SOLOMON MEHLMAN מ"ה



I'm Moshe, the monkey
I like to climb trees!

I leap through the branches With the greatest of ease!

I enjoy it a lot when you visit the zoo!

While you're looking at me, I'm looking at you!

And here's my advice, Jewish girls and boys:

"Don't spend all your time Just playing with toys!

Open a sefer study and learn
You're gaining *schar* with
each page you turn!

Pay close attention to your Rebbe or Morah, And perform the *mitzvah* of Limud Torah!"



Chaviva Krohn Pfeiffer

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Meir'ka

One afternoon, Rabbi Sholom Schwadron was sitting in his house, learning. Suddenly, he heard screaming from outside. His wife

rushed in and said, "Our neighbor's son Meir'ka fell! He is bleed-

ing over the eye." Reb Sholom ran outside to help the little boy. His Rebbetzin followed him with a wet towel. Reb Sholom picked up Meir and pressed the wet towel over the cut. Then he ran up the road to bring Meir to the doctor.

Meir's grandmother was walking down the road. From far away, she saw Reb Sholom running up the road holding a crying child. She thought it was his child. "Don't worry," she called out. "Hashem will help. Everything will be all right." But Reb Sholom kept running.

As he came closer, the lady could see that Reb Sholom was holding a little boy. "That boy is not Reb Sholom's son," the lady thought. "I wonder who he is."

When Reb Sholom came even closer, she saw that the boy was her own grandson! "Meir'ka! Oy vey, my Meir'ka!" she cried, as she took the boy from Reb Sholom.

The neighbors called out from their windows, "Don't worry! Hashem will help. Everything will be all right."

As long as the lady thought someone else's child was hurt, she was calm enough to say, "Don't worry." But once she realized that it was her own grandson, things seemed much worse.

When another person's toy breaks, or their feelings are hurt, we are quick to say, "Don't worry. Everything will be all right." But when the same thing happens to us, what do we say then? It seems to bother us much more if our own toys or feelings are involved.

We should be as careful with other people's problems and their belongings as we are with our own.



JUNIOR COOKING



Sudoku

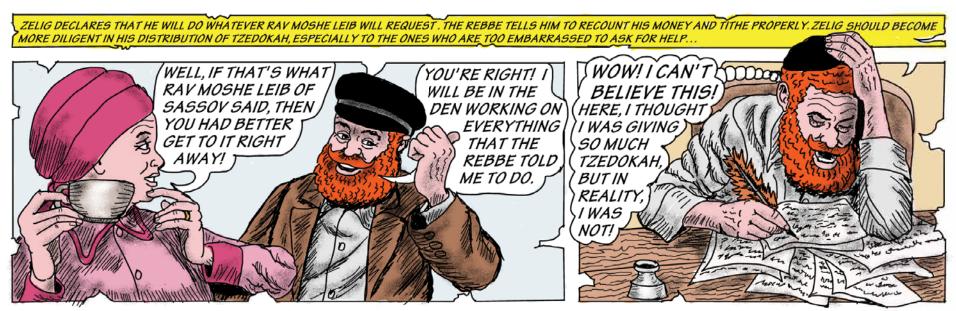
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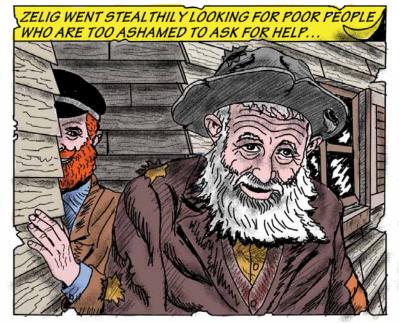


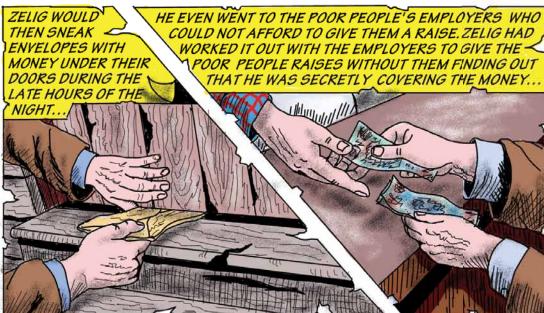
Children's Corner

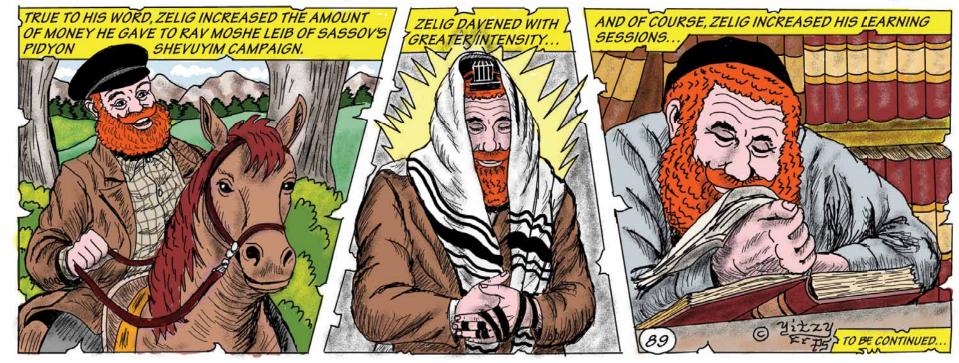


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Letters to the Editor

CONTINUED FROM PAGE 4

FOLLICLE FOLLIES:

Can we please, please finally put the shaving issue to rest? When you yeshivishe guys start with the dueling gedolim all you accomplish for the rest of us is one big Excedrin headache. No one, I repeat no one, is gonna change their opinion about whether they want their chin covered based on your bickering. There's a better chance that a guy would grow a beard if his wife said, "Honey, I really like how you look during sefira; if you grow a beard for me you don't have to take out the garbage for a week." Believe me: that'll get those whiskers poppin' up a lot faster than the disdain of the Chazon Ish!

BREVITY: THE SOUL OF WIT

Y.S. wrote a heartfelt plea last week about how to bring up our children. He started with a sarcastic little section about what people deem important on Shavuous (Cheesecake, blintzes, etc.) rather than the *Tefilas Hashlo*. I have no problem with the sentiment of your letter, but you have one sentence that contains two hundred and forty-eight words (yes, I counted them. Twice.) If commas were dollars, you'd be a wealthy man! All you needed to say was, "pay attention to your kids, teach them *Torah*, how to be *mentchen*, how to live like a Jew, and set a good example." See? Twenty-three words. Easier on the ol' eyes.

YOU WERE PUTTING US ON?

"Enjoying Yomim Tovim in Flatbush" wrote in to complain about all the folks who abandoned our humble community for the more exotic environs of Sullivan County. With "Ish echad, b'leiv echad!" as his battle cry, he takes all those expatriates to task, scolding them for deserting their beloved neighborhood. Huh? Please tell me you were kidding, right? Is this really something to get worked up about? Do you know how many people in our neighborhood live in poverty? Do you understand how dangerous our streets are for our kids? And finally, do you have any idea how many people go away every Pesach? Did you know there are actually Jews listen to this! — living in Lakewood and Monsey and Cedarhurst and Passaic and, gee willikers, all over the place?! Shall we make a new takana that every Shavuous everyone has to gather on the corner of J and Coney, between Chase and TD and have one huge minyan? Maybe with a giant milchig kiddush afterward that could stretch all the way to Ocean Avenue? And we could have one talking section and one non-talking section! Ooh! I know! We could have a gigantic papier mache' mountain hovering over us. Then we could really be "Ish echad b'leiv echad!"

YASHER KOACH, SHMUEL DEITEL

Thank you for the Hadar Hatorah memory. I remember you, but I have absolutely no recollection of running out onto the road wearing a sheet. I have, however, no doubt that I did. I was really quite insane back then. Then again, I was fifteen...what's my excuse now?

Your Humble Servant, *Rocky Zweig*

Buyer Beware!

My mother is an excellent food shopper. She knows quality fruits and vegetables and she knows her prices well too. She prides herself on getting good prices for good quality. What occurred to my Mother last week was astounding and shocking, not only to her, but to me, her child as well and I'm sure it will shock you too!!

My mother was shopping in a Brooklyn, upper class Kosher Supermarket. She picked up her usual cantaloupe. She hasn't bought a cantaloupe there previously, but has bought it many times in other shops. The same type and quality usually costs \$2.99, so a price of \$3.29 seemed fine.

When finished shopping, she proceeded to checkout -- all the time, keeping an eye on the cashier to make sure she was getting her "sale" prices.

When my Mother got home, she glanced at her receipt and noticed an amount charged of 18 dollars and some change. She could not imagine what this was for. As she looked to the line below, she sees that she was charged 18 DOLLARS!! for a melon that costs (get ready!!) \$3.29 A POUND, totaling some 18 dollars. My Father, of course, returned the unopened melon with the receipt and got a full credit (not refund), but that's not the point. She thought the store manager would say it was a mistake that she got charged per pound, but it was NO mistake!

The point is that many people are unassumingly being charged this astronomical amount for a melon, not realizing that it was a price per pound and NOT for each!! As they say, Buyer Beware!!! I guess a story like this can happen anywhere!

Nothing ever Shocks Me Anymore!

The Good of Israel

I would like to respectfully respond to Mrs. Schonblum's letter regarding the pictures of Miron that her daughter emailed.

It was obvious from the letter that the writer has never been to Miron on Lag B'Omer. The first time I went, I too was taken aback by the way some people were dressed, etc. Since then, we have been fortunate to be in Miron on Lag B'Omer quite a few times B"H. Each time we go, we come back inspired and uplifted. Furthermore, I am actually impressed that even people who don't necessarily know how to dress appropriately still have *emunah* in R' Shimon and go there for *chizuk*.

Unfortunately, the pictures you received far from portray the entire, true picture, which is difficult to envision without ever being there. Over 500,000 *yidden ka*"h come and the majority of them respect and obey the separate men's and women's sections. The *kedusha*, the *simcha*, the *hisorirrus* (inspiration), the *achdus*...are truly indescribable.

When I visit Eretz Yisroel, I try to always remember the advice our Rav offers: "Ureih b'tuv Yerushalayim" – see the GOOD of Yerushalayim and don't talk bad about Eretz Yisroel; we suffered enough when the *meraglim* made that mistake.

I would be happy to speak to Mrs. Schonblum and/or share MY Miron pic-

tures with her! I can be reached at 347-760-

Respectfully, *Inspired in Miron*

Avoiding Lag B'omer Disappointment

I read with sadness the letter from Mrs. Gittel Schonblum in the Shavuos issue of your paper, regarding her disillusionment after seeing the terrible problems, such as extreme lack of *tznius*, in Meron on Lag

It is sad that people who mean well, have such an experience. Actually, many of the great gedolei Yisroel hold that people should not to go to Meron on Lag Baomer. This position has been expressed by gedolei olam, from the holy Chasam Sofer, to many manhigim of Klal Yisroel in our time, from varying eidos, such as (I will mention just a few prominent names, but it is by no means limited to these gedolim) Rav Schach zt"l, Rav Elyashiv zt"l, who in his over one hundred year life never went to Meron even once (!), Chacham Ovadia Yosef (who writes strongly against it in Yachaveh Daas 5:35), as well as various Chasidishe Rebbes, such as the Gerrer Rebbe, Vizhnitzer Rebbe, and so on.

People should ask a sheila from a poseik before doing such things. We know that in a place where there is more *kedusha*, the yetzer hora works harder to mess things up, and there can be more trouble there. Sometimes we must stay away and not follow the latest fad, even if it is a Jewish one, whether it be going to Meron on Lag Baomer, making a bonfire then, and so on. We need to ask, did our ancestors do such things? Do we know better than them? Why are people going crazy with these things all of a sudden? Since when did it become a *chiyuv* to go to Meron on Lag Baomer? Who paskened that bonfires must be lit all over the place? None of those things are brought in Shulchan Aruch, Mishnah Berurah, and so on. Just because some media outlets hype up bonfires and Meron, doesn't mean that it should be done. We don't pasken based on ads and media. Newspapers and websites don't have the status of the Shulchan Aruch. If Rav Shimon ben Yochai knew what it is done in his name today, if he could, he might come down and put an end to the whole thing, like Moshe Rabbeinu broke the *luchos*.

Thanks for alerting the public to the some of the problems in Meron on Lag Baomer. It is a lot worse than that actually. Those who have been in Eretz Yisreol then should know what I mean. Thank G-d, it is better here, at least so far. Let us keep it that way and not suddenly adopt foreign customs that are not part of our *mesorah*, that can cause harm, *chas veshalom*. Hopefully people will be alerted from reading the letter and take heed, saving others from experiencing such heartache and letdown.

Sincerely,

An old fashioned Jew

Understanding Zionists

Rabbi Boylan,

In your "Zionism letter # 2" you write in part "...years ago there was great opposition to religious Jews and *charedim*, but apprently this is not so common nowdays. Halevai that they would be correct. Anyone following the situation in Eretz Yisroel will quickly see that the current coalition in control of the Israeli government is trying to undermine the status quo which has enabled the *charedi* community to exist in Eretz Yisroel. This includes trying to draft *bnai hayeshivos...*" Rabbi Boylan do you disagree with the Agudath representative in the *knesset* and former health minister Rabbi Yaakov Lizman who has clearly stated in interviews that the average non-orthodox Israeli is not antireligious but merely does not understand the Torah??????

Also Rabbi Boylan have you seen the heart breaking poverty that exists in the Israeli charedi community today? If some of our not yet Orthodox brothers and sisters in Eretz Yisrael don't understand how we can let this go on and how the Israeli taxpayers burdened by high taxes and enemies on all sides can let a growing percentage of the Israeli population not work and pay taxes and not help defend a country surrounded by a billion enemies, does this make them evil?? Have you ever thought of an Israeli mother whose sons serve and every 10:00 p.m. phone call makes her heart beat faster, how that mother is to feel when she sees healthy yeshiva boys walking the streets whose mothers don't have to share that fear???

Rabbi Boylan I ditto your *tefilla* that we should quickly see the ultimate *geulah* - but in the meantime I pray and you and the other side should strive to understand each other better-perhaps by revisiting the admonition in "*pirkei avos*" not to judge someone until you are in their shoes.

Avrohom Ashenberg

Zionism - Another Perspective

I read with great interest the different letters about Zionism, that was started by Rabbi Boylan's original letter quoting all the different Gedolim that were anti-Zionists.

I find this very sad. We seem to find an endless number of things that we argue about constantly, some small, and some more important. The tone of these arguments are always: I am right and everyone else is wrong. Where is the Achdus that we are learning about. We have the Arba Minim on Succos, and we learn that some look nice, but have no smell, some have nice smell, but don't look as nice, or don't taste as good, etc. But the Arba Minim symbolize Klal Yisroel, and we tie everything around the Lulov to show that we need all the pieces to be able to perform the Mitzvah. Similarly, there are 4 sons sitting around the Seder table. We even include the Rasha.

Why can't we disagree respectfully, without demonizing the other side. Why can't we actually put into practice what we learn?

As far as Zionism is concerned, Rabbi Boylan mentioned among others the Satmar Rav, who was anti-Zionist, and yet the Shliach that Hashem sent to save him was a Zionist. That would indicate that Hashem does have respect for Zionists as well. (As an aside, my father received a Bracha from the Satmar Rav before he went to the forced labor camp, and he always credited this Bracha for his survival.)

CONTINUED ON PAGE 71



Letters to the Editor

CONTINUED FROM PAGE 70

When I was growing up in Hungary in the 1950's and 1960's, it was the Israeli Zionist government that offered the Jews of Hungary and opportunity to keep the Mitzvos, and stay Jewish. It was the Israeli Consulate that distributed the Arba Minim to us, and it was not available any other place. They also distributed Matza for Pesach, and my father Z"L received my Tfilin when I became Bar Mitzvah from the Israeli consul, which I am still using to this day. I don't remember getting any help from any Chareidi sources, or Chasidish sources. That was probably due to the fact that during that period of recovery after the war, they were not able to help, but most importantly, the Hungarian government wouldn't allow it anyway. We considered it a miracle that they allowed any help from Israel.

And lastly, if it wasn't for Israel, we wouldn't have gotten a Passport to leave Hungary. We tried escaping during the Hungarian Revolution, but got caught at the border. After things settled down, my father applied for a Passport 13 times, each time being rejected. All the applications were to go to Israel. The government would not even accept a Passport application to any other country, BUT Israel. Finally, in 1963, on his 14th try, we received a Passport to Israel. Without Israel, who knows when we would have received a Passport. Perhaps not until the end of the Communist

I think instead of bashing Zionism and Zionists, we should show our Hakoras Hatov for what they did, and still do. That does not mean that we can't or shouldn't try to change things where necessary. But we should never count one of our fellow Jews as one of our enemies. We have plenty of enemies in this world without that.

Yossie Finkelstein

Social Media Warning

Thank you so much for enlightening me! It is brilliant advice for anyone in this "parsha"!! I am about to enter this "parsha"

with a son and daughter and can use any help I can get. You can be sure I will check their social medias before giving a "yes"!

Zochor & Nekeiva

Dear Chavi Hornig,

Regarding your letter about the 'nusach' of 'Hineni Muchan'. I would like to enlighten you regarding your quoting of Rabbi Lenshitz, shlita. Rabbi Lenshitz explained to me that he wrote in his 'sefer' on page 122 when 'kos' is male and when it is female. He writes that it is female when you are talking about the contents of the kos. However, when you talk about the actual kos it is referred to in the male context. Rabbi Lenshitz explained that in the 'Hineni Muchan' of 'Pesach' we are referring to the 'mitzvah' of 'Arbah Koses' which is to drink a kos which happens to be a 'reviis' of wine. Since we are referring to the kos it is in the masculine form.

G.Y.M. (A Talmud Muvhak)

Enough is not Enough

Last week I wrote about how bein adom lechaveiro is at a very low level. Well this week I managed to experience an even lower level. That has to do with how bosses pay their employees. The incidents happened with my wife who is a healthcare provider working for a number of agencies. At the end of each month she is given a schedule when she will be paid the following month. One agency had Wednesday as the pay date and the other had Friday as the pay date. When Wednesday came the agency did not pay claiming the boss was not in to sign the checks, and said wait till Friday. The agency that promised to pay on Friday did not pay claiming that the city did not pay them so they are not paying their workers. I seem to remember some avaira of not paying your workers on time. My own incident happened having to do with getting paid with direct deposits. This means that instead of getting paid via a check your company wires the money

directly into your account. This method of payment is very good because employees don't have to go to the bank and deposit their check. But this method is not good if the payroll department does not have money in the payroll account to cover the wire transfers. Seems that a number of employers have learned this trick allowing them to hold off paying employees and blaming it on the bank, the computer, the payroll department. This past weekend a mistake was made in our payroll office and I and a number of non-Jewish employees did not get paid on Friday and had to go through the long Memorial Day weekend without getting paid. How do I explain this mistake to my coworkers who live paycheck to paycheck and had no money for the weekend. The *chilul* Hashem is huge.

Yes the internet is a problem, but let's first start with the basics before trying to tackle the internet.

Yitzy Spitzer

Diabetes Control

Thank you to the gentleman who wrote in about his excursion through Type 2 Diabetes and his tremendous ability to control what he consumes on a daily basis, whether it is a weekday or Shabbos. Your story is heartrending and indicative that, with proper nutrition, (self) guidance and self control, one can overcome this horrible disease. For the uninformed out there, 750 is an astronomical number for a diabetic and very unusual (close to diabetic shock!). Most people suffering from high sugar will see their numbers go anywhere from 150, up to 400. Normal readings should be under 120 at the start of a day.

Rabbi Shamas, you can commend yourself for your deep self control. I know someone with this ailment who will not stop eating cake, kichel, herring, lukshen kugel, potato kugel, kishke, cholent with barley, potatoes, watermelon or challah, as you so eloquently state they should. In essence, you are asking frum people with Diabetic issues to curl up and die!! How

can a frum person not eat kichel, herring, potato kugel, kishke, cholent with barley, potatoes, watermelon and challah. It is nearly impossible!!! There is always an excuse, "it's Shabbos, it's Yom Tov, it's just one piece, it's just a small portion, I'll start being more careful tomorrow, etc. etc. Yes, we know about the repercussions, the tingling, the strokes, the high blood pressure, the heart ailments, etc.

All these yummy delicious foods are an addiction, exactly like other addictions. With the help and guidance of Hashem and dedicated health professionals, we are all in control of our own lives. Each person has to do their best to overcome their own challenges. I wish you continued success and good health in your trial and tribulation.

I Am A Friend of A Diabetic

Diabetes Disservice

In the May 23 edition of the FJJ a person wrote about avoiding diabetes.

I am sorry to say you did a terrible disservice to your readers especially for those people who have diabetes. He was grossly overstating the facts. I've had diabetes for over 18 years and never read anything similar to this.

You can eat a lot of food - the word to use is "moderation."

According to the American Diabetes Association you can even eat a half of a

Anyone who has diabetes should speak to a nurse or doctor connected to ADA their magazine describes the grams of carbohydrate - calories, protein-fat and sugar in each of the food you eat.

You can also read the labels of every packaged food. It will tell you all ingredients plus carb-calories - sugar - fat, etc.

Remember modification.

P.S. I will bake him a *shehakol* roll cake that is made purely with eggs, splenda and

Rabbinic Message CONTINUED FROM PAGE 3

spells the name of the sar shel Esav. Says the Ari z"l, Tammuz, Av, and Elul were given to the powers of Esav. Yakov Avinu beseeched Hakadosh Baruch Hu, and managed to salvage Elul. However, Tamuz and Av remain under the dominion of Esav.

Indeed, throughout the millennia these two months have been fraught with tragedy and devastation for Klal Yisroel. From the gezairas meraglim to two churban bayis, to Pope Urban II's declaration calling for the crusades in 1095 to the infamous Paris book burning of 20 wagonloads of sefarim in 1242 memorialized by the Maharam Rottenberg in the Kinnah - "Shaali srufah *beish*" - it was Tamuz and Av.

From King Edward I's edict expelling all Jews from England in 1290 to the expulsion of Jews from Spain in 1492 to the assassination of Archduke Franz Ferdinand, the spark that ignited the European tinderbox to start World War I which ultimately led to the churban of European Jewry in World War II- it was Tamuz and Av. The months of Esay, months of Satan, months of *churban*.

But in the depths of despair lie the seeds of rebirth. The darkest day on the Jewish calendar carries with it the glimmer of the rays of the greatest light - the birth of Mashiach. The times of greatest adversity herald the greatest potential for growth. And, as with all events in our history, the outcome is dependent upon us. How do we approach these times? Do we succumb to the temptations of Esav or do we rise to the challenge and recognize the opportunity for aliya b'Ruchnius?

It's up to us.

The summer months, Esav's months, present unique challenges for the frum yid. Challenges to Tznius, challenges to Shmiras Halashon, challenges to Shmiras Einayim, challenges to Talmud Torah, to name but a few. But the relaxed atmosphere is also

chocked full of opportunity. Opportunity to spend time with our children in a less tense environment - we can actually sit and talk to our children without the pressures of homework, studying, tests etc. Opportunity to spend long Shabbos afternoons with our spouses and children. Opportunity to spend more time in Bais Medrash, at night, without the many responsibilities we have at home during the school year. Our community, uniquely, gives us all the opportunity, every summer, to get involved in myriad worthy *chessed* projects and *tze*daka functions. Hakhel, Irgun Shiurei Torah, and almost every local Shul has special shiurim for the summer months. And this summer we have the opportunity to come together with close to 100,000 Yidden to partake in a massive Kidush Hashem- the 12th Siyum Hashas - an event that we can all take pride in, and be inspired by, to be mechazek our commitment to Limud HaTorah.

The summer - a daunting challenge but vast opportunity.

It's up to us.

Thrice daily we say "Uvnei osah bkarov biyameinu binyan olam," and You (HKBH) should build it speedily in our days an everlasting building. Asks the the Koshnitzer Maggid, how many generations have said that tefillah but to no avail? The Mikdash wasn't build in their days. Says the Avodas Yisroel, it doesn't mean in our days, rather biyameinu- with our days. We beseech Hakadosh Baruch Hu that our days be filled with merit, with zechusim, that will be part of the building of the Bais Hamikdash Hashelishi.

May we grasp the opportunity of the coming months. May our days be days that the Bais Hamikdash is not only built with, but may they be the days that the Bais Hamikdash is built in – bikarov biyameinu.

It's up to us.



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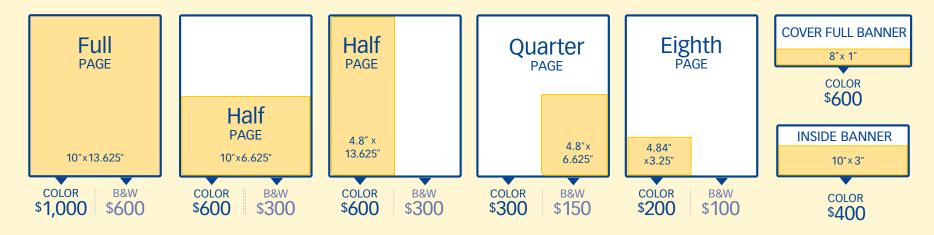
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