

VOLUME 5, NO. 30

SEPTEMBER 11, 2014

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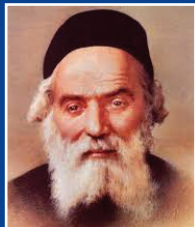
ד"ר



The Lives That Were Lost

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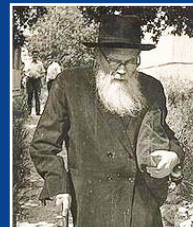
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Rav Pam on the Parsha

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



Parashas Ki Savo: A Verbal Declaration

(5741/1981)

Then you shall say before HASHEM, your G-d, "I have removed the holy things from the house, and I have also given it to the Levite, to the convert, to the orphan and to the widow, according to whatever commandment You commanded me; I have not transgressed any of Your commandments, and I have not forgotten" (Devarim 26:13).

The *mitzvah* of *viduy maaseros* (confession of the tithes) takes place twice during the seven-year Shemittah cycle. On the last day of Pesach of the fourth and seventh years, a Jew makes this confession before Hashem — in the Beis HaMikdash.

In the *viduy*, the Jew declares that he has fulfilled all of his Torah obligations concerning payment of the various tithes that must be removed from the crops. Tithes are taken from crops in a three-year cycle. Terumah is given to the Kohen, and *maaser*

rishon (the first tithe) is given to the Levi every year. *Maaser sheni*, the second tithe which has *kedushah* and must be eaten in Yerushalayim by the farmer or whomever he designates, is removed from the crops during the first two years of the three-year cycle. *Maaser ani*, the tithe given to the poor, is removed during the third year of the cycle. These obligations should be fulfilled in their proper times, but if this was not done, they may be postponed no longer than Pesach of the fourth and seventh years of the Shemittah cycle, respectively. At that time the farmer recites the *viduy* if he fulfilled all of his obligations.

Why is this declaration called "viduy," which is a word usually used to denote confession of a sin? It would seem that the title, "viduy maaseros," is a misnomer; a person cannot make the declaration unless he has discharged all of his obligations, as the *pasuk* (26:14) says, I have acted according to every-

CONTINUED ON PAGE 66



ZMANIM

FOR THE FLATBUSH AREA

THURS
11

6:33
Neitz

9:42
Latest
Shema

7:12
Shekiah

7:54
Tzeis

טו
אלול
דזגיגה ג

FRI
12

6:34
Neitz

9:42
Latest
Shema

7:10
Shekiah

7:52
Tzeis

הדלקת נרות 6:51

יז
אלול
דזגיגה ד

שבת
13

6:35
Neitz

9:43
Latest
Shema

7:08
Shekiah

7:50
Tzeis

מוצ"ש (ר"ת) 8:21

יח
אלול
דזגיגה ה

SUN
14

6:36
Neitz

9:43
Latest
Shema

7:07
Shekiah

7:48
Tzeis

יט
אלול
דזגיגה ו

MON
15

5:37
Neitz

9:43
Latest
Shema

7:05
Shekiah

7:47
Tzeis

כ
אלול
דזגיגה ז

TUES
16

5:38
Neitz

9:43
Latest
Shema

7:03
Shekiah

7:45
Tzeis

כא
אלול
דזגיגה ח

WED
17

5:39
Neitz

9:44
Latest
Shema

7:02
Shekiah

7:43
Tzeis

כב
אלול
דזגיגה ט

Publisher's Message

MORDY MEHLMAN, PUBLISHER



My Saddest Trip

On the morning after 9/11, the New York Times prominently featured a quote from the Novominsker Rebbe, shlita, who said: "the world we live in today is a different world than we lived in yesterday." It was a sentiment we all experienced, and a changed world that continues to affect and traumatize us to this very day. From the way we travel to the way we live our daily lives, fear and concern are always in the back of our minds. It doesn't help that ISIS, Al Qaeda, Hamas, Hezbollah, Iran and so many others, continue to grow and threaten our very existence. Now more than ever, we realize that we have no one to rely upon but Hashem Himself.

This summer, I along with my family visited the new 9/11 Memorial & Museum in lower Manhattan, on the site of the former World Trade Center buildings. We appropriately scheduled this visit during the Nine Days, and it turned out to be one of the saddest trips I ever took.

This stunning Museum brings the tragedy to life, and brings back the memories of that tragic time. It is a sad reminder of evil in our midst, and the cruelty with which it took Shimmy Biegeleisen, Abe Zelmanowitz, Nancy Morgenstern, and thousands of others who lost their lives on that fateful day. The Museum portrays cruelty and destruction beyond comprehension and, at the same time,

highlights the brave and compassionate rescue workers, many of whom sacrificed their lives for others. We are taught "Binu Shnos Dor V'dor" – to understand and learn from the occurrences of each generation. The 9/11 Museum is a must visit for all, and hopefully somewhat of a safeguard to prevent such tragedies in the future.

Two thoughts struck me as I walked through the Museum and relived that terrible day. The first was the eerie parallel to the Holocaust, when human animals devoted their lives to the murder of others and destruction of a people. The second were the words emanating from the flight recorder of United Flight 93, hijacked by the 9/11 terrorists and crashed into a field in Pennsylvania. As the plane was diving to its fate, the hijackers screamed: "Allah is great". What a disgrace to their religion and those Muslims who are kind and caring people.

These thoughts are a vivid reminder that we who treasure life must fervently pray for the day that we be *zoche* to proclaim to the world: "Hashem Hu HoElokim". May Hashem protect us until that time, for that's the only hope we have.

9/11
MEMORIAL

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Who Are We?

Last week, as I glanced at the front cover of the FJJ, I was shocked and disturbed to see the headlines of “Tichleh Kayitz V’killeloseha” and the accompanying image of a beach with the words “Summer” being washed away by the tide. Yes, a very dramatic and sharp graphic, albeit not one that echoes a Jewish Hashkafa. The picture shown resonates with the very challenging past few months that we as a Jewish nation have experienced. Unfortunately, we have suffered many tragedies in Eretz Yisrael and throughout the world.

Notwithstanding the *tzaros* we have gone through, I think as a *klal* we need to be ever grateful to Hashem for His protection, love, and goodness that He bestows upon us continuously whether or not we see it clearly. Who are we to change a *maamar chazal* of “Tichleh Shana V’killeloseha” which our Chachamim in their wisdom have included in our Rosh Hashana prayers, and tweak it for a newspaper headline?

I am not *chas v’shalom* mitigating the pain and sorrow felt on an individual and national level. I just want to point out that our theme as a Jewish nation should be one of gratitude to Hashem. Baruch Hashem, throughout these weeks, there have been open miracles, as well as ‘normal’ happy events such as *siyumim*, births, engagements, and weddings. The joys and miracles of this past summer should not be eclipsed by the tragic events that have transpired. We are a resilient nation. Let us not forget that although we are deeply pained by our *tzaros*,

we need to be true to our name as Yehudim- thanking Hashem, as we are hopefully brought closer to our Final Redemption.

Rivka Alfih

Visiting Day Revisited

The camp season is over and the controversy over visiting day has been put into storage until next summer. However there is a visiting day that I propose, that should be on going all year round. That is visiting your PARENTS!

The Torah says that part of the Mitzvah of Kibbud Uv-V’em is visiting them. There are some other advantages in visiting your parents, which are not evident when visiting your children. Firstly, you do not have to drive two hundred miles or more to visit. Secondly, you don’t have to wait on long lines at the pizza store. Thirdly, you do not have to tip every other person you meet that day.

Visiting your parents is a win win opportunity. You will receive a warm and cordial welcome. In many cases you may be the only visitor they have. No special day or appointment is necessary. You don’t have to get the whole family on board at the same time. The more the merrier is nice, but solo is just fine. No “thing” that you bring for parents is equal to a visit! Our Rabbis tell us that we can be Koneh Olam Habah in a short time frame. Perhaps this is that opportunity. If Hashem has blessed you and your parents are alive, don’t miss this golden opportunity. Now before Rosh Hashana, take it upon yourself that you would make “VISITING DAY” a regular activity. You will receive

the blessings of Hashem and your dear parents.

Concerned for Our Parents

Tznius Levels are Falling

Tznius levels are falling while skirt hems are rising

I hope you will tackle this very serious problem which I believe must be brought to the forefront and dealt with. In certain neighborhoods in Brooklyn (quite honestly I’m not in other boroughs too often so I can’t speak for what’s happening elsewhere) Tznius levels have been on a steady decline. Where you would once assume that a woman who didn’t have her skirt covering her knees was either “very modern” (I hate labels, but they do exist), or not Jewish, now it has become the norm for supposedly Frum, even “Yeshivish” type women! I’m continuously shocked when I see couples walking together, whom you would never even think were compatible based on their attire. The husband is dressed Yeshivish, (I’ve even seen some with Bekeshas on Shabbos), while the wife has on a skirt that does not even come down to her knees, but of course she has a *sheitel* on! How did this new phenomenon catch on, and become so prevalent?! I’ve seen girls and women of all ages, even “very Frum” (I know their families) grandmothers who are wearing skirts not covering their knees. Is it because “everyone else is doing it so it must be okay?” I believe a Rov or two with courage to do the right thing must come out and say that this is absolutely *assur*, and it’s incumbent upon the husbands /fathers of

CONTINUED ON PAGE 67

Rabbinic

Message

A WEEKLY DRASHA FROM
FLATBUSH RABONIM

Rabbi Eli Baruch Shulman

Rav, Young Israel of Midwood

Jews have an ancient history; indeed, the history of no other people boasts such a long continuity. And that history is hardly uneventful; it is rich in triumphs, tragedies, near tragedies, miraculous deliverances, and so on. But arching over all is the miracle of Jewish survival, long after the empires of our enemies have crumbled to dust. Certainly that should inspire us with gratitude and awe.

Precisely those feeling are expressed in the passage of *mikro bikurim*, which every Jewish farmer would recite upon bringing the first fruits of his field to the *Beis Hamikdash*, part of which we also recite each Pesach as part of the Haggadah, beginning with the words: *Arami oved avi* – describing how Lavan tried to strangle our people in its infancy, and recalling our bondage in Egypt,

our deliverance from there, and our arrival in *Eretz Yisroel*.

There is an obvious question here: Why do we single out these two threats? Weren’t there other salvations worth mentioning? What about the victory over Amalek, the manna from the sky, the defeat of Sichon and Og? Why on this occasion of bringing *bikurim* do we focus our attention on specifically these two threats – that of Lavan, and that of our Egyptian slavery?

What is more, if we are going back to the story of Yaakov, wasn’t he also threatened by Esav, with his four hundred man – more men, most likely,



CONTINUED ON PAGE 83

TEHILLIM LIST

חולים:

ר' מתתיהו חיים בן עטל
אברהם בן לאה
משה נחמן בן מלכה מרים
משה זאב בן רחל
רפאל בצלאל מרדכי בן חנה רייזל
גולה בת מרים
רוחמא גיטל ודיא בת לאה ינטה
חיים ברוד יהודה בן הינדא שרה
ר' שלמה חנו בן חנה זיסל
יצחק שמואל בן פשע שרה
נחמה בת שושנה גאלדא
צירל בת רבקה
יואל בן יטל
רפאל חיים ישעי בן חיה
משקט לאה בת מלכה מירל
ר' שמועון בן ליוה לוסייה
רבקה לאה בת חנה מנוחה
משולם נתן יהודה בן טשארה
יצחק בן דבורה
רפאל חיים צבי בן לאה
חיה אסתר בת פייגא יענטא
ר' ישראל אברהם בן שיינא רחל
ר' ישעי יעקב בן רייזעל
ר' יגל בן יעל
אליעזר בן רחל
שמחה בת מרים
מנחם מנדל בן פערל דינה
שרה דבורה בת חנה צירל
חיים עזריאל בן דבורה
אברהם יצחק בן שרה ליבה
אסתר הינדא בת שפרה
דב ישעיה בן אסתר
ר' משה יצחק בן סירל
צבי מנחם בן אסתר
אסתר בת חנה ריבה
ברוך הלל בן רבקה
זיסל בת רחל
אשר ישעי בן הינדא נאכה
ישראל פייל בן חנה ביילה
אהרן צבי בן זלדה
רחל חיי בת אסתר
ר' יצחק שמואל בן פעשא שרה
דוד רפאל חיים בן סופיה
ראובן בן הענא
יוסף מלך בן שרה שפרה
שרה בת רבקה רחל
אברהם בנימון בן רחל בתשבע
יוסף יהודה בן שינדאל

שבויים:

יונתן בן מלכה
שלום מרדכי הלוי בן רבקה
דוב ישראל מרדכי בן חיה שרה
לייב בן פנחס

WEATHER FORECAST

THURSDAY
September 11

Sunny

80° 70°



FRIDAY
September 12

AM T-Storms

83° 64°



SATURDAY
September 13

Showers

68° 58°



SUNDAY
September 14

Sunny

70° 61°



MONDAY
September 15

PM Showers

71° 62°



TUESDAY
September 16

Partly Cloudy

72° 60°



WEDNESDAY
September 17

Mostly Sunny

72° 56°



IMPORTANT NUMBERS

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Out of the Box

MUSINGS ON TIMELY ISSUES



RABBI YAAKOV
SALOMON

Farewell R' Shlomo zt"l







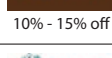



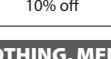








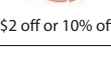



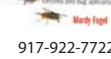


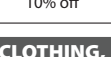
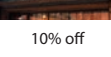






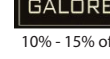
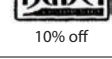
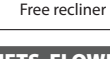



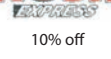

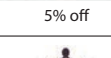


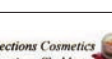

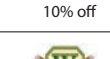


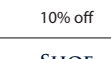




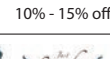

This is not intended as a *hesped*. R' Shlomo Pearl zt'l would have eschewed such an attempt as nonsense – and he would have meant it. But the crown of Flatbush is now missing one of its most majestic jewels. I first met this unassuming giant over 30 years ago – while attending his *Hilchos Shabbos shiur* in Sun Valley Cottages in Monticello. To say the audience was riveted would be a huge understatement. He spoke our language. He dissected a *sugya* with the finest precision. He gave the full anatomy of every *halacha* – from the *Gemara* all the way thru the *achronim* – with unparalleled clarity, down to earth applications, and reminders to ask our own *shaalos*. His erudition was surpassed only by his humility. He was a self-made man and challenged every one of us to be the same.

It won't be easy, but we owe it to him to try. I miss him already.

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MITTELMAN'S GROCERY 10% off	 10% off	BRIGHTON FURS 5% - 10% off	 10% - 15% off	 20% off	SHOE PALACE 10% off	 10% off
 10% off	SHOSHANA WIGS 20% off	 10% off	 10% - 15% off	PRIME CARE DRUGS & SURGICAL PHARMACY 10% off	SNEAKER CORNER 15% off	PRESSER'S BAKERY 10% off
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IN MEMORY OF SHLOMO ZAKHEIM Z"L

Torah Luminaries Gather to Welcome Harav Betzalel Busel to Yeshiva Torah Temimah

BY MARTIN NERL

On Tuesday evening, September 2nd, many of the premier Tomchei Torah from the Flatbush community and beyond gathered for an unprecedented evening celebrating both the illustrious past, and the incredibly promising future, of Yeshiva and Mesivta Torah Temimah.

The event took place at the home of Mr. and Mrs. Chaim Miller of Flatbush. The Millers erected a grand tent and prepared a beautiful array of refreshments in an environment that was befitting for this spectacular display of Kavod HaTorah, whose purpose was twofold:

The first purpose of the evening was the establishment of the landmark Netzivim Partnership of Yeshiva and Mesivta Torah Temimah. Partnership invitees included some of the Yeshiva's closest champions and friends. Many of them are long-standing supporters of this venerated institution; others are younger individuals currently making chinuch choices for their children. *All* of them recognize the consistent and superior chinuch that Torah Temimah provides.

The Netzivim Partners made significant commitments to help the Yeshiva continue to chart its course in unwavering fashion during what are challenging financial times for all mosdos.

The second purpose of the evening was to welcome the new Rosh Yeshiva of Bais Medrash Torah Temimah, HaGaon Rav Betzalel Busel, shlita - an individual who is renowned for his Geonus BaTorah, warmth toward talmidim, and depth and clarity of thinking. A son of the Rosh HaYeshiva of Edison Yeshiva, Harav Yaakov Busel, shlita, and son in law of the Rosh HaYeshiva of Yeshivas Telshe in Riverdale, NY, Harav Avrohom Ausband, shlita, Harav Betzalel comes to Torah Temimah with a deservedly outsized reputation as a world class, "once-in-a-generation" Marbitz Torah.

The Netzivim Partnership and the welcoming event were the brainchild of a committee consisting of parents and friends of the Yeshiva who were excited by Harav Busel's arrival and eager to

show their support to this beloved mosod, while providing a vehicle for others to do the same.

Committee members Zvi Weiss, Refoel Weiss, Beryl Septimus, Chaim Miller, Shmuel Lowenthal, Shrage Goldschmidt, Yitzchok Fuchs, Yechiel Eisenstadt and Ezra David worked tirelessly throughout the summer months to prepare for the evening. And their efforts paid off in grand fashion.

A primary reason for the evening's success is the guidance, encouragement and insight the Committee received as they worked with - and learned from - two of the premier Torah supporters our world has ever known. Mr. Rubin Schron and Mr. Ralph Herzka eagerly agreed to serve as Chairmen of the event, and made clear in short order that their chairmanship would be an active one. They missed no opportunity to guide the Committee, taking special pride in helping to train part of the "next generation" of askanim.

In his address, Mr. Schron recalled his personal involvement years ago in helping the Yeshiva clear the hurdles associated with erecting its buildings on Ocean Parkway. He gave thanks for the unique brand of chinuch his sons received during their many years at Torah Temimah, and praised those who support the perpetuation of its great chinuch tradition.

Mr. Schron introduced the Rosh HaYeshiva, Harav Lipa Margulies shlita, who analogized the ever-growing limud HaTorah of our era to the Netziv's observation that the Kol Shofar at Har Sinai defied nature by growing louder with time. The Rosh HaYeshiva remarked that Mr. Schron and Mr. Herzka - not unlike the legendary Agudath Israel leader, Rav Moshe Sherer, zt"l - literally lose sleep at night as they confront Klal Yisroel's challenges as their own.

Next, the audience was treated to Divrei Brocho from Harav Busel, who expressed humility at assuming the position of Rosh Yeshiva and gave praise to those who consider their business and professional lives to be facilitators of their steadfast support of Limud



Event Co-Chair Ralph Herzka with Harav Busel



Harav Busel delivering Divrei Brocho



Event Co-Chair Rubin Schron addresses the gathering



The Rosh HaYeshiva with event host Chaim Miller



Attendees at the event



Committee members (L-R) Refoel Weiss, Yitzchok Fuchs, Yechiel Eisenstadt, Chaim Miller, Shrage Goldschmidt, Zvi Weiss and Beryl Septimus

HaTorah. The attendees were immediately struck by what they saw: an unusual pairing of brilliance, sensitivity, ne'emus and chein.

The program concluded with remarks by Mr. Herzka, who spoke warmly of the satisfaction he derived from working with the Committee in support of such a unique Torah citadel. Mr. Herzka recalled how his father z"l would often quote his own Rosh HaYeshiva, Harav Aharon Kotler, zt"l, who built so much Torah in America by harnessing the koach of the finest Ba'al HaBatim of his time.

A veritable "who's-who" of Torah supporters attended the invitation-only event and all were overwhelmed by every aspect of the evening. Long-time Torah Temimah supporter Mr. Moshe Fuchs remarked, "it was humbling to meet such a young charismatic Rosh Yeshiva who combines Gadlus B'Torah with a warm, captivating smile and ne'emus." He then added, "how wonderful it is to see a young, fresh group of Ba'al HaBatim grab the baton of askanus at this special mosod." The evening's host, Mr. Miller, remarked: "Aliza and I are fortunate to have had the zechus to host this historic event. We are very grateful for all that Torah

Temimah has meant to our children and could not be more proud of their accomplishments. We look forward to continuing to be an integral part of its very bright future."

At the conclusion of the evening, the Sgan Rosh Yeshiva, Harav Mendel Margulies, shlita, emotionally expressed his thoughts: "I am both moved and inspired by the outpouring of goodwill, loyalty and sense of initiative that was displayed here tonight. From the leadership of R' Reuven and R' Raphael to the Harzige Yedidus of the Young Leadership, this is truly an evening to remember."

In the halls of institutions such as Beth Medrash Govoha, The Mir and Brisk, the origin of the finest talmidim is more often than not Yeshiva and Mesivta Torah Temimah. And the production of such outstanding talmidei chachomim, as well as unique askanim and premier communal leaders, shows no sign of abating. Indeed, the show of diverse and outstanding support demonstrated at the Netzivim Partnership event portends spectacular things in the future as this outstanding mosod soars to even greater heights!



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Members of the Machon are prepared to talk with physicians and other hospital staff to understand the issues, provide guidance and relay any questions based on the accurate facts to the Rabbonim or the Rav that the patient chooses.

Machon members were trained by prestigious physicians representing many medical fields. In addition to their classroom training, members also visited various medical facilities in the New York and New Jersey areas.

These choshuveh chavrei Machon are under the direction of the Hagoan Horav Hershel Ausch, shlita, the Av Beis Din Volkin and the Yoshev Rosh of the Bais Horaah of Karlsburg.



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We thank the following experts who gave detailed lectures to the members of the Machon:

Neil A. Halpern, MD, FCCM, FCCP, FACP Chief Critical Care Medicine, Medical Director of Respiratory Therapy Memorial Sloan-Kettering Cancer Center • **Elie Hamaoui MD** Director, Metabolic Support Service; Attending Physician, Gastroenterology Division, Maimonides Medical Center. • **Yashar Hirshaut MD** Mt Sinai Medical Center and Lenox Hill Medical Center • **Robert Krinsky MD** Nephrologist, Maimonides Medical Center • **Yizhak Kupfer MD** Assistant Director, Critical Care and Pulmonary Medicine, Maimonides Medical Center • **Howard Lebowitz MD** Chief Medical Officer, AcuteCare Health System • **Bernard Lee, MD** Associate Chief Medical Officer, MJHS Hospice • **Allen Lempel CMD** Medical Director, Leisure Chateau • **Jay Lipshitz MD** Hematologist/Oncologist, Maimonides Medical Center • **Benish Mandel** Hatzalah Paramedic • **Norbert Moskovits MD** Director, Heart Failure Program; Associate Director, Clinical Cardiology & Coronary Care Unit, Maimonides Medical Center • **Beth Popp MD** Associate Director, Hematology/Oncology; Director, Palliative Care Program, Maimonides Medical Center • **Danny Sherwinter MD** Director, Bariatric Surgery, Maimonides Medical Center

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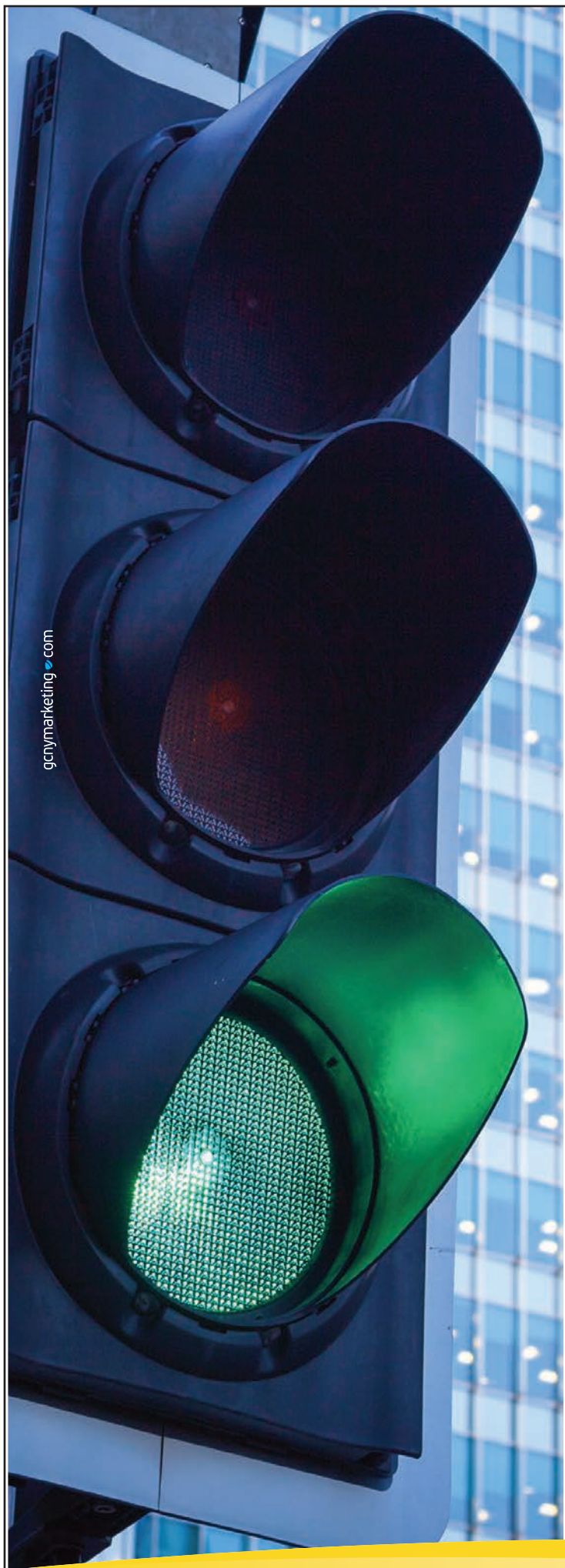
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The Shabbos Project Comes to Flatbush

By Chaya Silber

“The Shabbos Project” promises to be an opportunity like no other. A rare weekend where tens of thousands of unaffiliated Jews, around the world, will, b’ezer Hashem, take part in keeping

Shabbos, many of whom, for the first time in their lives. Just one Shabbos – that’s all it takes. As our Sages have taught us, “*If all of Klal Yisroel observe one Shabbos, k’tikunah, Ben Dovid will immediately come.*”

Last year, on *Parshas Noach*, October 16, 2013, the South African community, led by their dedicated leader, Chief Rabbi Warren Goldstein, gathered in unprecedented unity, to keep one Shabbos together. After a powerful outreach campaign, over 10,000 Jews from every stripe and eligious affiliation undertook a commitment to keep the Shabbos.

And what a Shabbos it was! From the massive challah baking on Thursday, attended by over 3,000 women and girls, to the beautiful shul-wide meals and melodious *havdalah*, the Shabbos Project was a rousing success.

This year, the Shabbos Project is back - only instead of being confined to one continent, it is, b’ezer Hashem, encompassing the globe. A week after Sukkos, tens of thousands of Jews will keep Shabbos together on *Parshas Noach*, October 25, in an unprecedented display of unity.

Project Inspire, the world-renowned organization that seeks to inspire ‘regular’ frum yidden to reach out to their less-affiliated brothers and sisters, is taking this one step further. After months of consultation with Roshei Yeshiva and Rabbonim, preparation and scheduling, the “Whom Will You Invite?” project is up and running.

On *Shabbos, Parshas Noach*, Project Inspire will be hosting community Shabbosos in the heart of Flatbush, as well as Monsey, and numerous other communities. These will include Friday night onegs, heartwarming singing, inspirational davening, delectable meals, plus a special *havdalah* gathering in an outdoor location joined by worldwide Jewish music personalities.

So here’s the number one question: “Who will be *your* guest for Shabbos?”

As Rabbi Yaakov Giniger of Project Inspire explains, “This is a unique opportunity for the average *baalebos* (or *baalebusta*) to reach out to his or her less-affiliated co-worker, relative, friend, neighbor, dentist, or just about anyone he or she knows, and invite them for Shabbos. All it takes is one phone call, and a willingness to open one’s home and heart to a fellow Jew.”

With the blessings and support of Rav Shmuel Kamenetsky Shlit”a, and under the leadership and guidance of Rav Yisroel Reisman Shlit”a and Rav Moshe Tuvia Lieff Shlit”a, Project Inspire is

working closely with the Rabbonim to encourage their *baleibatim* to invite less-affiliated yidden they know into their homes, as well as hosting the various kiruv groups that Project Inspire is also bringing in specially for this momentous Shabbos.

The renowned Torah leaders enthusiastically supporting this Shabbos Project include Rav Aharon Schechter shlit”a, Rav Yisroel Belsky shlit”a, Rav Hillel David shlit”a, and Rav Dovid Cohen shlit”a. These distinguished Rabbonim, along with the Rabbonim of Flatbush, will be encouraging their kehillas to take part in the Shabbos Project.

“The Rabbonim are very enthusiastic about this project,” says Rav Moshe Tuvia Lieff, Rav of *Agudas Yisroel Bais Binyomin*. “In fact, just today Rav Aharon Schechter Shlit”a expressed to me that this Flatbush Shabbos will be a ‘*ribui k’vod Shomayim*’ on so many levels.”

Flatbush is renowned as a bastion of Torah, a budding community of Bnei Torah and baalebatim, who are active in building yeshivos, supporting Torah institutions and spearheading many renowned chesed initiatives. It is only logical that support for “Just One Shabbos” should be most enthusiastic in this unique community under the leadership of Project Inspire’s Brooklyn coordinator, Rabbi Yoni Zakutinsky. This was the vision of Mr Isaac Gross of Flatbush who saw the potential power that this project can bring to Flatbush.

“I think it’s a twofold experience,” Rabbi Lieff expressed. “On one hand, we’re reaching out to unaffiliated friends and neighbors, helping them experience a real Shabbos in the heart of Flatbush, with the participation of all the Rabbonim. This is a community wide project, with the encouragement and support of every sector.”

“The second part of what makes this project so beautiful is that we will have the opportunity to involve our children in kiruv. It’s incredible to see, for example, a fifteen year old boy who is suddenly an expert on *hilchos Shabbos*, and will guide his guests, sharing insights and inspiration with tremendous maturity. What a lesson we are imparting to our families by opening our homes to those who never really had the opportunity to connect in a meaningful way.”

Who should people invite? Anyone they know who is Jewish who would benefit from experiencing an authentic Shabbos. This could be the neighbor next door, the water meter reader, a long-lost cousin, a business associate, or the newspaper boy. Just take the initiative, mention the Shabbos Project, and invite them into your home, on *Parshas Noach*, October 25th. Don’t be left out in the cold.

To get involved in Flatbush, please contact Project Inspire: (646) 291- 6191 or email: newyork@theshabbosproject.com or visit our website at www.pishabbosproject.com

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Originating in South Africa, the Shabbos Project is an international movement to unite all Jews through keeping one Shabbos together. Share the beauty of Shabbos by inviting a less-affiliated Jew into your home

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Ki Savo

Adapted from a schmooze in hebrew by **Rav Nissan Kaplan shlita**

Prepared for print by Rabbi Nachman Seltzer

Yisroel. An element like nothing else.

"Hashem will return you to Mitzrayim in ships on the way of which I said to you 'you shall never see it again. And there you will offer yourselves for sale to your enemies as slaves and maidser-vants – but there will be no buyer!'"

The Tochecha laid out before us is harsh and painful, the warnings from Hashem to those contemplating straying from the straight and narrow are frightening in their intensity. Distant enemies besieging our cities, Fathers leaving their families to starve, Mothers eating their children! Terrible suffering - until we are utterly destroyed!

Then we reach this *posuk* and in all honesty it doesn't seem too bad; we're sent to be sold as slaves but there are no buyers. Is this a curse or a blessing? One would think that the final *posuk* of the Tochacha would contain the clincher - one last final convincing or intimidating reason to stay on the path, yet strangely enough this verse doesn't seem so harsh.

In truth Rashi tells us that the reason there will be no buyers is due to the fact that we will have been sentenced to death and destined for destruction, thereby eliminating any prior value for a Jewish slave.

In essence Rashi seems to be basing his words on a Gemarah in Megillah 11b. The Gemorah brings this *posuk* as an introduction to the Purim story, "and there will be no buyer", Haman decreed that no Jew was to be sold as a slave, because if no one would own them then no one would stand up to their rescue in the future when he set out to kill them.

Clearly there is more here than meets the eye.

Rashi is telling us one line of thought, but surely there is a deeper message in the matter of those Egypt bound boats, one that is an apt conclusion to the Tochacha.

My brother Rav Chaim Yitzchok shared with me a concept from Rav Chaim Shmuelvitz Zatzal that lends

itself to understanding the question at hand.

We know that nature is split into four categories; *Domem*, the inanimate objects, rocks and such. *Tzomeach* – vegetation, plants and trees. A level up is *Chai* - living things – this includes the entire animal kingdom. And at the top of the chain there is *Medaber* - human beings who differ from animals by their ability to speak and communicate with one another.

When examining these four groups we come to the realization that each one is a category independent of the others. *Tzomeach* is not a *domem* that grows, and *medaber* is not a talking animal. Each one is an independent entity. So much so that when they lose the functions that make them unique they don't simply downgrade one level but cease to exist entirely. When a leaf falls off a tree it doesn't become a stone; it crumbles and falls apart. A dead animal rots into nothingness, but it does not become a plant.

And even more than that; when a plant dies - it rots, maybe it smells a little. When an animal dies there already is a stench, and on a higher level when a person ceases to live there is a smell worse than any other. The greater the level, the harder the fall when they lose their individual identity.

The Kuzari adds yet a fifth group to the first four. *Yisroel*. The Jewish nation is a group onto themselves; as distant from the *medabar* as the *tzomeach* is from the *domem*. But the Torah that sets us apart from the *medabar* and allows us to reach the stars also prevents us from descending to the level of the *medaber*. And just as a tree pulled out of the ground will eventually disintegrate and disappear, so too a Yid who tries to live a life without the Torah, without Midos Tovos and Yiras Shamayim, can't even claim to be a *domem*, he is nothing! When a Yid dies not only is there also the terrible smell found by the *medaber*, but there is a new phenomenon – *Tumah*. As a *Yisroel* is higher than a *medaber*, when he dies not only does he not revert to a *medaber* but he falls to a much lower level.

In essence, this is the secret of Klal Yisroel. When living a life of Torah - we can and do reach the stars, but if we divest ourselves of our special gift, not only do we fall but we go all the way to the dust of the ground, lower than all the other parts of creation.

Which brings us back to the final Klalah. Our nation started off as slaves - humble servants to Pharaoh in Mitzrayim. Hashem took us out, brought us up, gave us the Torah, and turned us into a new entity.

Yisroel!

Now there was no turning back.

Once we achieved the level of Yisroel, there was no returning to square one, to being a simple *medabar*, a slave to other nations.

This then is the depth of the Klalah. As Rashi says, disobeying Hashem will result in death and destruction. But from this unique Klalah we can discern that aside from the physical suffering, there will be tremendous *ruchniyos*-type of suffering as well. It would mean being stripped of our status as Yisroel and sent back to Mitzrayim, a return to square one, to our earliest beginnings when we existed on the lowest level of Tumah.

Yet here's the catch. It doesn't work. A Yid without the Torah can't revert to *Medabar* when he falls; he falls to the lowest of the low. As the *posuk* concludes, "– but there will be no buyer!" don't fool yourself into thinking the nations will greet you with open arms. There is no going back. A Yid without his special qualities is utterly worthless. Indeed a horrible prospect.

One final point. The Tochecha in Bechukosi concludes with an element of consolation. "Even while we are in exile," we are told, "Hashem will be with us and protect us." Yet here the Tochecha ends without any positive message. Is there any hope we can cling to?

Truthfully however, the nail in the coffin is actually our lifeline. "– but there will be no buyer!". What will protect us throughout the exile from intermarriage and assimilation with the nations is this one final hope, "there will be no buyer!" We are different from the world. We are Yisroel! And they know it. They don't want us; they will never accept us. As much as we try to be like the nations of the world, there will always be a dividing line between the Jew and the gentile. And that is how we will maintain our Jewish Identity throughout the exile. They will chase us, kill us, and try to wipe us out, but we will always remain Yisroel.

...

This week we learn about the Mitzva of Bikurim. The Farmer takes his best fruit - first of the crop and brings them up to the Bais Hamikdosh in gold and silver baskets.

He stands before the Kohen and declares out loud.

"I declare today before Hashem that I have come to the land which Hashem swore to our forefathers to give us". After giving the basket to the Kohen he will go on to recount the history of Klal Yisroel. Yaakov was mistreated by Laven - tricked and cheated,

we went down to Mitzarayim where we were beaten and enslaved, we cried out to Hashem who heard our tears and took us out, we were brought to our land..... And finally here I stand with the first of my fruits.

Wow.

Rashi takes it a step further.

"If we don't make this speech," posits Rashi, "one might think we are Kafoi tov – that we are actually refusing to acknowledge the kindness that Hashem does for us."

Rav Berel Soloveitchik points out, that in reality this entire Parsha is dedicated to Hakaras Hatov. Let's think examine this for a minute.

The man plants his orchards, goes down once the fruits start budding, places a ribbon on the first blossoms he sees. Once they are ripe he takes his best basket, makes a beautiful arrangement, then leaves his family and property and travels up to Yerushalayim, a journey of up to two weeks – each way!

All this for one reason; to thank Hashem for Eretz Yisroel and the fruits of the land. Yet if he neglects to stand up and make the speech he is considered a *kafoi tov*!!

Why is he an ingrate? He just expended so much energy and money to show his appreciation to Hashem. What's missing here?

The answer explains Rav Berel, is that showing your appreciation without vocalization, is not enough.

We have to stand up and yell, thank you! Thank you! Thank you!

We come home at the end of the day. There is a meal waiting for us, the house is clean, the children are bathed. Telling yourself that your wife knows how much you appreciate everything she does for you is not enough.

"But I tell her that the food is delicious, and the house is spotless. I compliment her all the time for it."

That's all good and important - but a demonstration of true *hakaras hatov* requires us to stand up and say "thank you! I appreciate what you do! Thank you! Thank you!"

Real thanks, not just scraping the surface.

We have parents who love us and give us the world, and of course they know we love them too, but how often do we properly show our Hakaras Hatov?

Stand up, and let them hear you say, "Thank you! Thank you!"

Because that's what Hashem expects of us, to appreciate what everyone does for us and to show our appreciation in a very real and tangible way.

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Thoughts From The *Chofetz Chaim* Related to *Parshas Ki Savo* and *Elul*

RABBI MOSHE BOYLAN

This year on Chuf Daled Elul will be the yahrtzeit of the Chofetz Chaim ZT”L. The following are some thoughts from him, which are related to this week’s Parsha and Chodesh Elul. Some of the sources for this article include, “Chofetz Chaim Hachadash” (Rabbi Wallach), and Chofetz Chaim Al Hatorah (Rabbi Shmuel Greineman).

We are *mispalet* that through learning and following in his ways, he should be *mailitz yosher* for us and all of Klal Yisroel.

1. The following story sheds light on the topic of *teshuva*, which is especially important during this time of year: Rav Boruch Ber Leibowitz ZT”L (the “Birchas Shmuel”) was known for his tremendous attachment to the *mitzvah* of *Kibud Av Vaem*. Towards the end of his father’s life, Rav Boruch Ber spent a tremendous amount of time being with him. People asked Rav Boruch Ber to allow others to take care of his father, so that the Rosh Yeshiva wouldn’t have to spend all of his time with him. Rav Boruch Ber agreed to this, and as it was *basherte*, his father died during the time that someone else was watching him.

Rav Boruch Ber felt very bad about this, as he viewed himself as partially responsible for his father’s death, thinking that he wouldn’t have died if he would have stayed with him. This started to actually make him sick and very depressed.

When the Chofetz Chaim ZT”L heard about this, he talked to the Rosh Yeshiva privately. The Chofetz Chaim explained that *teshuva* is not merely making a person a better person, but it actually makes one into a totally different person. This is similar to what the Rambam tells us, that there is an *inyan* for a Baal Teshuva to change his name, to show that he is a different person.

This is also the reason that Chazal explain that “*Ain Veatah Ela Lashon Teshuva*” (when the Torah uses the word, “*Atah*”, with an *Ayin*, it refers to repentance). The word, “*Atah*” means now, thus relating to *teshuva*, which gives one a new existence at this moment, unrelated to whatever happened beforehand.

The Chofetz Chaim told Rav Boruch Ber that even if he did an *aveirah* in a lack of *Kibud Av Vaem*, he can do *teshuva* and thus start a new existence. These words of *chizuk* helped strengthen Rav Boruch Ber, and he would later tell others how much *hakaras hatov* he felt to the Chofetz Chaim for being *mechazek* him.

We can likewise derive *chizuk* from these words. While the *aveiros* we have done may be much more severe than whatever Rav Boruch Ber did (which is really questionable if it qualified as an *aveirah*), we can likewise do *teshuva* and start a new existence.

Perhaps we can add that the letters of “*Toeh*” (*Tuf*, *Vav*, *Ayin*, *Hay*) are the same letters as “*Veatah*”. This hints to the same message as the above. No matter how much we have been *Toeh* (gone in a wrong path), we can always start a “*Veatah*” through doing *teshuva*.

2. When one brings *Bikkurim*, the farmer said a *Parsha* of *Mikra Bikkurim*. In this *Parsha*, the farmer says that “*Vanitzak El Hashem Elokei Avoseinu, Vayishma Hashem Es Koleinu...*” (and we called out to Hashem the G-d of our fathers, and Hashem heard our voice...) (*Devarim* 26, 7).

Why does the *Pasuk* have to say that we cried out to Hashem and Hashem heard our voices? Wouldn’t it have been enough to say that we prayed to Hashem? The Chofetz Chaim explains that this shows us that when there is an *ais tzarah*, *chas veshalom*, one should not rely on merely *davening* normally. Rather, one should cry out to Hashem, and in that *zechus* his *tefillos* will be answered.

The Chofetz Chaim himself was known for his connection to *tefillah*. Once, when the *Ponovitzer Rav* ZT”L was a *bachur*, he went to speak to the Chofetz Chaim. While he was waiting to speak to him, he heard someone crying out bitterly in *tefillah*. He asked if this was the Chofetz Chaim, and he was told that it was. Then the *Ponovitzer Rav* asked why the Chofetz Chaim was crying so bitterly in *tefillah*; was there someone in his family who was not well? The *Rebbitzen* answered that this was not the case, but the Chofetz Chaim was *davening* for someone who he didn’t know, whose family asked the Chofetz Chaim to *daven*. When the *Ponovitzer Rav* heard this, he said that he must stay and learn by the Chofetz Chaim, and he became a *talmid* in the *Radin Yeshiva*.

It is also said that the Chofetz Chaim generally did not bring his children to the doctor when they got sick. He would go to the attic and *daven* for them, and they would get a *refuah shelaimah* (obviously we are not on this *madreigah*).

3. In the *parsha* of *Viduy Maasros*, the Torah tells us that the person who had just done the *mitzvah* of giving *maasros*, *davens* to Hashem that He should give a *beracha* to Klal Yisroel (cf. *Devarim* 26, 15). *Rashi* (ibid, S.V. *Hashkifa*) said that the *tefillah* is that Klal Yisroel has done what Hashem has commanded us to do, and so too Hashem should do what He has promised to us, in the *berachos* mentioned in *Bechukosai*.

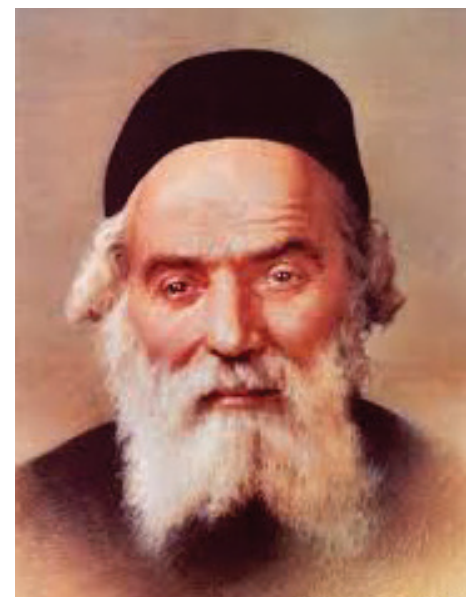
The Chofetz Chaim learns two lessons from the above. Firstly, a *tefillah* is more effective when it is said when followed by doing Hashem’s will. We see this from the fact that the farmer had just done a *mitzvah* of giving *maasros*, and therefore specifically then *davens*. We also see this from the fact that it is customary in many

places to say special *Harachaman’s* at the end of *Birchas Hamazon* (benching). Why do we say extra *tefilos* specifically at this time? The Chofetz Chaim explains that since we have just done a *mitzvah* of saying *Birchas Hamazon*, therefore the *tefilos* which we say will be more effective.

Chassidic *Rebbeim* also say that when a person is careful not to look at a place he shouldn’t, he should *daven* to Hashem at that time, as this is an *ais ratzon*. This is similar to the above, as the *mitzvah* he has done (not looking where it is forbidden) will help his *tefillos* to be answered. It could also be added that this may be the reason that it is a *minhag* for women to *daven* right after they “bench *licht*” on *Erev Shabbos* and *Yom Tov*. We can likewise explain that the *zechus* of *Hadlakas Nairos* will help her *tefillos* to be accepted.

Another lesson we learn is the fact that the *tefillah* mentioned is said as part of *Klal Yisroel*, “*Uvareich Es Amecha Yisroel*”; likewise we mention the *zechus* of all of *Klal Yisroel* doing a *mitzvah*. The farmer could just as well have *davened* that he had done a *mitzvah*, without mentioning all of *Klal Yisroel*. The Chofetz Chaim explained that a *tefillah* is more effective if one joins himself (or the one who needs a *yeshua*) with all of *Klal Yisroel*. We similarly see that when we *daven* for a *choleh* (a sick person) we say, “*Besoch She’ar Cholei Yisroel*”, and when we wish *nechama* to an *aveil*, R”L, we say, “*Hamakom Yenachem Eschem Besoch She’ar Aveilei Tziyon Viyerushalayim*”. In both of these cases we join the person we are *davening* for with *Klal Yisroel*. This is done, as the *zechus* of the *Klal* will help him to be answered. Perhaps we can add that when we *daven* *Shemone Esray*, we likewise *daven* in *Lashon Rabim* (plural) as the *zechus* of the *Rabim* will help our *tefillos* to be answered.

4. In “*Avinu Malkeinu*” we say, “*Avinu Malkeinu Kasveinu Besefer Zechuyos*” (Our Father, Our King, Please write us in the book of merits). The Chofetz Chaim

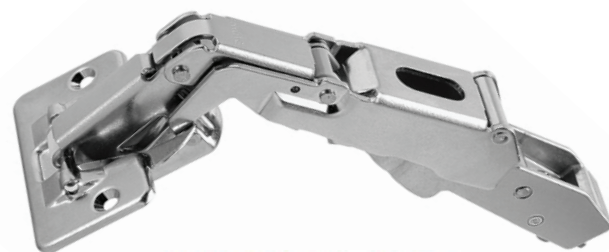


asks what the meaning of this *tefilah* is? If one has done a *mitzvah*, then he will automatically be written in the *sefer zechuyos*, even without a *tefillah*, and if he didn’t do a *mitzvah*, then presumably *tefilah* will not help him to be written as if he had done a *mitzvah*? The Chofetz Chaim answers that this *tefilah* is referring to the *aveiros*, R”L, which a person has done in the past. If one does *Teshuva Maiahavah*, then his *aveiros* will be written as if he did *mitzvos* (*Zedonosov Naasu Kezachuyos*). This is the intention of our *tefillos*: If we have, *chas veshalom*, done *aveiros*, Hashem should accept our *teshuva* to the extent that these *aveiros* should be considered as *mitzvos*. {Perhaps we must *daven* for this to happen, as it is not so simple for our *teshuva* to be considered on such a high level that it will be accepted and turn the *aveiros* into *zechuyos*. We therefore have to *daven* that this should be accomplished.}

Another *peshat* in this *tefilah* is the following: We are *davening* that in the upcoming year, Hashem should give us opportunities to do many *zechuyos*. {Based upon a *derasha* from Rav Pam ZT”L, in which he thanked Hashem for the opportunity to become involved in *Shuvu*.}

May the *zechus* of following in the path of the *heilige Chofetz Chaim* ZT”L, in proper *tefilah*, concern for other people, and proper *teshuva*, help us to have a *Kesiva Vachasimah Tovah*.

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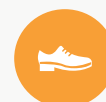
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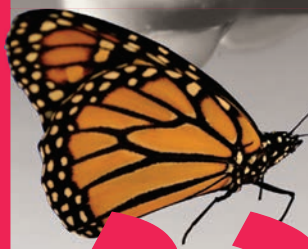


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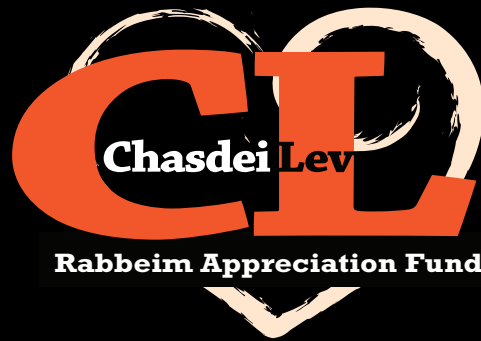
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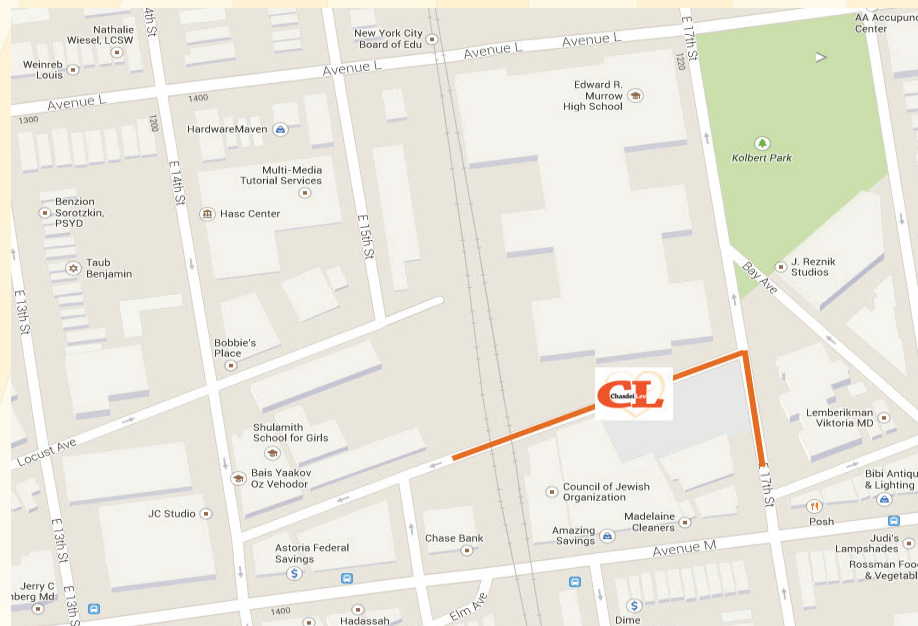
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Parashat Ki Tavo: “Happiness”

Parashat Ki Tavo describes the 98 *kelalot* (curses) that G-d threatens to bring upon Be'ne Yisrael should they disobey the Torah. At one point in this section, the Torah informs us of the particular cause of these calamities: “Tahat Asher Lo Avadeta Et Hashem Elokecha Be'simha on account of the fact that you did not serve Hashem your G-d with joy” (Devarim 28:47). Surprisingly, the Torah here does not refer to a generation that simply disregarded the *misvot*; it speaks of a generation of Jews who are indeed loyal to G-d's laws, but begrudgingly, without joy and enthusiasm. The Torah demands not only that we obey the *misvot*, but that we rejoice and take pleasure in their performance; in other words, the Torah demands that we be happy.

This requirement is expressed in other contexts, as well. King David famously exhorted (Tehilim 100:2), “Ivdu et Hashem Be'simha – Serve G-d with joy.” He did not instruct simply, “Serve G-d,” but rather than we must do so “with joy.” The Gemara in Megila presents the well-known dictum, “Mi'shenichnas Adar Marbim Be'simha

When [the month of] Adar comes, we increase our joy.” Conversely, in Masechet Ta'anit we read, “Mi'shenichnas Av Me'ma'atim Be'simha – When [the month of] Av comes, we decrease our joy.” These two passages are founded in the basic assumption that a Jew must constantly live in a state of happiness. Halacha requires increasing or decreasing the level of joy at different periods of the year, but some level of *simha* (joy) must be maintained at all times. Rabbi Shimon Schwab compared the requirement of *simha* to a pilot light on a

gas range. The flame must always remain lit, and one lowers or raises the fire as needed. Similarly, a Jew must live each day of the year with a certain degree of happiness, which he increases or decreases depending on the particular season and circumstances.

Every person on earth spends his life pursuing happiness, but, unfortunately, few of them actually achieve happiness. If the Torah demands that we live and serve G-d with joy, then it clearly assumes that we are capable of achieving a state of happiness. But how is this achieved? What is the Torah's “secret” to attaining true joy and contentment?

In Sefer Melachim I (8:66), the prophet tells that after the fourteen days of celebration for the inauguration of the Bet HaMikdash, Be'ne Yisrael returned home happy. What was the reason for their happiness? As Rabbi Avraham Pam noted, it could not have been just the delicacies and fine wine they enjoyed during the celebration. Many among Be'ne Yisrael lived a distance of several days' travel from Jerusalem, and yet the prophet tells that they felt joyous upon returning home – long after the pleasure provided by the food and wine had waned. They were happy because of the spiritual elevation they had just experienced during the inauguration of the Temple. As the Yalkut Shimoni remarks on this verse, they rejoiced “because they enjoyed the glory of the Shechina.”

True joy results from spirituality, not from material gain. King Shelomo, the wisest and wealthiest of all men, commented in the Book of Kohelet (1:14), “I have seen all the creations that were made under the sun – and behold, it

is all vanity and worthlessness.” King Shelomo enjoyed all the luxuries and pleasures of life, and concluded that they do not bring a person happiness. The Rabbis remarked, “A person who has one hundred he wants two hundred.” Material wealth can never bring contentment, because the more one has, the more he desires. Ultimately, as the Rabbis comment in a different context, “A person does not die with half of what he desires in his possession.” There will always be a wide gap between the wealth one has achieved and the wealth he still desires, and this gap leads one to depression and frustration.

Important as it is to earn a respectable living, wealth alone will not make a person happy; only religion and spirituality can bring true happiness and contentment.

Rabbi Samson Refa'el Hirsch claimed that the word “Same'ah” (“happy”) is etymologically related to the word “Tsame'ah,” which means “grow.” What brings a person joy is growth, spiritual advancement. When a person is stagnant, when he is not growing or progressing, he feels frustrated and depressed. Children are happy and excited by nature, because they are constantly growing at an accelerated rate. They are always learning new information and coming upon new experiences. Herein lies the key to happiness: spiritual growth.

To the outsider, the Torah lifestyle may seem burdensome and restrictive. To those who experience it, however, it is the greatest source of joy and accomplishment in the world. A person who spends his time and energy solely on material gain and physical

indulgence will never feel happy. A swimmer submerges his entire body in water and strives to move forward, but he must occasionally come up for air. Similarly, although a person must “submerge” himself in a career and work hard to earn a living, he cannot survive spiritually unless he “comes up for air,” unless he designates sufficient time for Torah and *misvot*. Otherwise, he can never achieve genuine happiness, which can come only through spiritual growth and elevation.

Q: May one walk in front of a person who is reciting the Amida?

The Shulhan Aruch (102:4) rules that one may not walk within four *amot* (approximately 6-8 feet) in front of someone praying the Amida.

The Zohar rules more stringently, and forbids passing within visible distance in front of someone praying the Amida, even beyond four *amot*. The Ben Ish Hai, in Parashat Yitro, accepts this view of the Zohar, and one should preferably abide by this ruling and refrain from passing within visible distance in front of a person praying the Amida.

One frequent example of this *halacha* is when a person finishes the Amida while someone else is still praying the Amida behind him. One may not step back while reciting Oseh Shalom if he will then come within four *amot* of the person praying behind him. However, Hacham Ovadia Yosef rules that one may step back to the side of a person reciting the Amida, so long as he does not come directly in front of him.

Aleppo- City of Scholars

AN EXCLUSIVE WEEKLY EXCERPT FROM ARTSCROLL/MESORAH



FARHI, Señor Haim

(1760 — 1819)

Powerful financier and philanthropist of Damascus and Acre (*Acco*). He was born in Damascus in 1760. Señor Haim became a particularly generous donor to synagogues both in Syria and in *Eretz Yisrael*.

He entered the service of Ahmed al-Jazzar Pasha, the governor of the province of Sidon who had established his residence in Acre in about 1790. Ahmed al-Jazzar Pasha was a ruthless man (Jazzar means *butcher* in Arabic) and Haim Farhi remained in his position primarily to help his fellow Jews. After an earlier earthquake in Safed, the pasha believed that bringing Jews to settle there would bring blessing. Haim Farhi brought *hasidim* from Europe to live in Safed. Among them were R' Yisrael Polatchek and R' Shlomo Segal. As an inducement, R' Haim gave them a tax-free status. R' Yisrael of Shklov describes the kindness of R' Haim and said that without him there would have been no Jewish settlement in Safed.

One day, in a state of rage the pasha lashed out at his loyal servant and ordered that Haim's eye be gouged out and that he be banished. Af-

ter this occurred, the pasha calmed down and he reinstated Haim to his former position. The English historian Wilson provides the following version of what happened. The pasha told Haim, “You have such a nice personality and demeanor. When people come to visit they are more impressed by you than by me. I wanted to remove you from your position but I like you too much. I have a plan. I will gouge out your eye so you won't be so handsome anymore.” After that, Haim wrapped his turban so that it covered his bad eye. When the pasha saw that, he said, “I see my plan isn't working; the only option I have is to cut off the tip of your nose.” And that is what he did.

In 1799 Napoleon's armies attacked the Ottoman Empire and besieged Acre, the seat of the pasha's power. Haim Farhi was an adviser to the Ottoman Army and with the help of his brother, Moshe, helped them fight off the French. When Napoleon heard of the pasha's adviser he sent a secret messenger to persuade Haim to join him, but he refused.

In 1804 Haim was imprisoned by the pasha, but on the death of al-Jazzar he was set free. He immediately joined in the struggle for

al-Jazzar's succession, supporting Suleiman Pasha. Suleiman achieved the position of governor in 1805 due to the assistance of Haim who intervened in his favor in Constantinople.

Suleiman had complete confidence in Haim and he gave him a free hand in the administration and its finances. The Suleiman period (until 1818) was one of consolidation for Haim and the family in general, especially after Suleiman was also appointed governor of Damascus. Haim Farhi also chose Suleiman Pasha's successor in Acre, a younger man named Abdallah Pasha. However, Abdallah Pasha ruled with an iron hand and treated his subjects harshly. When Haim reprimanded him, Abdallah realized that Haim would be a thorn in his side and looked for an opportunity to remove him from power.

Abdallah, with the advice of a French engineer, wanted to widen the walls of Acre and strengthen them. Haim was opposed on two accounts: The Turkish government wouldn't look with favor at the project and it would require increasing taxes. Abdallah finally decided that he had had enough of the interfering Jew and hired men to slander Haim, accusing him of treason. Moslems loyal to Haim told him the end was near and advised him to escape but he refused to do so out of fear of negative repercussions against his fellow Jews.

On *Ereb Rosh Hodesh Elul* 1819 Haim fasted as was his custom (he fasted every *Ereb Rosh Hodesh*, which is known as *Yom Kippur*

Katan), when a government official suddenly arrived at his house leading a squad of armed men and announced his death sentence, to be carried out immediately.

Haim was strangled to death on the steps of his own house and the killers threw his body into the ocean without a burial. The next day his possessions in Acre were confiscated and his wife and family escaped to Damascus. His widow died on the way, a victim of her great anguish. His three brothers, Shelomo, Raphael, and Moshe, were enraged and persuaded the pashas of Aleppo and Damascus to go to war with Abdallah of Acre. Arriving at Acre six months later, their armies lay siege to the city. However, after a year, Shelomo Farhi was assassinated by someone loyal to Abdallah. This broke the morale of the attacking forces and the army abandoned the siege.

When news of the death of Haim Farhi reached Aram Soba, he was eulogized by all the prominent *rabbis* of the time. Among them were R' Yaacob Shaul Elyashar and R' Yisrael of Shklov, leader of the Safed community. In addition, he was eulogized by R' Yitzhak Attiah, as recorded in his book *Vayikra Yitzhak* (Sermons, page 111). He emphasized that all of Haim's actions and those of the other members of the family were inspired by the desire to serve *Hashem* and help their fellow Jews. Many lamentations were written including one by R' Tzvi Hirsch Katzenelenbogen of Vilna.

Power Points on Parsha

RABBI EPHRAIM NISENBAUM, DISTRIBUTED BY ISRAEL BOOKSHOP



“You shall come to the *kohen* who will be in those days ...” (Devarim 26:3)

People often complain that their leaders do not live up to their predecessors. The Talmud (*Rosh Hashanah* 25b) explains that we must show the proper respect towards the leaders of each generation, though they may be inferior to the leaders of yesteryear.

The Boyaner Rebbe once quipped, “People complain that they expect the Rebbes to be like those of yesteryear, but they, themselves, wish to behave like the followers of today!”

“You shall rejoice with all the goodness Hashem has given you ...” (Devarim 26:11)

Rav Shalom Eisen invited his teacher, Rav Isser Zalman Meltzer, to his son’s *bar mitzvah*. Rav Isser Zalman was already advanced in years, and Rav Eisen did not really expect him to make the long walk to the *simchah*. Much to his surprise, the elderly sage showed up at the end of the *kiddush*.

When asked why he had made such an effort to attend, Rav Isser Zalman replied, “I felt the need to express the gratitude I felt to Rav Eisen. When I received the invitation, it set me thinking. It seemed just like yesterday that I had officiated at Rav Eisen’s wedding, and now he is already making a *bar mitzvah*!”

“I realized how quickly life flies by and how valuable every moment is. It inspired me to hurry and improve myself before it is too late. I so appreciated the inspiration I re-

ceived, I wanted to express it by sharing in his *simchah*.”

“Because you did not serve Hashem with joy ...” (Devarim 28:47)

The *chazzan* of the Baal Shem Tov would sing the *vidui* on Yom Kippur with a lively melody, rather than in the traditional somber tone. When the Baal Shem Tov questioned this practice, the *chazzan* replied, “If I were assigned to maintain the king’s palace, it would make me happy to remove the king’s trash, because it makes the king’s palace more beautiful.

“The Divine Presence is in every soul, and when I cleanse my sins, I am making myself a more beautiful dwelling place for Hashem. That is surely reason to rejoice!”

The Kotzker Rebbe would explain the Talmudic statement (*Taanis* 26b), “When the month of Av comes, we diminish our joy,” saying that even when we diminish in the month of Av, that too must be done with joy. A Jew must always be joyous when fulfilling Hashem’s Will.

“... and the Egyptians made us bad ...” (Devarim 26:6)

Because the Jewish people lived in the spiritually depraved environment of Egypt, they were subject to negative influences.

Rav Elazer Shach was once consulted by a student who asked whether he should accept a position in a school whose spiritual envi-

Parshas Ki Savo

ronment left something to be desired. Perhaps he would have a positive influence there.

The Rosh Yeshivah told the young man that chances were greater that he, himself, would be influenced negatively. He cited proof from the Egyptian exile wherein the Jews had no positive influence on the Egyptians; rather, they themselves were influenced.

Rav Shach offered an analogy from a principle in Jewish law: When a *kosher* spoon is placed in a non-kosher pot, the spoon becomes non-kosher, rather than the pot becoming *kosher*. We see that negative energy is more easily transferred than positive.

“You shall rejoice with all the goodness Hashem has given you and your household ...” (Devarim 26:11)

Showing the proper appreciation to one’s benefactor is considered to be one of Judaism’s most important principles. The Chidushei HaRim once said that the word *Jew*, or “*Yehudi*,” stems from the word “*today*,” the Hebrew word for *thank you*. This expresses an important principle: a Jew’s primary responsibility is to give thanks.

Rav Chaim Shmulevitz, the Mirrer Rosh Yeshivah, often traveled long distances to take part in his students’ *simchas* even in his old age, and even when he was not particularly close to the student.

He would explain, “He honored me by attending my lectures. The least I can do to show my appreciation is to honor him with my presence at his *simchah*!”

“Because you did not serve Hashem with joy ...” (Devarim 28:47)

In Rav Shimon Schwab’s later years, he was unable to walk and was confined to a wheelchair. Despite this hardship, Rav Schwab always had a smile on his face.

His grandson once asked him how he could be so happy in the face of such difficulty.

Rav Schwab responded, “If someone were to give you a million dollars every day for many years, and then one day he asked for a thousand dollars back, wouldn’t you be happy to return it to him? After all, he helped you so much more than that!”

“Hashem in His kindness has given me so much throughout my lifetime: health, wisdom, wonderful children and grandchildren,

and much more. Now that He wants to take my ability to walk away from me, should I feel deprived? It’s the least I could give Him!”

“You shall rejoice with all the goodness Hashem has given you ...” (Devarim 26:11)

A grandson of Rav Avigdor Miller walked into his grandfather’s house. He was surprised to find the Rav’s head submerged in the kitchen sink.

After pulling his head out of the water Rav Miller explained his strange behavior to the young man. “I overheard a man complaining about the smoggy New York air. I was concerned that his words not affect my appreciation of Hashem’s kindness of providing air to me.

“When I came home I put my head under water so that when I took it out I could breathe in the air all around me. Under such circumstances you can’t imagine how delicious the New York air can be!”

“You shall walk in His ways ...” (Devarim 28:9)

People would constantly come to the door of Rav Shmuel Salant, the Rav of Yerushalayim, for personal advice, *halachic* queries, and blessings. The Rav’s wife was concerned for the health of her ailing husband, and suggested that he post certain hours for receiving visitors.

Rav Shmuel would not hear of it. “We are instructed to emulate the ways of Hashem. Hashem does not limit Himself to specific hours when He can be reached. We can pray to Him at all times, and He continues to sustain man at all times. Similarly, a Torah leader must always be accessible to his community.”

“Because you did not serve Hashem with joy ...” (Devarim 28:47)

Rav Bunim of Peshischa once remarked that although *simchah* may not be a *mitzvah* in itself, it can bring a person to the greatest *mitzvos*. Likewise, depression, although not a sin itself, can lead one to the worst types of sins.

The holy Arizal disclosed to his disciples that his greatest spiritual gains were accomplished through the joy that accompanied his *mitzvah* observances.

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Splendor of the Maggid

RABBI PAYSACH KROHN, WITH PERMISSION FROM ARTSCROLL/MESORAH



From Generation to Generation

The Show Must Go On

On Tuesday, July 31, 2012, an urgent meeting took place in the Manhattan headquarters of Agudath Israel. The people responsible for planning and organizing the Siyum HaShas had to make a monumental decision. Over 90,000 people were expected to come to MetLife Stadium in New Jersey to celebrate the completion of the twelfth cycle of Daf Yomi. People were coming from all over America and even overseas. Thousands of children were being bussed in from summer camps. It would be a gala, historic event. But it was raining and the forecast was for showers and thunderstorms all day and evening Wednesday. Should the siyum be postponed to Thursday? Rearranging and changing their plans would be almost impossible for the thousands who were coming. But a siyum in an open-air stadium in the rain?

They consulted with weather experts and then, with apprehension in their hearts and prayers on their lips, the committee made the decision that the Twelfth Siyum HaShas would take place as planned. In fairness to the attendees, the Agudah ordered 25,000 ponchos to be distributed if people had to be protected from the rain. Wednesday morning started with the sun shining, but by 11 o'clock the rains started. As the afternoon progressed, the rains at times were torrential; highways were closed, flights were delayed, and the roads were clogged with traffic delays.

As the afternoon moved on and people began filtering into the stadium, it was still raining. People huddled in raincoats or ponchos, under umbrellas or the covered areas of the stadium. Looking up at the gray, forbidding sky, one could not help but wonder if the Agudah had made the right decision.

In the late afternoon, a meteorologist from the Weather Department showed Rabbi Shlomo Gertzulin the computer screen displaying an aerial weather map that showed thunderstorms within miles of all sides of the stadium. However, he said, the winds were blowing to the north and thus it would not rain over the stadium.

At a few minutes before 7 p.m., the sun broke through the clouds and there was no rain at all. Remarkably, it did not rain again until after midnight that evening.

The night was almost magical. People were ecstatic and the excitement was tangible. It was perhaps the largest *Kiddush Hashem* ever to take place on American soil. Not only was the program uplifting in every way, but it seemed miraculous that it was apparently raining everywhere but at the stadium.

(Additionally, as everyone was filing out of the stadium a guard stood with a pad and a pen, making a mark every few seconds. When a passing *rabbi* asked what he was doing, he replied, "In all my years here, I have never received so many kind comments and thank-you's. I am

marking off every time someone thanks me, for these people are the true giants of this stadium [alluding to the professional sports team, the New York Giants, who play there throughout the football season]."

(Mr. Ron VanDeVeen, Senior Vice President, Events and Guest Experiences at MetLife Stadium, wrote Rabbi Gertzulin, "There is no question that, in our collective years in the industry, we have not seen an event such as this one and it was our sincere pleasure to host it.")

The next morning I wondered: Why the rain? If Hashem wanted the "show" to go on without a hitch, why did He send the downpour and then the clearing? Why couldn't it be one of those days without a cloud in the sky?

After a while I remembered a story told to me by Rav Sholom Schwadron (1912-1997), the Maggid of Jerusalem. In 1948, when the Jordanians were bombing the city of Jerusalem, Jews raced to shelters for protection.

One morning, bombs and shells were falling in the Batei Ungarin section. People hurried to a local shelter, fearing for their lives. As they huddled together, there was a huge explosion as a bomb hit a gas tank. A ball of fire erupted, burning everything in its path.

The flames were heading for the crowded shelter when suddenly, a second bomb fell on a nearby water tank, causing a huge gush of water to pour out right in the track of the fireball. Within moments the fire was out, and soon after, the people were able to leave the shelter.

The miraculous event was all anyone talked about. Someone asked the Brisker Rav, Rav Velvel Soloveitchik (1886-1959), "If Hashem was going to save the people in the shelter anyway, why did He orchestrate matters so that the shell hit the gas tank, causing a fire, and then another shell hit the water tank, putting out the fire?"

He could have just left things the way they were — no fire, no water tank — and the people would have been safe in the shelter."

The Rav answered, "It was the *Ribono Shel Olam's* way to let us know how much He loves us. Had they simply been safe in the shelter, with no bombs falling near them, they would come out after the 'all-clear' siren and would not have realized His great *chessed* and love for them. Now they know."

And that is how I view the torrential rains and then their cessation just before the program. It was a way to show *Klal Yisrael* that Hashem wanted us to be incredibly inspired by His boundless *chessed* and love for us.

The next Siyum HaShas celebration for the completion of the thirteenth cycle of Daf Yomi will take place during the winter, in January 2020. May we all live to see what Hashem has in store for us on that day.



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8:00 p.m. - 11:00 p.m.
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Oct. 5 - Oct. 6 - ב' א'
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Lt. Governor Candidate Meets With Flatbush Coalition Leadership

With Tuesday Democratic primary looming, Governors Cuomo's running mate and candidate for Lieutenant Governor Kathy Hochul, visited with members of the FJCC leadership this past Sunday in Flatbush, to introduce herself and make the case for the Cuomo- Hochul ticket.

The FJCC (Flatbush Jewish Community Coalition) was formed almost two years ago to unite and represent the greater Flatbush/Midwood communities, on communal, civic and political issues. This event comes on the heels of numerous smaller meetings and forum held over the summer with various candidates for State Assembly and City Council seats.

Shimon Lefkowitz, executive board member of the FJCC hosted the Hochul meeting at his home, which was chaired by Josh Mehlman, the FJCC chairman,

and Chaskel Bennett, FJCC co-founder. Ms. Hochul related her experiences as a congressional representative from the Buffalo area and reiterated her strong support for Israel and understanding other issues important to the Orthodox Jewish community like education, affordable housing and small business growth. She elaborated on the Governors platform to continue efforts to increase assistance to Yeshivas and pledged to be an active advocate for the Jewish communities interests in Albany. Ms. Hochul, a long time community activist before getting into public serving, complemented the unity and advocacy of the FJCC Flatbush Coalition in effective representation of the Orthodox communities in South Brooklyn and pledged to return to Flatbush if honored with the job of Lieutenant Governor.



In honor of the opening of Pesach Tikvah's new Family Services Center at 4111 18th Avenue, the organization will be hosting an event exclusive to Roshei Yeshivos, Principals and senior Mechanchim/Mechanchos. The event will take place on September 16th at Anshei S'fard hall at 4502 14th Avenue. The men's event will be held from 9:45-12 pm, and the women's event will be from 12:45-3:00pm.

By coming together as a group, Pesach Tikvah seeks to bridge the worlds of *chinuch* and behavioral health in order to give our children the tools to love Torah and *mitzvos*, enjoy Yiddishkeit, be happy with themselves and successfully navigate the challenges of the difficult world we live in.

Chashuva Rabbanim will be addressing the assembled on important *chinuch* topics related to behavioral and mental health.

Dr. Yitzchok Shindler, Psy. D., Executive Director of Pesach Tikvah, will be discussing free and low-cost options for high quality therapy and counseling for children, and how schools can help their students avail themselves of these services.

Says Dr. Shindler, "As a former Rebbi and principal, I can well understand the challenges that our *mechanchim* and

parents must deal with each day with their children. At the same time, my professional background has enabled me to help literally thousands of children through my private practice. I have seen firsthand that struggling children can be helped, and it is so much easier to help them when they are young. Pesach Tikvah's new Family Services Center in Boro Park

is the culmination of my dream - which gives us the opportunity to help all children, including low-income children, to change their lives for the better."

Family Services Center staff will be on hand

at the event, so that school leaders can have the opportunity to meet the professionals who will be providing services to their students.

Already, in advance of receiving their invitations, several dozen school representatives have reserved a place at the event - a tribute to the sincere desire of our community's *mechanchim* and *mechanchos* to do their utmost to ensure the success of their students.

For more information, or to RSVP your reservation please call 718-875-6900 x 133 or email info@pesachtikvah.org.



Health Fair Hosted By New York Community Hospital

New York Community Hospital is a member of New York Presbyterian Healthcare System and an affiliate of the Weill Cornell Medical College. The Hospital has a dedicated team of over 150 physicians, including Internal Medicine, Cardiology, Gastroenterology, Vascular Surgery and many more specialties. The Emergency Department is a NYC EMS 911 receiving hospital and a NYS DOH designated Stroke Center. We are the proud recipient of the American Heart Association's "Gold Plus Achievement Award" for Exemplary Stroke Care, and maintains consistently low ED waiting times. The Hospital offers Kosher meals supervised by the Vaad Harabanim of Flatbush. There is a Bikur Cholim furnished apartment adjacent to The Hospi-

tal for those that need to stay over Shabbos or Yom Tov.

On Sunday, September 14th, New York Community Hospital will host its first health fair from 11am-2pm. The entire community is invited to participate. It will take place right in front of the Hospital, which is located at 2525 Kings Highway. There will be health screenings, such as blood pressure and body mass index. Nutritionists will be available to answer your questions and podiatrists will be offering consultations. An ambulance will be on site for children to tour and there will be free refreshments for all. For more information about this event, please call 917-327-8261 or email info@signatureeventsny.com



EVENT CALENDAR

SEPTEMBER 11

Shuvu
Annual Lakewood Reception

SEPTEMBER 15

COJO of Flatbush
Dinner

SEPTEMBER 17

Yeshivas Mir Yerushalayim
Lakewood Annual Dinner

SEPTEMBER 21

Always Our Kids
Breakfast

SEPTEMBER 28

Kivrei Tzadikim Trip

OCTOBER 1

Yeshiva Gedola of Passaic
Lakewood Parlor Meeting

OCTOBER 24

Project Inspire
The Shabbos Project

NOVEMBER 16

WLCR
36th Anniversary Dinner

Ten Yad
Chinese Auction

NOVEMBER 18

Ten Yad
Chinese Auction

Bonai Olam
Chinese Auction

NOVEMBER 19

Bikur Cholim of Flatbush
Nefesh Chaya Annual Tea

NOVEMBER 22

Khal Bnai Shloima Zalman
Annual Melave Malka

Yeshiva Kesser Torah of Queens
Annual Melave Malka

NOVEMBER 23

Yeshiva Beth Abraham - Slonim of Jerusalem
Annual Dinner

Yeshiva Derech Chaim
Chinese Auction

DECEMBER 7

Yeshiva Rabi Chaim Berlin
Annual Dinner

Yeshivas Toras Moshe
32nd Anniversary Tribute Dinner

DECEMBER 13

Rivka Laufer Bikur Cholim
58th Anniversary Dinner

Jewish Heritage Center
Annual Chinese Auction

DECEMBER 28

Achiezer Eldercare Conference

MAY 17, 2015

Yeshiva Derech Chaim
40th Dinner

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



Smart Yom Tov Prep

ROCHELLE ROTHMAN

No sooner do we finish unpacking from our summer vacations, do we have to shop for school supplies etc. If you were lucky to be in town the past few weeks, you were able to avoid the “rush” and shop earlier for school clothes, too.

But, here we go again! Before we know it, we will be gearing up for the busy *Yom Tovim!* Planning ahead will help you not feel overwhelmed. Once you have your guest lists as to who will be coming over for the meals, you can plan your menus and accordingly, your shopping lists.

Now that we are in total *Yom Tov* cooking mode, do we have our roller skates on ready for this month’s cooking marathon?

It is more difficult to shop, prepare, cook and then do it all over again weekly, for the next month when you don’t plan ahead. This is when making lists really help. Remember, your **freezer** is your best friend! If you have been following my articles on freezing foods properly, this should be a snap for you.

When we go into the grocery store, whether it’s a small store, or the latest “superstore”, you’ll find products boasting a wide range of health claims, on the boxes or ads next to those foods. Some foods are labeled “enriched” while others are labeled “fortified” or “all-natural” in an effort to be appealing to health-conscious consumers. But what do these terms really mean? While some food-label claims are regulated by the Food and Drug Administration (FDA) and the US Department of Agriculture (USDA), others are just gimmicks to get you to buy the products.

Decoding Food Claims at the Grocery Store

Before purchasing a product, be sure to read all the ingredients, regardless of

what the label says. All healthy food products should use whole ingredients and not list any processed flours, saturated and trans fats, or added sugars, such as high fructose corn syrup. Take whole-wheat crackers, for example. The first ingredient listed on the box should be 100% whole-wheat flour — not to be confused with wheat flour, which is a form of white flour. Some health food plans recommend preparing meals using fresh whole foods as often as possible. But when it comes to prepackaged products, like breads, pasta, and broths, for example, you need to read labels carefully. To help you make the best food choices, here are the facts on some of the most common food claims:

Enriched

The facts: “Enriched” means the nutrients that were originally in the food were lost during the refining process and have been replaced to make it more nutritious. Enriched foods don’t compensate for the natural nutrients and fiber that were lost during processing.

Fortified

The facts: Foods that are “fortified” have nutrients added (such as vitamins and minerals) that were never present in the original product. For example, milk is fortified with vitamin D, which was never present when it came out of the cow.

All-Natural

The Facts: Beware of foods labeled “all-natural” or “100% natural.” The FDA and USDA don’t regulate products with these claims. The labels “all-natural” and “100% natural” actually have no nutritional meaning. A manufacturer can take anything that grows in nature, process and strip it of its nutrients, and still claim that it’s “all-natural.” You can verify whether a product is truly made with

“all-natural” ingredients by reading the ingredients list. Avoid products in particular with artificial and processed ingredients, added sugars, and hydrogenated or partially hydrogenated oils.

Due to summer weather lingering a bit longer, bring along a small cooler chest filled with some dry ice packs. You will be buying assorted meats and poultry for your menus, plus other foods that will require refrigeration.

This tip will help you economize on your gasoline usage and reduce your shopping trips. It helps you continue doing a myriad amount of errands in **one** trip, without having to run home to refrigerate your fragile food purchases in between stores.

It is more difficult to shop, prepare, cook and then do it all over again weekly, for the next month when you don’t plan ahead. This is when making lists really help. Remember, your **freezer** is your best friend! If you have been following my articles on freezing foods properly, this should be a snap for you.

After a full meal, there is one confection which everyone has room for—cheese cake! The only time we couldn’t partake in that dessert in the past was when we had eaten a meat meal. However, today we no longer have that problem!

Since the invention of tofutti and other soy products, we can fully enjoy our favorite “dairy delights” even when we are *fleishig!*

Several years ago, I tasted a most delicious Pareve Cheese Pie at a family *Sheva Brochos*. The recipe has been passed around my family since that time. It is real easy to prepare in a ready-graham pie crust. The recipe can be doubled to have enough filling to make three cheese cakes!

I decided to try the recipe using mini 3-inch tart shells instead of one large pie

shell. It worked great! I also replaced the sugar with Splenda to reduce some of the calories. A good friend of mine who is borderline diabetic, tried it with xylitol and loved it! Common sugar has a glycemic index score of 85-100 while xylitol has a glycemic index of only 7. Because xylitol metabolizes without insulin, it results in a considerably lower glycemic effect when eaten. For anyone looking to decrease their sugar intake as well as foods with high glycemic effects, xylitol is a viable solution. Additionally, unlike so many other sugar substitutes, it has no after taste and does not bargain on texture or taste. I could not tell the difference between the two recipes! Xylitol also has 40% fewer calories than regular sugar. I wrote about this last year, and since then I have tried it with Truvia. It works quite well so use it, if you prefer.

The recipe baking time should be reduced by about half. It’s best to check on the mini pies after 25 minutes, so they won’t burn. I also whipped up a Pareve whipped topping with a teaspoon of powdered sugar until it became stiff, to use as a decorative topping.

Once the mini tarts cooled, I applied very small flower designs to cover the top with my decorator tip. I scraped a chocolate bar with a peeler, to give it a dusted effect. It stored very well in the freezer in a Tupperware container for later use.

It’s important to transfer the mini tarts to the refrigerator at least an hour before you plan on serving them. They taste so fresh; no one will realize they were frozen!

If you prefer, you may top off the cheese cake with a can of pie filling or sliced fresh strawberries. Have fun with it! Make sure to save one for me!

Next week, I will I”H share our family favorite Honey Cake recipe.



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Pareve Cheese Cake/Pie Yield: 1 ½ pies; double recipe for 3 pies

- 1 ready pie crust
- 1 12 oz. Tofutti sour cream
- 1 8 oz. Tofutti cream cheese
- 1 tsp. vanilla sugar
- 1 cup sugar (Splenda, Truvia or Stevia)
- 3 eggs
- ¼ tsp. lemon juice

In a 3 Qt. bowl, blend the cream cheese, vanilla sugar, sugar, lemon juice at high speed. Beat in eggs, one at a time; until smooth, occasionally scraping bowl with spatula. Beat in sour cream; mix well. Pour into pie crusts.

Bake at 350 degrees for 50 minutes. ENJOY!



In 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 that were 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 Freezer container Sale!



Let's Get Real

MRS. LEBA SCHWEBEL



Ask any girl with a *yeshiva* education: Why was the Second Beis Hamikdosh (temple) destroyed? You will no doubt, get a quick, knee-jerk response with the correct answer of Sinas Chinam- baseless hatred. Yes, they would concur, we were put into this exile because we expressed hatred towards each other and we are paying the price, yet still today, for that behavior.

What, then, is the antidote for that transgression? The answer is simple and yet subtle and profound. We have to work on our Ahavas Chinam, on loving our fellow Jew.

At the root of it all, when we hear the world "hatred" many of us think to ourselves: "Come on, I don't hate anybody! That can't be referring to me!"

However, if we explore the different areas of relationships in our lives, in a personal, introspective way, we can come up with some areas that need improvement. Often, it's not a clear cut dislike of someone in particular. It doesn't have to be the feeling of: "I can't stand that person!" It's those subtle and non-descript feelings of displeasure, annoyance and frustration that we have with people that need to be addressed. And often, it's our inability to feel for our fellow Jew; to feel the pain when he's in distress, and feel the *simcha* when he is jubilantly happy.

Gaining clarity with our feelings and being honest with ourselves is the first step towards change.

One of the ways to gain understanding and love of a fellow Jew is to share his burden, to be "nosei beol im chaveiro." We read in Parshas Shemos that Moshe grew up in Mitzrayim and the *posuk* says "Vayigdal Moshe... Vayeitzei el echav, vayaar besivlosam", "Moshe went out to his brothers and he saw in their suffering." Rashi comments that Moshe "put his eyes and heart into suffering with them." What did that mean? That Moshe truly put his whole being into the suffering of his brothers. He was aware of what was going on around him, and he didn't stay insulated in his own little palace, in his nice house, he actually picked himself up, left his own world and physically went out to be with Am Yisrael. The Medrash says that Moshe put his shoulder under their loads and shared the weight with them. While you would think that the help he could give Bnei Yisrael, who were a huge mass of slaves, might have been inconsequential, the benefit that he gained from putting his shoulder next to theirs was inestimable. He felt what they felt, he experienced the sore muscles and aching back, he felt the devastation of their spirits. Rabbi Abraham Twerski writes "Since true empathy and sharing another's burden is an essential for Torah, one cannot be Torah observant if one is derelict in this trait". We see that empathy, care and concern are basic traits in a Jew's life, and are integral for his existence.

So what does this *mitzvah* of carrying your friends' burden entail? Literally, it means to be aware of and share the pain of others.

Have you ever felt really down, and upset, and someone comes over, slaps you on the back and says: "Come on! Cheer up its not that bad! You've got everything to live for! What are you moping for?" How does that feel? It doesn't feel good, does it? Because even though that person is trying to help, she's not really feeling your pain.

It's fascinating to observe. When someone is physically hurt, everyone runs for the band-aids, the water, they call Hatzalah... they jump. When the body is hurting, everyone runs to help. But when someone is suffering emotionally or spiritually, when it's the *neshoma*, the soul, people tend to avoid it. They feel inadequate, so they avoid the situation. "Out of sight, out of mind". Yet these are the times that we should go beyond ourselves to share another's pain, because as Reb Noach Weinberg would say: "A broken heart is worse than a broken arm."

The first step towards sharing the pain is to see others as real people, and not as objects. When we say: "Hi, how are you?" Do we actually want them to tell us? In this *mitzvah*, the Torah is directing us to be observant. How are you? Really? Is this person happy or sad? Focus on asking yourself what is troubling this person? How can I help relieve their burden?

Any thinking and feeling Jew has been following the events that have been going on in Eretz Yisrael, and we have seen how so many of our brothers and sisters have been suffering. We hear the news, and it scares us. But the recent events have been so much more dramatic and thought-provoking. Every gathering and practically every discussion has been centered around the state of Jews in Eretz Yisrael as well as the threat to Jews all around the world. No longer was it about someone else, but the recent events have made us all feel as if we were there, in Israel, along with our fellow Jews. Collections have been made for soldiers and families of the soldiers. We worry about the families who have been fielding the missile attacks and terror victims. They're on our minds. We have all felt a need to take action.

This coming Sunday night, Sept 14th, there will be a gathering for women at Cong. Bnei Israel - 3190 Bedford Avenue, (between aves J-K) at 8:30 PM, to hear inspiring words about the situation in Eretz Yisrael and the many initiatives that have begun. We have felt such feelings of unity, how can we keep the momentum going? Rabbi Eliezer Sandler, Rebbetzin Esther Reisman, and Mrs. Caren May will each speak. It is sure to be an enlightening and thought provoking evening as we prepare ourselves for the *yomim noraim*. Let's make every effort to attend and try to "really" see the world through their eyes.

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MAGGID SHIUR	TOPIC	TIME	LOCATION
AGUDAH WOMEN OF FLATBUSH	Parsha	Shabbos 4:00 PM	Congregation Sfard 1575 Coney Island Ave.
ALTERNATING SPEAKERS	Pirkei Avos	Shabbos 5:30 PM	Cong. Tomchei Torah 1966 Ocean Ave, Upstairs
RABBI ALPORT/GUEST/ MRS. ESTHER WEIN	Shmuel Beis	Tuesday 1:15-3:45 pm	Chochmas Noshim West 1259 East 22nd (Ave. L) 718.801.2787
R' AVROHOM BACKENROTH	Hashkafa from the Parsha	Alternate Tuesdays 9:35 PM	Young Israel of Ave K 2815 Ave K
RABBI DANIEL EISENBACH	Parsha	Shabbos 5:30 PM	Avenue N Jewish Center Corner Ave N & East 4th 718.339.7747
RABBI FRIEMAN	Parsha & Halacha	Tuesday 9:15 - 9:45 pm	Dial: 646-558-6338 Conference ID 648-4865#
RABBI AVROHOM GARFINKEL	Megilas Esther	Alternate Wednesdays 8:00 pm	Congregation Bnei Israel 3190 Bedford Avenue
MRS. CHAYA GINZBERG	Pirkei Avos / Mishlei	Tuesdays 8:30 pm	Bet Yakob Shul Ocean Parkway & Ave. R
RABBI MEIR GOLDBERG	Practical Halachos for the Kitchen/Home	Shabbos 4:15 PM	Cong. Adas Yeshurun 3418 Avenue N
RABBI DOVID GOLDWASSER	Derech Hashem	Wednesdays 8:30 PM	Avenue O Synagogue 808 Avenue O
RABBI DOVID GOLDWASSER	Pirkei Avos	Shabbos 5:45 PM	Cong. Bnei Yitzchok 1143 E. 19th
MRS. HENDEL / MRS. CHITRIK	Parsha	Wednesday 9:00 PM	Call for location: 718.382.6804
RABBI YY JACOBSON	Torah & Tea	Tuesday 9:10 PM	Mayan Yisroel 3307 Ave N 718.677.0030
MRS. IVY KALAZAN	Parsha	Tuesdays 9:45 am	Elbogen 1069 East 24th Street
REBBETZIN VITAL KALMANOWITZ	Chovos Halevovos	Sunday 10:15 AM	1153 East 9th Street side entrance
RABBI YOSEF KIRSZENBERG	Parsha	Tuesdays 7:30 - 8:30 pm	Lubavitch Yeshiva 841 Ocean Parkway (I & H)
MRS. VICKY LEW	Sefer Shmos	Tuesday 8:00 PM	Young Israel of Bedford Bay 2114 Brown Street (J & V) 718.332.4120
RABBI MOSHE TUVIA LIEFF	Power of Tefillah	Alternate Tuesdays 8:30 pm	Agudah Bais Binyomin 2913 Avenue L
MRS. SARAH MALKA	Beir Tefilah	Wednesday 1:45 - 2:15 PM	Benno Home 418 Quentin Road
MRS. BREINDY REISS	Sefer Daniel	Tuesday 8:00 - 9:15 pm	1552 East 21st Street (N&O)
RABBI REUVAIN SCHARF	Orchos Tzadikim	Shabbos 5:00 PM	Nshei Lamed Hay 1456 E. 35 (KH - Flatlands)
MRS. SHIRA SMILES	Parsha	Sunday 10:00 AM	Young Israel of Ave. L
RABBI YECHIEL SNOW	Parsha	Shabbos 5:00 PM	Young Israel of Midwood 718.253.6732
MRS. SHANIE STERN	Parsha/Hilchos Shabbos	Shabbos 4:00 PM	for location email: shaina22@aol.com
RABBI DAVID SUTTON	Inyanei D'Yoma	Sunday 1:00	Strettiner Bais Medrash Bay Pkwy & Ocean Pkwy
RABBI VIGLER	Torah & Tea	Wednesday 10 AM	Mayan Yisroel 3307 Ave N 718.677.0030
RABBI ZECHARIAH WALLERSTEIN	Parsha	Wednesdays 9:30 pm	Ohr Naava 2201 East 23rd Street 718.647.6228
RABBI MOSHE BAREDES	Parsha & Hashkafa	Shabbos 45 min before minha	Cong. Yam Hatorah 1573 East 10th Street
ROTATING MAGIDEI SHIUR	Beir Tefilah	Sunday 10:15 - 11:00 AM	Weinreb Home 103 Parkville Ave

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The Lost Legacy

BY LIBBY LAZEWNIK, WITH PERMISSION FROM ARTSCROLL/MESORAH

"Absolutely not! I insist," Alex Levinger told Mashi on Friday morning. He had just discovered, quite inadvertently, that Mashi's daughter and son-in-law were expected for Shabbos, and he was adamant about moving out and finding himself a hotel room for the rest of his stay in Gunther.

"Really, it's fine," Mashi tried again.

She felt torn. On the one hand, her hostess' instincts urged her to keep this nice young man right where he was, in their pretty, blue-and-white guest room, where he could have a taste of what a real Jewish home was like, and be on hand for Chezky to use his persuasive powers on regarding the future of the Bais Yaakov. So far, Chezky had reported, Alex had listened politely to everything he'd said.

Politely — and noncommittally. Alex was due to fly back to California in just four days. Time was of the essence. On the other hand, Penina had reacted with surprising drama to the news that there would be a stranger in their midst all Shabbos long. "It's been ages since Tuvia and I came to you for Shabbos," she'd said petulantly over the phone. "I — I was hoping for a little quiet time with you, Ma."

Mashi's heart lurched. Quiet time? The only time her daughter was quiet was when she was unhappy.

So, when Alex offered his boyish smile, and repeated, "I insist," Mashi decided to simply smile back and let it go. Let him go. Chezky would have to find some other way to keep tabs on their young visitor. Mashi had her own worries. Namely, Penina.

The Shabbos table was beautifully set, as always. The food tasted no different from the way it usually did, and the talk flowed along predictable lines. But something was wrong. There was an unspoken tension in the air, a tension unrelated to the strain that she and Chezky had been laboring under for weeks. Mashi had grown used to that strain. This was different. Something dark and scaly was slithering along the underside of the conversation, and she had no idea what it was.

"So where's your guest this Shabbos?" Tuvia asked, helping himself to some more salad.

"He checked into a hotel," Chezky told him. "Alex is not really 'into' Shabbos yet. He grew up in a home where such things were considered optional."

"What does he think of Bais Yaakov?"

"He seems dazed by the whole thing," Mashi took up the thread. "A week ago, he wasn't even aware that the school existed. Now, he's suddenly the owner of the property that his father leased to us fifty years ago! It's got to be a strange feeling"

Tuvia nodded thoughtfully as he forked up some more gefilte fish. Mashi slanted a glance at her daughter. Penina was poking moodily at her own portion of fish, which was as intact as it had been when she'd sat down.

"You don't seem to have much of an appetite," Mashi remarked. She made a

show of covering her mouth with her hand. "Oops! Does that make me sound like a mother hen?"

"It makes you sound like a concerned mom," Tuvia said.

He looked at his wife, every inch the concerned husband. The slithery something seemed to hiss at their feet

Penina chose that moment to lift her head — to find herself the focus of her tablemates' undivided attention.

"Yes?" she asked pettishly. "Why is everyone staring at me?"

Mashi hesitated. "You're very quiet tonight, Penina. Is everything all right?"

To her astonishment — and dismay — her daughter's chin crumpled. A single globe of moisture formed in the corner of each eye. For three agonizing seconds, Penina said nothing. The whole house seemed to hold its breath.

Then the teardrops quivered one last second, and overflowed down her cheeks.

"Penina!" Mashi gasped. "What is it? Tell me!"

Penina cried harder. Tuvia looked aghast. Chezky opened his mouth as if to ask a question, and then closed it again.

"Penina?" Mashi was at her daughter's side, though she had no memory of standing up.

"It's b-been awful, Ma"

"What's awful, sweetie?"

"Everything! ... The m-money ... and T-tuvia" Penina hiccupped.

"All because of that wh-whole h-hospital thing"

"What hospital thing?" Tuvia asked.

"What hospital thing?" Chezky asked.

Mashi put her arms around her distraught daughter. Her husband and son-in-law were completely at a loss, wondering how an ordinary Shabbos *seudah* had turned so rapidly into a scene out of a tragic drama. Question marks danced in both of their eyes. So Mashi took a deep breath, and told them.

Laughing uncontrollably, Rivky Karp and her daughters collapsed in a happy heap on the living-room couch. Contrary to her usual custom, Chumi had condescended to play "Ship" with them tonight in honor of Chanukah, perhaps, or in a salute to what she, at the ripe old age of eight-and-a-half, viewed as her receding childhood. In their delight, Faigi and Dassi could hardly catch their breaths.

"That was so much fun, Ma!" Faigi squealed. "Let's do it again! Let's go to Japan this time!"

Rivky laughed. "Japan will have to wait, Faigi. I'm in no shape to go through *that* again so soon"

The four of them, plus the burbling baby, snuggled into the oversized cushions. The clock ticking softly on the far wall told Rivky that there was still a quarter of an hour to go before Gershon was due home from *shul*. She'd prepared a special Shabbos

Chapter 37

Chanukah *seudah*, and the aromas drifting in from the kitchen were making her feel pleasantly hungry. But right now, tangled up on the couch with her children, she had no urge to move. This was good. This was the essence of happiness.

"Ma?"

"Yes, Chumi?" Rivky said drowsily.

"Will you miss the eighth grade?"

"A little, maybe. But I'll miss them as people, not as students."

"Why?"

Rivky thought about this. "As teacher and students, we didn't click very well. I guess I'm more suited to younger kids." She tickled little Dassi, who let out a shriek of laughter and squirmed out of her mother's arms. "You know — the kind of kids who like to play 'Ship'"

"So why'd you start teaching eighth grade in the first place?" When she was curious about something, Chumi could be as persistent as a bulldog.

Rivky twisted her head on the couch to see her oldest daughter. "Ask my pride," she said drily. "That's what made the decision for me."

"Huh?"

"Sorry, sweetie. I know that was a bit above your head"

What I meant is, I wanted to be a great teacher, like your Bubbies. They both teach eighth grade, so I wanted to do the same thing."

"I think that's silly," Chumi declared. "You're not them — and they're not you!"

Rivky surprised Chumi by suddenly hugging her very hard.

"Thank you," she whispered. "Why couldn't you have told me that four months ago?"

Chumi pulled back, confused. "Did I say something wrong?"

"No, darling," Rivky said, giving her a kiss and then leaning back and peacefully closing her eyes. "You said exactly the right thing"

A sound at the front door announced Gershon Karp's homecoming.

"Quick — let's play 'Ship' again, Ma!" Faigi said, jiggling her mother's arm. "Before we eat! To — to Argentina!"

But Rivky was not going anywhere. Her husband was about to walk through the door, her baby was warm in her lap, and her girls were ranged around her like glowing gems washed up on an enchanted beach. On Monday, she'd be back in the classroom, facing rows of eager, young faces, ready to do what she did best.

She had reached the shore of her contentment.

Shana had been a good mother that night. She'd sung with her family at the lighting of the *menorah*, fed her family fried chicken and latkes for their Shabbos Chanukah *seudah*, and played *dreidel* with them using her vast collection of buttons.

Now the children were upstairs, either asleep or getting ready for bed. Shana sat down facing her husband in the living room.

He put down his *sefer*. "Yes?"

"I didn't say anything, Yudi."

"But you were thinking something. I felt the vibes"

Shana forced a laugh. "You know me too well."

"I'm not sure about that! Anyway, what's the problem?"

Shana drew a breath, her fingers twisting in her lap. "Well, I've been thinking —"

"Aha! I knew it!"

She smiled, but said, "Come on, Yudi. This is serious."

He sat up straighter and composed himself. "I'm listening."

"I've been doing a lot of thinking, and I've made a decision."

Her fingers twisted some more. "I'm going to resign."


"Resign?"

"From the Ladies Auxiliary. I-I don't deserve to be president."

Shana looked down at her hands, which she'd tortured into a shape as anguished as the expression on her face. "I don't deserve the job, Yudi. I never did."

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Heart Notes from Argentina

BY MORA LUNI



The truth is that every time I sit down to write for FJJ, I feel great responsibility and strong concern just because I wish that each one who reads what Hashem puts in my heart, is touched with the same intensity I pour into my writings, when I put my pen down on the white page. And although it is hard to believe, lots of times, when writing about different Yehudim going through such deep events, I can't help staining my writings with my own tears. Although these tears cannot be transferred to the pages of this dear Journal, they can at least be noticed through the reading.

Today we are going to share another beautiful real story experienced by a Bachur and how his "Ashgacha Pratit" has worked well with his problem. This young Tzaddik was 17 years old when he was diagnosed (after several medical studies due to strong stomach discomfort) that the only solution to save his life was a liver transplant, as his stomach ache was not as simple. Of course his parents and the whole family were mobilized and his parents asked the Rabbi from the Yeshivah where his son was studying (in Israel) to advise them where to go. The Rosh Yeshivah, who knew about excellent professionals, after a period of inquiries, told them that the best place and the best medical staff for such complex surgery was in Brussels (Belgium). But there was one important difficulty and it was that in that Hospital there was a Priority Order for these operations. It means that native patients were operated on first, then, patient from the European Union and patients from abroad were the last. On listening to this comment, our Bachur (let's call him Moshi) approach his Rosh Yeshivah and told him;

"Please, Rabbi. What can I hope for? I don't know what will happen to me until my turn comes!"

"Moshi", answered the Rabbi, "You have to do all your *Ishtadlut* begging Bore Olam up there, not to leave you alone, while you are doing your duty down here. But you can't avoid going to Belgium with your parents and you must do it as soon as possible.

Entrust yourself to The Creator and move quickly."

These words were engraved in Moshi's soul for ever (and you will understand this when you find out the incredible ending of this story) helping him to take the decision to travel with his parents as soon as possible. So they did, Baruch Hashem. When they arrived in Belgium they went immediately to the Brussels Hospital where they were told to find lodge anywhere, no more than an hour away from the Medical Centre. The moment an available liver appeared to be transplanted, they would be called immediately and the patient had to be present as soon as possible before the liver could be of no use. Anyway, they went on telling Moshi and his parents; "You are one of the last in the list and the period might be delayed, you will have to be patient..." They went on giving them advice until Moshi's mother, her eyes filled with desperate tears, stopped their talk abruptly and told them very sweetly but surprising them all;

"My son is not very well and in spite of the fact that he is almost the last in the list of transplant receivers, the liver which is going to be put in his body is already prepared and nearer than what everybody thinks..." With these words so much filled with Emunah, she left the Hospital, after leaving all the necessary information about where to find them.

This Tzaddik was in fact such a special Tzaddik that he insisted that his worried parents should help him find a Kollel to let him undergo this bitter time much better. Baruch Hashem they were able to find a nice little house, less than an hour away from the Hospital and 2 blocks away from an excellent Kollel. Moshi devoted himself to the study of Yom Va Laila with all his Kochot, while his mother was staining her Siddur asking for her dear son's Yeshua, at once. His father, also very worried, travelled back home to Yerushalaim once a week, to check the rest of the family who was being looked after by their grandmother on their mother's side. And now my dear readers,

For You Mum: Bore Olam's Hand

here comes something which thrilled my Neshamah. The doctors gave orders, the situation looked difficult, the professional in charge of the transplant, had registered him among the last patients... but UP THERE the plans were different: while down here, the Words were leading to an EXACT situation, the Yeshua was being prepared unexpectedly in the SHAMAIM.

Our Emunah must never fall down, our *Ishtadlut* must be such, knowing that we can make movements down here, but making sure that the decision is totally made UP THERE. We are puppets who apparently, know how to move on our own and it is our duty, but the threads are directed from THE HEIGHTS. One good movement made with all our Neshamah makes a noise in Heaven. Please go on reading to know what happened and be stirred by this sensitive ending. I don't remember the date exactly (I think it was in 2006) a Volcano erupted in Iceland and the ashes were spread all over Europe. This caused great interruption of activities and flights to be cancelled in a massive way. Meanwhile, Moshi was waiting for his turn to arrive... until one day his mother got a phone call and she was told;

"Good morning Madam, You must come to the Hospital as soon as possible.

We have just received a liver that would be perfect for your son and this is just a matter of chance (CHAS VE CHALILA) that in spite of his son being one of the last, none of the previous patients happens to be here in Belgium because there is no flight arriving."

With great anxiety, Moshi arrived at the Hospital with his parents. Great tension, lots of Tefilot (now the best part comes) once the difficult surgery was over, the doctors came to his parents and told them in astonishment;

"The operation was a success but you must know that, if your son hadn't been operated on today, he would not have been able to go on living. During the operation we found out that in three days time, his liver would not work properly any longer. All of us, the professionals were astonished, talking about the fact that thanks to the Volcano eruption, nobody interfered at the exact moment of the operation."

I say goodbye with this touching ending which shows that whatever obstacles the World's Nature might bring us, whoever lives AL PI BORE OLAM thoughtfully, will never be left alone by Ashgacha Pratit.

Thank you Hashem for being Yehudia!

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At a BJX Wedding



Moshe Zlotnick Receiving a Bracha from Rav Reuven Feinstein on His Upcoming Bar Mitzvah



At the Sheva Brochos of Rav Zegelbaum's Grandson



Harav Gisinger & the FJJ Publisher



At the Bokow - Cooper Wedding FJJ Photos



Rabbi Goldberg Demonstrating Shechita at Mesivta of Yeshiva Gedola Ohr Yisrael



At the Bris of Dov Ber Chaim Parnes Photos: Lefkowitz Studios, Teitelbaum Studios



At the Weinfeld - Orenstein Sheva Brochos



At the Bris of Ephraim Herskovitz



At the Flatbush Thursday Night Mishmar



At the Lang - Gordon Wedding



At the Lefkowitz - Smilow Vort



At the Lowenthal - Unger Wedding



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Update on Rewards Points

For many years, American Express (Amex) has dominated the credit card industry due to their customer service, security features and consumer protection policies. In addition, Amex cards earn Membership Rewards (MR) points, the most used and sought after point programs for frequent flyers due to their redemption flexibility, and the ease with which cardholders could transfer them into a multitude of airline and hotel programs.

Recent partnerships by CITI and Chase Bank have cut into Amex's domination of the point redemption industry. In 2011, Chase announced a new partnership with United Airlines, which allowed Chase Sapphire Preferred and Ink Bold cardholders to use UltimateRewards points for flights offered by United or any other Star Alliance member. And in July, CitiBank announced that Citi Thank You Points would now be transferable into eight airlines and hotel programs.

An altogether separate reason why Amex points were so beloved by cardholders was due to their ability to be transferred into spouse's airline accounts and even into airline accounts not associated with cardholders. Amex's terms & conditions had always stated that you can only transfer MR points into frequent flyer accounts in your own name. And although cardholders earned these points by virtue of their personal spending, Amex's terms and conditions state quite clearly: *"Points are not your property. You can't transfer points to any other person or program account."*

It looks like American Express has finally started enforcing the rules, and MR points can now only be transferred to frequent flyer accounts with your name on it (or at least your last name).

We certainly can't blame American Express for enforcing the rules they've long published, especially since Amex claims that it is no longer allowing this feature as a security measure, to protect points from being transferred into another's frequent flyer account without permission.

There is still a way for Amex users to transfer Rewards points by adding a primary cardholder or an authorized user. So, if you plan to transfer Amex points to someone other than yourself or a family member with the same last name as you, adding an authorized user is the only way you can now do so.

With these new changes and the increased competition by other credit card companies, it looks like we may be experiencing the end of the Amex domination era, and the end of a great convenience that's existed for many years. However, the credit card redemption industry is constantly changing and in a state of perpetual motion. Stay tuned, who knows what the future may bring....



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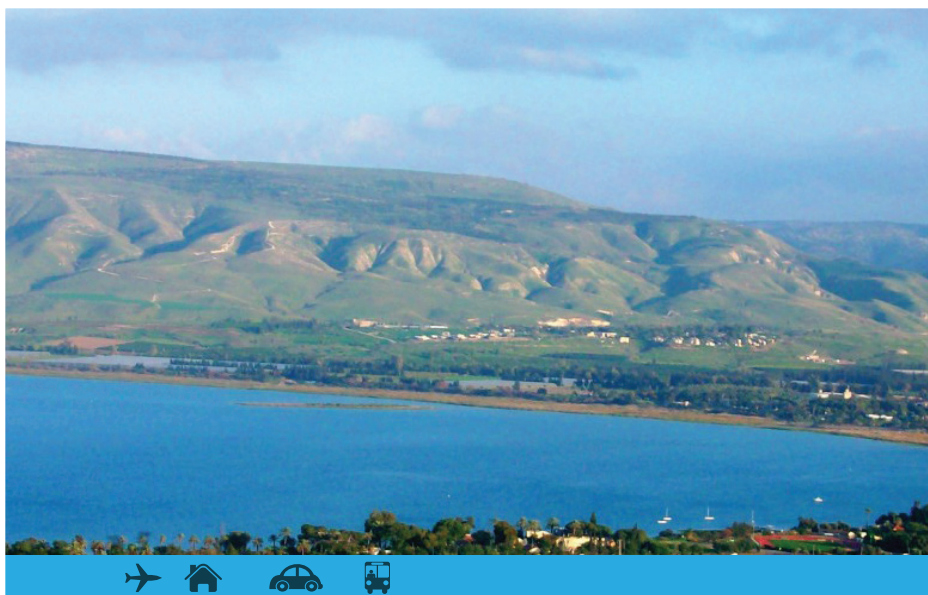
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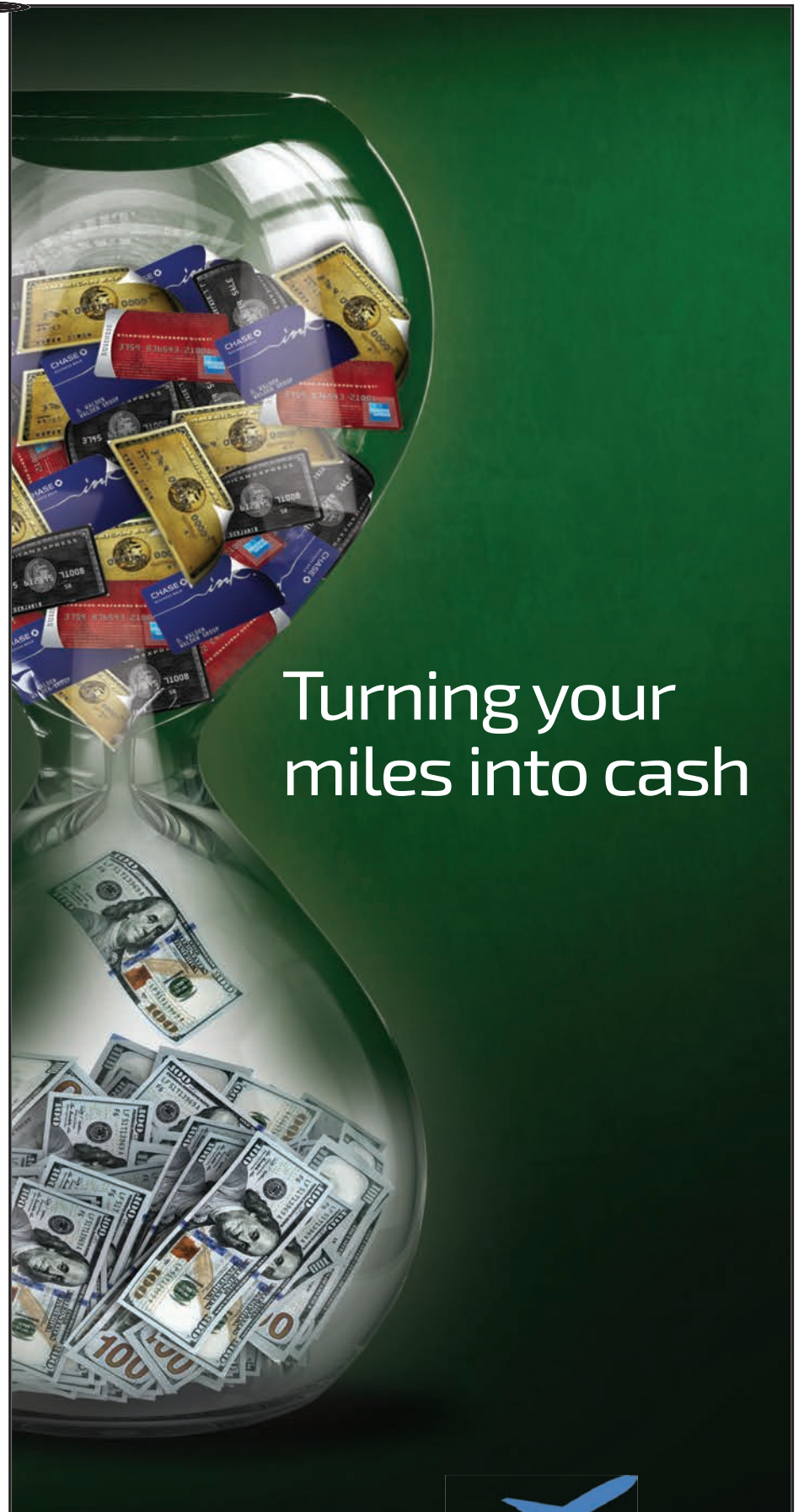
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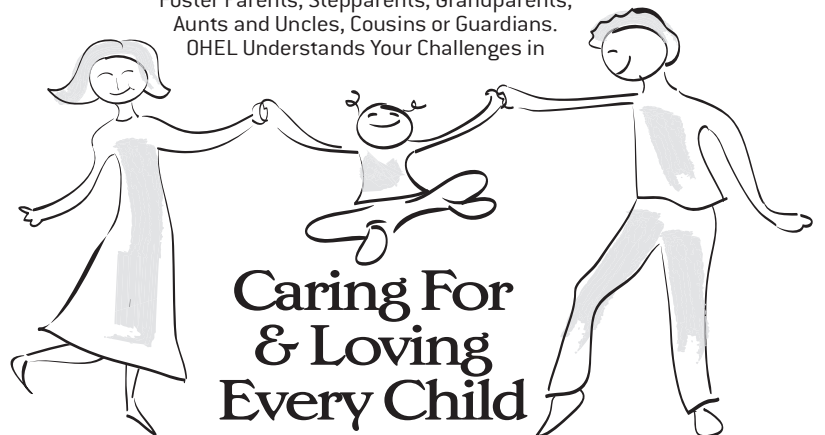
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Nachas Notes

RABBI YITZCHAK SHMUEL ACKERMAN, LMHC



In September of 1971, the *shul* I grew up in welcomed a new Rav. It was to be the first of Rabbi Irving Rosner's, A"H, many wonderful years with Congregation Sons of Israel, Yonkers.

The day I met Rabbi Rosner, he taught me something I think about every year at this time. I've taught some version of this idea many times, in many ways, and it's time to acknowledge him as the source of the core concept. I've come to better understand what he meant, now that the alternative has been identified.

I'm pretty sure that in 1971, I had never heard of "multitasking," so I didn't realize that Rabbi Rosner was showing me that we *daven* for its antithesis as we prepare to begin a new year.

Our preparations begin with the start of Elul, when we add a Psalm to our daily *davening*: *l'Dovid, Hashem ohri v'yishi*. What do we ask for in that Psalm, what do we mean when we say *achas sha'alti mai'ais Hashem*? Rabbi Rosner taught me a new way to think about it. He said it can mean, "I ask for oneness."

Many parents think they can multitask. They try to get a few things done at the same time. Some parents think they're really good at it. But no parent

has ever been able to show me a place in the *davening*, any time of the year, that we *daven* to be able to multitask, to do more things at the same time. We *daven* to be one; to be able to focus on one thing at a time, at least sometimes.

How important is it to be one, sometimes? That's hard to say, until we look more closely at the alternative of being always divided, distracted, driven to multitask our way out of endless demands.

We know that anger can be tantamount to idolatry. Did you know that multitasking can be the cause of anger?

"[W]hen you are confronted with the sixth decision after the fifth interruption in the midst of a search for the ninth missing piece of information on the day that the third deal has collapsed and the 12th impossible request has blipped unbidden across your computer screen, your brain begins to panic, reacting just as if that sixth decision were a blood-thirsty, man-eating tiger.

"As a specialist in learning disabilities, I have found that the most dangerous disability is not any formally diagnosable condition like dyslexia or ADD. It is fear. Fear shifts us into survival mode and thus prevents fluid learning and nu-

"ONE"

anced understanding. Certainly, if a real tiger is about to attack you, survival is the mode you want to be in. But if you're trying to deal intelligently with a subtle task, survival mode is highly unpleasant and counterproductive.

"When the frontal lobes approach capacity and we begin to fear that we can't keep up, the relationship between the higher and lower regions of the brain takes an ominous turn ... In survival mode, the deep areas of the brain assume control and begin to direct the higher regions. As a result, the whole brain gets caught in a neurological catch-22. The deep regions interpret the messages of overload they receive from the frontal lobes in the same way they interpret everything; primitively. They furiously fire signals of fear, anxiety, impatience, irritability, anger, or panic. These alarm signals shanghai the attention of the frontal lobes, forcing them to forfeit much of their power. Because survival signals are irresistible, the frontal lobes get stuck sending messages back to the deep centers saying, 'Message received. Trying to work on it but without success.' These messages further perturb the deep centers, which send even more powerful messages of distress back up to the frontal lobes.

"Meanwhile, in response to what's going on in the brain, the rest of the body—particularly the endocrine, respiratory, cardiovascular, musculoskeletal, and peripheral nervous systems—has shifted into crisis mode and changed its baseline physiology from peace and quiet to red alert...

"Intelligence dims. In a futile attempt to do more than is possible, the brain

paradoxically reduces its ability to think clearly.

"This neurological event occurs when a manager is desperately trying to deal with more input than he possibly can. In survival mode, the manager makes impulsive judgments, angrily rushing to bring closure to whatever matter is at hand. He feels compelled to get the problem under control immediately, to extinguish the perceived danger lest it destroy him. He is robbed of his flexibility, his sense of humor, his ability to deal with the unknown. He forgets the big picture and the goals and values he stands for. He loses his creativity and his ability to change plans. He desperately wants to kill the metaphorical tiger. At these moments he is prone to melting down, to throwing a tantrum, to blaming others, and to sabotaging himself. Or he may go in the opposite direction, falling into denial and total avoidance of the problems attacking him, only to be devoured."

[Excerpted from *Overloaded Circuits* by Edward M. Hallowell; in *On Managing Yourself*; Harvard Business Review Press; 2010; pp.85-86.]

You are a parent. You manage yourself and your children, or at least you try.

Stop trying to manage more than you possibly can.

Don't *daven* for everything to be better.

Daven for one thing to be better, for one person to do better. Begin with someone. SomeONE.

Don't *daven* for the ability to keep up. Daven for the ability to slow down.

Daven for oneness, the antithesis of multitasking, because each one of your children, at least sometimes, deserves to be more than a task.

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OHEL Children's Home & Family Services Launches New School Essay Competition

OHEL Children's Home and Family Services has now launched a new School Essay Competition. Titled "**A Country Attached, A People United**" OHEL invites all students from Grades 3 - 12 to share their insights at a time that saw tremendous Ahavas Yisrael, prayer and support for our brethren in Israel.

The competition aims to both inspire through personal stories of overcoming challenges, and increase sensitivity to those in need. **There are cash prizes for each winner and all entries must be received by Monday November 3rd 2014.**

In OHEL's last school essay competition, we received over 1,500 entries from schools throughout the U.S. and beyond.

For over 45 years, OHEL has helped strengthen the community and this competition is part of OHEL's 45th milestone. **Winning entrants, together with their respective school administrators, will be invited to OHEL's Annual Gala Dinner in NYC on Sunday November 23rd, where they will be recognized.**

Winning and notable entries will also be published in the media and OHEL publications.

Any inquiries can be addressed to Jeremy Pasternak at OHEL at competition@ohelfamily.org or his direct line of 718-686-3284.

More information can be found at www.ohelfamily.org/competition.



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Rabbi Frand on the Parsha

RABBI YISSOCHER FRAND, WITH PERMISSION FROM ARTSCROLL/MESORAH



Blessed shall you be when you come in, and blessed shall you be when you go out (28:6)

The klalos (curses) listed in Parashas Ki Savo, which will strike if we do not follow the path of the Torah, seem — at least superficially — to be the mirror images of the *berachos* (blessings) listed for times when we do keep the Torah.

In the *berachos*, for instance, we read, “*Baruch atah ba’ir, u’varuch atah basadeh* — Blessed shall you be in the city and blessed shall you be in the field” (28:3). The flipside in the curses is, “*Arur atah ba’ir, ve’arur atah basadeh* — Accursed will you be in the city, and accursed will you be in the field” (v. 16).

Another set seems to have the same equivalence: “*Baruch atah bevo’echa, u’varuch atah be’tzeisecha* — Blessed shall you be when you come in, and blessed shall you be when you go out” (v. 6) on the blessing side, and “*Arur atah bevo’echa, ve’arur atah be’tzeisecha* — Accursed will you be when you come in, and accursed will you be when you go out” (v. 19) as a curse.

Simply understood, this means that we will be blessed in all our comings and goings if we keep the Torah, and we will be cursed in all our comings and goings if we don’t.

Targum Yonasan offers a deeper interpretation: one that is, at first glance, extremely hard to understand.

Commenting on the verse, “*Arur atah bevo’echa, ve’arur atah be’tzeisecha*,” *Targum Yonasan* writes, “Accursed will you be when you go to your circuses and theaters to waste time [in which you could have]

studied Torah, and accursed will you be when you go out to engage in commerce.”

Targum Yonasan is revealing that the curse in all our comings and goings is not leveled at us for not keeping the Torah. Rather, because a person wasted time going to circuses and theaters instead of studying Torah, he will be cursed.

In his interpretation of the second half of the verse, however, *Targum Yonasan* seems to imply that there is something wrong with engaging in commerce and one will be cursed for doing so.

Rav Pam points out this implication, and wonders what could be wrong with earning a living. A Jew is *obligated* to support his family and is not held responsible for not studying Torah while doing so, as the Talmud (*Berachos* 35b) seems to rule based on the verse, “*Ve’asafta deganecha* — you shall gather your grain” (11:14).

We can understand the curse associated with wasting time on frivolous forms of entertainment, but why should a person be cursed for trying to earn a living?

In discussing the *din* of ones *be’gittin* (A person who gave a conditional *get* and then couldn’t keep the condition because of an extenuating circumstance), the *Hafla’ah* teaches that the whole *sugya* (Talmudic discussion) refers only to a case in which a person *wants* to keep the condition and is prevented from doing so by an external cause. If he had no intention of keeping the condition to begin with, however, he cannot claim that the extenuating circumstance nullifies the *get*.

The *Hafla’ah* is teaching that a person can use external circumstances as an excuse for not doing something only if he

Parashas Ki Savo “Whenever I Have Time”

would otherwise do what he is required to do.

There is indeed nothing wrong with earning a living, says Rav Pam, but whether one can say that he was not *mevateil Torah* during the time he was working depends on what he does when he is not occupied with earning *parnassah*.

If a person uses his leisure time for other forms of *avodas Hashem*, such as studying Torah or spending time with his family to build a proper Jewish home, then it is obvious that he would love to spend all of his time on *avodas Hashem*, and even his time at work becomes part of his service of Hashem. But if learning, attending a *shiur*, or being involved in a charitable cause is on the bottom of his list of things to do in his leisure time, he shows that he spends his time at work not because he has to, but because he would rather do anything but learn.

This is what *Targum Yonasan* is teaching us.

In interpreting the blessing of “*Baruch atah bevo’echa u’varuch atah be’tzeisecha*,” *Targum Yonasan* writes, “Blessed will you be when you go to your *batei midrash* (i.e., to study Torah), and blessed will you be when you engage in commerce.”

There’s nothing wrong with earning a living, as long as one learns or does *mitzvos* during his free time, which demonstrates that he would love to spend all of his time pursuing *avodas Hashem* if not for the need to work. But if a person shows that he has no interest in learning, by searching for entertainment that is not necessary for his *avodas Hashem* in his off hours, then even

the work he does becomes a portion of his *bitul Torah*.

While still in Europe, Rav Henkin once went to visit a certain Rav. While he was waiting in the anteroom for his turn, he met a man.

“What’s your name?” asked Rav Henkin.

“Avraham Yeshayah Karelitz,” the man answered. Little could Rav Henkin know that this was the man making a name for himself by sending letters into the Torah journals of his time signed with the initials “Ish,” or that he would later go on to become the leading *gadol* in Eretz Yisrael, known to all as the Chazon Ish.

“What do you do?” asked Rav Henkin.

“I own a store,” the Chazon Ish answered. (This was true; his wife ran a store that kept them afloat.)

“Are you *kovei’a ittim* (designate times to study Torah daily)?” pressed Rav Henkin.

“I learn when I have time,” replied the Chazon Ish.

When Rav Henkin went into the Rav they were waiting to speak to, the Rav mentioned that he was about to leave for a few months to travel to Russia, and he was leaving his community in the capable hands of the man standing in the anteroom, Rav Avraham Yeshayah Karelitz, “who is proficient in all areas of Torah.”

What the Chazon Ish told Rav Henkin was absolutely true.

Whenever he had time, he learned! And if we do so as well, we might not become the Chazon Ish, but we will definitely receive the blessing of *Baruch atah bevo’echa, u’varuch atah be’tzeisecha*.

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This is an extremely difficult guideline to follow. Most people are incapable of avoiding defensiveness whenever they are being criticized, especially if they are being criticized in anger.

In spite of the difficulty entailed, however, avoiding defensiveness is such an extremely effective strategy for defusing hostility that it must be tried at all times.

If your spouse is angry with you and you do become defensive (“I did not do it”; “I did not *mean* to do it”; “What is so *terrible* if I did do it?” or, “*You* do it, too, you know.”), then your spouse will probably increase his or her resentment towards you. (S)he will raise his or her voice even higher. And you will find yourself even further away from your goal of extinguishing the flame of your spouse’s temper.

Suppose your spouse is upset with you and starts to criticize something you did or said. If you will respond with defensiveness, your spouse will feel that you are not listening. And (s)he will be right. If your spouse, however, is not simply annoyed but also enraged, then your defensiveness will add fuel to his or her fire.

Defensiveness on your part signals to your spouse that you are only concerned about protecting yourself from blame. You want to make sure that you are not seen as being at fault. Your spouse, on the other hand, feels ignored and abandoned. It is as if (s)he feels like saying, “But what about *me*?

What about *my* pain, *my* hurt feelings? Don’t *I* matter to you at all?”

Eli had lost his temper. He was shouting at his wife, Marsha. The explosion was set off by an often-repeated episode in their home. The couple had just begun their dinner when the phone rang. The call was for Marsha.

Marsha took the call and entered into a lengthy, animated conversation with an out-of-town friend. After a few minutes, Eli motioned to Marsha that she should tell her friend that they were eating dinner. Marsha gestured to Eli, indicating that she would only be another minute and then whispered to him that he should please be patient.

Marsha’s conversation continued while Eli finished his supper in silence. With no one else at the table, he felt like a prisoner, compelled to listen to Marsha’s end of the conversation with her childhood friend. Throughout the conversation, Marsha exuded warmth over the phone, which only served to make Eli feel even more jealous and resentful.

Eli silently seethed in anger, as Marsha chatted away the precious few minutes the couple had in the evening to catch up with each other before both would have to leave the house. Eli kept thinking to himself, *Why can’t Marsha tell her friend that we are eating dinner? If her friend knew that I was sitting here eating by myself, she would surely offer to call back, later. Doesn’t Marsha care how I feel? Doesn’t she want to speak with me, too?*

Do Not Become Defensive

By the time Marsha got off the phone, Eli was boiling mad. Marsha had lost track of the time and stayed on the phone much longer than she had intended. Even so, that certainly did not justify Eli losing his temper. He did not have to see this particular behavior as a test of Marsha’s loyalty. And he did very much blow this out of proportion.

“Couldn’t you just tell her we were eating?” Eli demanded, in a harsh, loud tone of voice.

At this point, Marsha had several options. She could have explained why she felt this was an exceptional circumstance and assured Eli that she will not let this happen again. She could have apologized for keeping Eli waiting. She could have acknowledged his hurt feelings, understanding they represented a desire for more closeness with her. Or, she could have reminded Eli that, on occasion, he had also taken calls during dinner.

Marsha chose the latter option. Had she selected any of the other choices, Eli probably would have simmered down and returned to his good-natured self. But because Marsha elected to become defensive, Eli’s outburst blossomed into a full-blown tirade, lasting late into the evening and beyond. It is true that Eli had taken calls during supper in the past and Marsha had been quite tolerant of these interruptions. And Marsha was justified in wanting to point this out to him. The point here is that her timing was way off. When she got off the phone and found Eli fuming, that was the worst time to point out Eli’s double standard. Attempting to do so at the wrong time transformed a bad situation into a horrendous one.

Try to empathize, not criticize.

Yes, if your spouse has lost his or her temper, (s)he is being unreasonable. (S)he is blowing things out of proportion and getting much more excited than is warranted. Criticizing him or her for the loss of control, however, will definitely not be in your best interest.

What is called for now is plain, old-fashioned empathy. What that means is that you must try to let your spouse know that you acknowledge how hurt (s)he feels right now. Understand that the tantrum is a desperate attempt to express emotional pain, albeit a very immature and ineffective method.

Your job right now is to let your spouse know that (s)he is heard. Let him or her know that you understand exactly what is the matter. And if you do not know, then by all means ask. Your inquiry will signal that you do care and are concerned. As mentioned, losing one’s temper is an immature and ineffective method of communicating feelings. You should not accept that status quo. You must challenge that approach and insist on more mature methods of communicating emotions. Nevertheless, you will need to wait until the air is clear before you can hope to address this very sensitive subject. Your immediate response, therefore, should be one of empathy and sensitivity to the pain your spouse is experiencing right now.

Ruth flew into a rage at her husband, Max. It was the couple’s 18th wedding anniversary and Max had neglected to acknowledge that special day in any way. In previous years, Max had purchased a card, a gift, flowers or all three. This year, however, as a

result of unusual pressure at work, he had completely overlooked the occasion.

Most years, Ruth was disappointed with Max’s offering. Either he invested too little money on the gift, too little time picking out the card or too little thought in both. Usually, Ruth would attempt to feign appreciation, not wanting to completely discourage Max. A few days later, she would try to instruct her husband on the finer points of card and gift selection. “Ask yourself how you think I would feel about receiving it, not how you would feel receiving the same thing,” Ruth would advise Max. In spite of his failures, or perhaps because of them, Max saw gift selections for Ruth as major challenges. Each time he had to buy a gift for his wife, Max would try even harder to please her. Even Ruth had to admit that Max came awfully close to satisfying her on more than one occasion.

This year, however, Max really blew it by completely forgetting about their anniversary. When the day was almost over, Ruth could not hold back any longer and exploded. Receiving an inappropriate gift in the past was bad enough, she scolded Max in the privacy of their bedroom, but for him to completely ignore their anniversary added insult to injury.

Ruth carried on for nearly 20 minutes, haranguing her husband for his thoughtlessness and carelessness. Clearly, she was blowing Max’s transgression way out of proportion. Her tirade was most definitely an overreaction. Yes, Max had demonstrated a lack of positive regard for her. Yes, he had caused her to feel uncared for and unappreciated by neglecting their anniversary. And, yes, she was entitled to feel hurt by his sin of omission. But, no, it did not deserve the diatribe Ruth was unleashing.

Faced with similar circumstances in the past, Max would resort to defensiveness in one form or another. To his credit, Max did not make that mistake this time. He had learned from past experience that defensiveness only serves to enflame Ruth’s temper.

Instead of trying to come up with excuses, Max tried to empathize with his wife’s hurt feelings. As soon as Ruth stopped to catch her breath, Max acknowledged her feelings as follows.

“I see that I have caused you a considerable amount of pain by forgetting our anniversary this year. It makes you feel demeaned and put down that I did not even buy you an anniversary card. Since I did not remember our anniversary, you feel that I am disregarding and disrespecting you.

“You are probably thinking that I do not forget business affairs and appointments because they are important to me. So if I forgot about our anniversary, it means to you that I just do not care, that our anniversary is simply not that important to me.”

Max’s little speech completely knocked the wind out of Ruth’s sails. She still felt resentful and refused to make peace until the next day. Nevertheless, Max clearly succeeded in achieving a cease fire, which was his immediate goal at the time.

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Parshat Ki Tavo “In the Good Old Days”

It was the kind of thing you would hear from old men. “Things just ain’t the way they used to be.” “I remember when things were different and better, back in the good old days!”

Now that I am becoming a bit older myself, I find that I sometimes parrot some of those phrases. Increasingly, my attitude has become negative and critical of the contemporary world around me. It is at such moments that I feel convinced that things were indeed much better in the past, and certainly much different.

My tendency to value the past over the present is especially marked when it comes to reflecting upon leadership phenomena. It is easy to say that presidents and prime ministers were once great statesmen and that the individuals now holding those positions are at best mediocre. Authors, poets, artists, and even the composers of days gone by definitely seem superior to individuals currently in those roles.

It is especially in the area of religion that the past took on an aura of holiness, of grandeur, of purity, that seems to be totally absent in today’s religious world. It is easy to come up with the names of fifteen or twenty outstanding *rabbis* in the previous generation or two, or even three. It is hard to find more than a few in today’s generation.

Is this attitude, which I suspect is prevalent even among individuals far younger than me, fair? Is it correct? Or is it based upon nostalgic memories which distort the realities of the past, as well as the conditions of the present? Dare I even speculate that this attitude stems from a cynicism which, some would say, is typical of older people?

Personally, I have found correctives for this attitude in my own experience and in my Torah study.

My personal experience was fortunately blessed by my acquaintance with a number of older men, among whom I count my own and my wife’s grandfathers, who all felt that the current generation was in many ways superior to the earlier generations that they knew. In their conversations, they not only did not glorify the past, but well remembered that past generations had their own blemishes, some of which were quite severe.

This week’s Torah portion, *Parshat Ki Tavo*, opens with the *mitzva* to bring the first fruits of one’s new harvest to “the place where the Lord your G-d will choose to establish His name,” (*Deuteronomy* 26:2), which we know eventually was designated as Jerusalem. The next verse continues, “You shall go to the *kohen* (priest) in charge at that time...” After reciting the proper recitations, the fruits were given to that *kohen*.

Rashi notes how very odd it is that we are told to bring those fruits to the

kohen “in charge at that time.” To what other *kohen* could we possibly have given them? To the *kohen* of a time gone by?

To those of us who were paying careful attention to the Torah portion that we read just two weeks ago, *Shoftim*, this question sounds very familiar. For in that *parsha*, we encountered two similar phrases, not with reference to the *kohen*, but with regard to the judges whom we consult.

Thus, we read that we were to “appear before... the magistrate in charge at that time, and present your problem” (*Deuteronomy* 17:9). Later in that same *parsha*, we learned that “the two parties to the dispute shall appear... before the magistrates in authority at that time” (*Deuteronomy* 19:17).

The Talmud derives a powerful lesson from these three phrases which all stress “... at that time.” The lesson is that we are not to denigrate the judges or priests of our time. We are not to say that the judges of yore were well-suited to their positions, but that the judges of our own times are inferior and indeed unqualified. Jephtha, the leader of a rag tag group of warriors, was for his generation every bit as qualified to be a judge as was Samuel, the prophet of a later time.

I have always understood this teaching to mean that it is futile to compare the leaders of one generation to those of another. Each generation has its own special character and unique requirements, and the leaders who emerge, especially in the religious sphere, are precisely the ones most appropriate for that generation. As Rav Kook, the first Chief Rabbi of the Land of Israel, whose 79th *yahrzeit* we recently commemorated, put it, “Every generation shines with its own qualities.”

If this lesson applies to what our attitude should be to the judges of our time, how much more it applies to what should be our proper attitude toward the contemporary *kohen*. We are not to say that the *kohanim* of yesteryear were spiritually worthy of offering the priestly blessings, whereas today’s *kohen* is unqualified to do so. Rather, we ought to follow Maimonides’ ruling that everyone born a *kohen* is fit to utter the priestly blessing “even if he is not learned, not punctilious in his observance of *mitzvot*, and even if there are persistent rumors about him.” (*Mishneh Torah*, Laws of Prayer 15:6).

I close by quoting the words of the wisest of old men, indeed, the wisest of all men, King Solomon:

“The end of a matter is better than the beginning of it.

Better a patient spirit than a haughty spirit...

Don’t say, ‘How has it happened that former times were better than these?’

For is not wise of you to ask that question.” (*Ecclesiastes* 7:8-10)

Rav Pam

CONTINUED FROM PAGE 3

thing You commanded me. Why then is the word “*viduy*” used?

Seforno explains that originally the sacrificial service was to be the exclusive domain of the *bechorim*, the first-born (see Rashi, Shemos 24:5). In the aftermath of the tragic sin of the Golden Calf, this privilege was transferred from the *bechorim* to the tribe of Levi, as a reward for their having remained loyal to Hashem and answering Moshe’s call, “Whoever is for HASHEM, join me!” (Shemos 32:26). The Levi’im were willing to punish the guilty parties even if it meant killing their own loved ones. The Kohanim and Levi’im would now be the ones dedicated to the service of Hashem (see Rashi, Shemos 32:29) and would be supported by their fellow Jews.

When a Jew recites the *viduy* he is confessing the sin his ancestors committed by making the Golden Calf. The price they paid for that was, “I removed the holiness from the house.” Virtually every Jewish household could have had a firstborn who would dedicate his life to Hashem’s service and to growth in Torah and *mitzvos*. He would have been supported by members of his own family who would have directed their *terumos*, *maaseros* and other tithes to him. He would have lived in Yerushalayim, close to the Beis HaMikdash, and family members who lived outside the Holy City could have sent their *maaser sheni* to him as well. His mind would have been free of financial worries and he could have concentrated fully on becoming a *gadol baTorah*. He would have become the family *tzaddik*, their pride and joy. This is what should have been. But, as a consequence of the sin of the Golden Calf, this privilege was taken away from the firstborn and given to the tribe of Levi, and it is this that is confessed at the *viduy*.

Rambam (in Hilchos Shemittah V’Yovel 13:12) writes that the Crown of Torah is accessible to any person, from any tribe and from any background. Just as the Kohanim of old, who devoted their lives to learning and teaching Torah and to the service of Hashem, were supported by the people, so, too, will Hashem send His messengers to help those who desire to attain greatness in Torah.

Sefer HaChinuch (607) offers a fascinating insight into the “roots” of the *mitzvah* of *viduy maaseros* and the reason why the Torah requires a verbal declaration that the farmer has satisfied all his obligations. He explains that the uniqueness of man in relation to the animal kingdom is his intellect, which is expressed in his ability to speak. For this reason, the Sefer HaChinuch observes, there are many people who are more afraid to desecrate their power of speech, which is their crowning distinction, than to commit a sin in deed.

The Torah acknowledges that the life of a farmer is a very difficult one. It involves backbreaking labor from dawn to dusk for many months. The farmer has numerous worries and must contend with the many variables that can destroy the fruits of his exhausting toil. This includes too little or too much rain,

hurricanes and other atmospheric disturbances, intense heat or cold weather, locusts, pestilence and other occurrences that are beyond the farmer’s control. These can quickly turn what should have been a bountiful crop into a total failure.

When the farmer finally lives to see the harvest of a successful season, he must be ready to share a major portion of that blessing with others. The Kohen gets *terumah*, which is about two percent of the crop. The Levi takes an additional 10 percent as *maser rishon*, and in certain years an additional 10 percent must be given to the poor. This is excluding the *bikkurim* (first fruits) brought to the Kohen, as well as the gifts to the poor from the harvest, such as *leket*, *shik’chah* and *peah*. In four of the six years, *maaser sheini*, 10 percent of the harvest, must be brought to Yerushalayim and eaten there. Thus, the farmer could be tempted to try to “cut corners” and evade some of the many “taxes” placed on his hard earned labors.

Furthermore, since these tithes are major sources of *parnasah* for those who devote themselves to the service of Hashem — the Kohanim and Levi’im — as well as the poor, it is especially important that these people receive what is due them. The Torah recognizes that the farmer may procrastinate in fulfilling his obligations, and therefore it requires him to make a verbal declaration, preferably in the Beis HaMikdash: “I have done everything that is required of me. I have satisfied my obligations.” Even if he hesitated to give all that the Torah required of him, he would not want to sully his crowning distinction — his power of speech — in the Beis HaMikdash by uttering a falsehood before Hashem. This would motivate him to pay off all that is required of him.

The power of speech is very great, and its consequences cannot be underestimated. A person can say, “I am hereby a nazir,” and he takes upon himself all the restrictions of that status. When one makes a vow, the words he utters can bring upon him immense responsibilities or obligations. If a man says to a woman in front of two valid witnesses, “You are sanctified to me . . .,” she becomes his wife, and a bond is created that can only be broken by death or a *get*. In Yiddish there is an old expression, “Ah vort iz ah vort” (loosely translated as “I give you my word”; literally it means, A word is a word). When a Jew violates his word or says a lie, he is damaging the crowning glory which makes him superior to animals.

The Gemara (Shabbos 55a) says that the Seal of Hashem is absolute truth. This is often repeated in the *tefillos* of Rosh Hashanah: And Your Word is true and established forever. When a person lies, he thinks that he is fooling other people. In reality he is fooling himself, because he is damaging the unique aspect of his being that elevates him above the animal world.

Therefore, as we approach Rosh Hashanah and prepare for the great Day of Judgment, we should rid ourselves of falsehoods that have taken hold in our speech and conduct. Then we can confidently hope to attain the great blessings that come to one who lives a life of truth.

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these women and girls to admonish them to dress like a true Bas Yisroel.

Concerned in Flatbush

When did Mediocrity Become a Jewish Value?

There is a story in the *gemara* about a father whose son comes home from *yeshiva*. The father gives his son a *bechina* and when the son fails the *bechina* his father says to him “You stay home and work the fields, I will go and learn in *yeshiva*”.

There is another story about a Tanna who would give *shiur* on *yom tov* after *davening* for several hours and when some would leave early (to go and eat the *yom tov seuda*) the Tanna would berate them for their lack of diligence.

I left Yeshiva because I couldn't keep to these standards. I knew what was expected of a real *masmid* and despite constantly trying to attain those heights I never succeeded for long. Instead I left *yeshiva* and now I help support a close family member who is a true *masmid*.

The times have certainly changed.

I may not have been a true *masmid* but when I was in *yeshiva* it never occurred to me to not be in *yeshiva* on the first day of Elul. Elul is THE *zman* to be in *yeshiva*. Yet I know many *bochurim* and *kollel* men who didn't miss a day in the country.

When I was in *yeshiva* it never occurred to me to be late for *seider* (unless it was a true emergency). Yet day after day I see many *bochurim* and *kollel* men making a habit of attending the late *minyanim* in our local *shteibels*.

Long gone are the days when a Rav Shraga Fievel Mendelowitz is standing by the *bais medrash* door with a watch.

I don't understand the parents of these boys. Do you think parenting stops after marriage? If you married off your son under the pretense that he is a learning boy then you have an obligation to make sure he is really fulfilling his end of the bargain. If Elul is approaching and your son is planning on staying an extra week in the country, it's your job to say “Nu, it's Elul!” If you see your daughter in law waking up at 5am to take the bus to the city for her job to support her husband, and you know your son is getting up at 8:30 to attend a 9:15 *shachris*, put your foot down! He needs to put in as many hours a day learning as she is working. If he can't handle that, then maybe it's time to tell him, “You stay home and work the fields, I will go learn in Yeshiva”

L.S.

And I was worried!

I haven't written anything controversial in a long time. Last week's letter was about my mother, *a'h*, and I'm very glad I had the opportunity to tell you about what an amazing human being she was. I was, however, hoping that my fellow writer-inners would provide me with subject matter to which I could respond in a missive with some teeth for a change. Well, I'm glad to report that they did not disappoint.

In a letter titled “*Dating and Tznius*,” David Lederer addresses a topic that has

been bandied about in the FJJ for a while, namely the propriety of boys and girls who are ready for *shidduchim* meeting on their own. He writes, in part, “...one can imagine a young bas yisroel who has absorbed... Jewish value to its fullest, would have difficulty allowing herself to interact with a boy on her own. Conversely, a ben Torah, a true *yiras* (sic) *shomayim* imbued with the value of *shmiras eynayim* would have difficulty, to the point of it being impossible, for him to approach a girl on his own.”

When are you guys gonna learn that you can't sneak stuff like this by me? Don't you know by now that I'm gonna be all over you like white on rice? I'm not going to bring up yet again all our parents and grandparents who met on their own (Wait. Didn't I just do that?). I have beaten that dead horse ad nauseam, which is usually what happens when one beats a dead horse. Remember those wanton years produced some tremendous *Torah* giants, born here in the states, the likes of whom we may never see again. What I do know for sure is that some girls found their future spouses on their own, even though they weren't specifically trying to meet someone at the time. They were both good, solid *Bais Yaakov* girls who also possessed the ability to talk to boys (yikes!). They both married terrific guys who turned out to be perfect for them.

Then there's the letter with the rather provocative title, “*Is the FJJ a Torah Newspaper?*” In it Mr. “Hoping For More Discretion in the FJJ” takes exception to the inclusion in last week's issue of an article about the Holocaust by Yair Lapid. First I must confess ignorance about Israeli politics in general and Mr. Lapid in particular. I've got enough trouble trying to figure out the machinations of our officials here in the good ol' US of A; if my head doesn't explode from the incompetence percolating forth from 1600 Pennsylvania Avenue, it'll be a small miracle (with apologies to my dear friend Yitta Halberstam). So I'll concede the point that Yair Lapid is a low-down *apikores* who likes to kick little puppies. But I'm not sure that the aforementioned “Discretion Hoper” and I read the same article.

I read it twice. The only sentence I found somewhat objectionable from a

Torah standpoint was “*Trainloads of Jews will never again depart from a platform anywhere in the world.*” That is admittedly a ludicrous statement on many levels. It makes assumptions that Mr. Lapid has know way of knowing are accurate, and it does indeed leave the *Ribono Shel Olam* out of the equation entirely. However, I did not find the rest of the article offensive or *apikores-dik*. Our esteemed letter writer claims that Mr. Lapid says “*the Holocaust happened because the Jews didn't appreciate the evil of the Germans.*” He most certainly does not. Here is what Lapid writes:

“*Why didn't they fight? That is the question that haunts me. That is the question that the Jewish people have struggled with since the last train left for Auschwitz. And the answer — the only answer — is that they didn't believe in the totality of evil.*”

Nowhere does he opine that, had the Jews recognized said evil, the *Shoah* would have been prevented. The primary point of his article is to use the lesson of Hitler and his minions to prevent Jews (and everyone else) from making the same mistake when dealing with radical Islam. And while Mr. Lapid discusses only Hamas specifically, one can obviously extrapolate his warning to include Hezbollah, Al Qaeda, ISIS and any other barbaric Terrorist-Group-Du-Jour that crawls out from under a rock. Our president is an impotent, feckless, empty suit who has brazenly flaunted his affection for Islam and his animus for Eretz Yisroel. Of course everything is in the hands of *Hakadosh Baruch Hu*. Lapid's point is that we have to recognize the very real possibility of another madman (or madmen) rising up and setting events in motion that will put *K'lal Yisroel* in grave danger, *r"l*. We can't afford to stick our heads in the sand and “Neville Chamberlain” these monsters away. While we obviously must have *bitachon* that *Hashem* is our only true *yeshua*, that does not absolve us from our *achrayus* to do our *hishtadlus* and, as the Boy Scouts say, “be prepared.” And while it is indeed true that Yair Lapid's article doesn't mention G-d's name even once, it's also true that the same can be said for *Megilas Esther* and *Shir HaShirim* (*I'havedil*). That fact does not diminish the validity of some of the points he makes.

People attack the contents of the FJJ all the time. A few weeks ago someone complained bitterly about the paper being too Zionistic. Someone once took umbrage over the inclusion of a quote from Elie Wiesel, whom he called a *kofer* (and was subsequently roundly criticized for judging an Auschwitz survivor). On the other hand, the August 28th issue featured this very brief letter from reader Jack Himmelstein: “*I commend you for being fair and not buckling under outside pressure. You are more open and fair than the other Jewish newspapers.*” Last week's issue had a letter from “A Reader” whose letter titled “*Hakoras Hatov*” lauded the Flatbush Jewish Journal as “*a Torah-dik publication that is certainly an aliyah for all who read it.*”

Finally, let me tell you from personal experience that virtually every word that appears herein is scrutinized by well respected neighborhood *rabbonim*. My own frustrations about having my letters eviscerated have been well documented within these pages. Take it from me: Mordy walks a tightrope every week, trying to produce a quality newspaper while satisfying Jews of all stripes in Flatbush and beyond. After all, no one can possibly please everyone all the time. But the FJJ succeeds in this herculean task far better than any other paper geared to the entire crazy spectrum of Jewish Orthodoxy.

Your Humble Servant,
Rocky Zweig

Solving Shidduch Crises

As a single 30 year old girl I feel qualified to enlighten some of the people trying to solve the *shidduch* crises. Here are some Do's and Don'ts culled from 12 years of dating!

When calling to suggest a girl ask the guy what he is looking for. Many times it differs from what his mother has told you, invite him over for a short chat. Your suggestions will be more on target.

DO NOT call a boys mother if the boy is over 25! There are some old fashioned *shadchanim* who are complaining that the new age generation is impossible to deal with. Girls my age do not like hearing “the boy's mother said he felt...” talk to the guys straight. They are men and they can speak for themselves. They do so in business and a daily basis they can do so with *shidduchim*.

Do not discourage girls from getting a higher education. As one *mishpacha* writer wrote “the outside world treats these girls as professionals not as cases to be pitied” encouraging girls to stay naïve and dumb only leads to unhappy, unaffiliated people. On the flipside girls don't like hearing “Wow, look how you are keeping yourself busy...” you wouldn't tell that to a professional, don't say that to us! (For those who aren't in the know, these professional girls are the ones who are buying the new town houses in Lakewood as investments for the future, not all the young *kollel* men are the owners, for many of them it's their older single sister who has a profession who owns the house.)

DO open your homes and make small speed dating events. 10 girls, 10 boys all within 5 year age bracket so the singles will trust you.

Do not lie about a singles age. With LinkedIn and Googling truth comes out with the click of a mouse and you lose your credibility.

Shaya Ostrov is a wonderful resource for boys with issues. Get your son therapy if he keeps getting dumped after one date, many times there is a reason!

DO learn the *halachos* of *shmiras halashon*. If a single has social skills issues many times you must relay the info before the first date. Find out about the other party. Save our singles means saving them emotionally. How many times does it take for a girl to fall apart after being seen on a date with a boy who is apparently not all the way there? Or having to converse with someone who is saying inappropriate comments and mistreats them on a date. Say the truth! Don't have a single tortured by spending hours with a person whom they will for sure not marry.

If you are called for information about a classmate whom you haven't seen in many years, DO NOT GIVE INFO! Be honest and say you lost touch with the person. Don't make up information.

Ask your single classmates to email their updated profiles and pics. You may be surprised at what you see.

The last point is for singles themselves: update your profiles and resend them every few months. This reminds people of where you are up to and allows them to suggest appropriate matches.

Good luck, An Assertive Single

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To the Grammarian, re The FJJ Cover

You were right about the masculine but wrong about the syntax. It should be יכלה וקללותיו קץ & not יכלה וקללותיו קץ.

Avrohom Tenenbaum

Direct Line to Heaven?

In this week's Letters to the Editor Mr. Kawalski takes me to task for my letter of several weeks ago. Here is my response:

I have no direct line to Heaven, and neither do you. But you have the same access to Chumash Vayikra and Krias Sh'ma that I do.

We agree that Israel was established by the will of Hashem through miracles. I already wrote that in my letter. It is being allowed to remain in the land that is my concern.

How do you know about the *emunah* and *bitachon* of 1300 *olim*? Do you have a direct line to Heaven?

You wrote "... I was moved by their *emunah*, *bitachon* and recognition of where Hashem wants us to live." How do they recognize where Hashem wants them to live? Do they have a direct line to Heaven?

You know who does have a direct line to Heaven? Our Gedolim! When the Gedolim will tell us to pack our bags, I'll be the first one on the plane...or eagle... whatever.

If you don't have a direct line to Heaven, don't presume to 'get' Hashem's 'signals'. Only a Gadol can do that and only Hashem knows if Israel is here to stay.

Maybe this 'temporary' setback is Hashem's signal to us that we'd better clean up our act and do *teshuvah* if we want Israel to stay ours.

And I don't need to have a direct line to Heaven to know that because Hashem wrote it clearly in His Torah for all to see and to take to heart.

Keeping Hashem in the Picture

Aliyah or Yeridah?

It's funny how Sydney Kawalski ("Zionism = Will of Hashem") starts his response to a previously published letter with accusing the author of pretending to have a direct line to G-d, but then goes on to claim that he has one himself. While he does use the disclaimer phrases such as "perhaps" or "may very well be", some of his presumptions of what G-d's will truly is are rather questionable.

I have no disagreement with Mr. Kawalski that moving to Israel is a noble act, especially when it's done in spite of the rocket fire. With an exception of a small group of fervent anti-Zionists, this is something most of us probably agree on. It is, however, important to remember that our generation has no prophets who would tell for sure whether Hashem wants all of us to make *aliyah* or not. And most of the Torah leaders of the generation are apparently keeping themselves away from making such bold statements as to question the legitimacy of "galus-sitting".

At this particular time, the issue of *aliyah* (or *yeredah*, for that matter) appears to be a private matter, in which no one size

fits all. While *aliyah* is expected to help us fulfill ourselves as Jews, I know Israelis who have actually accomplished that after making *yeredah* to America. The notion of anti-Semitism being used by G-d as a tool whose sole purpose is to drive us to Israel has lately become quite popular. If there are some sources in Tanach explicitly supporting this notion I'd like to know more about it. I'm not a *talmid-chacham*, and don't know everything. But I doubt there are any sources of that kind.

In practical terms, Arabs threaten Jews in Israel as much as anywhere else. And world's anti-Semites don't want us in Israel as much as they don't want us anywhere. But let's put the issue of wars and anti-Semitism aside and look at things from other perspectives. If a teenager or a young college student is inspired to move to Israel, he would plan his career in accordance with Israel's job market. A retiree inspired to spend his senior years in Israel may be able to afford it with the pension and/or 401K he has earned in America. But you can't impose such inspiration on all college students and retirees. Perhaps their reason not to do so is more justified than you may think. And you certainly can't impose it on professionals who have already established their careers, especially those whose careers are not marketable in Israel.

I once attended a Nefesh BaNefesh meeting and asked an NBN representative whether his goal is to "sell" *aliyah* to the attendees. His response was that, while he (and NBN) wholeheartedly supports *aliyah*, the purpose of the meetings is not to lure everybody onto the plane but to provide objective information to enable people to make informed decisions. "After all, we don't want paupers there", he said, "If your career doesn't fit in Israeli market, then perhaps *aliyah* is not for you". We don't have intermediaries who can tell us for sure whether He wants us there or not. My hopes are that He indeed welcomes us there nowadays. But that doesn't mean everyone is obligated to blindly make *aliyah* regardless of their personal situation. And it doesn't mean those who choose to stay in Diaspora should feel guilty about it.

Aaron Berkovich

Chibas Tsion

Reb Tsvi Hirsch Kalisher *zt"l* underscores, in his Sefer Chibas Tsion, I believe, that Yakov feared Eisov, among other reasons, because he resided in Eretz Yisroel. You can't dismiss Yeshivas Eretz Yisroel so lightly. It has great significance. Which leads back to those miscreants who we see dressed in Chassidische garb who hug and kiss the anti-Semites and march with the anti-Semites like the pathetic alien creatures they are.. This spectacle is so utterly revolting. What is the mindset of these caricatures of Jews? When they wake in the morning (Sitting down and learning, I'm sure, never occurs to them.) what do these pitiful and repelling individuals think? Is it what new sacrifices they can make to their comrades the anti-Semites? How can they garner their fifteen minutes? An old axiom prevails: Those who associate with anti-Semites are themselves anti-Semitic.

How appropriate that in these days of consolation, after Tisha B'av, Yeshaya H'novee had their number and knew his customers well (Yesh. 49--17--Your destroyers will come from you yourself.).

K'sivah v'chasimah tova,

Samuel Deitel

Avoiding Summer Tragedies

How right you are! Are we glad that this summer ended? It is unfortunate how many tragedies befell us this summer. But if we honestly pay attention, with every passing summer it just gets worse.

They say this summer was caused by the Israeli government wanting to draft *yeshiva* boys. They don't want them to continue Torah study. If that is so then these problems are caused by us too. The practically 3 month American summer vacation is really wasting away at our children's *neshamos*. Our kids don't continue they're regular learning schedule and instead the days are mostly filled with nonsense.

We suggest that school learning continue like regular and instead of filling in the days with English there are many Jewish extracurricular activities that can be taught that never go out of style. There's woodworking to build *shtenders* or *mezuzah* covers. There's *shofar* making, *Tzitzes* making, book binding, singing lessons, *menorah* carving, Judaica drawing, *havdala* candle making, *sofer* writing and even for the very tough kids, laws on *shchita*. The list can go on and on. All these things are hands on and have details that need to be paid attention to, and besides the fact is they are also fascinating. And yes they should still continue playing and running like little kids, and swimming, that's a *mitzvah* in itself.

How many kids complain that they dread going to camp each day? With other children you don't know they're religious level? How many children go off the *derech* from kids they meet in camp? How much of their learning is really taken lightly because they are not in school a structure? How much do we have to cry at the price of tuition and sweat to pay for it when by the end of the summer they don't remember what they learned and now we need to pay for tutoring? How many tragedies do we have to hear about each summer, each year worse than the next? The months of Taamuz and Av are the time when Aisav is stronger so why is it at this time we are more lax in our study!?

We have to discuss this with Rabbonim, and they all agree with us. But we don't only need agreements we need to do something about it. All the Roshei Yeshiva's need to gather and confirm it with the understanding of the parents since the FJJ is a newspaper filled with insights of many great Rabbis and distributed to the public. We ask that the Rabbi's please take action to what is being proposed. It is our lives and the lives of our children we are talking about spiritually and physically. May Hashem bless everybody with *ksiva vechasima tova umevoruch* and we should all merit to see the revelation of *moshiach* in our generation!

Pinchas D.

Mechila?

To the lady who I may have cut in front of in Korn's Bakery on Ave J and East 29th Street this past Erev Shabbos, I would like to ask you *mechilah*. I was under a lot of stress and I answered you back instead of apologizing. Please forgive me for everything and may you have a *kesivah vachasima tova*.

Guilty in Flatbush

Stand Up for Yourself

Whenever I am on the road visiting out-of-town Jewish communities, I like to take their newspapers home as souvenirs of my visit. If a visitor were to pick up a copy of *Flatbush Jewish Journal* to get an understanding of the community, I am confident that the impression would not be a positive one.

Too often, we see negative letters to the editor authored by individuals who refuse to provide their names. These writers are complaining that *Flatbush Jewish Journal* is not anti-Zionist enough in its coverage of Israel. When they are not complaining about Zionism, they chide the newspaper for not being *tsnius* enough. If these unnamed readers are upset at this newspaper, they have plenty of other publications to choose from. I see no reason for the editorial board to engage in ongoing self-deprecation by publishing these letters week after week.

As far as community concerns go, I strongly doubt that the full-page color advertisements urging the public not to talk while *davening* are achieving their goal. I would like to know if they sought the permission of the families of the Israeli victims of terrorism *hy"d* that were used in the two-page spread. I am not a *posek*, but it is my humble opinion that their deaths were more the result of Hamas rockets than two accountants in Brooklyn chatting about stocks during *kabbolas Shabbos*.

If we are truly going to eradicate this plague, it would take every individual pulpit *rabbi* to make the appeal and for *gabbaim* to stop giving *aliyahs* to talkers. I am sure that the sponsors of these ads are well-meaning people, which is why I am advising them to give their money to more pressing life-and-death causes.

Your newspaper proudly states that its coverage extends beyond Flatbush. You know well that beyond your *eruv*, some readers are asking about the strange exclusion of women from photographs, the focus on seemingly trivial issues at the expense of greater concerns and anonymous letters that denigrate fellow Jews for not being sufficiently Orthodox.

With all of this being said, I would like to wish your staff, contributors, advertisers and readers a year of good health ahead.

Sergey Kadinsky

Fresh Meadows, NY

UPSET!!!

About people who don't know or don't care about anyone else, People who do not have *Derech Eretz*.

I could be writing about almost anything in the *frum* community. I will not be writing about a *shul* with a Simcha Hall

that only has one entrance. I will not be writing about people who talk during *davening*. I will not be writing about double-parking on a busy street on Erev Shabbos or Erev Yom Tov.

I am writing about proper etiquette in a Mikvah. People sometimes don't realize the things they do could be disgusting to someone else.

Here are just a few examples:

A person goes into the Mikvah and realizes he has a Band-Aid on him, so he takes it off (very religious, very nice) and puts it on the ledge. But the problem is he leaves it there, so somebody else must clean it up.

Another person goes into the Mikvah without showering, saying that he showered at home. A shower should be taken immediately before going into the Mikvah.

The BETTER *mikvaos* supply you with liquid soap and shampoo. If you decide to bring your own, don't leave it in the shower room for someone else to throw it out for you.

Some people think it is their private pool, I once saw someone who decided that he could gargle in the Mikvah.

Then we have the person who decides that he does not have to pay and sneaks in when someone else goes in. Why do they go at all?

When you are finished using your towel, don't leave it around, please put it in the bins provided.

Please try to remember not to leave your discarded clothing, they will be thrown out. Other clothing are usually held for one week then given to a *tzedakah*.

Be considerate, think of the next person using the Mikvah.

Envision before submerging!

Michael Gelernter

311 to the Rescue

Wishing you and your readership much success with the New Year! Now that most people have returned to their homes in Flatbush and New York City, life at home needs to be attended to.

Having lived in Flatbush for almost 40 years there have been many changes for the better. One such change was the introduction of calling 311, combined with the latest modern computer technology and using centralized data bases, its general reach number for New York City services and information that was introduced during the innovative years of the Bloomberg mayoralty. In the olden days before there was the efficient 311 service and if there was something to ask or report there were usually only two choices, to call the police/ambulances/fire department at 911 (not advisable unless it's a real life's emergency), or to open the old phone books and decide which of dozens of agencies should be called (mostly during "business hours") and if you were lucky enough to get through, the wait would be interminable and it was inefficient to the point of being a waste of time.

The great change came about after Michael Bloomberg became mayor of NYC from 2002 to 2013, and with that he introduced modern methods of centralizing in-

coming and outgoing information. No more need to figure out which of dozens of city agencies to call if you had a problem to report or solved. Now it became easy, for anything and everything that concerns life in NYC that needs the attention of some city agency, just dial 311 and an operator will come on the line to field your questions, or direct you to the right agency, take down a report, give you a "confirmation number" and tell you when the problem will be solved. The advent of using the web added a 311 info line website at www1.nyc.gov/311 to reach the city that has as its greeting opening line "How can we help you?"

Most times when I leave my house in Flatbush I am a happy pedestrian and as such I often spot things that need to be repaired, no different than if I would see something about my own house that needed fixing. While I am responsible for maintaining my house in good order, many people do not realize that they have the same easy ability to "fix" things that may be out of order on the streets and avenues all around us in Flatbush and in the city at large. This can easily be done if you stop for a few moments and call in to 311 the problem that needs fixing or repair providing its exact location.

The following are a few examples of my own experiences with issues that were successfully resolved very quickly by the relevant departments of the City of New York:

Often there are traffic lights or pedestrian crossing lights that are out of order, burned out, or flashing only one color. This is a dangerous situation because traffic becomes snarled as pedestrians, drivers and passengers are placed in danger. A quick call to 311 to report the exact location of the problem usually brings repairs within hours to restart the lights and remove the danger.

A few times I have come across water streaming or bubbling out of the street from what are obviously below-ground broken water mains or out of hydrants that have not been shut properly. A call to 311 about the exact location of the problem alerts the city about this problem that if left unattended could result in severe damage to the street, to surrounding homes and their foundations, and to people walking or driving by in slippery pools of water if a large flood comes from the old broken water mains.

A few times I have noticed old and dried out trees that look like they are about to fall over. A call to 311 identifying the exact spot will bring the right city personnel to inspect the dead or dying trees and decide if they should be cut down thus preventing any potential dangers to passers by. This is obviously not a joke, trees can and do collapse. Not so long ago a student of mine with his friend were tragically fatally impaled by a tree that fell over in their New Jersey neighborhood as they were coming home from *shul*. So it is always wise to keep an eye out because many trees are old and the inside of their trunks have been gouged out by carpenter ants and tree rot. The life you save may be your own!

There are often problems under all the overhead subway bridges that cut across

the various avenues in Flatbush. People dump trash under the tracks that attracts vermin and creates filth and the city should be notified by calling 311 exactly where it's happened and that the mess needs to be cleaned up by the sanitation department. Not infrequently huge tractor-trailer trucks take the gamble of crossing under these subway bridges as short cuts but in the process they not only squash the roofs of their trucks but also dislodge cables and old pipes that run along the bridges. I once called in a low-hanging pipe under a subway bridge and within a short time the fire department and other engineers arrived to lift up the dangerously sagging pipe to avoid it sinking down more and being hit by the traffic below.

Out of commission street lights can be easily brought back into service with a quick call to 311. Recently on Kings Highway there was some construction of new drainage that then knocked out the power to the surrounding street lights at a very busy set of intersections with Ocean Avenue and Avenue P. As I went about my walks I was waiting for them to be fixed but nothing was happening. After about a week I decided to call 311 and find out if the city knew about the problems. No one had bothered to report it, but within a few days after I called it in, the lights were fixed. Good street lighting is important for pedestrian safety at night as well as an important safeguard against crime.

With the proliferation of cables and wires above streets one often comes across

wires and cables that are too close for comfort near street level. It is hard to know if the cables are detached high voltage electric cables or less dangerous telephone company cables. Calling in the problem to 311 on one such occasion it turns out that I had spotted a live electric cable that had broken loose from its high hooks. Very quickly the fire department arrived to place barriers around the spot where the cable fell and then they called the electric company to fix it. Such live electric cables can become deadly if they fall during rainy weather because people have been electrocuted touching or walking on water on the ground that has a dislodged cable touching it.

Everyone should feel this sense of *achrayaus* for the *klal* and responsibility to the neighborhood they live in and it's easy with the 311 service. We should have *hakoras hatov* for the brilliant but simple innovations of Mayor Michael Bloomberg that has helped raise our quality of life in the hectic Big Apple we live in and that surrounds us and be thankful that we live in a well-organized city that is responsive to its citizens' needs at all times.

Thank you New York City for the great service of 311 and to all those who work to resolve the issues that need to be taken care of!

Wishing the FJJ much more continued success and wishing everyone a *Kesiva Ve-chasima Tova* and a *Gut Gebentched Yohr!*

Yours sincerely,

(Rabbi) Yitschak Rudomin.

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Better Nutrition Can Improve Joint Health

VICTORIA SHANTA RETELNY, R.D.

When your joints are happy, you don't even know they're there. But if they're inflamed with arthritis, the condition can be painful and debilitating. Although the first line of defense for arthritis is medication, research is unfolding about the effects of diet on joint health.

"Managing arthritis is about lifestyle and overall diet pattern coupled with quality medical treatment by a rheumatologist," explains Lona Sandon, M.Ed., R.D., a rheumatoid arthritis sufferer and national spokesperson for the American Dietetic Association. "Changes in arthritis symptoms that may relate to overall dietary pattern are not likely to happen overnight."

Some people may find that over time--three to six months--a plant-based, Mediterranean-type diet may help them feel better."

Lifestyle changes to promote healthy joints. These diet and lifestyle changes may help soothe arthritis symptoms:

1. Fruits and veggies

Certain plant foods have been deemed "anti-inflammatory," as they can ease the pain and swelling of osteoarthritis (OA.) A 2010 study in BMC Musculoskeletal Disorders found that a plant-based diet of fruits and cruciferous vegetables like broccoli, cauliflower and kale, along with alliums, such as garlic, onions, and leeks, showed some improvement with OA of the hip.

Eating fruits and vegetables not only keeps body weight in a healthy range, but a compound in alliums, called diallyl disulphide, appears to fend off degrading protein enzymes present with OA.

2. Healing ginger

Ginger has been a topical remedy for alleviating arthritis symptoms for thousands of years in China. Including ginger in the diet has proven helpful in managing osteoarthritis symptoms in some, but not all, studies; be aware, however, that the high doses necessary to soothe painful, swollen joints can cause gastrointestinal discom-

fort and interfere with medications such as blood thinners.

3. Green tea

Potent plant compounds in green tea leaves called catechins, specifically epigallocatechin-3-gallate (EGCG), have anti-inflammatory and antioxidant effects that appear to stave off oxidative damage in joints. A 2010 review in Arthritis Research and Therapy showed that EGCG protects cartilage from breaking down and maintains the integrity of collagen in the presence of joint disorders. Although more research is needed, green tea shows enough promise that it may be worth drinking at least three to four cups a day.

4. Mediterranean diet

Dietary patterns that show promise in lowering inflammation, according to a 2010 review in the Journal of the American Dietetic Association, are low in saturated fat from red and processed meat, and plentiful in fruits and vegetables, beans, legumes, fish and olive oil--like the Mediterranean diet.

"Arachadonic acid found mostly in red meats appears to be proinflammatory. Olive oil combined with fish oil may even have a synergistic effect. Omega-3 fatty acids and phytonutrients found in fish, fruits, vegetables, whole grains, and teas can act in similar ways to anti-inflammatory drugs to block inflammatory pathways," explains Sandon.

Eating a plant-based diet, which contains more beneficial unsaturated fats and antioxidants, appears to alleviate some of the joint pain--but not necessarily stiffness--according to the review.

5. Omega-3 fats

Fish oil, specifically the omega-3 fatty acids EPA and DHA, has an anti-inflammatory effect on joints, according to dozens of clinical trials. A 2010 study in BMC Musculoskeletal Disorders found positive effects using a zooplankton crustacean rich in omega-3s, on an animal model of arthritis.

Sandon warns, "Studies show that very high levels of six to 10 grams [600 to 1,000



mg] of fish oil per day are needed to get a clinical effect of less joint stiffness, tenderness, pain, or swelling."

6. Food allergies

One theory ties food allergies to rheumatoid arthritis (RA). A 2006 study in the journal Gut found that the intestines of people with RA contain more antibodies for proteins from cow's milk, cereal, eggs, and fish than people without RA. The immune complexes that are formed to potential allergens circulating throughout the body are believed to get lodged in arthritic joints.

However, this theory needs more research. Use caution when eliminating certain foods, as this may not be effective at treating arthritis and also pose a risk for nutritional deficiencies.

"People with arthritis, particularly RA, are at greater risk of nutrient deficiencies due to the disease itself, to fatigue, to loss of functionality to prepare food, and to the medications used to control symptoms," explains Sandon. Instead of an elimination diet, experts encourage keeping a food and symptom journal for a month to identify patterns that can be shared with your health care practitioner.

7. Move more.

Physical activity is one of the cornerstones for keeping joints healthy and happy, as well as keeping weight in check. Get at least 150 minutes of physical activity, such as walking, running, biking, dancing and strength training, each week.

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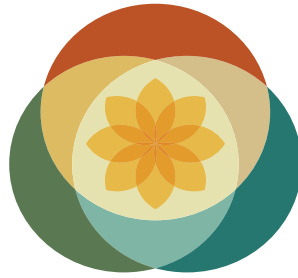
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Upon discovery of this error, the hospital took immediate corrective action. St. John's takes the security of personal and protected health information very seriously and is undertaking efforts to mitigate the risk of this happening again.

The information compromised may include Insurance Name without policy number or other identifier, Medicaid Policy number, Medicare Policy number, Insurance Name with policy number or other identifier, Insurance Name and social security number.

In compliance with federal law, patients affected by the security breach are being individually notified of the incident, and, although the hospital is not aware of any access or misuse of the PHI by unauthorized individuals, we are strongly encouraging individuals that receive a notification to take steps to mitigate any potential harm that could be caused by the error.

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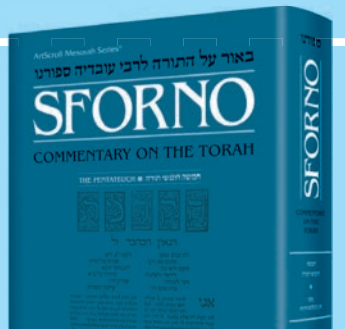
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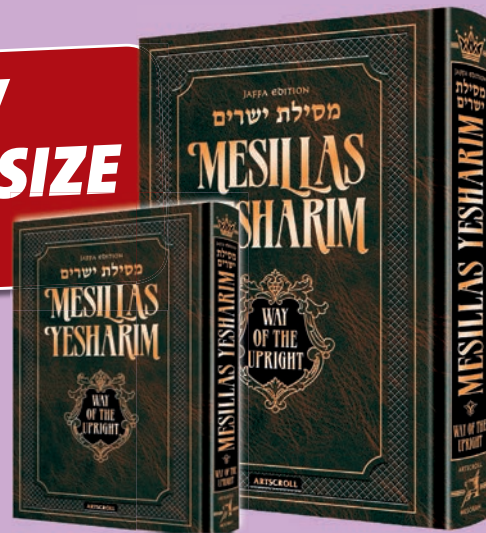
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How Islamic State Became 'The Best-Funded Terrorist Group in History'

DMITRIY SHAPIRO/JNS.ORG/WASHINGTON JEWISH WEEK

After months of rampaging through Iraq and stoking international fears that the Islamic State terrorist group could spread, a combination of Iraqi and Kurdish security forces, aided by targeted United States airstrikes, appear to have pushed back the self-proclaimed caliphate's rampage in the region.

Yet Islamic State's potential reach and brutal tactics continue to worry lawmakers and analysts. The terrorist group, experts say, has managed to brilliantly leverage its acquisitions—including land grabs, hostages, and oil—in a style that is part mafia tactics, part bureaucratic wile. So far, the group continues to be well-armed, flush with cash, and in possession of American and European captives.

Even with the U.S. Senate in recess, Sens. Bob Casey (D-Pa.) and Marco Rubio (R-Fla.) sent a joint letter to Secretary of State John Kerry on Aug. 26, calling for the Obama administration to target all aspects of Islamic State's operational funding and to have the Treasury Department classify the group as a Transnational Criminal Organization (TCO).

"[Islamic State's] criminal activities—robbery, extortion, and trafficking—have helped the organization become the best-funded terrorist group in history," the senators wrote. "This wealth has helped expand their operational capacity and incentivized both local and foreign fighters to join them."

Islamic State is an offshoot of al-Qaeda in Iraq. Islamic State's extreme viciousness led al-Qaeda to cut ties with it. According to Thomas Joscelyn, senior fellow at the Foundation for Defense of Democracies (FDD), most of al-Qaeda's deep-pocketed, Gulf-based terrorism financiers remained with the parent organization, forcing Islamic State to adopt unorthodox fundraising methods.

At first glance, the senators' request that the Obama administration cut off Islamic State funding sources looked to some like political posturing. Islamic State, after all, was classified by the State Department as a Foreign Terrorist Organization in 2004 and its assets within America's control were frozen. That designation further established sanctions for cooperating economically with the terror group. With the U.S. in open conflict with Islamic State, is there really more to be done to choke off Islamic State's cash flow?

"I think there are [additional] things we can do to try and cut off the funding; it's really hard," said Austin Long, assistant professor in security policy at

Columbia University's School of International and Public Affairs. "Even when there were 100,000 U.S. troops in Iraq at the height of the surge, we couldn't cut off all the funding to al-Qaeda in Iraq, the predecessor of the Islamic State."

When a group is designated a TCO, its operations are restricted, as outlined in Executive Order 13581, which prevents members of TCO-designated organizations, and those aiding and abetting them, from transferring, paying, exporting or



withdrawing assets in the U.S. "or in an overseas branch of a U.S. entity"—essentially the same barriers currently facing Islamic State.

Some of the groups presently listed as TCOs include: The Brothers' Circle (Eurasia), Camorra (Italy), Yakuza (Japan), Los Zetas (Mexico), Yamaguchi-Gumi (Japan), and Mara Salvatrucha (El Salvador).

Sens. Casey and Rubio are part of a larger group of lawmakers pushing to include the Lebanon-based terrorist organization Hezbollah under the TCO classification through the Hezbollah International Financing Prevention Act. The bill was passed unanimously by the House in July and is currently awaiting approval from the Senate Committee on Banking, Housing and Urban Affairs.

Jonathan Schanzer, vice president for research at FDD and a former terrorism finance analyst at the U.S. Treasury Department, said that the TCO designation would allow for a broader scope to investigate and cut off Islamic State's funding sources.

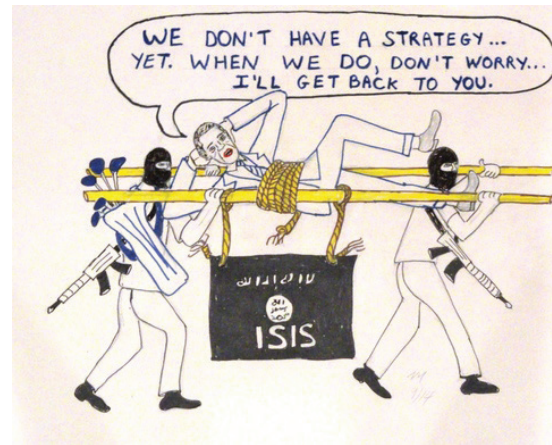
"It allows the intelligence community to work with a broader array of actors to counter [Islamic State], and it allows for the FBI to have a greater role as well," said Schanzer. "It basically widens the ability of the United States government to act on multiple levels with multiple players—inside and outside the United States. If it's considered a criminal organization, the FBI can look into whatever assets may be here. So, in other words, it becomes a warfare issue as well as a criminal one."

Operating like an organized-crime family, Islamic State has surprised—and even, in a dark sense, impressed—the international community with its numerous, creative methods to fund itself.

"The common assumption has been for a long time, and I don't know where it comes from, but there are a lot of people who have surmised that Islamic State's funding comes from various Gulf individuals or a number of different Gulf governments including Qatar and Kuwait," said Lee Smith, senior fellow at the Hudson Institute. "This is not true. There has been some money in the past but this is not the main source of Islamic State's funding. The main source of funding comes from the fact that Islamic State sells oil on the black market. That's the number-one source of income. The number-two source of Islamic State's income is its extortion rackets in towns it runs—and it runs a few, including Raqqa in Syria and Mosul in Iraq, which are both fairly large Arab cities."

Islamic State's most profitable venture is the selling of oil that is produced in areas under the group's control. Two of its biggest oil wells are located in a region it occupies in northern Syria—the cities of Deir ez-Zor and Raqqa. Upon occupying an oil field or oil-producing city, the group makes the local populace an offer it can't refuse, said Columbia's Long.

"That's what they try to do. People don't always cooperate, but in general, if somebody says, 'We're going to keep paying your salary, just keep showing up for work' and the alternative might be something bad happens to you, then you can either keep showing up for work or you can become a refugee, and I think a decent number of people don't want to become



refugees understandably," Long said.

Much of the oil is then sold internally, to the Syrian and Iraqi residents of Islamic State-occupied territories.

"People have lots of cars," said Long. "Iraq is just like every modern country, but in some sense is more dependent on it. You need trucks to move food around—without gasoline, the economy grinds to a halt."

The rest of the oil is smuggled out and sold abroad and, surprisingly, some of the buyers include governments that are fighting Islamic State—such as Syria and Turkey.

"That's a pretty typical feature of Arab warfare," said Smith. "People make all sorts of deals with all sorts of different people."

Determining who exactly is bypassing sanctions and buying oil from Islamic State sources—or even exactly how much of it is being bought—is difficult to determine. The oil is sold on the black market and transported by smugglers to refineries located mostly in Turkey.

"The oil could be going across the border in Turkey, and the Turks maybe aren't asking too many questions about who it comes from, hypothetically, because of course it won't be necessarily somebody waving the Islamic State flag that drives the tanker truck across the border," Long said.

Once the crude oil gets to a participating refinery, it is mixed with crude from other sources, making the final product even harder to trace. Just as difficult to track are the proceeds, mostly in cash, which make their way into the hands of middlemen, smugglers, and corrupt politicians as kickbacks.

What makes this oil attractive to even those at war with Islamic State are the vastly discounted prices offered. According to a recent estimate by *BBC News*, Islamic State exports about 9,000 barrels of oil per day at prices ranging from about \$25-\$45 a barrel—a significant discount from the current international price of around \$100 per barrel. With prices so low, both Islamic State and its enemies win from the transaction.

Islamic State's second major source of funding comes directly from the population it controls, coming in forms such as religiously mandated tithing called "zakat," tributes from religious minorities who remain in Islamic state-controlled territory, bank robbery, and mob-style protection rackets.

"So you go to a business and you're like, 'Oh, it would be a shame if something terrible happened to this nice business,'" Long said.

Yet another, more sinister Islamic State fundraising strategy—kidnapping Westerners—has been at the forefront of the public consciousness since the beheadings of American jour-

nalists James Foley and Steven Sotloff. Opponents of paying the ransoms demanded by groups like Islamic State say that doing so incentivizes those groups to continue kidnapping. Official U.S. policy is not to pay ransoms to terrorist organizations in return for hostages.

Before video of his beheading was released, Sotloff was one of four Americans currently being held by Islamic State. Experts believe ransoms make up the smallest part of the terror group's budget.

"There are lots of uses for [captives] and in the worst-case scenario, you can use them for propaganda," Long said. "That's why I think it's not something they (Islamic State) necessarily count on, but it's a nice bonus."

When Burning Jews Isn't News

STEPHEN M. FLATOW/JNS.ORG

On Aug. 30, Palestinian terrorists set a Jewish man on fire in Jerusalem, and on Sept. 1, other Palestinian terrorists tried to set an entire bus full of Israeli Jews on fire.

Yet I couldn't find any mention of these horrific attacks in the *New York Times*, the *Washington Post*, or any other major American news outlet. Why is it that news about burning Jews is not considered fit to print?

The first of the fire-bomb attacks took place in Jerusalem's City of David neighborhood. A Molotov cocktail—a flaming bottle of gasoline which explodes upon contact—was hurled through the window of a historic 19th-century house known as Beit Meyuhas. One of the residents, a 45-year-old man, was struck by the firebomb and set on fire. He suffered first and second-degree burns to his face and head. Second-degree burns often result in permanent scarring and require skin grafting.

Burning one Jew is not enough to satisfy the appetite of Palestinian terrorists. On Sept. 1, two firebombs were thrown at an Israeli bus traveling on Route 505, between the towns of Migdalim and Kfar Tapuach. The attackers' goal was to set the entire bus on fire and burn all of its passengers alive. They almost succeeded. The flaming bombs exploded as they crashed through the front windshield of the bus. Flying glass slashed the driver. It was only by a miracle that he was able to stop the bus without crashing—and that the flames did not spread through the entire vehicle.

Palestinian terrorists sometimes use rocks instead of firebombs. Stoning is, after all, a time-honored method of execution in that part of the world. Recently, they certainly have been trying to do just that.

On Aug. 20, Palestinian rock-throwers attacked an Israeli automobile traveling near the Yitzhar junction. An 11-month-old baby was wounded. Medics on the scene were quoted as saying that it was a "miracle" she survived, since the rock that hit her was the size of a fist.

Three days later, Yedaya Sharchaton, his wife Hadassah, and 1-year-old daughter Nitzan were driving in the Gush Etzion region. Arab rocks smashed through the front windshield, causing Yedaya to lose control of the car. It flipped over. All three family members were injured; Yedaya suffered internal bleeding. It turns out that my family was on the same road as the Sharchaton's just a few days before as we headed to celebrate my granddaughter's *bat mitzvah* by serving

hot dogs to Israeli soldiers at a base in the Hebron hills.

On Aug. 29, a mob of Palestinians emerging from prayers in the Al-Aqsa Mosque on Jerusalem's Temple Mount threw rocks at Israeli police officers. It would be interesting to know if anything in the sermons they had just heard encouraged them to try to murder Jews. Two of the rock-throw-

ers were arrested; they were minors. One wonders what they are learning in school about the idea of stoning Jews to death.

The next day, Palestinian rock-throwers targeted Israeli policemen in another section of Jerusalem. Three of the officers were injured. Their names were not mentioned by the Israeli media. Nor were the extent of their injuries. Did one of them lose an eye? Was one of them permanently disfigured? Three more anonymous, forgotten victims of Arab terror.

On Sept. 1, the rock-throwers chose the northern Jerusalem neighborhood of Pisgat Ze'ev. Spotting an Israeli bus coming down Uzi Narkis Street, from Pisgat Ze'ev to the adjoining Arab neighborhood of Shuafat, the would-be killers attacked. The rocks smashed the windows, one striking and injuring a 3-year-old girl. The Magen David Adom paramedics who rushed to the scene to provide emergency treatment knew that the difference between life and death for that little girl was just bad aim.

So once again, they are burning and stoning Jews. Yet the *New York Times* and the others are not interested. Why? Because it doesn't fit their preferred narrative. Most of the editors and reporters in the mainstream media subscribe to a narrative of the Israeli-Arab conflict in which the Israelis are the aggressors, and the Palestinians are the victims. That narrative supports the political outcome that most editors and reporters personally endorse: an Israeli retreat to the 1967 lines, a division of Jerusalem, the rise of a Palestinian state.

But when you report about Palestinians burning and stoning Israelis, that changes everything. Americans—from the average person in the street to Members of Congress—regard such behavior as barbaric. They naturally conclude that giving a state to such violent extremists is crazy. Telling the truth about Palestinian behavior makes it harder to mobilize pressure on Israel to give in. That's why in the editorial offices of the *New York Times* and so many other newspapers, news about burning Jews isn't fit to print. Sadly, it's that simple.



France: 2 Teenage Girls Planned to Attack Synagogue

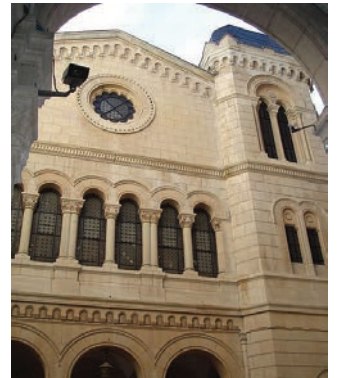
JNS

French police arrested two girls aged 15 and 17 last week due to suspicions that they belonged to a group planning to bomb the Great Synagogue of Lyon.

According to French reports, the girls were charged with conspiracy to commit terrorism. A French official said that the two girls did not know each other personally, but they were in contact via social media.

"These teenaged girls were part of a network of young Islamists who were being monitored by security services," the official said.

The group the girls belong to consists of some 60 people who are under investigation for suspicion of terrorism.



Russia to Deport Chabad Emissary in Omsk

JNS

Russian authorities are deporting Rabbi Asher Krichinsky, the Chabad-Lubavitch emissary in the southern Siberian city of Omsk since 2001.

According to reports, Krichinsky has also recently been subjected to fines and warnings regarding unhygienic food storage practices at a *kosher* grocery store operating under his authority.

Local news organizations reported that the reason for the *rabbi's* deportation is an accusation of spying for Israel, but Russian authorities have not confirmed that claim.

Russian President Vladimir Putin is known for having a positive relationship with the country's Jewish community, and particularly with Chabad. Putin personally appointed Rabbi Berel Lazar as the chief Chabad *rabbi* of Russia. Earlier this summer, Lazar and other Chabad *rabbis* participated in a state-sponsored Holocaust memorial for the murdered Jews of Crimea, the same region in Ukraine that was recently annexed by Russia.

In a separate incident in the eastern Ukrainian city of Donetsk—the scene of an ongoing conflict between pro-Ukrainians, pro-Russian rebels, and the Russian government—a Jewish man was killed. George (Eliyahu) Zilberbord, 47, was shot when retaliating against rebels who were trying to rob his neighbors' house, the Ukrainian Jewish Committee and the Association of Jewish Organizations and Communities of Ukraine said, according to the *Jerusalem Post*.



Abbas to Demand Israeli Withdrawal from West Bank in 3 Years

JNS

Palestinian Authority (PA) President Mahmoud Abbas is set to unveil a plan for a return to negotiations with Israel over a nine-month period. Abbas's plan will propose an Israeli withdrawal from the West Bank in three years, reports say.

The plan was revealed by former PA religious affairs minister and close Abbas advisor Mahmoud al-Habbash, who said Abbas planned to reveal the plan at an Arab League meeting. Senior PA advisors have already discussed the plan with European leaders and will do the same with American officials.

According al-Habbash, the two sides will have nine months to negotiate, with the first three months dedicated to discussion of borders and the other six months dedicated to discussing core issues such as final status of refugees, Jerusalem, Jewish communities, security arrangements, and water.

"The goal of the Palestinians is to begin discussions that will eventually lead to the end of the occupation and the establishment of an independent Palestinian state along the 1967 lines with east Jerusalem as its capital," al-Habbash told the Jordanian newspaper *Al-Ghad*.

If Israel does not agree to the timetable, al-Habbash said Abbas will turn to unilateral moves such as joining international bodies and seeking action against Israel in the International Criminal Court.



Islamic State Beheading Victim Steven Sotloff was Israeli Citizen

JNS

The Islamic State terrorist group released a video showing the beheading of American-Jewish journalist Steven Sotloff. The Israeli Foreign Ministry revealed that Sotloff also held Israeli citizenship.

A video released in August showed the Islamic State's beheading of American journalist James Foley. In the new video, obtained by the SITE Intelligence Group, the 31-year-old Sotloff is seen in the desert bound and held at knifepoint by a terrorist dressed in black.

"I'm back, Obama, and I'm back because of your arrogant foreign policy towards the Islamic State," the terrorist says in the video, citing American airstrikes on Iraq and warning that "just as your missiles continue to strike our people, our knife will continue to strike the necks of your people."

The White House confirmed the authenticity of the video.

To protect Sotloff, his Jewish identity and Israeli citizenship had been under a gag order before the execution. A Miami native, he made *aliyah* in 2008 to pursue an undergraduate degree at the Interdisciplinary Center (IDC) in Herzliya. Kidnapped in August 2013 while reporting on the Syrian civil war, he pre-



tended to be sick in order to fast for Yom Kippur that year.

"He told them he was ill and didn't want to eat, even though they brought us eggs that day," one of Sotloff's fellow captives told *Yedioth Ahronoth*. "It looked like he was praying in a hidden way towards Jerusalem. He noted what way the Muslims were praying in and changed his direction slightly."

Ilene Prusher, Sotloff's editor at the *Jerusalem Report* in 2011 and 2012, told the *Times of Israel*. "He was an excellent journalist, and he filed great work. He was our only guy who was filing [from the region], and he was filing for a bunch of different places... In addition to covering Libya, he was covering Arab uprisings. I felt like he really cared about it, he thought it was extremely important. He was very conscientious, enterprising and brave."

New Turkish PM: No Normalization With Israel if Gaza Blockade Remains

JNS

New Turkish Prime Minister Ahmet Davutoglu said that there is no hope of his country "normalizing" ties with Israel unless the Jewish state ends the blockade of the Gaza Strip, *Reuters* reported.

In August, former Turkish prime minister Recep Tayyip Erdogan was elected as the country's president. Erdogan was a harsh critic of Operation Protective Edge in Gaza this summer, saying that Israel "surpassed Hitler in barbarism" and committed "genocide" against the Palestinians.

Davutoglu made his comments during an address to Turkish parliamentary deputies. Israel-Turkey relations have been frayed since the May 2010 flotilla that tried to break the Gaza blockade. Militants attacked Israeli soldiers who boarded the vessel, prompting clashes in which nine Turkish citizens were killed.



Israel Helping to Boost Pomegranate Yield in India

TAZPIT: ANAV SILVERMAN

For the nearly 23 years, relations between Indian and Israel have progressed rapidly, both politically, commercially, in sciences and culture and particularly in the area of agriculture since the two countries entered full diplomatic relations in 1992.

In its mission to transition to sustainable agriculture and diversity its food sources, India has been utilizing Israeli technology. Recently, an Israeli expert from the Ministry of Agriculture, Itzhak Kosto, held a two-day 'Pomegranate Seminar' at the Center of Excellence for Fruits at Mangeana in Sirsa, bordering Punjab, which concluded on August 27. The center is one of the 20 Indo-Israeli agriculture centers in the country that utilizes Israeli technology to solve agricultural issues. Kosto spoke about supplying fertilizers to plants through drip irrigation as well as pest and disease management, and other solutions with local farmers and scientists.

While India grows one-third of the world's pomegranates and is the largest producer in the world, only 3 percent of its fruit is exported. Israel on the other hand, produces 60,000 metric tons of pomegranates and exports nearly half it because of the high quality of Israeli pomegranates.

"We're here to train the trainers... We're trying to adapt Israeli technology to Indian conditions and we are sure that we will get good results," explained Kosto according to a report in the *Business Standard*.

In addition, Israel is also planning to set up another "a center of excellence" for technological solutions to agricultural issues in Goa in the West Indian region of Konkan. Israel's consul general in Mumbai, Davik Akov told Indo-Asian News Service recently that Israel already will be assisting in creating such a center in Goa.

"We believe that Israeli technology can assist certain areas of interest to Goa, like agriculture and maybe once we look in-depth, we can start looking at other areas of cooperation between Israel and Goa," Akov added. By March 25, 2015, Israel will have set 29 such technological centers assisting Indian farmers in improved production of fruits and vegetables, under a mutual cooperation agreement signed between the two countries.

In other related news, a massive pro-Israel rally was recently held in India on August 16 during Operation Protective Edge, with 20,000 Hindus, Sikhs and Buddhists united together carrying pro-Israel banners and marching through the streets of Kolkata, the capital of the Indian state of West Bengal. Described as the biggest pro-Israel, anti-terrorist rally in years, the event was organized by the political movement known as Hindu Samhati, a Hindu nationalist party. Community leaders at the protest spoke for Israel's right to defend itself against Hamas.

"The destiny of both India and Israel as thriving democracies are intertwined. We both share the same values," said rally organizer Tapan Ghosh.

Post-War Poll: 61% of Arabs in Judea, Samaria and Gaza support Hamas Over PA

TAZPIT: ZE'EV BEN-YECHIEL

Support for Hamas has surged among Arabs in the West Bank and Gaza following Operation Defensive Edge, according to the results of a survey published. The Palestinian Center for Policy and Survey Research (PCPSR) found that 61% of those polled would choose Hamas leader Ismail Haniyeh over Mahmoud Abbas. Only 32 percent said they would vote for the PA leader.

The poll of 1,270 Arabs in Judea, Samaria and Gaza began on August 26, the last day of this summer's war, and continued over the next four days. It shows an increase in support for the terror group over the course of the war.

Some 79 percent surveyed in this poll said they believe that Hamas won the Gaza war, and it may have been this perception that led 72 percent of respondents to say that they support Hamas's approach of violent resistance and would like to see it

implemented in the West Bank. "Indeed, an overwhelming majority of West Bankers wants to transfer 'Hamas' way' to the West Bank and rejects the demand to disarm the Islamist group or to disband the other Gazan armed groups," read the report from the PCPSR.

The group also reported that for the first time in eight years, more people voiced support for Haniyeh than for Marwan Barghout, the arch-terrorist currently serving 67 consecutive life sentences in Israeli prison and for years the most consistently popular political figure among Arabs in Judea and Samaria.

An overwhelming majority of 86 percent of respondents said they support the renewal of rocket attacks on Israel if Hamas's demands are not met. Of those polled, roughly 40 percent were residents of the Gaza Strip and 60 percent were from Judea and Samaria, PCPSR told Tazpit News Agency.

Of all respondents, 54 percent said that they supported the murder of the three kidnapped Israeli teens, while 42 percent opposed it. Among Gazans, 69 percent said they supported the killings, while only 42 percent of Judea and Samaria residents were in favor and 52 percent against the murders.

The conclusions of the poll noted that "if presidential elections were to take place today, Ismail Haniyeh would easily win over Abbas and Hamas would win the largest percentage of the popular vote in parliamentary elections." The study also found that "the overwhelming majority of the public views Hamas as the winner and Israel as the loser in this war," and that a "majority views Hamas' approach of armed confrontation with Israel as the most effective means" of dealing with Israel.

Professor Mordechai Kedar, a scholar of Arabic literature and lecturer at Bar-Ilan University, believes that support

for Hamas is much higher in Judea and Samaria than in Gaza. "The West Bank doesn't suffer from Hamas," he told Tazpit, so they have the luxury of supporting the group. On the other hand, he added, they do suffer from the current PA administration.

Kedar pointed out the unreliability of surveys conducted in the Arab world, where people often live in fear of dictatorial governments and respond to such polls according to what they think the government wants them to say.

In the case of this poll, however, he said that the Arabs in Judea and Samaria do not feel a similar fear towards the PA and are relatively forthright in voicing their criticisms, because they perceive the PA as an "illegitimate puppet government with no effective power or any potential to be their benefactors." He added that Abbas and his sons are perceived as extremely corrupt, further weakening their prestige among the local population.

IDF Chief: Gaza Operation 'Another Link' in Fight for Israeli Independence

JNS

While Operation Protective Edge has ended, "our days of fighting may not be over, as our long and ongoing struggle has not ended," Israel Defense Forces (IDF) Chief of Staff Lt. Gen. Benny Gantz wrote in a memorandum circulated to soldiers as part of the military's conclusion of its Gaza campaign.

"Operation Protective Edge was another link in the fight for Israel's independence, the same fight that began 66 years ago. ... The terrorist groups in the Gaza Strip suffered a debilitating blow and they have lost many of their operatives and commanders, as well as weapons, infrastructure, and strategic capabilities they had spent years cultivating," wrote Gantz.

"You, the troops on the ground, provided our enemies—be they near or far—with unequivocal proof of the IDF's might and its ability to realize its mission as the Israel Defense Forces," he added. "I am proud to be your commander."



Naftali Bennett: Gush Etzion Land Declaration 'Answer to Terrorism'

JNS

Israeli Economy and Trade Minister Naftali Bennett (Habayit Hayehudi) has said that the Israeli decision to declare 1,000 acres in the community of Gvaot, part of the Judean region of Gush Etzion, as state land is "an answer to terrorism."

Before the escalation of this summer's conflict between Israel and Hamas, Israeli teens Naftali Frenkel, Eyal Yifrach, and Gilad Shaer were kidnapped and murdered by Hamas near the area.

However, the U.S. government issued a statement opposing the decision. "This announcement, like every other settlement announcement Israel makes... is counterproductive to Israel's stated goal of a negotiated two-state solution with the Palestinians," a U.S. official told *Reuters*.

Bennett said that Israel "will move ahead."

"We will continue to build our land... Hamas murders and we build," Bennett said, according to *Israel Hayom*.



Palestinian Driver Killed After Trying to Run Over IDF Soldiers

JNS

A Palestinian driver was shot dead after he tried to break through the Eyal checkpoint between Qalqiliya in the West Bank and Kfar Saba in central Israel, *Israel Hayom* reported.

The incident occurred around 4:30 p.m., after a vehicle with Israeli license plates arrived at the checkpoint from the Samaria region. Inside the vehicle were a number of Palestinians believed to have been illegally seeking work inside Israel. As the vehicle arrived at the checkpoint, the driver attempted to run over soldiers stationed there. An Israeli civilian at the checkpoint was hit by the vehicle and was lightly injured.

An alert Kfir Brigade soldier opened fire, critically wounding the driver, who later died at the Meir Medical Center in nearby Kfar Saba. A passenger in the front seat of the vehicle attempted to flee and was shot in the leg. The other occupants of the vehicle were detained for questioning.

The Kfir Brigade soldier said he opened fire because he felt his life was in danger.



Israel Joins International Efforts to Help Prevent Spread of Ebola

TAZPIT: ANAV SILVERMAN

Israel is joining international efforts to prevent the spread of Ebola in Africa, which has been one of the largest Ebola outbreaks in history and is currently affecting five West African nations including Guinea, Liberia, Nigeria, Sierra Leone, and Senegal.

The Israel Ministry of Foreign Affairs through Israel's Agency for International Development Cooperation (MASHAV) along with the Ministry of Health's Public Health Directorate, announced that it would be joining international efforts to prevent Ebola from spreading in African nations not yet affected.

Two Israeli doctors, Dr. Roee Singer from the Ministry of Health and Dr. Pnina Shitrit, a senior physician at Meir Hospital's infectious diseases department, are departed for Cameroon on Sunday, September 7 for a week-long professional program on preventing infectious diseases. The Israeli doctors will share methods with the local Ministry of Health professional teams and medical staff to prevent infection by the Ebola virus and other infectious diseases.

According to the Ministry of Foreign Affairs, Israel is sharing its knowledge in the fields of public health in coordination with the World Health Organization's efforts to stop the Ebola Virus Disease. Ebola is regarded as one of the world's deadliest diseases, killing 50 and 90 percent of those infected. More than 660 people have been killed in West Africa and 1,100 people infected during the recent Ebola outbreak.

Mastermind of Kidnapping, Murder of 3 Teens Indicted; Attack Was a Family-Run Affair

TAZPIT: ZE'EV BEN-YECHIEL

Hussam Hassan Qawasme, the Hamas mastermind behind the June kidnapping and murder of three Israeli teens, has been indicted, according to a statement released today by Israel's Shin Bet security forces. The IDF military court announced the indictment, nearly two months after Qawasme was arrested for his suspected role in the terror attack. A number of family members have also been implicated for assisting him in the crime.

On June 12, Hamas terrorists from Hebron kidnapped Gil-Ad Sha'er, 16, Naftali Frenkel 16, and Eyal Yifrach, 19, while the three were hitchhiking at Gush Etzion Junction, and shot them dead shortly thereafter when they realized that one of the teens had called the police.

According to the indictment Qawasme, a senior Hamas operative, received funding for the operation from his brother Mahmoud, a Hamas terrorist who was released to Gaza in the Gilad Schalit deal. Hussam Qawasme obtained total of at least 150,000 *shekels* to use for the attack, at least some of which is believed to have been transmitted by his mother and another woman who was not named.

The investigation revealed that the money was used to purchase the vehicles used in the kidnapping, as well as two M-16 assault rifles and two handguns, the latter of which were used to kill the teens. The vehicle used in the kidnapping itself was burned near the town of Dura,

while the getaway vehicle was abandoned in Hebron.

The two main suspects in the actual kidnap and murder, Marwan Qawasme, a relative of Hussam, and Amar Abu Aisha, remain at large. In his confession, Hassam Qawasme named others who helped hide the two suspects.

Following the murders, Hussam and Marwan Qawasme took the bodies of the victims and transported them to a field purchased by Hussam several months prior to the attack, where they buried them.

When the bodies of the missing teens were found on June 30, Qawasme went into hiding, and planned to enlist the help of family members to flee to Jordan. The Shin Bet named these as Hisham Qawasme, 35, Jamil Qawasme, 28, and Hassan Qawasme, 45, who all currently in Israeli custody.

The ringleader was found and arrested on July 11 while hiding in the Shuafat refugee camp.

The Shin Bet said that Hussam is "the son of a family whose sons have been involved in severe terror attacks on behalf of Hamas." His brother Hassin was involved in the bombing near the International Convention Center in Jerusalem in March 2011 and is currently serving a life sentence. Mahmoud Qawasme, another brother of Hussam, served 20 years in prison for assisting in the 2004 suicide attack in Be'er Sheva that killed 16 Israelis.

Two other brothers were also implicated for helping Hussam organize the kidnap and murder of the three teens.

After Gaza Conflict, Preparing for a Potentially Stormy Year for Israel on Campus

ALINA DAIN SHARON/JNS.ORG

This summer's 50-day conflict between Israel and Hamas in Gaza, which has come to a close if a ceasefire reached last week holds, has spurred a sharp rise in both anti-Israel and anti-Semitic incidents around the world. At the same time, the boundary between anti-Zionism and anti-Semitism has become increasingly blurred, particularly on American college campuses.

Trouble for Jewish students got underway even before the start of classes. At an orientation event in late August, a pro-Israel student at Temple University in Philadelphia was punched in the face by a member of Students for Justice in Palestine (SJP) and called a "baby killer," "Zionist pig," and "kike."

Given this climate, pro-Israel organizations are taking special precautions for the upcoming academic year.

"We are expecting that things can get very ugly this year on many college campuses, including some that were quiet in the past," Kenneth L. Marcus, president of the Louis D. Brandeis Center for Human Rights Under Law and former staff director of the U.S. Commission on Civil Rights, told *JNS.org*.

Phil Nordlinger, director of the Hillel International branch at Temple University, said the branch has "offered members of the community a safe place to discuss their Judaism, feelings towards Israel, reactions to the [SJP] incident, or concerns about safety on campus with Hillel professionals and counselors from the university's counseling center."

"We are also working closely with the Temple administration to ensure that the concerns of Jewish students at Temple are heard and met," Nordlinger told *JNS.org*. "We value our partnership with the administration and are working with them to ensure a campus climate of civility where our students feel it is safe to celebrate their Jewish identities and show support for Israel."

Elliott Hamilton—a student at Pitzer College in Claremont, Calif., and a fellow for the Committee for Accuracy in Middle East Reporting in America (CAMERA)—wrote in a recent op-ed for *JNS.org* that the Temple SJP incident came "as no surprise" to him.

"SJP historically bullies pro-Israel students and invites vehemently anti-Semitic speakers to campus under the pretense of 'dialogue,'" he wrote.

In order to educate both students and staffers about the difference between legitimate criticism of Israel and hate speech, the Brandeis Center has introduced a resource guide called the "Fact Sheet on the Elements of Anti-Semitic Discourse," which is being distributed to campus officials across the U.S.

"We want university administrators to understand that much of the anti-Israel protest activity that we see on college campuses is really not just about politics. In fact, it has roots in ancient and medieval Jew hatred," said Marcus.

To that end, the guide builds on the U.S. State Department's definition of anti-Semitism, which confirms that "when criticism of Israel involves demonization, double standards, or delegitimization, there's often something more involved than just politics," Marcus explained.

"For example, when anti-Israel activists obsess about the 'Israel Lobby,' people need to understand that this notion is rooted in old-fashioned ideas about Jewish conspiratorial control," he said.

The Hillel International umbrella, meanwhile, is working to strengthen its continued mission to help students develop their Jewish identity and their connection to Israel.

Amid the increased harassment and intimidation of Jewish and pro-Israel students on campus, Hillel is "playing a very active role" in addressing the situation, said Hillel spokesperson Arielle Poleg. Every campus is different, with some facing more anti-Israel activity than others, but Hillel is generally working to create a secure environment on each campus in the aftermath of the Gaza conflict.

"A lot of Hillel directors have been working closely with campus police or campus security at their universities just to make sure their facilities are secure, that Jewish

students know that they are safe," Poleg told *JNS.org*. "Of course, students are being advised not to engage in any kind of physical confrontation and to always place physical safety first."

Upon their return to campus, Hillel is engaging about 4,000 students who participated in Hillel-led Birthright trips to Israel



this summer. During the Gaza conflict, Hillel worked with the Birthright organization to "adjust itineraries as needed to ensure the safety and security of all groups," said Poleg.

Students who are active with Hillel on various campuses have also applied to receive Israel Solidarity Grants from the Israel on Campus Coalition (ICC), a Hillel partner organization. ICC's grants are a new initiative to help students, campus professionals, and faculty launch visible initiatives in support for Israel on their campuses. Checks are set to go out to the first 65 grantees for projects such as leadership dinners, rallies, statements signed by student leaders and published in campus newspapers, and more.

Jacob Baime, executive director of ICC, said he believes the "greatest threat of fallout from the current conflict" is the "potential of an erosion of confidence of pro-Israel students and other stakeholders on campus." In that vein, the ICC Academic Network—comprised of 64 professors on 54 campuses—is "making a concerted effort now to organize private meetings with pro-Israel students in order to increase their confidence," Baime told *JNS.org*.

Additionally, ICC is fostering collaboration among its pro-Israel partner groups on campus, including a recently held two-day retreat in St. Louis attended by 30 field professionals. A larger ICC retreat is planned for December in Orlando, Fla.

Groups like SJP "don't do anything to bring people together, they don't do anything to actually help the plight of the Palestinians," Baime said.

"Not only do they not accept the notion of two states for two people, but if you ask a representative of SJP whether Israel has the right to exist as a Jewish state, they won't acknowledge it—they won't even answer the question generally," he said.

When it comes to incidents such as the one that occurred at Temple University, "there's absolutely no place for violence on a college campus, which is a place of open dialogue, discussion, and debate," according to

Baime. He said ICC encourages students "to try to de-escalate a situation like that," and that the pro-Israel side is currently "exhibiting a tremendous amount of decorum, and we should continue that."

The Israel education organization StandWithUs expressed a similar sentiment.

"Students need to be able to point the finger at anti-Semitism and bullying, and not accept it as commonplace," StandWithUs CEO Roz Rothstein told *JNS.org*.

In August, a training conference for the 70 StandWithUs Emerson Fellows helped students learn how to respond to an upcoming anti-Israel initiative: the Sept. 23 International Day of Action on College Campuses, organized by University of California, Berkeley professor Dr. Hatem Bazian and American Muslims for Palestine.

"We [also] talked [at the conference] about the track record of SJP at different campuses," said Rothstein. While SJP has "the right to express their opinions" in accordance with free speech, in many cases "this is really about bullying," she said.

StandWithUs defines the difference between legitimate criticism of Israel and anti-Semitism or intimidation based on the "three Ds": double standards against Israel, demonization, and delegitimization. Defining hate speech is "not very difficult when someone calls you the 'k' word," as was the case in the Temple SJP incident, Rothstein said.

This year, based on how Israel conducted Operation Protective Edge and how Hamas behaved during the conflict, "we hope to make it clear that Hamas is holding the Palestinian people back from their futures, they're hurting [both] the Palestinian people and the Israelis," added Rothstein.

CAMERA also held a summer conference for pro-Israel students, bringing together 53 participants in Boston for the media watchdog's annual Student Leadership and Advocacy Training Conference.

This year's conference included a new focus on the phenomenon of anti-Israel divestment resolutions, with CAMERA holding a mock student government debate to help pro-Israel advocates simulate a scenario they are likely to face on some campuses this year.

"I think practicing how to talk to the other side is extremely important," said Hali Haber, a student at the University of Central Florida who participated in CAMERA's mock divestment debate. "I hoped that I would take away the confidence it takes to advocate on campus, and I did."

Due to the increasingly blatant anti-Semitism being displayed by anti-Israel campus groups, ICC's Baime believes students need to be reminded of their identity beyond the Israel issue.

Though fostering Jewish identity is not ICC's role as an organization, Baime said, "I actually think that given events around the world, we may need to have an even more basic conversation with Jewish students about being proud to be Jewish."

Ohio Student Leader's Bloody ALS Ice Bucket Challenge Urges Boycott of Israel

JNS

Ohio University's (OU) student body president, Megan Marzec, posted a video online in which she performed the "ALS Ice Bucket Challenge" with a bucket of blood in order to promote a boycott of Israel.

In the video, Marzec said that "as student senate president, I'm sending a message of student concern about the genocide in Gaza and the occupation of Palestine by the Israeli state."

"I'm urging you and OU to divest and cut all ties to academic and other Israeli institutions and businesses... This bucket of blood symbolizes the thousands of displaced and murdered Palestinians—atrocities which OU is directly complacent in through cultural and economic ties with the Israeli state," she added before dousing herself with the blood.

Shortly after the video's release, the OU student senate distanced itself from Marzec's actions, tweeting, "On behalf of the student senate, we humbly apologize for the video President Megan Marzec posted."

A Weekend of Whitewashing Radical Islam

SARAH N. STERN/JNS.ORG

On Labor Day weekend, Michigan Governor Rick Snyder welcomed thousands of Muslims to Detroit for the annual convention of the Islamic Society of North America (ISNA). As someone who grew up as the sole Jewish kid in my neighborhood school, I have always cherished our tradition of welcoming religious minorities to our shores, and our constitution that enshrines the protection of religious minorities.

But when one looks at the roster of radical Islamic speakers highlighted in the ISNA program, one wonders about the wisdom of Snyder, a U.S. state's top official, speaking at such an event and therefore bestowing a state's legitimacy upon the host organization. This occurred during the same month in which we witnessed pictures of the gruesome beheading of James Foley by the Islamic State terror group, and in which many Americans have abruptly woken up to just how lethal and brutal Islamic fundamentalism can be.

These charismatic speakers are influencing the hearts and minds of many young Muslims throughout the United States today. Now that it has been widely recognized that more than 100 young American Muslim recruits have volunteered to fight and die alongside their comrades with Islamic State, some of the following speakers may potentially be creating future recruits for members of Islamic State, Hamas, Hezbollah, Islamic Jihad, al-Shabab, or al-Qaeda.

Among those who spoke this past weekend were:

Jamal Badawi, a Canadian-Egyptian who was removed by former Homeland Security Secretary Janet Napolitano from

a "no-entry list" to the U.S. He has often praised suicide bombings against Israelis and Jews. He has close ties to Hamas and Hezbollah, is deeply rooted in the Muslim Brotherhood, and is the founder of the Muslim American Society, which is a branch of the Muslim Brotherhood.

Zaid Shakir, who was born Ricky Mitchell and converted to Islam in 1977. He believes America has a "brutal and genocidal legacy that drives its current policies." He has not claimed outright that Muslims were not responsible for 9/11, but he is quick to recommend an author who does. Shakir wrote in 2007, "This article will not examine what actually happened on 9/11, although the glaring weaknesses and inconsistencies in the official narrative call for such an examination. For those seeking greater clarity concerning the events of that day see David Ray Griffin's 'Debunking 9/11.'" He has also said, "Muslims are not to blame for 9/11, but America's genocidal policies [are]."

Yasir Qadhi, president of the Islamic Circle of North America and dean of the Memphis-based Al Maghrib Institute, the largest American-Muslim academic institution that has the capacity to reach impressionable young Muslims. Qadhi is a graduate of the Islamic University of Medina in Saudi Arabia and spreads Wahhabist Islam. He speaks frequently on podcasts and the radio and has denied the Holocaust, saying that Hitler "never intended to mass-destroy the Jews." He has called accounts of the Holocaust "false propaganda."

Zahra Billo, executive director of the Council on American-Islamic Relations (CAIR) San Francisco office, who has called American soldiers "terrorists." When a Portland, Ore., Muslim teenager

attempted to detonate a bomb at a Christmas tree-lighting ceremony, she called it "a publicity stunt by Islamophobes" and said that the FBI "was looking for a sensational story." She cautions American Muslims to "build a wall of resistance around the FBI by not talking to them."

Muzammil Siddiqi, a former ISNA president, who has said, "America has got to learn, because if you remain on the side of injustice, the wrath of Allah will come." He has also said, "When people carry out jihad, they carry on Islam in its peak, and in its totality." At a rally in Lafayette Park in Washington, DC, he claimed, "Al-Aqsa, my brothers and sisters, is our sacred mosque. It belongs to Islam. It belongs to all the Muslims of the world, 1.5 billion Muslims of the world, it belongs to them. We cannot accept any threat to the al-Aqsa mosque. We cannot give up Jerusalem. Jerusalem belongs to Islam."

Nihad Awad, one of the founders and the executive director of CAIR, has documented past ties to Hamas and has openly defended Hamas leaders and charities. Awad was present at the notorious 1993 Muslim Brotherhood Philadelphia meeting, which the FBI considers to have been attended by Hamas supporters. Awad also served as the public relations director of the now-defunct Islamic Association for Palestine, which served as a Hamas support group, and distributed anti-Semitic Hamas materials in the U.S.

Unfortunately, the list of outrageous speakers goes on and on.

ISNA, which grew out of the Muslim Brotherhood, says that its mission is "to advance the cause of Islam and serve Muslims in North America so as to enable them to

adopt Islam as a complete way of life," and it fashions itself as a sort of Islamic Anti-Defamation League.

But in 2007, during the Holy Land Foundation Trial, the biggest terrorism-financing trial in our nation's history, Judge Jorge Solis deemed ISNA an unindicted co-conspirator and linked it to Hamas. The ruling has been upheld to this very day. During the trial, a memo was introduced into evidence from a raid in a Philadelphia apartment, and read as follows:

"The process of settlement is a 'Civilization-Jihadist Process' with all the word means. The Ikhwan (Brotherhood), must understand that their work in America is a kind of grand jihad in eliminating and destroying the Western civilization from within and 'sabotaging' its miserable house by their hands and the hands of the believers so that it is eliminated and God's religion is made victorious over all other religions. Without this level of understanding, we are not up to this challenge and have not prepared ourselves for jihad yet. It is a Muslim's destiny to perform jihad and work wherever he is and wherever he lands until the final hour comes, and there is no escape from that destiny except for those who chose to slack. But, would the slackers and the Mujahedeen be equal."

We all know about the high number of Muslims living in Michigan, and we are also aware that politicians need votes to remain in office. But a representative of the U.S. state's government has no business whitewashing these ISNA conference speakers and what they stand for. It is about time that we take our heads out of the sand and realize that if we are not careful, someone else's nightmares may soon become our own.

Rabbinic Message

CONTINUED FROM PAGE 4

than Lavan had mustered against him? Why don't we mention that episode, too?

There is an important lesson here:

Bear in mind that the obligation of *bikurim* came into effect, not only after we had entered *Eretz Yisroel*, but also, after the fourteen years of *kibush v'chiluk*, the conquest and settling of the land. Only when we were fully settled there could we rejoice with an easy mind, bringing the first fruits with feelings of thanksgiving that we were finally dwelling securely in our land, and expressing those feelings in this passage.

And therefore this declaration of *mikro bikurim*, by way of contrast, focuses on two occasions when our ancestors lived in *golus* in places of seeming security and – from that seeming safety – enemies arose to destroy them, until they were saved by Hashem's intervention. And that contrast intensifies the sense of thanksgiving that this declaration is meant to evoke.

Yaakov had lived in *Aram Naharayim* with Lavan for twenty years. He had married into the family and helped build Lavan's success. And then one day he overheard his kinsmen complaining: *Yaakov has taken all that is our father's, and from*

what is rightfully our father's he has built all this prosperity. Suddenly the illusion of security is shattered, and he is faced with the threat of *Lavan bikesh laakor es hakol*. Lavan, who had welcomed him, who had been his patron and partner, turns upon him and tries to destroy him.

In Egypt, too, it might have been thought that we had found a secure home. Yosef had risen there to the pinnacle of power. And the Jewish people in Egypt were *metzuyonim*, they excelled in every area and in every pursuit. Then came again the moment when we were disabused of our illusions. A new king arose, and a new political climate. And once again we were faced with the threat of annihilation.

It is the memory of these threats and how they shattered the mirage of security in a foreign land that leads to the intense gratitude that the Torah wants us to feel when we bring the fruits of our real homeland and recite this declaration of *mikro bikurim*. And therefore, looking back from the vantage of having arrived and settled in our true home, the Torah has us remember those times when we might have thought ourselves secure elsewhere, only to discover the precariousness of *galus*.

It is worth noting that for centuries of exile Jews experienced dislocation and persecution – and yet there was no mass movement to return to *Eretz Yisroel*. What changed and drove broad masses of Jews in the 19th century to the conviction that there was no future for Jews anywhere but in their ancient homeland was the experience of having thought to be finally accepted – in France, in Germany, in enlightened Western Europe – only to be violently disillusioned. In France, Jews had been emancipated with the Revolution, been given equal rights under Napoleon, and had achieved great success and advancement. Many, many thought of themselves as Frenchmen first, and Jews second, if at all. And then came the Dreyfus trial and the sight of the mob marching through cultured Paris, shouting itself hoarse with the cry: Death to Dreyfus, Death to the Jews. The impetus to rebuild and resettle *Eretz Yisroel*, for many, grew out of that disillusionment.

Of course that impetus was merged with the socialist, nationalist and secular impulses of the 19th century, and the ferment raised by that brew bred all kinds of questions that continue to agitate us to this day. But my point here is simply the his-

torical experience that *galus* never seemed so untenable to Jews as when it had almost seemed secure, only to have that false security snatched away. And that is exactly why this passage of *Arami oved avi*, which describes two such disillusionments in our earliest history, expresses the deepest thanksgiving for the gift of possessing *Eretz Yisroel*, and being able to bring its first fruits to the *Beis Hamikdash*.

We in this land of our present *galus* have achieved much. And we hope and pray that America will prove the great exception to the age old pattern; that it will continue as a *malchus shel chesed* until the final redemption. But we should certainly not allow ourselves the illusion that we are more than guests. And as we read this *parsha* of *hakoras hatov* let us not be remiss in our own gratitude to Hashem for our present relative tranquility, and for the fact that *Eretz Yisroel* today is in Jewish hands and home to the largest concentration of Jews in the world, and that despite all the difficulties and threats it continues to prosper and grow.

Flatbush Hakhel Event Highlights the Importance of Striving for Spiritual Greatness

DANIEL KEREN

Rabbi Yisroel Reisman, Rav of the Agudath Israel of Madison spoke at a special Labor Day Yarchei Kallah held in his shul last week. The Event was orchestrated by Hakhel in conjunction with the Torah Projects Commission of the Agudath Israel of America. Besides the hundreds of men and women who attended the Yarchei Kallah in Brooklyn, the lectures were also broadcast live to more than a score of cities across North America.

The title of Rabbi Reisman's lecture was "The Great Asifa" and it was a continuation of his recent series of shiurim on Sefer Nechemia. The most recent lecture dealt with chapters 8, 9 and 10 of this greatly neglected book in Chumash.

Referring to Rav Shimon Schwab's classic lecture series on Sefer Ezra and Sefer Nechemia that was especially edited into book format [by his son Rabbi Moshe Schwab] and published by ArtScroll, Rabbi Reisman noted that Rav Schwab calls what occurs in perakim ches, tes and yud to be one of the greatest moments in Jewish history, even if it is [unfortunately] generally not known by most Jews today.

Nechemia [the official butler or wine taster of the Persian monarch] comes to join the original group of Jewish returnees to Yerushalayim from Bavel and with resources of his master help guide these idealistic Jews whom he finds because of the harsh conditions in Eretz Yisroel following the destruction of the first Bais Hamikdash to be greatly dispirited. In addition, this small band of Yidden are also terrorized by the non-Jews around them. The first thing that Nechemia does to try and rectify this sad state of affairs is to secretly construct a defensive wall around the yishuv.

In response the major laxity of religious observance amongst many of those who returned from Bavel with hopes of rebuilding the Bais Hamikdash and restoring Jewish life to the Holy Land, Nechemia decides to organize a major Asifa or gathering of all the Jews in order to arouse an intense spirit of teshuvah. He arranges for the elder Ezra HaSofer to read to all of the people gathered from the original Sefer Torah that had been especially written for the Jewish nation by Moshe Rabbeinu.

Before reading from the holy parchment, Ezra raises the Sefer Torah up high for everyone at the Asifa to see. That Rabbi Reisman noted is the source for the minhag of the Sephardim today who raise up their Sefer Torah before reading from it. Likewise from that act of Ezra, the Ashkenazim have the custom of raising it high after the reading from the Sefer Torah.

When Ezra reads from the Sefer, the people break down emotionally and start crying mightily as they realize just how far they have strayed from the proper observance of the mitzvahs in the Torah.

Right after this episode, Nechemia stands up and tells the demoralized assembly that that day [which was Rosh

Hashanah] was a Yom Tov. He urges them not to continue being sad. Rather they should go to their homes, eat and rejoice with a festive meal and make sure that others have with what to eat. They should especially prepare sweet things to enjoy on this holiday. Rabbi Reisman said that from that pasuk comes the custom today of eating special sweet foods on the Yomim Tovim.

Rabbi Pinchas Jung, the Menahel Ruchani of Bais Rochel in Monsey was the second speaker at last week's Flatbush Yarchei Kallah. The topic of his lecture was "Achieving Emunah Through Tefillah." Hakhel is a Flatbush-based organization dedicated to promoting a greater awareness of Torah-true values in our community.

He began his inspirational talk by noting that in recent years the conduct in the Bais Hatefillah in Klal Yisroel has certainly improved. Very often when talking to his students about tefillah, the most common question asked is about prayers not being answered, whether they are for a yeshua or for shidduchim or parnasah.

We have to ask ourselves, Rabbi Jung said, if our requests are the main focus of our tefillah. Is Hashem Yisborach supposed to be a ATM card? Chazal teach us that Hakodesh Baruch Hu wants to hear our voice through tefillah.

A moshul of Hashem Yisborach's desire for Klal Yisroel to forge a relationship with Him is that of a king who saved a woman endangered by bandits on a deserted road. The king saw that she was attractive (with good middos) and wanted to marry her. But she did not reciprocate his desire for such a union. Therefore the king sought to arrange another danger that would befall the woman that would force her to cry out for help. And he would be there to rescue her.

This story is similar to the Jews crying out because of the terrible burdens of their slavery in Mitzrayim and also at Krias Yam Suf when they seemed to be trapped while the Egyptian army led by Paroah was quickly coming to attack them.

Rabbi Jung says that Hashem Yisborach puts us into a matzav in order to inspire us to call out. The Maharal writes that the tefillah we recite should teach us that a Yid constantly needs Hakodesh Baruch Hu and that there is simply no hope that we can survive without His help.

Even when we may think that we can logically avoid dangerous situations and handle take care of ourselves, a sort of the power of my hands attitude, we must learn from the words of tefillah that we do need Hashem's help at every moment in our lives.

The In Pasuki D'Zimra, the idea is that when we begin davening, we are trying to develop an awareness of the importance of Hashem Yisborach in our lives. This contradicts the prevailing attitude of the outside world that one is quite capable of taking care of himself.

Davening, Rabbi Jung explained, is not about getting from Hashem what we

think we need, but rather getting what we need. We all need a ruchnius foundation and that is a dynamic emunah.

Rabbi Avraham Chaim Feuer, Rosh Yeshiva of Mesoras Mordechai in Ramat Beit Shemesh and the son-in-law of Rabbi Mordechai Gifter, zt"l, was the final speaker at the Flatbush Labor Day Yarchei Kallah Event.

The topic of Rabbi Feuer's lecture was taken from a pasuk in Tehillim 73:25 – "Tefillah: Who But You Do I Have in Heaven: When I am with You I Wish for Nothing Else on Earth." He began by stating "Tefillah...tefillah...tefillah." Dovid Hamelech had declared "My essence is of tefillah!"

Rabbi Feuer said that tefillah is not just about what we do three times a day. It is an all-day long affair about our dialogue with Hashem. Indeed the author of the Kuzari wrote of tefillah that it is the heart of our day. One should leave the shul with a great reluctance. Rather one should work to develop the attitude that the shul is our primary home.

If one however looks forward to getting out of shul quickly so he could dive into the pages of The New York Times or the Wall Street Journal and then get involved in the exciting action at the office and perhaps even play games on the computer, he is not going to have the proper attitude when the time comes to return to shul for Mincha.

We should, Rabbi Feuer said, aim to be like the car service driver who every

few minutes calls the dispatcher to let him know where he is, how many more minutes he will need till he gets to his destination, etc. One should throughout the day be communicating with the Great Dispatcher – Hakodesh Baruch Hu and asking Him for his needs, minute by minute. That is what Yiddishkeit is all about. It is not a religion. It is about developing an abiding relationship with the Abishter. Yiddishkeit is not just about building beautiful shuls. Tefillah is about being "Ani Tefillah" Yidden.

Yes, Rabbi Feuer said, we are certainly allowed to talk about Moshiach. That doesn't make one into a Messianic Jew. Rather it is basic Judaism. The Ramban in the aftermath of his famous Disputation in Barcelona against a Dominican priest (who had sadly converted from Judaism) before King James I of Aragon writes that we can never be first class citizens in galus. Rather we must realize that we are second class citizens.

No matter how comfortable we now feel, Rabbi Feuer emphasized that even Flatbush or Boro Park or Lakewood is not forever and this understanding should bring us into a closer relationship with the Abishter. And in that merit may we be worthy of a chasiva v chasima tova.

Readers interested in purchasing CDs from any of the above Brooklyn Hakhel Labor Day Yarchei Kallah series can call Mr. Zalman Umlas at (718) 252-5274.

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MY FAVORITE BAGEL ▪ Vaad of Flatbush
3053 Nostrand Ave | 718-998-5933

ORIGINAL BROOKLYN BAGEL ▪ Vaad Flatbush
2835 Nostrand Ave | 718-253-5928

PERIZIA KOSHER PIZZA ▪ Kehilah Kashrus
1626 East 16th St | 718-513-4900

PIZZA NOSH ▪ OK / Vaad of Flatbush
2807 Nostrand Ave | 718-253-3200

PALACE CAFE ▪ Kehilah Kashrus
2603 Nostrand Ave | 718-338-9525

PIZZA TIME ▪ Rabbi Dovid Beck
1324 Avenue J | 718-252-8801

PIZZA WORLD CAFE ▪ Kehilah Kashrus
1387 Coney Island Ave | 718-758-3572

RAMI'S PIZZA ▪ OK
3005 Avenue K

READY TO ROLL ▪ Rabbi Gornish
992 East 15th Street | 718-676-9860

ROLLS SUSHI & SALAD ▪ Kehilah Kashrus
2928 Avenue P | 718-998-2026

SAVOR CAFE ▪ Kehilah Kashrus
2925 Avenue P | 718-338-1353

SLICES OF BROOKLYN ▪ Rabbi Gornish
549 Kings Highway | 718-627-9668

SOPHIE'S BISTRO ▪ Kehilah Kashrus
1904 Coney Island Ave | 718-444-6222

SPOONS ▪ Kehilah Kashrus
2923 Avenue J | 718-377-7373

SUNFLOWER CAFE ▪ Rabbi Gornish
1223 Quentin Road | 718-336-1340

SUSHI MESHUGAH ▪ Kehilah Kashrus
1637 East 17th Street | 718-676-9484

SUSHI TOKYO ▪ Kehilah Kashrus
627 Kings Highway | 718-434-2444

SUSHI TOKYO ▪ Kehilah Kashrus
1360 Coney Island Ave | 718-434-2444

TAAM MEVORACH CAFE ▪ Rabbi Gornish
815 Ave U | 718-336-3368

TEA FOR TWO LITE ▪ Rabbi Gornish
2811 Nostrand Ave | 718-758-2900

THE SUSHI SPOT ▪ Kehilah Kashrus
2462 Nostrand Ave | 347-587-5100



Boro Park Restaurant Directory

MEAT

BIG FLEISHIG'S EXPRESS ▪ Rabbi Yechiel Babad
5508 16th Ave. | 718-435-2779

CHINA GLATT ▪ Rabbi Roth/Tatrikov Bais Din
4413 13th Ave. | 718-972-0133

DELI 52 ▪ Rabbi Beger/Mishkoltz
5120 13th Ave. | 718-436-4830

EL GAUCHO GLATT ▪ Rabbi Yechiel Babad
4102 18th Ave. | 718-438-3006

GLATT-A-LA'CARTE ▪ Rabbi Yechiel Babad
5123 18th Ave. | 718-438-6675

SUBSATIONAL ▪ RVAAD of BP/ Rabbi Babad
4011 13th Ave. 718-483-8797

THE LOFT STEAKHOUSE ▪ Rabbi Babad/Tartikov
1306 40th Street | 718-475-5600

VIP GRILL ▪ Rabbi Beger/Mishkoltz
3715 13th Ave. | 718-847-3000

DAIRY

BLUE DISH CAFÉ ▪ Rabbi Eckstein
4905 13th Ave. | 718-437-1932

CAFÉ K ▪ Udavry/StarK
4110 18th Ave. | 718-438-1859

CAFÉ PARIS ▪ Rabbi Gornish
4424 16th Ave. | 718-853-2353

CAFÉ SHALVA ▪ Rabbi Yechiel Babad
1305 53rd Street | 718-851-1970

CORNER CAFÉ ▪ Tatrikov Bais Din
2 Ditmas Ave. | 718-435-2233

DAVINCI CONES
2215 65th Street | 347-462-4415

GOBO'S
5425 New Urecht Ave. | 718-854-6267

MILK 'N HONEY ▪ Rabbi Eckstein
5013 10th Ave. | 718-871-4319

NU CAFÉ 47 ▪ Rabbi Gornish
4709 New Utrecht Ave. | 718-871-4747

ORCHIDEA ▪ Rabbi Beck/ Rabbi Roth
4815 12th Ave. | 718-686-7500

PERIZIA PIZZA ▪ Kehilla Kashrus
1626 E. 16th St. | 718-513-4900

SPOONS ▪ Rabbi Roth
5001 13th Ave. | 718-633-5555

Consumers are advised to confirm the hechsher. The publisher does not accept responsibility for the kashrus of these establishments.

FJJ Flatbush Shul Directory

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TO UPDATE
PLEASE EMAIL:
info@thefjj.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 ► Maariv after Mincha

AGUDAS YISROEL BAIS BINYOMIN RABBI MOSHE TUVIA LIEFF 2913 Avenue L 718.377.0977 ► Shacharis 6:25, 6:40, 7:30, 7:50, 8:00, 8:30, 9:00 AM
► Maariv after last Mincha, 9:30, 9:40, 10:15, 11:00 PM

AGUDAS YISROEL OF FLATBUSH RABBI MOSHE WEINBERGER 1302 Ocean Parkway 718.627.1947 ► Shacharis 7:30 AM

AGUDAS YISROEL OF MADISON RABBI YISROEL REISMAN 2122 Avenue S 718.998.8029
► Shacharis Sun.-Fri. 6:20,7:05,&8am ► Mincha Mon-Thurs.1:40 & bizmano
► Maariv Sun-Thurs:Bazman,8,9,9:35,&10pm

AGUDAS YISROEL OF MIDWOOD RAV DOVID GIBBER 817 Avenue H
► Shacharis 6:30 AM, Sunday 7:30 AM ► Maariv 7:45 PM

AGUDAS YISROEL ZICHRON SHMUEL RABBI ELIEZER GINSBURG 2141 Coney Island Ave. 718.627.3505 ► Shacharis 6:40 AM ► Maariv 9:30 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
► Shacharis ► Mincha ► Maariv Call for Zmanim

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 718.252.6903
► Shacharis 7:10, 7:15 AM ► Maariv 9:00 PM

AHAVAS SHALOM RABBI AHARON GULKOWITZ 864 East 26th Street 718.253.2708
► Mincha 10 min. before earliest Shkiah ► Maariv after Mincha, 8:00 PM

AHI EZER RABBI SHAUL MASELTON 1885 Ocean Parkway 718.376.4088 ► Shacharis 5:45,7,8am Sun. 5:45,7:30,8&9am ► Mincha 15 minutes pre Shkiah ► Maariv after Mincha, 10 PM

AHI EZER TORAH CENTER RABBI YOSEF ARYEH 1950 East 7th Street 718.415.7419
► Shacharis 40 min. before sunrise, 6:30, 7, 7:30, 8:30 ► Mincha 15 min. before Shkiah
► Maariv after Mincha, 10:00 PM

AHI EZER YESHIVA 2433 Ocean Parkway 718.648.6100

AVENUE N JEWISH CENTER RABBI DANIEL EISENBACH 321 Avenue N 718.339.7747
► Shacharis 6:15, 7:15am Sun. 6:30, 8am ► Mincha Bazman ► Maariv Following Mincha

AVENUE O SYNAGOGUS (OHEL YESHUA V'SARA) 808 Avenue O
► 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,6:50,7:30AM ► Mincha 25 min. after Shkiah ► Maariv 45 min. after Shkiah

BAIS AVROHOM DKRULA SPINKA RABBI SHMIDMAN 1177 East 18th St. 718.677.7041
► Shacharis 7:00 AM ► Maariv 9:30 PM

BAIS ELUZER DFALTISHAN RABBI YONASAN BINYOMIN KATZ 1516 East 24th St. 718.252.2537
► Shacharis 6:45, 7:10, 8:00 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 HAGADOL OF EAST FLATBUSH RABBI YAAKOV ZAKHEIM ZT"L 3120 Bedford Avenue 718.377.7774
► Shacharis 6:30,7:30AM Sun:6:30,8AM ► Mincha Bizmano ► Maariv Following Mincha & 9:00 PM

BAIS HAMEDRASH OF FLATBUSH RAV HERSCHEL ZOLTY 1502 East 31st Street 347.248.2613 718.692.4393/718.951.6460 ► Shacharis 7AM,SUN: 7:15 & 8:15AM
► Mincha 20 Min. Before Shkiah ► Maariv after Mincha,930pm

BAIS MEDRASH ATERES SHLOIME RABBI MORDECHAI TWERSKY 2905 Avenue K 718.253.5265 ► Shacharis 6:30, 8:30 AM ► Maariv 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 min before Shkiah
► Maariv following mincha & 9:30 PM

BAIS MEDRASH BEIS HALEVI RAV YOEL HALEVI WOSNER 671 East 7th Street
► Maariv 9:30 PM

BAIS MEDRASH BRESLOV OF FLATBUSH 1909 New York Avenue 718.851.9332 / 917.731.7572
► Shacharis Shabbos 9:30 AM ► Mincha Erev Shabbos, 25 minutes after Licht Bentching

BAIS MEDRASH YAAKOV MOSHE RAV NACHUM LEIB SACKS 1221 Avenue S 347.386.5371
► Shachris 7am Sun.8am ► Mincha Sunday 15 min before Shkiah
► Maariv 8pm Sun: Following Mincha

BAIS MOSHE SHMIEL RABBI ROTTENBERG 1782 East 28th Street 917.553.5353
► Shacharis 6:45, 8:00 AM ► Mincha 15 min before Shkiah ► Maariv Following Mincha,8,9 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 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 min before Shkiah & Shabbos 25 min. before Shkiah
► Maariv right after Mincha

BEIS AVROHOM RABBI DOV OSHRY 1524 East 17th Street 718.375.3867
► Shacharis 6:15, 7:00, 7:30, 8:00 ► Maariv 10 min after Shkiah, 7:45, 9:00 PM

BEIS MEDRASH CHASDEI CHAIM 1575 Coney Island Ave
► Shacharis 8:15 AM ► Mincha 2:00 PM ► Maariv 10:00, 10:30, 11:30 PM, 12:00 AM

BEIS MENACHEM MENDEL RABBI YOCHANON MAROSOW 1703 Avenue J 347.633.1076
► Shacharis 7:00 AM ► Maariv 9:30 PM

BEIS MORDECHAI D'BERTCH RABBI TZVI ELIMELECH ROKEACH 3302 Avenue P 718.367.1541 ► SHACHARIS 6:20, 7:15 AM ► MINCHA 10 min. before Shkiah
► MAARIV following Mincha, 8:45, 10:00 PM

BET SHAUL U'MIRIAM 1552 East 10th Street

BET YAAKOV 820 Avenue S

BETH AARON OF FLATBUSH RABBI SHLOMO DOVID KATZ 1670 Ocean Avenue 718.377.4016
► Shacharis 7:30 AM ► Mincha 10 minutes after Shkiah ► Maariv 40 minutes after Shkiah

BETH EL JEWISH CENTER OF FLATBUSH RABBI PINCHAS PERL 1981 Homecrest Avenue 718.375.0120

BETH EL OF FLATBUSH 2181 East 3rd Street 718.336.1926

BETH MORDECHAI RABBI MOSHE MANDEL 1358 East 13th Street 718.382.4563
► Shacharis 6:15, 7:00, 7:45, 8:30 AM ► Mincha 15 min. before Shkiah
► Maariv following Mincha and 10 PM in the summer

BETH TORAH 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 WADENBAUM 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 PM ► Maariv 8:00 PM

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

BNEI ISRAEL RABBI AVROHOM GARFINKEL 3190 Bedford Avenue 718.253.6624
► Shacharis 6:30 AM ► Maariv 9:00 PM

BNEI SHAARE ZION RABBI SAUL KASSIN 2030 Ocean Parkway 718.376.0009
► Shacharis ► Mincha ► Maariv ShaarezionNY.com

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
► Shacharis 7:30 AM

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 718.338.6464
► Shacharis 6:45, 7:15, 8, 9 AM ► Mincha 1:45, 2:45, 7:00 PM ► Maariv 8:9:15,10,10:30,11pm

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 O 718.376.3755
► Shacharis 6:15am ► Mincha 1pm, Shabbos 1/2 hr. before Shkiah ► Maariv 8pm

CHUNA DOVID-TENKA 1336 Ocean Parkway

CONGREGATION AHAVATH ACHIM RABBI ARI KAGAN 1741 East 3rd street 718.375.3895
► Shacharis 6:30am - Mon & Thurs. 6:20am ► Mincha Shabbos 20 min. brfore Shkiah
► Maariv Following Mincha

CONGREGATION AVREICHIM RAV SHLOMO FEIVEL SCHUSTAL 1114 Avenue O

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 LICHTIG 917 Webster Avenue 718.871-5993
► Mincha/Maariv 8:30 PM

CONGREGATION ISRAEL OF KINGS BAY 3903 Nostrand Avenue 718.934.5176

CONGREGATION KEHAL IMREI SHAUL D'MODZITZ RABBI NEWMARK & RABBI STEIN 1542 Coney Island Ave.(Ave. L) ► Shacharis 7am ,Sunday-8am ► Maariv 8:45 & 10pm

CONGREGATION KEHILLA ETZ CHAIM RABBI SHNAYOR BURTON 1102 Ave. L ► Shacharis Shabbos 8:30 AM

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 ► Maariv 6:45 PM

DERECH EMMUNA D'VIEN RABBI CHAIM SEGELBAUM 2305 Olean Street 718.253.5314
► Shacharis 6:30, 7:00, 7:30 AM

DERECH HASHEM SEPHARDIC 2600 Ocean Avenue

ETZ CHAIM OF FLATBUSH RABBI SHMUEL FRIEDLER 1649 East 13th Street 718.339.4886
► Shacharis 6:30 AM ► Maariv after Mincha

FLATBUSH MINYAN RABBI MEIR FUND 1517 Avenue H 718.338.8442
► Shacharis 7am Sun.8am ► 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 3011 Avenue K 718.252.9494
► Shacharis 8:00 AM ► Mincha 4:15 PM & 30 min after Shkiya ► Maariv Following Mincha

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 ► Mincha 10 min. before Shkiah ► Maariv Following Mincha

KEHILAH OF MARINE PARK RABBI BARUCH P. MENDELSON 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
► Shacharis 6:40 AM ► Mincha Sunday-15 minutes before Shkiah ► Maariv 8:30 PM

KETER SION RABBI MASELTON 1922 East 8th Street 718.645.8006
► Shacharis 6:15, 7:15 AM ► Mincha 6:55 PM ► Maariv after Mincha

KETER TORAH RABBI AHRON/RABBI MOSHE HARARI-RAFUL 2220 Avenue L 718.377.4791
► Shacharis 7,7:45am Sun. 7:30&8:30 ► Mincha 15 min. before Shkiah
► Maariv following Mincha & 10 PM

KHAL KINYAN TORAH 1570 Coney Island Avenue bet. Ave. J & K
► Shacharis 7:30 AM ► Mincha 3:30 PM ► Maariv 9:00 PM

KHAL POZNA RABBI AVROHOM EISEN 2422 Avenue I 917.566.1023

KHAL TALMIDEI HAYESHIVOS 1213 Elm Avenue enter on E. 13th
► Early Shabbos Mincha 15 minutes before plag ► Shacharis Shabbos 8:30 AM
► Mincha Shabbos 6:30 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 ► Mincha 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 ► 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 15 minutes before Shkiah ► Maariv 25 minutes after Mincha

KNESSES BAIS AVIGDOR RAV AHRON KAHN 1720 Avenue J 718.258.1380
► Shacharis 7:30 AM ► Mincha 12:45 PM ► Maariv 8:15, 10:00 PM

KOL ISRAEL RABBI RAYMOND HARARI 3211 Bedford Avenue 718.951.1417
► Shacharis 6:45, 8:18, 9:00 AM ► Mincha 7:00 PM ► Maariv after Mincha

KOL TORAH RAV LIPA GELDWERTH 2022 Avenue M 718.232.4808
► 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, 7:20 AM ► Mincha 10 min before Shkiah ► Maariv Bazman, 9:30, 10:00 PM

LAKEWOOD MINYAN OF FLATBUSH RABBI MORDECHAI MARCUS 1495 Coney Island Avenue 718.252.5274 ► Shacharis Shabbos 8:30 AM ► Mincha Mon-Thurs. 4pm ► Maariv 10:00 PM

LAZEWNIS RABBI LAZEWNIK 1500 East 9th Street 718.376.8242
► Shacharis 7,8am Shabbos 9am ► Mincha 10 min. before Shkiah
► Maariv half hr after Shkiah,8:45pm

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

MADISON TORAH CENTER RABBI DANIEL TAWIL 2221 Avenue R 718.666.8742
► Shacharis 7:00 AM

MAGRIV BEIS ARYEH RABBI SHEA KATZ 1069 East 4th Street I & J 718.338.4925
► Shacharis 7:10 AM ► Maariv 9:00 PM

MAREH YEchezkel OF FLATBUSH RAV BINYOMIN RUTTNER 1016 East 15th Street 718.252.2521 ► Shacharis 6:45am Shabbos-9am ► Mincha 15 min before Shkiah
► Maariv Followng Mincha & 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 7am Shabbos 8:45am ► Mincha Bazman ► Maariv Following Mincha,9pm

MAYAN YISROEL RABBI VIGLER 3307 Avenue N 718.677.0030
► Shacharis 7:00, 7:45 AM ► Mincha 5 min. before Shkiah ► Maariv 9:00 PM

MERKAZ HATEFILLAH RABBI HOROWITZ 1898 Bay Avenue 718.339.4117 ► Maariv 8:00 PM

MERKAZ YISROEL OF MARINE PARK RABBI ELISHA WEISS 3311 Avenue S 718.376.5200 / 917.623.9754 ► Shacharis 6:20am ► Mincha 15 minutes before Shkiah ► Maariv 8:00 PM

MEVAKSHEI HASHEM RABBI YEHUDAH LEVIN 3011 Avenue K

MIDRASH MOSHE BEN MAIMON RABBI ALFIA 59 Gravesend Neck Rd 718.336.2023
► Shacharis 6:00 ; 7:00AM ► Maariv 10:00 PM

MIRRER YESHIVA 1791 Ocean Parkway 718.645.0536 ► Shacharis 7:30am ► Mincha 1:50 PM

MIRRER YESHIVA VASIKIN MINYAN RABBI SHOLOM STEINBERG 1791 Ocean Parkway 718.415.3845 ► Shacharis 30 minutes before Netz

MONASTRICTH RAV NOCHUM RABINOWITZ 1301 East 27th Street 718.338.8895
► Shacharis 7:00 AM ► Maariv 9:15 PM

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

FJJ Flatbush Shul Directory

TO UPDATE
PLEASE EMAIL:
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NACHLAS DOVID RABBI LICHTENSTEIN 1589 East 28th Street » 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 8:30 PM
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, 7:15am Shabbos 8:45am » Mincha 10 minutes after Shkiah » Maariv Following Mincha, 9:15pm
NETIVOT ISRAEL 1617 Ocean Parkway 718.998.2534
NEVE YAAKOV 1359 East 9th Street
OHEL MOSHE LUBAVITCH RABBI MOSHE KORNBLOT 849 Ocean Parkway 718.437.0050 » Shacharis 7:00 AM
OHEL YITZCHOK RABBI AVROHOM KELMAN 1419 Dorchester Road 718.284.8032 » Shacharis 6:30am Shabbos 9am » Mincha Shabbos 25 min. before Shkiah » Maariv Shabbos Following Mincha
OHEV TZEDEK OF FLATBUSH RABBI NAFTULI HERSH ROTTENBERG 1688 East 18th Street 718.377.4432 » Shacharis 7:30 AM » Mincha 2:00 PM
OHR GEDALYAHU RAV DOVID STAMM 1554 Coney Island Avenue » Shacharis 7:15 AM » Maariv 9:30 PM
PERSIAN CONGREGATION OF FLATBUSH RABBI SHMUEL SOLEIMANI 1434 Ocean Parkway 718.382.0773
PRI EITZ CHAIM RABBI MELVIN BURG 2600 Ocean Avenue 718.743.5533 » Shacharis 6:30 AM » Mincha 10 minutes before sunset » Maariv following Mincha
PROSPECT PARK YESHIVA CONG. RABBI LEIB KELMAN 1609 Avenue R 718.376.4400 » Shacharis 7:00 AM » Mincha 30 min. before Shkiah » Maariv After Shkiah
SASREGEN RABBI M. DOVID RUBIN 1279 East 24th Street 718.377.9586/718.338.9633 » Shacharis 6:45, 7:30, 8:15, & 9am » Mincha At Shkiah » Maariv Following Mincha 7 9pm
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 RABBI AVROHOM AMOR 2266 Cropsy Avenue 718-266-6100 » Shacharis 9am » Mincha 1:45pm Shabbos:4pm » Maariv 6:00 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 RABBI MOSHE SHAMAH 511 Avenue R 718.998.8171 » Shacharis 6:20, 6:50 & 8am
SHAARAY ZION 1659 East 13th Street 718.552.5553
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
SHAAREI SHALOM RABBI RAPHAEL BERNSTEIN (NUSACH ASHKENAZ) 2961 Nostrand Avenue » Shabbos Shacharis 8:30 AM
SHAARE TEFILA RABBI YOSEF OZERI 1679 West 1st St. 718.382.1416 » Shacharis 7:00 AM
SHAARE TORAH YESHIVA 1680 Coney Island 718.645.6676 » Shacharis 7:40 AM » Mincha 1:40 PM
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 6:20am Sunday 8am » Mincha Shabbos-10 min. before Shkiah » Maariv 9:15pm, 55 min. after Shkiah
SHAREI ELIEZER RABBI YEHUDA HOROWITZ 1882 New York Avenue, 718.758.0449 » Shacharis 6:30, 8, 9am Shabbos 9am » Mincha 15 min. before Shkiah » Maariv Following Mincha, 8:15, 9, 10pm Shabbos 50min. & 72 min.
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, 8am Shabbos 9am » Mincha 10 min. before Shkiah » Maariv Following Mincha
TALMUD TORAH RABBI YAAKOV SHULMAN 1305 Coney Island Avenue 718.377.2528 » 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 6:45am Shabbos 9am » Mincha Shabbos 10 minutes before Shkiah » Maariv Following Mincha
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 » Shacharis 9:00 AM » Mincha Fri. 8 min. before Shkiah » Maariv Motzai Shabbos 50 min. after Shkiah
TIFERES TORAH RABBI MICHAEL HABER 1741 East 3rd Street » Shacharis 6:55 AM, Shabbos: 8:10 AM, Sunday: 8:00 AM
TIFERES TZVI RABBI MICHOEL SPITZER 1307 East 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 718.336.1953 » Shacharis 6:45, 7:58 AM » Mincha 20-25 minutes before Shkia » Maariv 10:00 PM
TOMOSHOV CONG. KOL ARYEH RABBI SIMCHA RUBIN 1212 Avenue I 718.258.1338 » Shacharis 6:30, 8:00 AM » Maariv 9:00, 10:10 PM
TORAH TEMIMAH 555 Ocean Parkway
TORAH UMESORAH 1090 Coney Island Ave (Foster & Ave. H), 3rd Floor » Mincha 2:00 PM
TORAH UTEFILAH RABBI SHIMON ALSTER 3304 Bedford Avenue 718.758.9359 » Shacharis 6:30 AM » Maariv 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 7:40am Shabbos 8:15am » 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 8:00 AM » Mincha 2:45 PM » Maariv 9:30 PM
YESHIVA MIKDASH MELECH 1326 Ocean Parkway 718.339.1090
YESHIVA SHAREI TORAH RAV HILLEL DAVID 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 RABBI SHMUEL TEITELBAUM 1167 East 13th Street » Shacharis 6:30 AM » Mincha Sunday-25 min. before Shkiah » Maariv 7:30, 9:15 PM
YESHURAN MUZHAI ROPSHITZ 1454 Ocean Parkway
YOUNG ISRAEL OF AVE J RABBI BARUCH DOV BRAUN 1721 Avenue J 718.338.2056/718.253.0969 » Shacharis 6:55 & 8am Mon & Thurs. 6:45 » Mincha 10 min. pre Shkiah » Maariv 1/2 hr. after Mincha & 10 pm
YOUNG ISRAEL OF AVENUE K RABBI ARYEH RALBAG 2818 Avenue K 718.258.6666 » Shacharis 5:55, 6:50, 7:55 AM » Mincha 15 min. before Shkiah » Maariv Following Mincha
YOUNG ISRAEL OF AVENUE U RABBI YISROEL FELDSTEIN 2119 Homecrest Avenue 347.576.9110 » Shacharis 6:15 AM
YOUNG ISRAEL OF BEDFORD BAY RABBI TZVI FRIED 2114 Brown Street 718.332.4120 » Shacharis 6:20am » Mincha 10 minutes before Shkiah » Maariv immediately following Mincha
YOUNG ISRAEL OF BRIGHTON BEACH RABBI EFRAIM ZALTZMAN 293 Neptune Avenue 718.648.0843 » Mincha 7:30 PM
YOUNG ISRAEL OF FLATBUSH RABBI KENNETH AUMAN 1012 Avenue I 718.377.4400 » Shacharis 6:45 & 8am » 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 RABBI ELI 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 RABBI STOLZENBERG 1781 Ocean Parkway 718.376.6305 » Shacharis 8am Shabbos 9am » Mincha 10 min. before Shkiah » Maariv following Mincha
YOUNG ISRAEL OF REDWOOD RABBI S. MODES 619 East 76th Street 718.520.1800
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 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 RABBI Y. E. SCHNEEBALG 577 East 5th Street » Shacharis 8:00 AM » Maariv 9:30 PM

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JEFF PATOW ז"ל

on the passing of his esteemed father
Zev Tzvi (William) Ben Aharon HaLevi Patow ז"ל,

*May all the chesed that you do
for our organization, and for others serve as an aliya to
your father's holy neshama, and may you and your family
be blessed with kol tuv sela.*

*With prayers that Hashem comfort
you and your loved ones,*

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52540



MISASKIM SHIVA LISTING

**NIFTAR/NIFTERES & FAMILY****ADDRESS OF SHIVA****GETTING UP****Mrs. Betty Prince z"l**

Mrs. Judith Bron - daughter
Mrs. Faigy Pollak - daughter

20 Herrick Ave
bet Stephen Pl & Woodside Pl
Spring Valley

Thursday
Morning
9/11/14

Mrs. Chumie Dreyfuss z"l

R' Michael Dreyfuss - husband
R' Yaakov Rosenbaum - brother
R' Dovid Rosenbaum - brother
R' Moishe Rosenbaum - brother
Mrs. Elky Neiman - sister
R' Dovid Spiegel - son
R' Yanky Dreyfuss - son
R' Moshe Dreyfuss - son
Mrs. Shulamis Gelbwachs - daughter

1692 47th St
bet 16th Ave & 17th Ave
Boro Park

Thursday
Morning
9/11/14

Harav Naftuli Landau z"l

Rebbetzin Neitchu Landau - wife
Harav Binyomin Zev Landau - son
Rebbetzin Simi Katz - daughter
Rebbetzin Toba Frankel - daughter
Rebbetzin Esther Feiner - daughter
Rebbetzin Rochel Isaacson - daughter

1520 58th St
bet 15th Ave & 16th Ave
Boro Park

Friday
Afternoon
9/12/14

Mrs. Francis Brevda z"l

Mrs. Renee Meyers - daughter

8519 124th St
bet 85th Ave & Hillside Ave
Kew Gardens

Friday
Afternoon
9/12/14

Rebbetzin Pessel Teitelbaum z"l

Rebbetzin Yehudis Lieber - sister
Harav Mendel Teitelbaum - son
Rebbetzin Yenty Rubin - daughter
Rebbetzin Yocheved Szimanowitz - daughter
Rebbetzin Yehudis Ausch - daughter
Rebbetzin Chaya Leah Horowitz - daughter

1165 E 13th St
bet Ave K & Ave L
Flatbush

Friday
Afternoon
9/12/14

R' Sheldon Rudansky z"l

Mrs. Judy Goldsmith - sister
R' Max Rudansky - son
R' Sam Rudansky - son
R' Charles Rudansky - son
Mrs. Debbie Weiner - daughter

212 Oakwood Ave
off Park Ave
Cedarhurst

Friday
Afternoon
9/12/14

Mrs. Kayla Fishman z"l

R' Dovid Fishman - son
Mrs. Suri Schwarzmer - daughter
Mrs. Henny Garfinkel - daughter

15 Hilda Ln
bet Eastview & Remsen
Monsey

Friday
Afternoon
9/12/14

R' Aharon Yehoshua Moskovits z"l

Mrs. Esther Moskovits - wife
R' Zev Moskovits - son
Mrs. Debbie Weiser - daughter
Mrs. Elki Hass - daughter

414 N Martel Ave
Los Angeles

Friday
Afternoon
9/12/14

R' Bill Patow z"l

Mrs. Rosalie Patow - wife
R' Jeff (Yehoshua) Patow - son
Mrs. Joani Pearlman - daughter

1045 E 4th St
bet Ave I & Ave J
Flatbush

Sunday
Morning
9/14/14

R' Shlomo Pearl z"l

Mrs. Faigy Pearl - wife
R' Tzvi Pearl - brother
R' Avi Pearl - son
R' Yisroel (Sruly) Pearl - son
Mrs. Brochie Toporowitz - daughter
Mrs. Chany Katzman - daughter

952 E 9th St
bet Ave I & Ave J
Flatbush

Sunday
Afternoon
9/14/14



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Reb Shlomo Pearl, z"tl

SURI PEARL

Rabbi Shlomo Pearl zt'l was a prince of a man. He went incognito for many years. We, behind the scenes, knew of his warmth, keen sense of humor, loving family relationships, and sincere adherence to all facets of *Yiddishkeit*. His cutting edge intellect sliced to the core of every issue, teaching us how to navigate life's challenges.

Rabbi Pearl, as the world knew him today, was a true Talmid Chochom, a *masmid* who learned tirelessly, with boundless energy, and a brilliant orator of *hilchos* Shabbos. He gave over a thousand *shiurim* in Agudas Beis Binyomin, over seven hundred *shiurim* in the Bostoner Kollel, where he served as Rosh Kollel, and covered many other topics speaking for the Irgun Shiurei Torah and Hakhel. Every Shabbos in Yeshivas Chaim Berlin, lines formed by his seat, as he answered *shaylos* patiently, with his trademark humility. He drew thousands of people to his *shiurim*, and many have increased their personal learning due to his influence.

What was this great charisma that attracted so many to him? Could it have been his deep-rooted humility that portrayed itself when answer-

ing people's questions softly, with no fanfare? Or perhaps his quick and uncanny sense of humor that spiced up his *shiurim*? Or possibly it was his personal history that made people feel that he was one of them.

Rabbi Pearl grew up in Coney Island and attended Yeshiva of Brighton. When his family relocated to Flatbush, he switched to the Mirrer Yeshiva. He received *semicha* from the famed Rosh Yeshiva HaRav Avrohom Kalmanowitz zt'l, a monumental achievement. After his marriage to Faigy, nee Rosenbaum of Flatbush, he became a public school teacher, working until taking retirement at age 55.

He had many and varied interests. He jogged daily and even completed the New York Marathon several times. Although "an ordinary *balabas*", he was already then a serious *masmid*, even using his free periods at public school for learning. After 3pm dismissal, he learned a full second *seider* and night *seider* in the Mir with his sons.

All thru his journey in achieving expertise in *Hilchos* Shabbos, he had his wonderful wife at his side. She was the driving force behind his *hatzlacha*, taking upon herself everything needed to prevent any

distraction from his learning. His success was her success.

After his retirement, Rabbi Pearl decided to plunge headfirst into learning full-time, dismissing the cliché of the bored and disgruntled retiree with too much time on his hands. A 24-hour day was simply not enough for him, pushing him to rise early to maintain his rigorous learning schedule.

Tefilla was his anchor, forging his beautiful connection with the Ribono Shel Olam. "*Ein od milvado*" and "*Ribono Shel Olam*, I love you!" became his mantras and his tools for living. Throughout his final illness, he sustained his upbeat, positive nature, radiating peace and joy. He always said, "Everything's *gevaldig*! Couldn't be better!"

Family life was never put on the back burner. His *nachas* and obvious pride in his children and grandchildren was felt by them all, leaving in a deep void in their hearts. He is survived by his wife, Mrs. Faigy Pearl, his sons Rabbi Avi and Rabbi Yisroel, and his daughters, Mrs. Brachie Toporowitz, and Mrs. Chanie Katzman. May his memory be perpetrated through the *massim tovim* of his family, *talmidim* and all those whose lives he touched.

The Bostoner Rebbe, whose *shul*, Kahal Tefillah L'Moshe Boston, shared some feelings regarding Harav Pearl Zatzal. Kahal Tefillah L'Moshe Boston was the *achsania shel Torah*, host of many hundreds of Harav Shlomo Pearl's *shiurim*. Harav Pearl served as the *Rosh Kollel* of the evening *kollel* for over two decades.

The Rebbe related, "The Rebbe Reb Bunim of Prezyscha would say that when we look at the *kaddish*, we don't find much there about death, rather it speaks about *Kiddush Sheim Shamayim*. He would explain that when a person departs from this world, those who remain behind must seek to fill the void of *Kiddush Hashem*—and what a void; Rav Shlomo was the epitome of *Kiddush Hashem*."

"He was a tremendous *talmid chacham*. But the *chiddush* here is that he began learning late in life. At the age of 37 he had a serious health scare and made a commitment to the Ribono Shel Olam that if he survives he will become an expert in *hilchos* Shabbos. He recovered, and promptly began waking up daily at 4:00 am and learning for hours while holding a full time job. He began learning at an elementary level but with a total determination, and began growing in Torah by leaps and bounds. The Rebbe added "I wouldn't tell this if not that Reb Shlomo himself would often repeat this story to inspire others that it is never too late to begin".

"His dedication to Harbotzas Torah was exemplary. He would never miss a night at the *kollel*, even coming from family *simchos* to deliver his *shiurim*. Another hallmark of his *Kiddush Hashem* was his tremendous *anivus*, notwithstanding his great achievements in learning and Harbotzas Torah".

"But there was another wonderful *middah* that he possessed. At the end of his life he was very ill. Nonetheless he insisted on coming to the Beis Medrash to deliver his *shiur*. It would at times take him a few minutes from when he left the car until he would be able to walk up the steps and enter the Beis Medrash with *mesiras nefesh*. At times I would ask him, Reb Shlomo how are you feeling? He would always answer *gevaldig*, *Baruch Hashem*. At first I thought he simply didn't want to burden me with his *tzoros*. But then I realized, to Rav Shlomo, the privilege of coming to teach Torah even as sick as he was, was simply the greatest gift in the world—life was indeed wonderful".

"And so, in essence, the story of Harav Pearl is the story of *teshuvah*. He represented the idea that it is never ever too late to begin, once a commitment is made to maintain the greatest determination to continue on, no matter how difficult. All that together with a tremendous *simcha* of "Ashreinu Ma Tov Chelkeinu" how *gevaldig* it is to be an Eved Hashem. Zechuso Yagen Aleinu."

מוסדות באסטאן ד'פלעטבוש

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וכל משפחתו הכבודים והחשובים בתוך שאר אבילי ציון ולא יוסיפו לדאבה עוד.

יצחק גלב

נפתלי בן ציון הורוויץ

אלי' גאלדבוים



Rav Elya Lopian *zt"l* on his Yahrtzeit - 20th of Elul

NESANEL GANTZ

"A meeting with Eliyahu Hanavi and more..."

"To see Rav Elya Daven was like seeing...ahh...uh...it is actually indescribable" These were the words Rav Dov Lev SHLIT"A from Yeshivas Hanegev in Netivot said to me when describing his memory of Rav Elya Lopian ZT"L. His memory was not an uncommon one. It is commonplace to hear descriptions of Rav Elya from those who knew him as "A Malach", "definitely not a mere man", "An Ish Elokim" and similar descriptions. The reverence is recognizable in their voices as they recount their personal interactions with Rav Elya, even if that interaction was limited to merely catching a glimpse of him as he walked by.

Rav Elya Lopian was born in the year 1872. In his youth, he studied in the Yeshiva in Lomza. He moved to England in 1925. He served as Rosh Yeshiva of Yeshiva Eitz Chaim which was situated in the east end of London. He served in that capacity along with Rav Nachman Shlomo Greenspan ZT"L. Rav Elya often spoke longingly about Eretz Yisrael and his ultimate desire to settle there. In 1950 he realized his dream. After teaching in Eitz Chaim for over 25 years, he handed over the reins of the yeshiva to Rav Greenspan. He made his home initially in Yerushalayim.

Upon the urging of the Chazon Ish (Rav Avrohom Yeshaya Karelitz), Rav Elya began delivering Mussar talks across Eretz Yisrael. Later in life Rav Elya accepted the position for which he was most known for, Mashgiach Ruchni (spiritual guide) in Yeshiva Knesses Chizkiyahu which was eventually located in Kfar Chassidim. The Shmuezen (discourses) given there by Rav Elya gained widespread acclaim and many people travelled in from great distances to hear them. Some are still available today on grainy yet discernible recordings.

To Rav Elya, actions that seemed extraordinary to others were simple to him. There is a famous picture of Rav Elya feeding a hungry cat. The cat was brought into the yeshiva to help get rid of a rodent problem. When Rav Elya asked how the cat gets

fed, he was told not to worry as the cat will feed on all the mice he catches! As a matter of fact there hasn't been any mice for days." Rav Elya expressed, "Then the poor cat must be hungry, we owe him Hakaras Hatov (recognition in gratitude)" Rav Elya personally went and filled a saucer with warm milk and fed it to the cat. As a student rushed to photograph the scene, Rav Elya expressed bewilderment that such an action would merit a photograph. To him it was so simple, so part of him.

Many of Rav Elya's actions were dumbfounding to the initial viewer until the full meaning would often only be understood much later. One such example is related by Rav Dovid Lapin. The story took place a few short years before Rav Elya passed away. During a regular Seder in the Yeshiva, Rav Elya suddenly rose from his place and started saying a loud emotional Kaddish! Everyone in the Bais Medrash stopped their learning and answered the Kaddish. They were stupefied yet realized that they were witnessing one of those moments that they could not fully grasp. Later that evening the tragic news came through that the Syrian Air Force had shot down two Israeli pilot jets. The pilots were killed instantly. This took place near Kfar Chassidim. When further details began to emerge it became crystal clear: The exact moment that Rav Elya got up to say Kaddish was the exact time the pilots were shot down and killed, HY"D.

"An encounter with Eliyahu Hanavi"

If not for the Sfas Emes revealing this story it would never have become known, for Rav Elya did not discuss it despite being pressed on it on multiple occasions. The Gerrer Rebbe told Rav Dovid Mishkovsky of Kfar Chassidim the following story: In his younger years, Rav Elya went to the Sfas Emes to discuss various topics in learning. As he got up to leave he requested a Bera'chah (blessing) from the Rebbe. The Rebbe said "someone who merited a personal visit from Eliyahu Hanavi does not need my blessing". Rav Elya's response is legendary "the fact that the Rebbe *knows* of my secret meeting with Eliyahu Hanavi is the precise reason why I want the Rebbe's blessing". In reality this story reveals quite a bit about

both the Gerrer Rebbe and Rav Elya.

Rav Elya knew how to impart Mussar to his Talmidim in a unique way. He always stressed that the Yetzer Horah does not limit himself to prey only on the youth. This mantra of Rav Elya was well illustrated in the following story. A Talmid once approached Rav Elya about traveling to a wedding in a location that might not be appropriate for a Ben-Torah. Rav Elya advised against it due to the spiritually destructive atmosphere and sights of the location. The Talmid assured Rav Elya that he wouldn't look, nor would they affect him for he worked on himself and feels confident and strengthened in these areas. Rav Elya didn't reply, and to the Talmid's befuddlement, Rav Elya started flipping through a phone book. The Talmid could not contain himself and asked "Rebbe, why are you looking through a phone book at this moment?". Rav Elya replied "I am an old man and the Yetzer Horah doesn't escape me, yet you, who are a young man, say that these things don't affect you? I am looking for a doctor for you!" The Talmid got the message and didn't travel to the wedding.

There is a most powerful and sobering thought delivered by Rav Elya which is most appropriate for this time of year. Rav Elya speaks: During World War I, a young boy was extremely malnourished and lay bedridden, too weak to move his hungry famished body. One day his friends came to visit him. The boy asked his father "who are these boys?" "These are the boys from your class", his father sadly replied. A few days later his own brother came into the room. Again the boy asked "Father, who is this?" "It is your own brother my dear son" said the father. The father was angst ridden at the realization that the hunger and illness was causing his son to not recognize people. A short while later as the father was caretaking for his son, the son



looked up at him in bewilderment "Who are you?" With tear filled eyes the father bent slowly to his son and replied "It is I, your father". "The terrible consequence of hunger and malnourishment can cause someone to not recognize his own father", said Rav Elya.

Rav Elya continued "Every Jewish person is imbued with a Neshama (soul). Like the body the soul requires nourishment, albeit of a spiritual kind. Our Tefillos, 3 times a day nourish the soul. The Neshama also requires a steady diet of Torah and Mitzvos. If a person fails to nourish / feed his soul, it can become weak to the point where it might not recognize its Father in heaven.

Rav Elya passed away in 1970. His Mussar thoughts are collected in the now classic Lev Eliyahu, which is divided into the weekly Parshahs. The sefer, which was compiled by his Talmidim, amongst them Rav Sholom Schwadron has become widely accepted across a wide spectrum of Jews worldwide.

Yehi Zichro Baruch.

A Life Cut Short: Avigail Maima Rochel Rechnitz a"h

A life cut short.

One can't pass the opportunity to write about one of the true paragon's of Chessed in our day. The city of Los Angeles will not be the same with the loss of Avigail Maima Rochel bas Rav Chaim Aaron A"h. She was *niftar* at the young age of 39 but she seemed to have accomplished what a woman twice her age could have. She single-handedly revamped, revitalized, and automated the Ladies Bikur Cholim in our city. She decided that

she would fix what she saw was broken, and she ended up throwing her entire life into the organization. She mobilized so many of us to visit the sick in hospitals and nursing homes all over Los Angeles. She coordinated meals, visits and transportations to doctors appointments. And equally importantly, she raised funds, and when those weren't enough she and her husband gave their own. They give and give and give. The Rechnitz's have given and continue to give, and Avigail

fit right in to their family network of chessed. Her husband mentioned at the *levaya* that she is someone we cannot forget. The obvious lesson she taught us is *Achrayus*, being *Nosei Beoil Chaveiro* & If you want to, you can accomplish so much *cheded* in a short amount of time. Every breath we take is a gift from above. She saw that something needed fixing and she jumped at the opportunity. She re-created an organization that will live on way past all of us, and her *Z'chusim*

will live on *L'neitzach Netzochim*. May her husband and children and family have a complete *Nechomah* from their loss. And may they continue to do all of the amazing work they have done until now. It was a *Z'chus* for all of LA & Long Beach where her father Rabbi Chaim Waksalak Shlit'a is the Rov of the Young Israel, to have known her and we will all be better people because of her.

U'mocha Hashem Dimah M'al Kol Ponim.



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16 Elul

Rav Avraham Landau, the Strikover Rebbe of Bnei Brak (1917-2001). Born in Kinov, in the Ostrovtze region of Poland. His father, Rav Yaakov Yitzchak Dan, served as rav of the city. Avraham was raised by his grandfather, Rav Elimelech Menachem Mendel. At the age of 13, Avraham began to study in the Chachmei Lublin yeshiva. When the 2nd World War broke out, he was at his parents' home and he fled with his father to Lodz, from which the family fled to Warsaw, and from there, at the directive of his father, Avraham fled to Baranowitz. A week after his arrival in Baranowitz he fled to Vilna, during Chanukah 1939. There, he began to study under the Griz (Rav Velvel Soloveitchik) of Brisk. In 1946, he married a great-granddaughter of the Chiddushei Harim of Gur. After their marriage he learned that his father and eight of his siblings had perished in the Holocaust, and that only he and his sister remained alive from the entire Strikover dynasty.

17 Elul

Rav Chaim Benveniste (1603-1673). A disciple of Rav Yosef Trani. Born in Constantinople, he was appointed Rav of Tita (near Izmir) in 1644. In 1658, he was appointed one of the rabbis of Izmir. He became an adherent of Reb Shabsai Tzvi (1665-67) but subsequently repented. He authored Kenesses HaGedolah, a digest of halachic material from the time of Rav Yosef Caro until his own time.

Rav Nosson Nota Shapiro, maggid of Lublin (1752).

Rav Yosef Yoska of Dubno, author of Yesod Yosef, an encyclopedic work on musar, drawing heavily on the Zohar (1800). A student of the Maggid of Mezritch.

Rav Dovid Dov Taub, Rav of Dabrizinsk, author of Binyan Dovid (1899).

Rav Yakov Kopel Reich, Rav of Budapest (1838-1929). Born in the city of Verboi to Rav Avraham Yechezkel, who was the son of Rav Yaakov Kopel Charif, author of Sefer Yaavatz on Chulin. He learned in Pressburg under the Kesav Sofer and in Grossvardein under Rav Yitzchak Aharon Landesberg. In 1860, he succeeded his father-in-law as Rav of Sobotitch. In 1872, he became Rav of Verboi, and in 1890, he was appointed Rav of Budapest.

18 Elul

Rav Yehuda Loew, the Maharal (1525-1609). Born in Posen, Poland, on the night of the Pesach Seder, to a distinguished family of rabbis that traced its ancestry to King Dovid. He was the youngest of four brothers. The Maharal married at the age of 32 to Pearl. He had six girls and one boy who was named after the Maharal's father, Betzalel. In 1553 he was elected rabbi of

Nikoelsburg and the Province of Moravia, where he remained for the following 20 years. In 1573 he moved to Prague, where he opened a yeshiva. In 1592 the Maharal accepted the position of rabbi in Posen, returning to Prague in 1598 to serve as its chief rabbi. The Maharal castigated the educational methods of his day where boys were taught at a very young age and insisted that children must be taught in accordance with their intellectual maturity. One of his leading disciples was R. Yom Tov Heller, author of the classic mishnaic commentary, Tosafos Yom Tov, who, in his introduction informs us that the Maharal greatly encouraged group study of the Mishna. At the same time, he was fully conversant with the scientific knowledge of his time as well as friendly with some of the contemporary eminent scientists. His disciple, Dovid Ganz, worked in the observatory of Tycho Brahe, the distinguished astronomer. He was a prolific writer, and his works include: Tiferes Yisrael on the greatness of Torah and mitzvos; Nesivos Olam, on ethics; Be'er Hagolah, a commentary on rabbinic sayings; Netzach Yisrael, on exile and redemption; Or Chadash, on the book of Esther; Ner Mitzvah, on Chanukah; Gevuros Hashem, on the Exodus; and many others.

Rav Abdala Somech, rebbe of Ben Ish Chai and head of Iraqi Jewry (1813-1889). Born in Baghdad, he traced his lineage back to Rav Nissim Gaon, head of the yeshiva of Neharda'ah.

Rav Ze'ev Nachum Bornstein, author of Agudas Eizov, Rav of Elkush and Biala, father of Rav Avraham Borenstein of Sochachov, the Avnei Nezer (1885).

19 Elul

Rav Yaakov of Orleans, one of the Baalei Tosefos and a student of Rabbeinu Tam, was killed with many other Jews in London during pogroms after the coronation of King Richard the Lion-Hearted, 1189.

Rav Moshe Zvi Aryeh Bick (1911-1990). Born in Medzboz (Mezhibizh), Ukraine, but grew up in New York, he is recognized as one of the first gedolim to be raised on American soil. He studied under R' Moshe Soloveitchik at the Yeshiva Rabbeinu Yitzchak Elchanan Spektor and attended New York City public schools at night. At age 21, R' Bick was hired by a shul in the Bronx. While there, he founded schools for both boys and girls. Later, he moved to Boro Park. He was recognized as a master posek by both chassidic and non-chassidic communities, but never published his teshuvos.

Rav Hillel Vitkind, Rosh Yeshiva of Beis Hillel of Novardok-Tel Aviv in Bnei Brak. He and his Rebetzen were moser nefesh for bochurim arriving on the shores of Eretz Yisrael. They lived a life of great poverty as

a result of the tremendous expenses which they incurred for saving the bochurim.

Rav Chaim Benbenishti (1603-1673), Chief Rabbi of Izmir (Smyrna) in the 1660s. He authored Knesses Hagedola, a commentary on the Shulkhan Aruch.

Rav Elimelech Alter Paneth ("Reb Meilech"), the Deizher Rebbe (1928-2005). Born to Rav Yosef and Rebetzen Lifash Paneth in Tekendorf, Romania, he lived with his family in Paris after the War, before they all emigrated to the United States. He married Rebetzen Yocheved in 1951.

20 Elul

Rav Yosef Shlomo Kahaneman, Rosh Yeshiva of Ponovezh (1886-1969). Born in Kuhl, Lithuania, a small town of about 500 of which about a third were Jews. At the age of 14 he went to the Telshe Yeshiva, where he learned until he was twenty. He then spent a half year in Novardok, after which he spent three years in Radin under the Chafetz Chaim. He married the daughter of the rov of Vidzh, and took over there at the end of 1911, when his father-in-law became the rov of Wilkomir. With the passing of Rav Itzele Rabinowitz on the 21st of Adar I in 1919, Rav Yosef Shlomo Kahaneman was appointed the new rav of Ponovezh at the age of 33. He was elected to the Lithuanian parliament. He immigrated to Israel in 1940 and built Kiryat HaYesHiva in Bnei Brak and Batei Avot orphanages.



Rav Eliyahu Lopian (1872-1970), author of Lev Eliyahu; mashgiach of Kelm; Rosh Yeshiva of Yeshiva Etz Chaim in London, and mashgiach at Kfar Chassidim. R' Shalom Schwadron (1911-1997) was one of his talmidim. After having dedicated 25 years of his life to Yeshivas Eitz Chaim, Reb Elyah passed the leadership of the yeshiva over to Rav Greenspan. Reb Elyah moved to Israel in 1950, when he was 76 years old.

Rav Moshe Aryeh Freund, Av Beis Din of Yerushalayim. Born in Honiad, Hungary, to Rav Yisrael Freund, Av Beis Din of Honiad, and Sara, the daughter of the Rav of Honiad, Rav Zev Goldberger. He could trace his family back to the Rema, the Maharshal, the Shach, and the Beis Yosef. When he was 16, he married his cousin, the daughter of Rav Baruch Goldberger. Before World War II, he served as Rosh Yeshiva in Satmar. In 1944, he was taken to Auschwitz, where his wife and nine children were murdered. In 1951, he settled in Yerushalayim as Rav of the Satmar community. In

1969, he was invited to preside over the beis din of the Eida Hachareidis (1894-1996).

Rav Avraham Sternhertz, elder of Breslaver Chassidim

21 Elul

Rav Yehonasan Eybeschutz (1690-1764). Born in Cracow, he became head of the Prague yeshiva at the age of twenty-one. In 1741 he became Rabbi in Metz,



and in 1750 he became Rabbi of Altona/Hamburg/Wandsbeck (AHU), where he had major disagreements with RavYaakov Emden. He was learned in many areas, including halacha, kabbalah, philosophy and science. He was the author of many halachic works, as well as collections of sermons and unpublished works on kabbalah. Thirty of his works in the area of halacha have been published. His works included Urim V'tumim, Kereisi Uflei, Yaaros Dvash, and Ahavas Yehonasan (a commentary on the weekly haftorahs).

Rav Yaakov HaLevi ben Moshe Mellin (the Maharil). Born in Mainz, Germany, he was the primary disciple of Rav Shalom of Neustadt. The Maharil authored Minhagei Maharil, the primary source of Minhagei Ashkenaz, cited frequently by the Rema in Shulchan Aruch. The Maharil lived through the mass slaughter of Jews in Austria in 1420 and the Hussite wars in 1421, which brought suffering to the Jews of Bavaria and the Rhine. (1365-1427).

Rav Baruch Yitzchak Levine (1910-1988). His paternal grandfather was Rav Menachem Nachum, who was very close to the Chafetz Chaim and was a talmidim of Rav Nachum of Horodna, the Chafetz Chaim's mentor. His maternal grandfather was Rav Yehuda Leib Dovidson, a talmid of Rav Yisrael Salanter, who served as Rav in Des Moines, Iowa, and later in Ohio and Los Angeles. Shortly after his Bar Mitzvah, Rav Baruch Yitzchak went to learn in Grodna under Rav Shimon Shkop, then to Baranovich to learn under Rav Elchonon Wasserman for 3 years. He moved to Eretz Yisrael in 1938 and headed for the Lomza Yeshiva in Petach Tikva. Within a few months, he married the daughter of Rav Avraham Yitzchak Tikochinsky. Shortly thereafter, he became Rav of the Mekor Chaim suburb of Yerushalayim and started a yeshiva there with the assistance of Rav Eizek Sher of Slobodka.

22 Elul

Rav Mordechai Dov Ber of Horneisteipel, grandson of the Mittlerer Rebbe, author of Haemek Sheelah (1903).



In Memory of Abe Zelmanowitz H"YD 9/11 Terror Victim



The following article is reprinted from the Aish.com archives:

Avremel Zelmanowitz, of blessed memory, was a Jew who worked in the World Trade Center. When the terrorist attack on September 11th caused people to flee the building, he risked his own chance of escape by staying behind with his friend and colleague, Ed Beyea, who was confined to a wheelchair due to a paralysis known as quadriplegia. Both men lost their lives, but the story of Avremel's love and devotion to his friend conveys a life-giving message to all.

Affectionately called by a Yiddish nickname, "Avremel," his Hebrew name "Avraham" serves as a reminder of his loving nature; just as the biblical Avraham was known for his love of humanity and his devotion to acts of kindness, so too, Avraham Zelmanowitz was known in his circles for his love of humanity and his devotion to helping others. He had a remarkable way of connecting to people and of finding a common bond with individuals of diverse personalities and backgrounds.

Avremel never married, and he shared a house with his brother Yankel (Jack) and his family. He was a loving uncle to his brother's children, and he was devoted to caring for his aging parents. In a tribute to Avremel, one family member wrote:

"As someone who mattered to, and was indeed needed by, so many, Avremel was a "family man" in every sense of the word. At the same time, he had his own life, his Torah classes, his varied interests, and a job and friends to which he was characteristically devoted. It was one such friend who was to be a player in Uncle Avremel's final, magnificent act of compassion, which has already served to inspire us, even as our hearts break with our loss."

FRIENDSHIP AND LOYALTY

When the tragedy occurred, Avremel was age 55, and his friend, Ed Beyea, was

age 42. Ed became disabled after a diving accident at age 22, but he managed to work 14 years at Blue Cross/Blue Shield since his injury. Both he and Avremel were program analysts who worked on the 27th floor of One World Trade Center.

Avremel had joined the office two years after Ed was hired, and the two became very close friends. They both loved books and music -- often trading books and tapes, and they both served as the special uncle of their respective families. Like Avremel, Ed had no children of his own, but he was a father figure to his two nephews after their father died. Both friends had a great sense of humor, although Ed was robust and outgoing, while Avremel was the more quiet of the pair. One was a Christian; the other an Orthodox Jew.

Ed needed 24-hour nursing assistance, but otherwise led as normal a life as possible -- taking the subway to work, using a mouthpiece to tap the keys on his computer, and keeping himself busy with books, movies, TV and dinners with friends. His most regular dining companion was Avremel, whom he called "Abe."

One family member described how the different needs of the two men required some planning: "If Ed was going to make the arrangements, he'd make sure it was kosher, and if Abe was going to make the arrangements, he'd make sure it was wheelchair-accessible. They always had each other's best interests at heart."

On the morning of September 11, Ed's health aide had gone to pick up breakfast on the 43rd floor when the plane struck the tower. She hurried back to the 27th floor and found the two friends waiting for help in the stairwell. The aide, age 69, was affected by smoke from the higher floors, so Avremel told her to go on ahead. Ed wanted to wait until he could be securely carried down by several rescue workers, as it was dangerous for someone with his disability to be moved.

Avremel wouldn't allow his friend to wait alone when everyone else was fleeing the building, and he stayed with him. Both men called their families to let them know that they were okay, and it seems that with the help of some people, they were able to make it down to the 21st floor before the building collapsed.

FIERY FURNACE

In the days that followed, the media learned about Avremel's selfless act, and the story began to spread. President Bush, in his national prayer address to the American people, referred to Avremel's act as one of the many "eloquent acts of sacrifice" that were demonstrated by Americans during this crisis.

Avremel's family received letters from people all over the world who were moved and inspired by his love and loyalty to his

friend. Some of the most poignant were letters from disabled people and/or their caretakers. One woman wrote, "Do you realize what a miracle Abe was for his coworker? Loneliness and fear can't exist if you share love with someone."

One tribute quoted the verse in Psalms: "G-d is good to all, and His compassion is on all His works" (145:9), and commented: "It seems that when Avremel said these words day in, day out, he really understood his prayers. He endeavored to inculcate into his own being the ways of Hashem, Whose kindness extends to all of humanity, Who doesn't prefer to save 'important' people, Who doesn't discriminate between human beings." (Naftoli Weiss, Hamodia)

Avremel's example should inspire us to empathize more with people who have disabilities. We can take various practical steps to make their lives easier, such as making our homes, synagogues, and community centers wheelchair-accessible. Moreover, we should include them in our plans and social events, invite them to our Shabbat and festival meals. If they

are home-bound, we can help ensure that they have visitors and are able to celebrate properly.

Chumie Zelmanowitz, age 12, in a tribute to her Uncle Avremel, wrote:

"In the days of Abraham the first Jew, there was a king called Nimrod. He was very powerful. He conquered many nations, and no doubt killed many people. Nimrod said his G-d was fire. When Abraham refused to believe in this false G-d, Nimrod threw him into a fiery furnace. Our Uncle Avremel was also thrown into a fiery furnace, but his supreme act proclaimed to the world that his G-d was a G-d of kindness, and he would not forsake Him. He gave his life in a totally selfless way to help another person, and sanctified the Name of G-d before all mankind. I hope that in some small way I should be able to behave in my life with the same kindness as my uncle."

In the spring of 2002, the remains of Avremel were found, and flown to Israel for burial in the ancient cemetery on the Mount of Olives in Jerusalem.



A PLEA FROM HORAV ELIEZER GINSBURG

For 40 days until Yom Kippur let's leave our cell phones at home or at least shut them off before entering a shul to daven.

What a zechus this would be for all of klal yisrael as we are faced by crises and unprecedented challenges.

Let us rise to the occasion by showing the Borei Olam that we can better ourselves and protect our Mikdashei Me'at.



In Memory of Shimmy Biegeleisen H"YD 9/11 Terror Victim



The following are excerpts of a Wall Street Journal article:

FIVE FLOORS ABOVE, Shimmy Biegeleisen phoned his wife from his office at money-management firm Fiduciary Trust International Inc. "There's been an explosion next door," the 42-year-old vice president said. "Don't worry. I'm OK."

After a few minutes, Mr. Biegeleisen grabbed his black canvas bag, walked past a cluster of cubicles and headed toward the stairwell. But when he reached the doorway — a step behind a project manager who worked for him — he stopped, leaned his big body against the open metal door and rummaged through his bag. "Whatever you're looking for, it's not important," the manager told her boss. "Please come." She started down the stairs.

THE WORD "FIDUCIARY" filled the caller-ID panel on the kitchen phone in the Biegeleisen home in the Flatbush section of Brooklyn. Miriam Biegeleisen knew it was her husband calling again from his office. "I love you," he told her.

He hadn't made it to the stairs when the wings of the second jet ripped diagonally through the south tower just four floors below Mr. Biegeleisen's cubicle. Fire engulfed the tower's stairwells. Mr. Biegeleisen was trapped.

Mrs. Biegeleisen handed the phone to Dovid Langer, a friend who volunteered for an ambulance service and had run over when he heard that ambulances had been dispatched to the towers.

"Dovid," Mr. Biegeleisen told him, "take care of Miriam and take care of my children." Mr. Langer heard a recording in

the background saying over and over that the building was secure and that people should stay put. (A Port Authority spokesman said, "We are not aware of any recorded announcement made by building management.") Mr. Biegeleisen continued: "Dovid, I'm not coming out of this."

Mr. Langer connected Mr. Biegeleisen to Gary Gelbfish, a vascular surgeon and friend who was watching the towers burn on TV. "I'm having difficulty breathing," Mr. Biegeleisen told him. Black smoke was filling the room.

"You've got to do two things," the doctor said. "Stay low to the ground. And do you have a towel or a rag? Put water on it and put it over your mouth."

Mr. Biegeleisen walked past three cubicles to the water cooler. He wet a towel and raised it to his mouth. Then he walked back to his desk and lay down on the slate blue carpet in his black suede shoes, black pants, oxford shirt and black felt yarmulke. Mr. Biegeleisen was a Chassid, a devoted follower of the Belzer Rebbe, the leader of a rabbinic dynasty that dates to 1815.

"Is there a sprinkler?" Dr. Gelbfish asked. Mr. Biegeleisen looked up but couldn't see through the smoke. He and the five colleagues trapped alongside him decided to try to get to the roof. Mr. Biegeleisen hung up the phone.

THE PHONE RANG in the Biegeleisen home. Again, "FIDUCIARY" flashed on the display. The intense heat had kept Shimmy Biegeleisen from reaching the roof. "We couldn't even go into the hallway," he said into the phone.

The Biegeleisen home was filling with worried friends and neighbors. Women clustered in the living room, trying to calm Mrs. Biegeleisen. Men paced in the kitchen, taking turns speaking to her husband. One phoned 911. They waited while Mr. Biegeleisen tried again to reach the roof.

He didn't make it. At 9:45, he phoned home again. "Promise me you'll look after Miriam," he told one of his friends. "Tell Miriam I love her." Lying on the floor beneath photographs of his five children that sat atop his filing cabinet, he now spoke of them and gave instructions for handling his finances.

Mr. Biegeleisen and his 19-year-old son Mordechai were supposed to travel in five days to Jerusalem to spend the Jewish new year with the Belzer Chassidim and meet

with the Belzer Rebbe. Mr. Biegeleisen made the trip every few years at Rosh Hashanah. Most inspiring to him was the second night of the holiday, when the Rebbe read aloud the 24th Psalm.

Now, in a voice hoarse with smoke, Mr. Biegeleisen began to recite that psalm in Hebrew over the phone: "Of David a Psalm. The L-rd's is the earth and its fullness ..."

The friend on the phone began to shake. He handed the phone to another friend, who urged Mr. Biegeleisen to break a window. "You can get some air and go to the roof," the friend said. Mr. Biegeleisen called out to a colleague. "Let's go! Let's break the window!" At 9:59, the two men hauled a filing cabinet to the window. "I'm looking out the window now," Mr. Biegeleisen said into the phone. Then he screamed: "Oh G-d!" The line went dead.

SEVEN DAYS AFTER her husband's phone line went dead, Miriam Biegeleisen stood in synagogue on Rosh Hashanah murmuring a prayer about G-d and fate: "How many will pass from the earth and how many will be created. Who will live and who will die. ... Who by water and who by fire."

By tradition, she and her family would have begun their shiva, the weeklong mourning period for her husband, the day after his death. But no body had been found, and the Biegeleisens for days had held on to hope that Shimmy was alive. Now Shimmy's father decided that they were ready to mourn. Before they could, it had to be established that Mrs. Biegeleisen wasn't an agunah.

In Jewish law, an agunah is a woman who is separated from her husband and cannot remarry, either because he won't grant her a divorce or because it isn't known whether he is alive or dead. With no trace of a body, a rabbinic court must rule whether death can be assumed.

Minutes after Rosh Hashanah ended, Mr. Biegeleisen's father phoned Efraim Fishel Hershkowitz in Brooklyn. The 76-year-old rabbi said he would convene with two other rabbis to decide the case at once. He asked that the men who had spoken to Mr. Biegeleisen on the day he disappeared come to the rabbi's home. He also wanted a tape of the 911 call.

THREE RABBIS and six of Shimmy Biegeleisen's friends gathered at the home of Rabbi Hershkowitz on Thursday, Sept. 20. It was the Fast of Gedalia, so the men sat down at the dining-room table with empty stomachs. The rabbis wore the long ear-locks, long black coats and wide-brim velvet hats of their European predecessors.

One of them opened a copy of the Yiddish newspaper Blat to a sequence of photographs of the towers' end. In Yiddish, the rabbis discussed various logistics of

the case: the floors the planes hit, how and when the buildings fell, the intensity of the fire, where Mr. Biegeleisen lay, what he said on the phone. They spoke with Mr. Biegeleisen's friends about the phone call — and about Mr. Biegeleisen — then asked them to wait outside.

The rabbis deliberated for 10 minutes. Caller-ID repeatedly placed Mr. Biegeleisen at his Fiduciary office. The building fell at the precise moment Mr. Biegeleisen screamed. Mr. Biegeleisen's relationship with the Belzer Rebbe attested to his character. They cited a case, in a 16th-century book of Jewish law, of a furnace of fire from which there is no escape. Mr. Biegeleisen's was just such a case, they said. His death could be assumed. Mrs. Biegeleisen was not an agunah. The mourning could begin.

One of the rabbis went to the Biegeleisen home. He took a razor from his pocket and made cuts in the clothing of the male mourners — on the left for Mr. Biegeleisen's three sons, on the right for his brother and father. Mrs. Biegeleisen, standing by the kitchen, said, "Is the psak [ruling] final?" It was. "It's over," she thought. "Shimmy is not coming back."

AN ORTHODOX JEWISH woman came to the Biegeleisen home on Sunday, Sept. 23, the fourth day of shiva. Mrs. Biegeleisen, following Jewish law, sat on a low, hard chair. She didn't know the woman visitor, who said, "My husband was also there." Mrs. Biegeleisen understood that the woman had not yet been allowed to mourn. She was as yet an agunah.

For Mrs. Biegeleisen, knowing that she could remarry was hardly a comfort. "It's not something I'm thinking of," she said, her covered hair and engagement ring evidence of her 20 years of marriage. "When you live with only one person, it's all you know."

SHIMMY BIEGELEISEN'S FAMILY had almost finished mourning him when the phone rang. On the line was the Belzer Rebbe, Issachar Dov Rokeach, calling from Jerusalem.

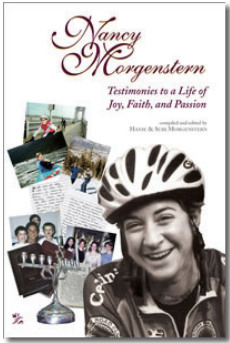
Mr. Biegeleisen's wife, five children, parents, brother and sister scurried upstairs to a closed room. They encircled a phone and put it on speaker. The 53-year-old Rebbe spoke quietly in Yiddish. He asked for the men and boys, one by one, and recited to each the Hebrew verse traditionally spoken to mourners: "May the Omnipresent console you among the other mourners of Zion and Jerusalem."

Finished, the Rebbe said, "There are no words." A dial tone reverberated in the room as the family echoed him, over and over: "There are no words. There are no words. There are no words."

Yechi Zichro Boruch.



In Memory of Nancy Morgenstern H"YD 9/11 Terror Victim



It is the story of our daughter Nancy who worked for Cantor Fitzgerald, a Wall Street securities firm in the World Trade Center. Nancy's life went far beyond Wall Street and finance—she was a serious biker and a devoted Jew. It is a moving story, recounted by the people who knew her and loved her, of how she seamlessly and joyously blended those two apparently conflicting passions.

This online version is virtually identical in content to that of the printed book.

Reflections from Nancy's Mother

Dear Nancy,

If I could speak to you right now, there are so many things I would tell you. In one brief moment you were taken from us and we miss you so very much. Our last conversation on Sunday night keeps playing over and over again in my mind. All you thought about was Daddy and me, and you were so full of suggestions on how we should spend our anniversary. You, being the adventurous one, suggested a place where acrobats perform. You told me to do something different and exciting—all the while only wanting us to enjoy a night out alone, which we rarely do.

I remember the times I drove you to Floyd Bennett Field to watch you race. I never realized how good a cyclist you were, and how professional you looked. With the pride that only a parent can feel, I was able to see the love and respect you shared with the other cyclists at the races. But, most of all, I will not forget the trips back to your apartment in the city, where you and I were alone in our own world, laughing and sharing secrets. I know you appreciated it as well, because you would call me the next day and say, "Mommy, I loved being with you last night."

From the correspondence we received from your friends, I learned so much more about you. The respect you and they had for one another was boundless. Your kindness, giving nature, and the encouragement you gave to others were so much appreciated. Your friends have been an enormous comfort to Daddy and me and we speak to them quite often. You mentioned to us often that Snowmass was one of your favorite places and how you were always very happy there. Well, your intrepid sister Tzivi is planning a ski trip to Snowmass this winter, and plans to bring along plenty of chocolate babka for Jeremy, Robby, and Michelle, who have told us we are always welcome there.

I am sure you would love to see how close Mindy and Tzivi have become. They share daily conversations, shop and vacation together. You would really "flip out!"

You would not believe how much Chaim and Galiah's boys, Moshe Aaron and Avraham Yaakov have grown. I know that you would be so happy to hear that Lori and Avi have another boy, Chaim Zev, named after Avi's father z"l, and that Yaakov and Tzila have an adorable little girl, Nechama Daniela.

Nancy, I miss you more than mere words can express. Not only were you my daughter, but you were also my best friend. Sharing our thoughts and feelings was always special to me. Although our interests differed, I respected you for who you were and for the decisions you made. I know that made you very happy.

Nance, you were and continue to be such an inspiration to me. Like you, I daven (pray) every day. But now, I daven with more emotion and feeling, and put more emphasis on appreciating the meaning of what I am saying. The Tehillim (Book of Psalms) has become my daily guide to life. All of this has been priceless, enabling me to focus my life in a way that is bringing me closer to Hashem now, more than I have ever been in my entire life.

Although it is impossible to truly understand Hashem's judgments, I can only pray that He continues to watch over us, and guide us along the proper path in life. He should give us the strength to grow in Midos (character) and Chesed (kindness and regard of our fellow man)—traits that you so magnificently exemplified.

With all my love,
Mommy

Passion

AVI SHAPIRO

The year 5761 both began and ended with personal tragedies for me.

It began with the passing of my father, R' Chaim Shapiro z"l, and ended with the tragedy of the World Trade Center and the subsequent loss of Nancy. I have spent the last year and a half thinking of my father. Thinking about his life, what I learned from him, and how he would react in just about every situation. Now my thoughts are focused on Nancy. And, incredibly, the more I think of Nancy, the more I realize that my father and Nancy had much in common.

This may seem odd. My father was a European who grew up among the greatest gedolim of his generation. He lived and breathed a life utterly foreign to the typical American. He was old-fashioned, and proud of it. Nancy, on the other hand, was a thoroughly American girl. She grew up with the comforts and styles of America, and found a passion for biking.

How can I possibly compare the two?

The key is the word "passion." Both my father and Nancy had an intense passion for life. My father would put his mind to something and see it through to completion. He would put his heart and soul into every project he took on, with a passion uncommon in today's society. Nancy was the same. She set goals for herself, and worked very hard to reach those goals. She trained, sweated, and put all her effort into everything she did. She lived with passion. And just like my father, no matter what she was involved in, no matter how en-

grossed she was in trying to attain her goals, she always had time for others.

Nancy cared. She made it her business to schmooze with fellow bikers, even those from the opposing team. She would listen to her friends' problems and try to help in any way that she could. She loved her family—and, oh, how she loved my kids! She gave money to poor people, substantial sums of money, even though she didn't make enough herself, because "they need it more than I do." Yes, my father and Nancy were worlds apart, yet that passion for life and the caring for others were evident in the both of them. It's no wonder that my father was so fond of Nancy.

But the comparison goes even further. My father was a proud Jew. If he were present at an event that was contrary to his beliefs, he would stand up and let all those present know it. It didn't bother him to be different. Over and over in his life, he stood up and declared, "I am a Jew and I'm proud of it." Nancy found her place among a diverse spectrum of people. Yet at all times she knew she was a Jew, and was proud of her Jewishness. It was so much a part of her that she too would stand up among her friends and declare, "I am different. I don't drive on Shabbos. I don't eat non-kosher food. I am a proud Jew." What a Kiddush Hashem!

Avi Shapiro, Nancy's brother-in-law, lives with Nancy's sister, Lori, and their children in Ramat Bet Shemesh, Israel.

To the Morgenstern family,

As I read the entries in the guestbook, my memories of Nancy come back with a rush of emotion. The first day I met Nancy she came in for a job interview and I thought to myself, Boy, this girl really has it together. I was blessed to have been her co-worker for eight years. We sat side by side. I cannot express to you how wonderful she was. Nancy was one of the most thoughtful, disciplined, funny, crazy, independent women I ever knew. She was a role model that proved again and again that you can experience life and still retain your family values and beliefs. She loved you all. I have over the years heard stories about all of you as well as seen pictures, and I can say that her family was the most important thing in her life. We always joked that our Chana Perl (pardon the spelling) was more of a Cantor employee than a Tzell travel agent. We all wished her well. I will always remember the Orthodox girl who could ride/ski circles around the rest of us while eating a can of tuna. That's my Nancy. My prayers are with you all.

Shannon Santiago

Thoughts on Selichos And Chodesh Elul Based Upon A Shmuess From Rav Yaakov Yitzchok HaLevi Ruderman zt”l

RABBI MOSHE BOYLAN

Introduction: The following *shmuess* was entitled, “Hachanah Liyemei HaSelichos – Din VeCheshbon” and was given as a preparation for the days of Selichos. It was published in “Sichos HaLevi” (written by Rav Avrohom Reuven Askowitz), which contains many *shmuessen* from the Rosh Yeshiva of Yeshivas Ner Yisroel, Rav Yaakov Yitzchok HaLevi Ruderman ZT”L.

The Pasuk which we *lain* in Shabbos Shuvah states, “Shuvah Yisroel Ad Hashem Elokecha Ki Chashalta Baavonecha” (return Israel to Hashem Your G-d, for you have tripped in your sin). The explanation of this Pasuk is that Chet (sin) is a Michsol (an object that causes one to trip) and something that prevents one from doing Teshuva. The reason for this is that one must have Hakaras HaChet (a recognition of sin) first, before one can do *teshuva*. {The Pasuk is telling us to realize that we have sinned, which will enable us to return to Hashem. Without this recognition of sin, it will not be possible to do *teshuva*.}

The Rosh Yeshiva said a *peshat* on the Yalkut (Hoshea 530), which mentions that Hashem said to Reuven that a person never did a sin in front of me and did *teshuva* (prior to you), and you started to do *teshuva* first. By your life, your descendant Hoshea will begin with *teshuva*, as it said, “Shuvah Yisroel”.

{This refers to the famous story of how Reuven switched the sleeping places of his father, Yaakov Avinu, after Leah Imenu died. Rashi said that Reuven did *teshuva* for this with sackcloth and fasts. In fact, Reuven did *teshuva* for this sin for twenty two years.}

This statement of Chazal requires explanation, as we know that a number of people did *teshuva* prior to Reuven, including Adam HaRishon, Kayin and Yishmael. Why then is Reuven called the first person to do *teshuva*? The Rosh Yeshiva explained that the other individuals did *aveiros* that were clear cut *aveiros*, and then did *teshuva*. In contrast, Reuven did an *aveirah* that was not clearly forbidden. This is true, as Chazal tell us that one who said Reuven did the *aveirah* the Pasuk states he did is mistaken. The sin he did was being Mevalvel Yetzuai Aviv (switching around the sleeping place of his father), which on his high level was considered like Giluy Arayos.

Keeping this in mind, we see why he was considered the first person to do *teshuva*. Of course there were people who did *teshuva* for clear cut *aveiros* before Reuven. However, Reuven was the very first person to do *teshuva* for an act that was not clearly an *aveirah*, and was only a mistake in judgment. Despite the fact that Reuven could have justified himself, and stubbornly claimed that he didn’t do anything wrong, he nonetheless realized his sin, and took action to repent for his mistake. He was the first person that realized his *aveirah* even in such a case, and did *teshuva* for it. {Perhaps, this is *meduyak* in the *lashon* of the Chazal quoted. Nobody did an *aveirah* “Lefanay” and did *teshuva* before Reuven. This means that Reuven did an *aveirah* that only Hashem recognized as such, and to the outside world looked as justifiable. To do *teshuva* on such a *chet* was not simple, and Reuven was the first person to do it. As a reward for this, Reuven’s descendant Hoshea, was able to likewise exhort Klal Yisroel to do *teshuva*, and to realize if they have fallen to *michsholim*, even

if they have done things that are not clearly forbidden.

We also see from here the importance of realizing our sins as a condition for doing *teshuva*. As long as we justify our actions and think nothing wrong was done, then it will be impossible for us to do *teshuva*. Only if we realize, “Ki Chashalta Baavonecha”, we have done *aveiros*, then we can start to do *teshuva*.

With this explanation, we can answer a question on the language of the Viduy (confession) which we say so frequently on Yom HaKippurim. The *viduy* said that we are not impudent to say that we are righteous and we have not sinned; rather, in truth, we have sinned. Why do we have to have this introduction to doing *teshuva*, which we do not have in any other *mitzvah*. Lemashal, before we put on Tefillin, we don’t say that we will not be lazy and not put on *tefillin*, rather we will put on *tefillin*. According to the above explanation, we can say that specifically with regards to doing *teshuva*, we cannot even start doing the *mitzvah*, until we understand clearly that a sin has been committed. This is why we start with mentioning that we are not impudent to deny wrongdoing, rather we state clearly that we have sinned.}

The Rosh Yeshiva continues that we can see from the Mesadreis HaTefilos how they understood the severity and weight of *aveiros*. We find in our *tefillos*, that we say, “Kalei Dever V’Cherev V’raav U’shevi U’mashchis V’avon U’shemad Mibenai Berisecha” (destroy pestilence, sword, famine, captivity, destructive forces, sin and destruction from those who have made a Covenant with You). We see how the Mesadreis HaTefilos included in this list of terrible *tzaros* (such as pestilence, sword, and destruction) *aveiros*. This shows us that in truth, the greatest *tzarah* for Klal Yisroel is when there are sins amongst us.

Behold we are soon starting the days of Selichos, in which we will be mentioning the Yud Gimmel Middos many times. Chazal tell us that the double repetition of Hashem’s name in the beginning of the Yud Gimmel Middos (Hashem, Hashem) teaches us that there is a Middas HaRachamim (Attribute of Mercy) both before and after sin. Meforshim ask why we need Middas HaRachamim before one has done any *aveirah*? The Rosh answers that even before sin, the Middas HaRachamim is necessary, in order that Hashem should be Mochel the Machashavah (thought) of *aveirah*, as Kaparah (atonement) is necessary for bad thoughts (even before the *aveirah* has been committed). {Perhaps the Rosh Yeshiva is showing us the severity of sin, that even the thought of sin requires a special atonement.}

Chazal tell us that one who is Maavir Al Midosav merits that Maavirin Mimeni Kol Peshaav. Rashi explains that Maavir Al Midosav means that he does not bear a grudge and take revenge against those that have done bad things to him. Middah Keneged Middah that he didn’t act with Middas HaDin against those who have acted inappropriately to him, he will merit that Hashem will Keviyachol give up using the Middas HaDin against him.

The Rosh Yeshiva said that we see from here that even after the Yud Gimmel Middos HaRachamim, one needs the *zechus* of being Maavir Al Midosav in order that there should not be any Sheairis, remnant, of sin. This is the *maalah* of this *middah*, that specifically through this *maalah*, sin will be totally forgiven.

{We see the importance of being Maavir Al Midosav, specifically in this time of the year, that we want Hashem to remove the Midas HaDin from us and treat us with Midas HaRachamim. If we act to others with Midas HaRachamim, forgiving them for what they have done to us, then Midas Keneged Midah, Hashem will likewise forgive us for our sins and treat us with the Midas HaRachamim.

In this context, it is worthwhile to mention a famous story about the Rosh Yeshiva of Yeshivas Mir – Yerushalayim, Rav Chaim Shmuelevitz ZT”L. During the Six Day War, Rav Chaim Shmuelevitz was in the bomb shelter together with numerous other Yidden. Suddenly he heard the cry of a woman who was known for being an *agunah*. Her husband left her many years ago without a *get*, preventing her from getting remarried. The woman said that she forgave her husband for the terrible *avlah* (bad deed) he had done to her, and she likewise requests that Hashem should be *mochel* (forgive) Klal Yisroel for their *aveiros* and save them in their difficult *matzav*.

As we know, shortly afterwards, the Israeli Army won decisively against its enemies. Rav Chaim Shmuelevitz said that it was the cry of the Agunah that saved us in the bomb shelter.

As an aside, it is said that recently, during the Mivtza Tzuk Aisan, this story was told over in the presence of Rav Chaim Kanievsky Shlita. Rav Chaim was so taken by this story that he started to cry.}

Another thing the Rosh Yeshiva said that we must strengthen ourselves in during this period (of the Yemei HaSelichos and the Yomim Noraim) is to be *misparallel* properly and with great *kavanah*.



Rav Ruderman saw this from a Gemara in Maseches Rosh Hashanah (18A), which talks about two people who were very sick and had to lie down because of this. Likewise, there were two people who were judged in capitol cases. In the above situations, one person was healed and one died. Similarly, one person was judged to be deserving of death, and one was declared innocent. Chazal say that the difference between the two individuals was that one prayed a complete Tefilah (Tefilah Shelaimah) and one did not. Rashi said that Tefilah Shelaimah means that he *davened* with *kavanah*. We see from here that whether a *tefilah* is said with *kavanah* or without *kavanah* can make the difference between life and death, R”L. {Certainly in the upcoming days, in which we are praying for our very lives, we should *daven* with the greatest *kavanah*. Similarly, we should *mechazek* ourselves to increase our *kavanah* in *davening* all year round. Some of the things we can do in this regard include turning off our cell phones during *davening* and learning the meaning of our *tefilos*, so we can *daven* with greater *kavanah*.

In the *zechus* of listening to the words of the Rosh Yeshiva ZT”L in being *mechzek* ourselves in Tefilah Bekavanah, Teshuva, Hakaras HaChet, and being Maavir Al Midosav, may we all be *zoche* to a Kesivah Vachasimah Tovah and a Shenias Geulah Viyeshua.

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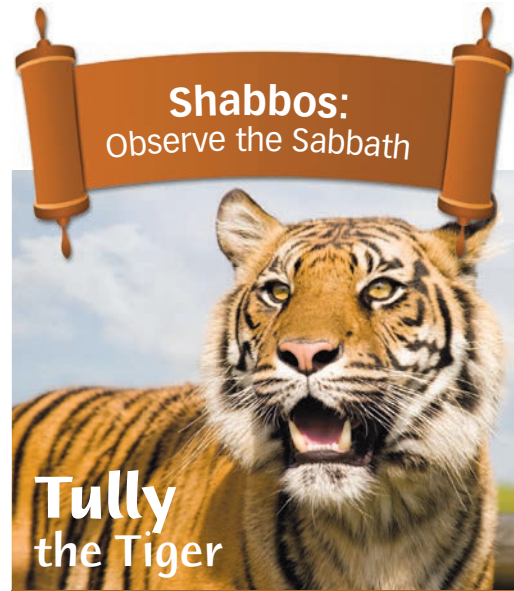
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The Torah True Talking Zoo



BY SOLOMON MEHLMAN מ"ע



Shabbos:
Observe the Sabbath

Tully the Tiger

BY SOLOMON MEHLMAN מ"ע

I'm Tully, the Tiger,
my stripes are quite bright,
Just like Leibel, the Lion's,
is my appetite.

But Leibel, you know,
likes to bellow and roar,
While the quiet approach
is a thing I adore.

But we're here to discuss
all the *mitzvos* you do.
How I wish I could
celebrate Shabbos like you!

What a *mitzvah* it is to
prepare every week,
For the Shabbos so holy
when the Rabbi will speak.

And the meals are so
wonderful!

Boy, am I jealous!
In the zoo all I get is red
meat, for they tell us.

It's the very best food while
I'm here in the coop!
But on Shabbos I'd love to
have *lukshen* and soup!

So, on Shabbos, help out
and wear your best,
And *daven* well on
this day of rest.

Touched by a Story FOR CHILDREN 2

Rabbi Yechiel Spero

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ArtScroll/Mesorah Publications

Well Worth It

It was a very cold European winter, and Dovid bundled up as well as he could and ran outside. Though only 8 years old, he was already careful enough to be worried that he was going to be late for school, so he ran, ignoring the biting wind. He wanted to be on time in order to learn as much as possible, for he truly loved learning. Together with a number of other boys, he was taught Torah by a local *melamed*. Such was the schedule for many children in the mid-1750's in Europe.

Many families at that time were very, very poor. Dovid and his family suffered more than most, however. His father worked hard just to put bread and a few basic foods on the table. They did not have the money to buy new shoes or sweaters or pants. But one year Dovid developed a bad cold that just did not get better, so his parents decided to do what they knew they must — buy a warm winter coat for him.

Dovid waited anxiously for his new coat. He could not remember the last time he had worn something that was not used, and when he finally went to the tailor to pick up the new coat he was overjoyed. But it had come at a price — and a costly one at that. For several months, instead of the little food that Dovid and his family usually managed to survive on, they had to make do with even less, cutting back on "luxuries" like butter and beans. But it was worth it to them, especially if it meant that Dovid would be able to learn better.

Young Dovid wore his new coat proudly and was very thankful that his father had worked so hard and saved to pay for it. So the next day he dashed out of the house, eager to show his new coat to all his friends, and ran all the way to the *cheder*. The cold wind brought the temperature down to well below zero, and the other boys in the group also came in all bundled up against the cold.

Shimon, the oldest boy in the class, walked in with two scarves around his head and neck; and Eliezer, one of Dovid's closest friends, was wearing fairly new boots that kept his feet warm and dry. Reuven had a new hat that his *bubby* had knitted for him, and now Dovid could include himself in that group. How good it felt to finally be able to walk into the room and not take so long to warm up from the freezing cold!

As the *shiur* began, they realized that one boy was going to be late today — Avromi. Then again, Avromi was late every day. Avromi was the youngest in the group. He was a year younger than Dovid and wore a shirt that was too big and pants that were torn. He never complained, although his shoes al-

JUNIOR COOKING

Orange Cake

This one-bowl orange cake is a traditional cake that is simple and easy to make. You can serve it on any occasion.

Ingredients:

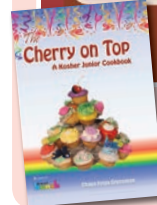
- 6 eggs
- 2 cups sugar
- 2 teaspoons vanilla extract
- 1 cup oil
- 3 cups flour
- pinch of salt
- 3 teaspoons baking powder
- 1 cup orange juice
- confectioners' sugar

You will need:

- measuring spoons & cups
- mixer
- spatula
- 10" (25½ cm) round Springform pan or a pan in a different shape, such as a Bundt pan

Directions:

- 1) Preheat your oven to 350 degrees Fahrenheit (175 degrees Celsius).
- 2) Grease your baking pan with a little bit of oil.
- 3) In a mixer, combine the eggs, sugar, vanilla extract and oil.
- 4) Gradually add the flour, salt and baking powder.
- 5) Add the orange juice and mix again until your mixture looks smooth.
- 6) Pour your batter into a greased Springform pan.
- 7) Bake your cake for approximately 1 hour and 10 minutes.
- 8) Remove your cake from the oven and let it cool. Dust it with confectioners' sugar.



An Excerpt from *The Cherry on Top, A Kosher Junior Cookbook*
by Chaya Feigy Grossman: 718.436.4223 / thecherryontop@kewnet.com

lowed the cold rain and snow to seep through. It was almost as if his feet never warmed up.

Avromi entered the room with his lips trembling and his teeth chattering, and Dovid could not help but be distracted by Avromi's terrible discomfort. The *shiur* finished and then it was time to return home. Upon opening the door of the room, they were reminded of the freezing weather they were about to go out into once again.

Dovid, bundled and warm, looked at the torn jacket little Avromi was wearing. As Dovid was about to walk out the door he stopped suddenly, unbuttoned his brand-new coat and placed it onto a surprised Avromi. At first Avromi did not know how to react. But then his smile grew wide — in fact, he could hardly stop smiling. He thanked Dovid for the coat and ran out the door to embrace the weather he had dreaded just a few minutes earlier. Dovid put on Avromi's tattered coat and ran through the streets until he finally arrived at his door. As he burst into the house and shut the door against the howling wind, his mother took one look at him and said, "Dovid, where's your brand-new coat?"

Dovid apologized as he mumbled something about giving it to his younger friend, Avromi. "I'm sorry, I just couldn't watch him walk outside with his torn jacket. I'll go back to wearing my old coat"

His mother, although quite proud of her son's kindness, was shocked and at a loss for words. "But what will your father say? You know that he saved up for a long time for that coat. When he finds out what you did he may punish you"

Dovid thought for a moment. He thought of Avromi's face each and every morning as he arrived at the *shiur*. He looked so cold and uncomfortable. And then Dovid simply declared, "That's fine. It's worth it. If it means that Avromi will be warm, then I don't mind being punished."

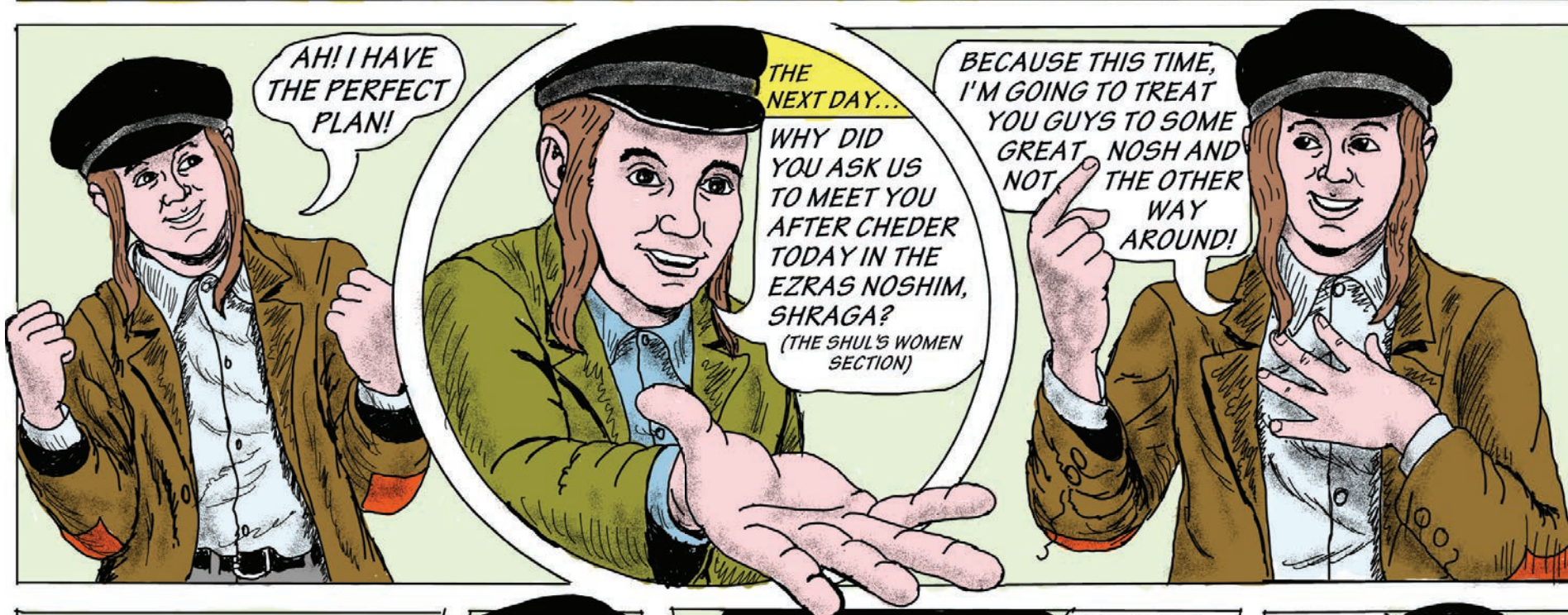
His father came home. Although he was disappointed, he had come to expect this type of kindness from his son. He knew that his son was extremely caring, that he had a very special *neshamah*. And young Dovid grew up to become the great Rav Dovid Lelover, the Lelover Rebbe — a man who warmed the hearts of thousands.



SHRAGE BEN SHRAGE

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SHRAGA SUCCESSFULLY SNATCHED A PRETZEL FROM BEREL'S BASKET WITHOUT GETTING CAUGHT. HE BEGINS RATIONALIZING THAT HIS TALENT FOR THIEVERY IS A BLESSING FROM HASHEM TO COMPENSATE FOR HIS BEING POOR AND UNABLE TO BUY DELICACIES OTHERWISE. SHRAGA CONTEMPLATES HOW TO PAY BACK HIS FRIENDS' KINDNESS...



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DO'S AND DON'T'S IN INFO GIVING

Dear Mrs. Rose,

Q: Just want to let you know I enjoy your sensible column in the FJJ. A peeve that so many of us share: When seeking information well meaning "references" add personal feelings or answers, inquiries subjectively rather than sticking to the facts....Per example: "I don't "see" this Shidduch..." "She is not looking for a "serious" learning boy..." "He/she is looking for money." "He/she is too old (shy, quiet, serious, tall, short, outgoing etc) for their daughter/son etc."

We would love to see you address this issue in your column.

FJJ Ask the Shadchan Fan

Dear FJJ Ask the Shadchan Fan,

A: Thank you for your question, and thanks for being Ask the Shadchan followers. Your question brings up a very important point. Giving information is one of the most important parts of the *shidduch* process. This is where it all begins and at times ends!! The *achrayis* here is enormous. Someone's future is in your hands and as Chazal say "in your tongue". Facts, and not opinions and generalizations, should be given. Phrases, such as "I don't see it, It's not for you" should not be used. It's not for the info giver to see it or not. Let the person that is asking decide that. Enable them to make a clear decision by giving relevant information. Of course there are situations that are exceptions.

I must say that there have been times that I have been asked information from very close friends or family. I told them that I don't think it's for them, because that was better than having to reveal negative information, that I knew would not work for them. In situations like this a competent Rav should be asked.

Overall, plain old fashioned enthusiasm works wonders. It can turn any interrogation (fact-finding mission) into a positive experience. If you can't be enthusiastic, effusive, positive, because you lack basic info, then tell the person you will call them back. Do some research, some soul searching and call back with as many favorable adjectives as you can gather. We have seen many *shidduchim* where "too short married too tall, and tooooooo quiet married the life of the party etc. It's not ours to play the Ribbono Shel Olam! May we all be *zoche* to have the Siyata D'ishmaya to say the right things and be enablers and facilitators!!

Mazel tov to all the new *shidduchim*. I was just Zoche to do a *shidduch* where the name of the girl was given to me by her married friend (whose Shidduch I also happened to have done). So all you marrieds out there think of your classmates and friends that need *shidduchim*. If you have an idea carry it through, if you can't, find someone that can and will!!!

Chana Rose

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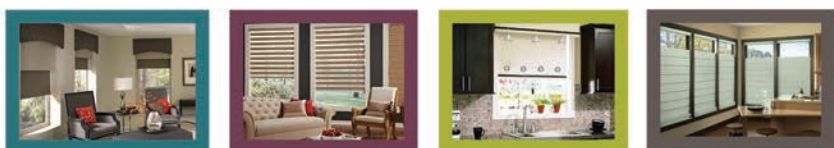
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כתיבה וחתימה טובה



This article was written ten years ago – just before Rosh Hashanah.

People often wonder why Hashem no longer speaks to us directly.

Ha.

The year is drawing to a close and *Rosh Hashanah*, once again, is nearly upon us. I would think that the *Ribbono Shel Olam* would find a way to communicate with His children. I'm sure he has a message or two for us. All we have to do is tune in.

And so I did...tune in, that is, as did hundreds of millions of others worldwide, who also tuned in to the Summer Olympics. Not that I would call myself an ardent badminton or kayaking fan. Truth be known, I cannot locate Slovenia on a Rand-McNally nor have I ever lectured on the relative skills related to quadruple sculls repechage rowing vs. women's 25M pistol shooting. But rather than appearing un-American, I just tuned in.

Looking back, the date was August 18; nothing remarkable about that. But it also happened to correspond to the first day of the Hebrew month of *Elul* – exactly 30 days before *Rosh Hashanah*. Coincidence, I guess.

The scene was the Olympic Indoor Hall – Athens. Never in history had the United States ever taken the gold medal in the coveted Men's Artistic

All-Around Gymnastics competition. Twenty years previous, Peter Vidmar had won the silver and now the specter centered on an unassuming, freckled-faced gymnast from Waukesha, Wisconsin, named Paul Hamm. An imposing field of 23 aspiring competitors hailing from South Korea, Kazakhstan, Israel, and Cuba – to name just a few – came to the Games with equal grit and fortitude, and, undoubtedly thousands of hours of arduous training, with eyes on the very same goal.

Adding to Hamm's pressure were the shocking early disappointments that the heavily favored Americans had already suffered in men's and women's tennis, men's basketball, and several swim meets. The good 'ole U.S.A. could ill afford yet another unexpected defeat and Paul Hamm knew it.

The Artistic All-Around consists of six separate rotations, each, of course, watchfully judged and scored, after which the final tallies determine the medalists. Hamm did not disappoint. He came out like a beacon at midnight, scoring a hefty 9.725 (out of 10) on the opening Floor Exercise, good enough to tie for 1st place at the outset. His momentary skid to 2nd place after the Pommel Horse hardly concerned him as he vaulted back into the lead after the Rings competition.

Rosh Hashanah, the Moon, & the Summer Olympics

Three events were now completed and three were left. The stadium scoreboard showed Hamm's name on top and the faces of the others in varying shades of fatalistic pessimism. No one believed that they could actually wrestle the lead away.

Hamm readied himself for rotation number 4 – the Vault. He had no inkling that unimaginable disaster was just seconds away. Leaping backwards, Hamm executed perfectly 1 ½ somersaults in the air. The elusive "Gold" was inching closer. Then, like a razor-sharp blade diving into hot butter, he segued effortlessly into his landing phase – something called a Tsukahara, with two and a half twists; extremely difficult, with a blind landing. Shockingly, Hamm hit the mat crouching and never could establish balance. His legs tangled and he stumbled to his right, heading ironically and directly into the judges table, where one of the judges was forced to use his own hand to fend him off. It was like taking a road test, driving perfectly, and finishing by crashing into the examiner's car...only a thousand times worse.

A glazed look of horror washed over his face. The score of 9.137 undoubtedly finished him. The crowd gasped as Hamm plunged into 12th place. The dream was over.

How often, in life, do we dream of accomplishing something really important yet fall short of our expectations? How many times do we imagine *winning the gold*, only to find ourselves tangled and stumbling into the judges table? How many *Rosh Hashanahs* have come and gone with our list of 'New Year's Resolutions' looking exactly the same as the previous year's list?

Too many, I suspect. And what is our response to our perennial failures? More often than not, the human condition kicks in with the usual letdown and predictable disillusionment.

"What's the point?" we wonder. "Change is just too difficult," we declare. "Greatness is for really great people – not for me."

What a pity. How different the outcome could be if only we felt inspired... inspired to keep dreaming and determined to firmly believe that there exists no obstacle before us that cannot be overcome.

Apparently, Paul Hamm was made of that stuff.

He sat teary-eyed and dejected; his hunched shoulders grazing the arena wall. Years of bated hope had washed away in an instant. Two final events remained while eleven champions-to-be smugly blazed the path ahead of him. Perhaps there was ample time to, at least, regain some composure and self-respect, but certainly nothing more than that.

But somehow, Hamm shook off his crippling despair.

"I just went for it," he explained later.

Boy, did he ever. How he managed to flirt with perfection on the Parallel

Bars, arising from the depths of defeat, defies explanation. His score of 9.837 was the highest in the event and catapulted him from twelfth to fourth place overall. The remarkable comeback was suddenly within reach. It seems Hamm had saved his best, for last.

Grasping the High Bar as if his life depended on it, he attacked this final routine as never before. With the crowd on its feet sensing history, Hamm executed flawlessly, completing three straight blind release moves that startled even his coaches. He spun off the bar, landing on the mat as if it were a giant suction cup. The masses roared. The matrix board flashed a 9.837. Hamm held his head in total disbelief. The miracle was his. Gold!

The Jewish calendar is, in great measure a lunar one. Indeed, the Jewish People, in its storied history is frequently likened to the moon. It is said that just as the moon is 'reborn' after a period of decline and apparent disappearance, so, too Israel's tragic decline will also end, and its light will blaze to fullness.

In fact, Israel's ancient history bears a startling resemblance to the moon. There were fifteen generations from *Avraham Avinu* to *Shlomo Hamelech* – at which time Israel rose to unprecedented greatness (like the full moon at fifteen days). Immediately after, their decline began until it reached its depth in sadness fifteen generations later with the destruction of the First *Bais Hamikdash* (completing the cycle).

The moon's lesson of disappearance and rebirth is one we must carry with us forever. Perhaps that is why *Rosh Hashanah*, the pinnacle of our spiritual revival process, is designated to occur on the first day of the month. Although the New Moon is not visible on that day, we don't doubt that it will return. The message is as clear as it is poignant. Never can we allow despair to engulf us – not individually and not as a People. That is the hallmark of ushering in a New Year.

Curious. This unprecedented Olympian comeback *just happened* to occur on the first day of the lunar month of *Elul*, the very beginning of the sacred period for introspection and repentance.

I believe that Hashem very much *wants* us to remember that giving up is simply not an option. And He has, in His holy arsenal, an infinite amount of avenues, vehicles, and messengers (maybe even one paradoxically named, Hamm), that He can employ to help deliver this most poignant communication.

Watching Paul Hamm in his moment of international humiliation should give us pause. Watching Paul Hamm, minutes later, in his moment of boundless glory, should give us hope. Somewhere in between, he met the judges face to face.

People often wonder why Hashem no longer speaks to us directly.

Ha.

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Parsha Short & Sweet

RABBI SHLOMO ZALMAN BREGMAN



An Aramean tried to destroy my forefather [Yaakov]. He descended to Egypt and sojourned there... (26:5)

What is the connection between Lavan (“an Aramean”) and Yaakov going down to Egypt? It’s not as though one event clearly triggered the other, as a significant period of time elapsed between the two.

Alshich says that to answer this question, one must bear in mind the situation that Lavan created. He tricked Yaakov and switched Leah for Rachel on his wedding day. As a result, Reuven – born from Leah – became the firstborn instead of Yosef, whose mother was Rachel. And so, for that reason, in the future Yaakov treated Yosef in a special way (ex. the coat), to compensate for this and still deliver to him his proper status. Of course, this led to the brothers becoming jealous of him and Yosef being sold ... and all this brought about Yaakov’s coming down to Mitzrayim! Alshich says that, amazingly, all of this can be traced to that one particular deceitful act of Lavan. This is the connection between Lavan’s treachery and Yaakov’s descent to Egypt.

ON THE WINGS OF EAGLES

He brought us to this place, and He gave us this Land... (26:9)

Rashi says the words “this place” refers to the Beis HaMikdash, while the words “this Land” is a reference to Eretz Yisroel. But the question is asked: doesn’t the pasuk have it backwards? Didn’t Hashem first bring us to

Eretz Yisroel (“this Land”) and only then to the Beis HaMikdash (“this place”)?

Yalkut HaUrim explains that the chronology of the *pasuk* is precise and correct. He says that the ordering of these words is a textual source for a comment of **Targum Yonasan ben Uziel** found on **Shemos 19:4**. This verse tells us that Hashem took the Jewish people out of Egypt on *Kanfey Nesharim* (wings of eagles). In reference to this, the Targum explains that at the time of leaving Egypt, Hashem took us to the *Makom HaMikdash* (future site of the Temple) to eat the Korban Pesach that night, and then brought us back to Egypt for the Exodus. So, therefore we see that the order of the *pasuk* is correct – that first Hashem brought us to the Beis HaMikdash, and only afterwards, did He give us “this Land!”

HASHEM IS AN EASY GRADER

Gaze down from Your holy abode, from the heavens, and bless Your people Israel... (26:15)

Chortkover Rebbe notes that this verse is referring to one who has given his *maaser* (tithe), and says that the meaning of this *pasuk* is that the individual is asking Hashem to overlook the possibility that he had imperfect intentions and motivations in giving his contribution. In other words, this Jew is asking that Hashem should “bless” His “people Israel,” anyway. The Rebbe explains that the *mitzvah* of *tzedakah* is somewhat unique in that Hashem accepts our charitable acts even if they are imperfect and not without flaw.

Parshas Ki Savo Chain of Cause and Effect

Support for the Chortkover’s teaching can be found in **Pesachim 8a-b** and **Bava Basra 10b**, which explain that (i) one who donates money to charity so that his son shall live in the merit of this *mitzvah*, or (ii) in order to earn a place in Olam Haba, is a completely righteous person with respect to this deed. Additionally, **Nemukei Yosef (Bava Kamma 16b)** writes that one receives reward for the charity he gives to even an unworthy recipient so long as he is not aware in advance that the person is not really needy. From these Gemaras we see that Hashem views our donations to *tzedakah* favorably, even if there is a flaw in our execution of this righteous deed.

ENGRAVED IN STONE

You shall inscribe on the stones all the words of this Torah, well clarified. (27:8)

Sotah 36a says that these stones came from the Yarden (Jordan River) and were taken out of the river at Yehoshua’s command. They were then brought to Har Eival, where an altar was built with them. Afterwards, the Torah was written on them in all 70 languages. This is the meaning of the phrase “well clarified” in our *pasuk*.

What precisely was written on the stones? This is a subject of debate in the early commentaries. **Ramban** says it was the entire Torah, from the beginning of Sefer Bere-

ishis to the end of Sefer Devarim. **R. Saadya Gaon** and **Ibn Ezra** explain that only the 613 *mitzvos* were written on the stones. **Ralbag** takes a different approach, saying that only the *berachos* and *klalos* – the blessings and curses described in our Parsha – were engraved on them.

LOSHON HARA IS FOR A DOG

Cursed is one who strikes his fellow in secret. And the entire people shall say, ‘Amen.’ (27:24)

Rashi explains that this curse is referring to one who speaks Loshon Hara. *Speaking of Loshon Hara, this is an excellent Dvar Torah on the subject: **Shabbos 155b** says there is no creature poorer than a dog, and no creature wealthier than a pig. ***Vilna Gaon** says the terms ‘rich’ and ‘poor’ here are going on whether the *mitzvah* that these animals represent are well-known and commonly observed, or not. Pig is the richest because the prohibition to refrain from eating Chazer (swine) is a *mitzvah* almost everyone observes. And the dog – it represents Loshon Hara. How so? **Pesachim 118a** says that anyone who speaks Loshon Hara or accepts Loshon Hara about another person deserves to be thrown to the dogs. And since this *mitzvah* is trampled on so regularly, this is what it means that the dog is the poorest!

Rabbi Shlomo Zalman Bregman is the Founder of the Jewish Executive Learning Network (JELN.org). These Divrei Torah are excerpts from his forthcoming Sefer “Short and Sweet On The Parsha / Imrei Shlomo.” Over 330 of his Shiurim are available at TorahAnytime.com. He may be reached at Director@JELN.org



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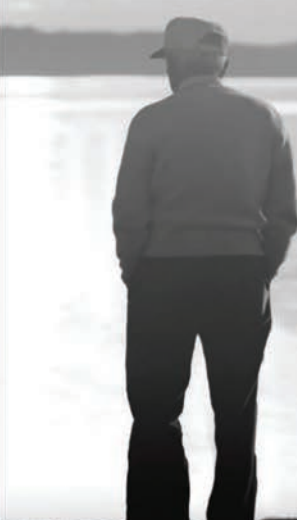
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Pathways of the Prophets

RABBI YISROEL REISMAN, WITH PERMISSION FROM ARTSCROLL/MESORAH



As Ramban (Bereishis 3:16) points out, a woman's tendency towards shyness is a positive attribute, not a fault. Her lack of aggressiveness and physical restlessness make her less likely to thrust herself into the competitive business world for personal fulfillment. Perhaps these very tendencies enable many a mother to ignore pressing tasks and deadlines to spend unhurried, unscheduled time with her children when they need it.

"Kol kevodah bas melech pnimah — the princess's glory is within" refers to a woman's unique ability to find her main satisfaction within the four walls of her home. Her child, who has a keen awareness of his mother's feelings, absorbs this happiness. Because she is more emotional and expresses her feelings more openly and readily, her attitudes have a profound impact upon the development of her child.

Have you ever stopped to observe a mother putter around the house with a toddler at her heels? Listen and you will hear her nonstop commentary on the workings of a household and the mysteries of the grown-up world. Almost out of habit, she will describe each item she removes from the grocery bag, explain-

ing its use as she puts it in its place. Now imagine a father unpacking the same bag of groceries. He will have the job done in half the time, but his child will be ignored during those few minutes. Our *nashim dabraniyos* have a natural quality that they use, almost subconsciously, to educate our children.

Indeed, the three basic qualities in which our nation prides itself — "*rachmanim, beishanim, v'gomlei chassadim*, being merciful, modest and charitable" — are all attributes in which a mother excels. Her *chinuch* activities cultivate these values in the hearts of our children.

Don't Miss the Message

Today's society is seeking to obliterate the social implications of male-female differences. "Liberation" demands that women seek to overcome what they perceive as feminine handicaps. As much as we may recognize this attitude as inimical to a Torah perspective, the values of the society around us invariably invade our own. The common perception of a housewife-mother as a maid-babysitter is diametrically opposed to Chazal's understanding of her role. A mother who stays home with her children should view herself as a full-time

A Man's Faults; A Woman's Strengths

mechaneches — an educator of the young, not a simple babysitter.

A mother's failure to grasp the significance of her role can have a detrimental effect on her children. Aware of this, a mother who elects to go to work should make certain that her replacement, too, is a capable *mechaneches*. Parents who would shudder at the thought of sending their children to public schools nevertheless allow people with hard secular values — even non-Jews — to tend their school-age children for many hours a week. Were this mother to truly appreciate her child's needs and the ways in which she is constantly contributing to his development, she would select a babysitter with much more care. This is not to say that a babysitter must be well educated — only that she have basic, simple, Torah-oriented values. And while it may not always be possible to obtain an observant babysitter, a *chinuch*-conscious mother should put every effort towards attaining this ideal.

Big Bird or "Imma"?

Because many women fail to see themselves as educators of their children, they often entrust this assignment to Sesame Street-type programs. Big Bird and Captain Kangaroo might indeed have training abilities in certain areas that are superior to those of many mothers, but those areas do not constitute *chinuch*. Children raised on the lap of their TVs often learn to count at an early age and become conversant in

many relatively worldly matters. But experience has shown that these children are often lacking in many *middos*, notably *beishanus* (sense of shame) and *yiras Shamayim* (fear of Heaven). While one may argue that educational programs can be beneficial as a supplement to *chinuch*, it is extremely difficult to limit such programs to a supplementary role. Children will absorb more from funny characters, bedecked in colorful costumes than from low-key, one-to-one experiences in their homes. Unpacking a bag of groceries can hardly seem exciting to a youngster accustomed to seeing Cookie Monsters and cartoon characters performing impossible feats. Professional educators perceive television as an impediment to *chinuch habanim*. If mothers saw themselves as educators, perhaps they too would feel that way.

Again, the child is hurt by his mother's failure to appreciate her own importance.

HaKadosh Baruch Hu has blessed every child with a thirst for knowledge and a strong desire to imitate the grown-ups around him. These are his tools for building a proper foundation for his life. A parent-*mechanech* must supervise the use of these tools. This constant vigilance often causes inconveniences, but the rewards are great. As David HaMelech said, "Those who sow with tears shall reap with joy."

Is there another harvest in life that is more important?

Flatbush Focus

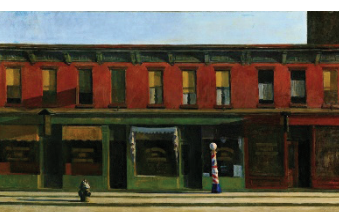
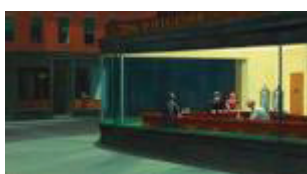
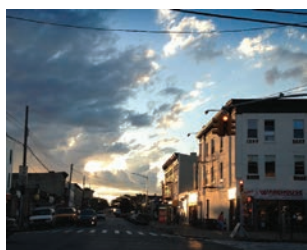
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Life is like a Camera
Life is like a camera...
Focus on what's important,
Capture the good times,
And develop from the negatives.
If things don't work out, just take another shot!
Shmuel Ganz

Art Imitates Life – loosely translated this can be taken to mean:

That a creative work was inspired by true events; based on a true story. By accident, I recently was directed to a painting created by Edward Hopper. **Edward Hopper** (July 22, 1882 – May 15, 1967) was a prominent American realist painter and printmaker. While he was most popularly known for his oil paintings, he was equally proficient as a watercolorist and printmaker in etching. Both in his urban and rural scenes, his spare and finely calculated renderings reflected his personal vision of modern American life. At first glance the impression is given that this piece of work was a photograph, upon closer examination, the viewer sees it as a painting. This is one particular image which impressed me, *Early Sunday Morning*; I was particularly impressed



with his ability to use light and dark, aka shadows in making his statement. And here is yet another painting, entitled *Nighthawks*. *Nighthawks* is a 1942 oil on canvas painting by Edward Hopper that portrays people in a downtown diner late at night. It is Hopper's most famous work and is one of the most recognizable paintings in American art.

Once again, notice the interplay between light and dark, light and shadow. I must have been subconsciously inspired by Hopper when I saw an awe inspiring scene in Boro Park on my way home from a *chasuna*.

There was something about the way the majesty of the clouds and sunset appealed to me; as well as the red glow on the buildings which are normally white during the day. And oh, by the way the image was created *through* the windshield of my car.

And so dear readers, I encourage you to observe the wonders of the gift of life given to us by the Almighty; reflect and appreciate it as well. You may guessed this was created with my iPhone, a good instant camera to

carry around.

P.S. I visited a showing of Hopper's paintings, and sent this image to one of the directors; it's not hanging yet.

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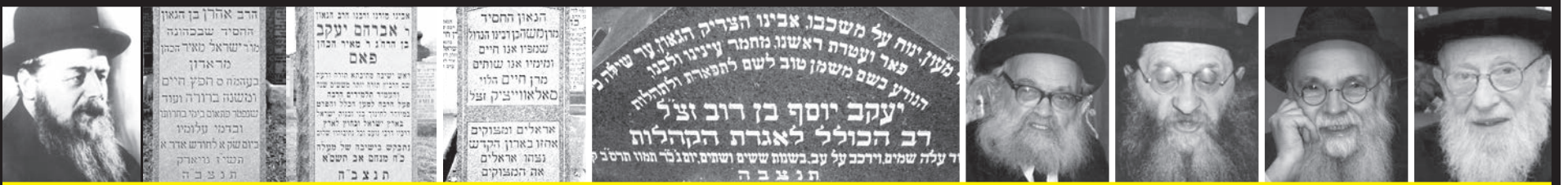
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FEBRUARY 27	JULY 2	NOVEMBER 13 AGUDAH CONVENTION
MARCH 6 PRE-PURIM ISSUE	JULY 23	NOVEMBER 20 TRAVEL ISSUE
MARCH 13 PURIM ISSUE	JULY 30 TISHA B'AV ISSUE	NOVEMBER 27
MARCH 20	AUGUST 7 NACHAMU ISSUE	DECEMBER 4 SIMCHA ISSUE
MARCH 27 HEALTH & FITNESS ISSUE	AUGUST 27 TRAVEL ISSUE	DECEMBER 11 PRE-CHANUKAH ISSUE
APRIL 3 PRE-PESACH ISSUE	SEPTEMBER 4 BACK TO SCHOOL ISSUE	DECEMBER 18 CHANUKAH ISSUE
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