

VOLUME 8, NO.41
 DECEMBER 7, 2017
 פרשת וישב
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FJJ

FLATBUSH
JEWISH
JOURNAL

בס"ד
 FLATBUSH
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 MANHATTAN
 MONSEY
 LAKEWOOD
 PASSAIC
 FIVE TOWNS
 KEW GARDENS

MAKING NEWSPAPERS GREAT AGAIN

HISTORIC MISSION FOR HAR HAZEISIM

PAGES 78-79



FJJ CHANUKAH MESSAGES:



PAGE 6



PAGE 48

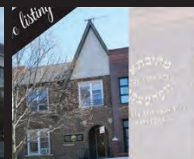


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NEW
EXCLUSIVE
LISTINGS



2 diff School/Shul FOR SALE



E. 18th/Ave L



120x106 Jumbo Corner
(Ave T)

SARAH SASSON REALTOR

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IN THIS WEEKS FJJ



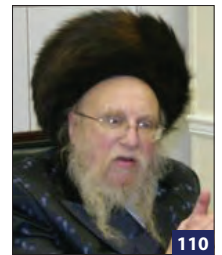
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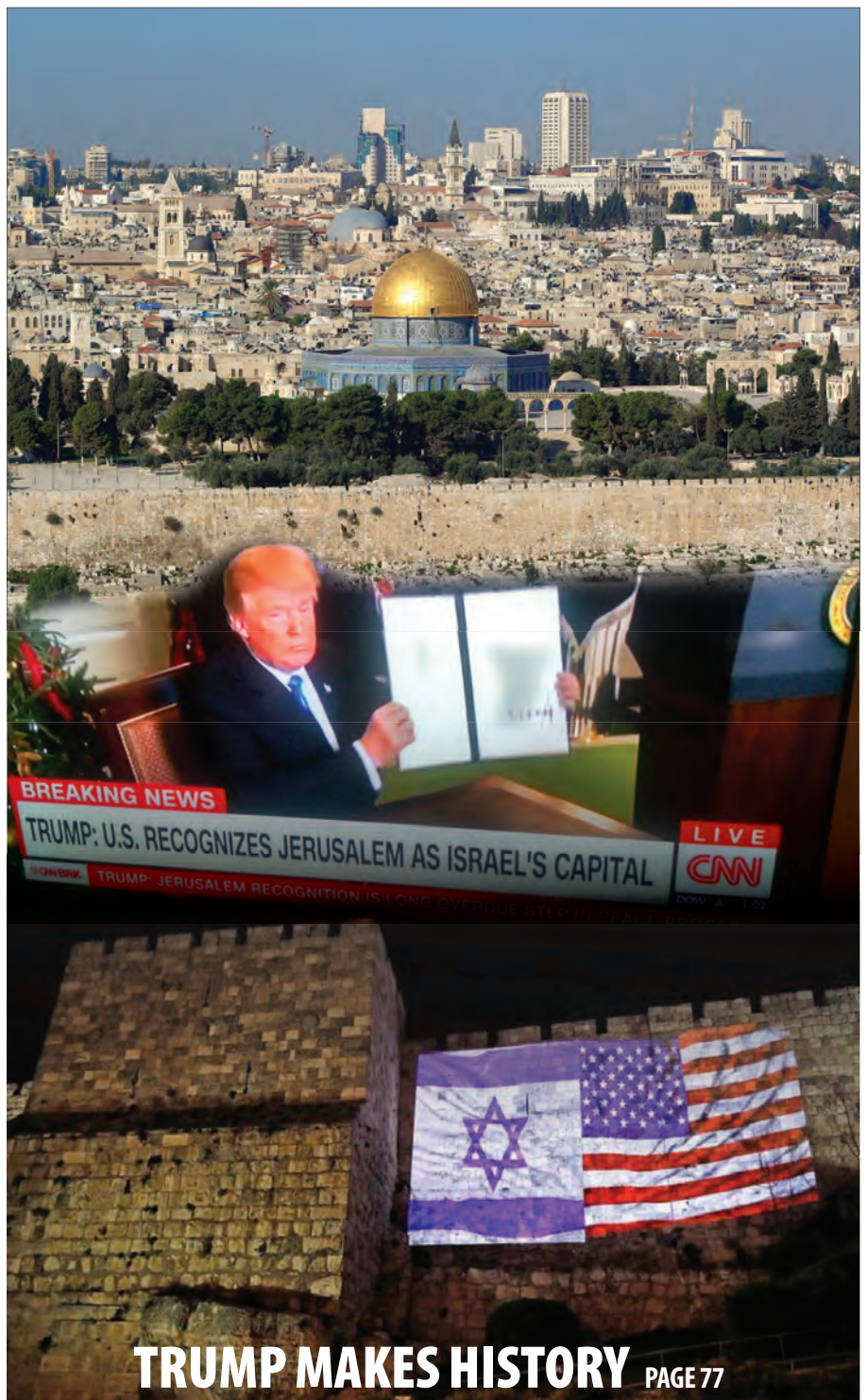
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TRUMP MAKES HISTORY PAGE 77



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Rav Pam on the Haftaros

RABBI SHOLOM SMITH, REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

Vayeishev AMOS 2:6-3:8

Three Levels of Prophecy

Among the reasons for the choice of this haftarah for Parashas Vayeishev is its opening pasuk (2:6): For having sold a righteous man for silver and a destitute one for the sake of a pair of shoes. According to Pirkei D'Rabbi Eliezer 38, this is a reference to the sale of Yosef by his brothers as a slave to the Ishmaelites for 20 pieces of silver, which they later used to purchase shoes for themselves. The subject of much of the parashah is, of course, the brothers' enmity toward Yosef and his subsequent sale as a slave in Egypt.

I established some of your sons as prophets and some of your young men as nezirim (2:11).

This pasuk describes the anguish of the navi who, upon contemplating the wickedness of his people, recalls the kindness of Hashem Who placed His holy spirit upon the young men of Klal Yisrael and granted them the gift of prophecy. Further, he stresses the intense holiness of the young people who were at an age when they would normally be immersed in satisfying their every desire, yet were able to control themselves and take upon themselves the vows of nezirus. Ramban (Bamidbar 6:14) says that nezirus brings a person to a great level

of kedushah similar to that of a navi. Rashi, quoting the Targum Yonasan, says that nazir refers to a Torah teacher who turns himself away from all worldly pursuits in order to devote his life to teaching Torah.

The concept of young people experiencing nevuah is also referred to by the navi Yoel. In his vision of what will occur in the End of Days, he says (3:1), And it will happen after this that I will pour out My spirit upon all flesh, and your sons and daughters will prophesy; your elders will dream prophetic dreams and your young men will see visions.

The Malbim, in his classic fashion, explains that there will be three levels of prophecy for the three age-groups described in the pasuk: young children, young men, and the elderly. The levels of nevuah will be based on the amount of exposure to the intense spiritual impurity that will characterize the period before the End of Days.

It is well known that a candle flickers brightly immediately before it goes out. So, too, the ability of the yetzer hara to seduce mankind to sin will be greatly empowered before the End of

CONTINUED ON PAGE 133



FJJ Publisher's Message

MORDY MEHLMAN, PUBLISHER

No Mere Newspaper

One of the great opportunities in my life has been to get acquainted with many tzaddikim throughout the world. My life has been profoundly affected by my friendship with and inspiration from Horav Moshe Silberberg shlita, and his son HoRav Tzvi Meir Silberberg, shlita, in Eretz Yisroel. In his sefer on Chanukah, Rav Tzvi Meir points out that when there is a one day Yom Tov such as Yom Kippur, every minute of the day is treasured and utilized to its fullest. However, when a Yom Tov lasts many days such as Pesach, Succos, and Chanukah, at times we become complacent and don't treasure every moment of the Chag. He says this is one of the deep messages of "Mosef V'holech" that on Chanukah we light the menorah in ascending order, to add kedusha as we treasure each day.

Rav Silberberg says that we find a similarity in the physical world. One of the biggest desires of a person is hischadshus, as seen in the way people search for news updates, and the many newspapers that are published each day and each week. Before the coming of

Moshiach this will catch on in the world of shomrei Torah umitzvos, which the tzadikim explain serves as a reminder that every day the Torah umitzvos should certainly be to us like new. We should practice our Torah, avodah ugemilus chasodim with anticipation and excitement.

As we celebrate Chanukah, the time of Hallel V'Hoda'ah. I thank Hashem for the monumental opportunity to be marbitz Torah through the pages of The FJJ. This is no mere newspaper, rather it is a vehicle to spread the light of Yiddishkeit to the Torah community. I take this opportunity to thank our esteemed roster of writers and contributors for maintaining the lofty levels and high acclaim we have attained. We have the most discerning readers, and sincerely appreciate their loyalty.

Rabbi Paysach Krohn told me that the word משיח stands for: Madlikin Shemonas Yemai Chanukah. May his words come true speedily in our time. And may The FJJ be zoche to be the first one to announce his arrival!



ZMANIM

FOR THE FLATBUSH AREA

THURS
7

7:07 Neitz 9:26 Latest Shema 4:28 Shekiah 5:14 Tzeis

י"ט
כסלו
שבועות ט'

FRI
8

7:08 Neitz 9:27 Latest Shema 4:28 Shekiah 5:14 Tzeis

כ
כסלו
שבועות י'

הדלקת נרות 4:10

שבת
9

פרשת וישב
7:08 Neitz 9:28 Latest Shema 4:28 Shekiah 5:14 Tzeis

כ"א
כסלו
שבועות י"א

מוצ"ש (ר"ת) 5:41

SUN
10

7:09 Neitz 9:28 Latest Shema 4:28 Shekiah 5:14 Tzeis

כ"ב
כסלו
שבועות י"ב

MON
11

7:10 Neitz 9:29 Latest Shema 4:28 Shekiah 5:14 Tzeis

כ"ג
כסלו
שבועות י"ג

TUES
12

7:11 Neitz 9:30 Latest Shema 4:28 Shekiah 5:15 Tzeis

כ"ד
כסלו
שבועות י"ד

WED
13

חנוכה
7:12 Neitz 9:30 Latest Shema 4:29 Shekiah 5:15 Tzeis

כ"ה
כסלו
שבועות ט"ו

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THURSDAY, DECEMBER 14 – 3RD NIGHT OF CHANUKAH

Photo by Shimmy Socol

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Letters to the Editor

EMAIL
EDITOR@THEFJJ.COM



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

Chupah Decorum- Or Lack Thereof

Am I the only one upset about the lack of decorum at Chupahs? I am not even referring to the cell phone ringing despite the announcement before the Chupah to put the phone on silent mode. I am referring to all the talking. Very loud talking during the entire Chupah.

At a Chupah last week it was almost impossible to hear the Brochos or Kriyas Kesubah because of the noise level from all the talking. The lack of Derech Cheretz for Chosson V'Kallah is unbelievable. If you are not interested in the Chupah and would rather talk to your friend, that is fine. *Do it outside the Chupah Room!* You have an entire meal to talk.

The Chupah is a time of Rachamim when we can beseech the Heavens for our needs. Even if you are not one to say the various Tehillim that are left on the seats, at least don't disturb the Chupah. Did you or would you appreciate the talking tumult under your Chupah?

Waiting for Silence

Deluding Ourselves

Regarding the recent discussion about pictures in *shidduchim*, the self-righteous tone of many of these letters is really too much. Everyone knows that the appearance of the girl is a major factor in deciding whether or not a boy will go out with her. We are all simply deluding ourselves if we think someone will go out with a girl based on someone's say so, without knowing what she looks like. Checking the girl's appearance is just a quick way to decide whether or not it even pays to go further.

I would say another major factor that we can probably leave for another day, is the girl's weight. No one likes to talk about it, but

that is often a deal breaker as well. Again, just a quick and easy way to weed out dates that won't go anywhere. When I was dating, I can't tell you how many dates I've been on where we could have all avoided wasting each other's time.

Been There, Done That

Shidduchim Scales

Things are really getting out of hand. Asking for a girl's picture before even agreeing to a date is just wrong.

What's next? Demanding to know her weight before agreeing to a date?

RW

The Yevanim Within Our Own Community

The Yevanim outlawed *mila*, *Shabbos*, and *Rosh Chodesh*. Yet worse of all, they outlawed the study of our *Torah*. The study of our *heilege Torah*, the *Mesorah* from *Rebbe to Talmid*. Fortunately, *Hashem* did not allow them to succeed. He allowed them to fall, *biyad chalashim - biyad miatim*, in the hands of the weak, in the hands of the few, And our *Torah* prevailed.

Who today can relate to the horrible persecution of the Yevanim? The powerful evil force that forbade, and denied the teaching of our precious *Torah* to Yiddishe kinder?--I can!

This was done to my own children!

It wasn't because I could not pay my *yeshiva* tuition. It wasn't because my family is too modern. Nor was it because there was anything wrong with my children.

Baruch Hashem, my children are smart, *ehrlich*, healthy and full of life. Most of all, they desire to learn and grow close to *Hashem*.

CONTINUED ON PAGE 122

TEHILLIM LIST

חולים:
דבורה בת אסתר בריינדל
רפאל חיים בן זיסל
חיים בן רחל
דוד בן פנינה
יצחק זאב בן עדינה
הרב מתתיהו חיים בן עטל
יחיאל בן ציון בן מיכל
יוסף אליהו בן בילא
ליבה יהודית בת יוכבד
נחמ' בן מלכה גיטל
רינה ח' בת לאה
גיטל רינה בת יאל
תמר עדינה בת קינא שולמית
אברהם בן לאה
חיים שרגא פיבל בן רחל
מרדכי דוד שמחה בן מרים משא טובה
משה זאב בן רחל
רפאל בצלאל מרדכי בן חנה רייזל
שמואל בן רבקה
שרה מלכה בת פייגא פרדיל
גולדה בת מרים
הינדא שרה בת יענטיל
ר' שלמה חנן בן חנה זיסל
יצחק שמואל בן פנעש שרה
צירל בת אלתר רבקה
יואל בן יטל
רפאל חיים ישעי בן חיה
ר' שמעון בן לוי לוסיה
רבקה לאה בת חנה מנוחה
משולם נחן יהודה בן טשארנה
יצחק בן דבורה
אפרים בן רבקה
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
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 ח' בת אסתר
ר' יצחק שמואל בן פנעש שרה
דוד רפאל חיים בן סופי'ה
ראובן בן הענא
יוסף מלך בן שרה שפרה
שרה בת רבקה רחל

WEATHER FORECAST

THURSDAY December 7

Mostly Sunny
46° 32°



FRIDAY December 8

Mostly Cloudy
39° 33°



SATURDAY December 9

Partly Cloudy
43° 31°



SUNDAY December 10

Sunny
41° 30°



MONDAY December 11

Partly Cloudy
42° 32°



TUESDAY December 12

Partly Cloudy
41° 27°



WEDNESDAY December 13

Wind
34° 25°



IMPORTANT NUMBERS

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Police 61 PCT	718.627.6611	Kol Halashon	718.906.6400

Rabbinic Message



A WEEKLY DRASHA FROM
FLATBUSH RABBINIM

Rav Shlomo Gissinger

Noted Rav & Posek, *Khal Zichron Yaakov, Lakewood, NJ*

If one were asked to sum up the entire theme of Chanukah in two words, it would undoubtedly be *Hallel* and *Hoda'ah*. After all, that is how *Chazal* themselves encapsulated it in the closing words of *Al Hanissim: Vikovu Shmonas Yemei Chanukah Eilu 'L'hodos U'l'hallel' L'Shimcha Hagadol*.

L'hallel, of course, means "to praise." But what is the precise meaning of *L'hodos*?

Hoda'ah is commonly translated as an expression of gratitude, as "thanks."

But if that is its only meaning we encounter several difficulties. For example, we find that when Leah gave birth to her fourth son she said "*Hapa'm Odeh Es Hashem*", this time I will "give *hoda'ah* to" *Hashem*. Can it mean "this time I will thank Him"? Why, Leah already thanked Him when she gave birth to her first child, whom she named Reuvein because "*Ra'ah Hashem B'onyi*", *Hashem saw my*



CONTINUED ON PAGE 138

Out of the Box

MUSINGS ON
TIMELY ISSUES



RABBI YAAKOV SALOMON

No Shortcuts

The *Chashmonaim* found oil that was only sufficient for one day. We know that. But why didn't they just use very thin wicks? Had they done so, there may have been enough oil to last eight days? So asks the *Bais Halevi*. The precious answer is simple. They were not interested in shortcuts. They wanted to do the *mitzvah* in the very best way possible. In honor of that dedication, *Hashem* gave them (and us) the incredible *nes* of *Chanukah*. And that's why we also perform the *mitzvah* in all of its glory – filling our homes with lights of *kedusha*. Great lesson in life. In the age of instant convenience, try to get along without shortcuts. For 8 days...for one day...for one hour. See how difficult it is.

But watch how you grow. (*as will be heard, this Shabbos, in the pshettel of Yehuda Salomon*)

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THIS
SHABBOS

DECEMBER
8-9



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RAV YISROEL REISMAN, MORAH D'ASRA

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IS PLEASED TO WELCOME

Rabbi Yissocher Frand

שבת פרשת וישב

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DECEMBER 8-9

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ארץ הקדושה

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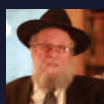
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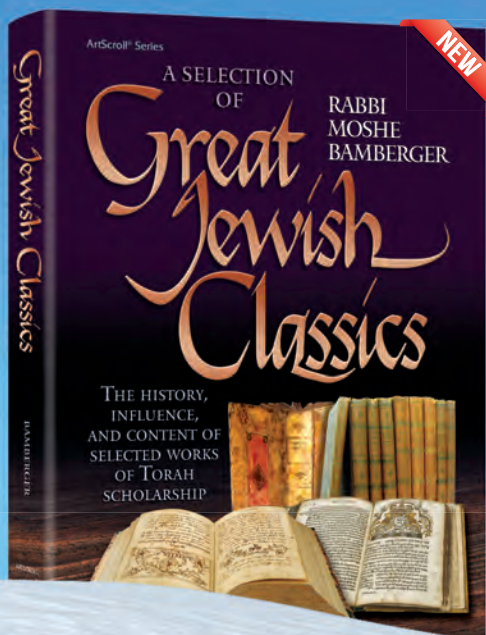
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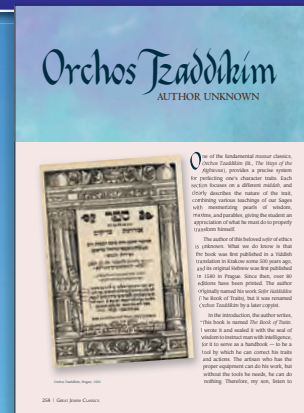
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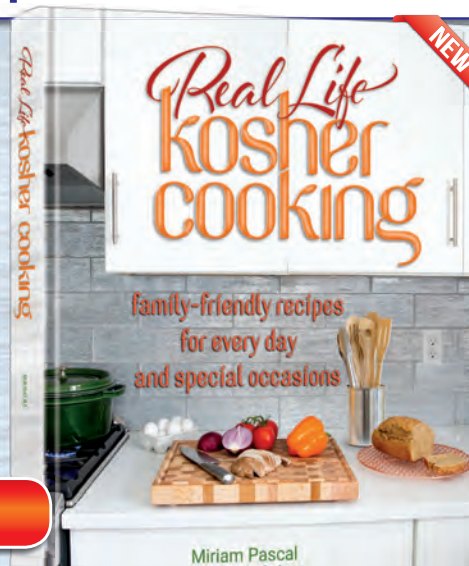
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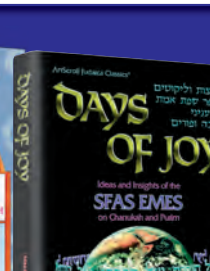
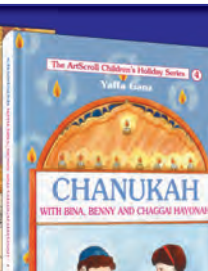
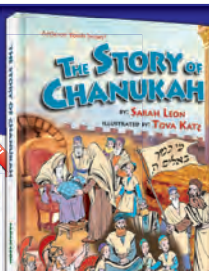


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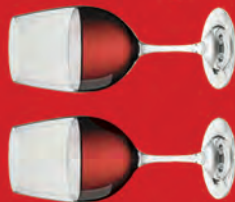
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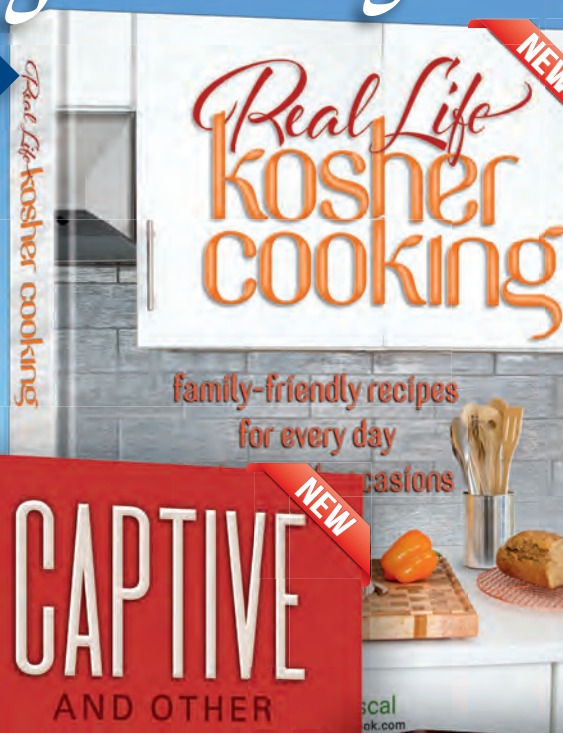
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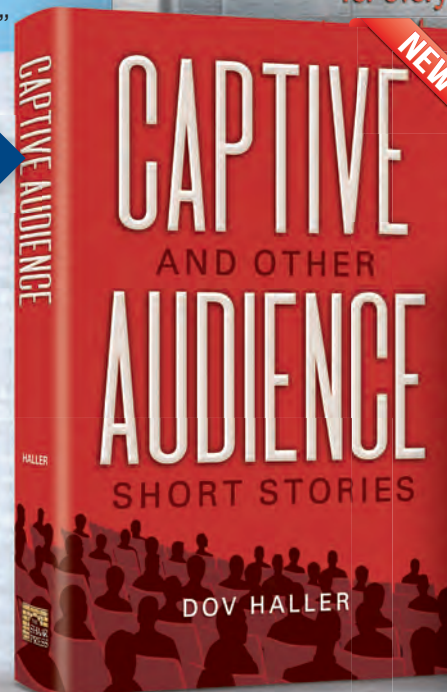
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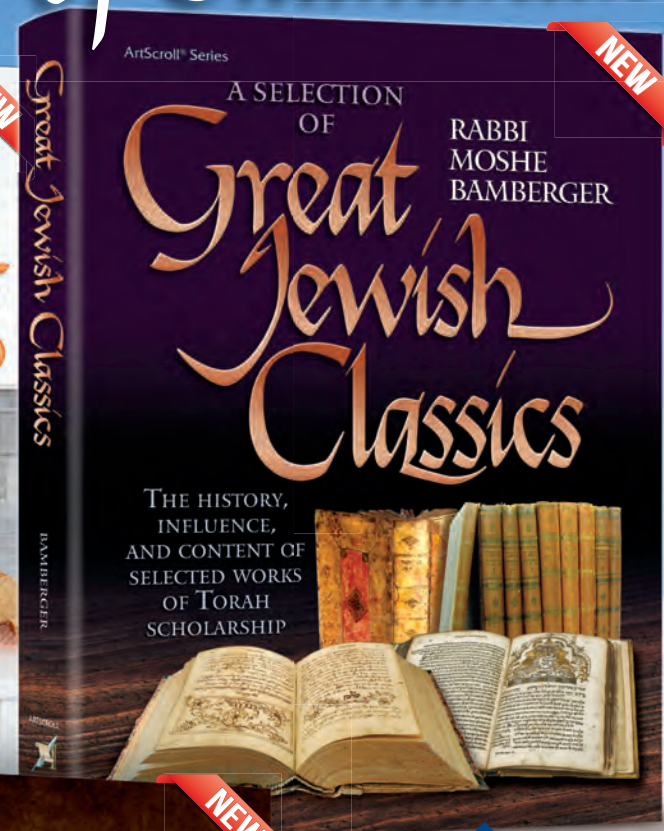
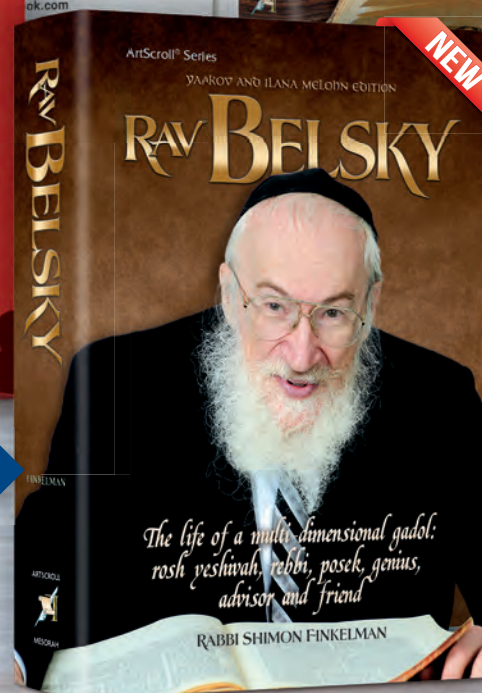
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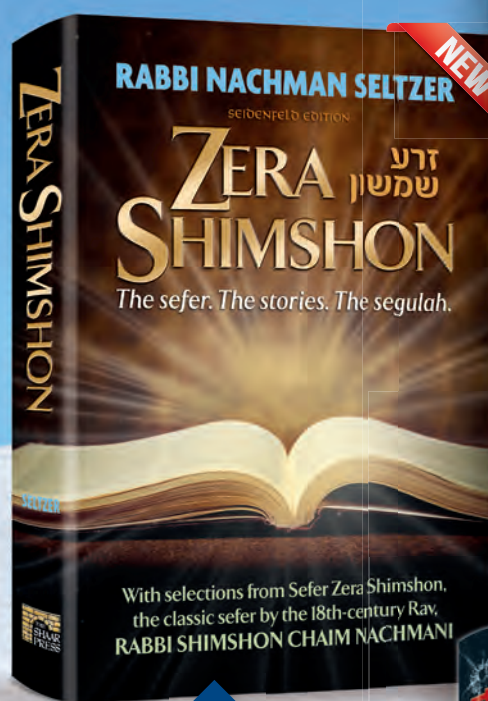
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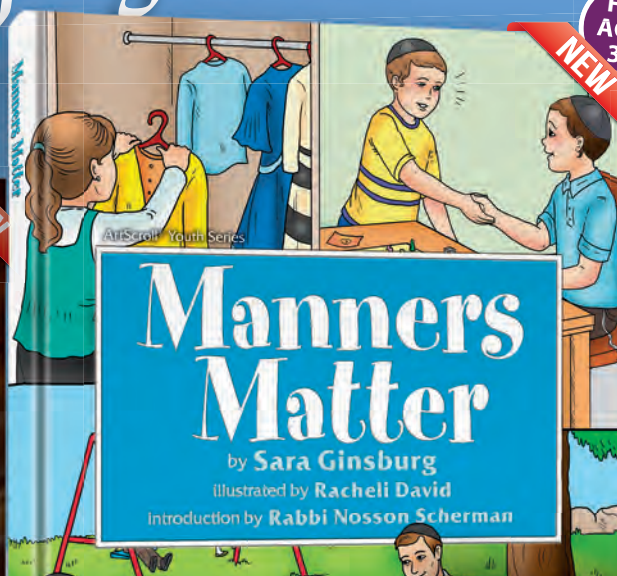


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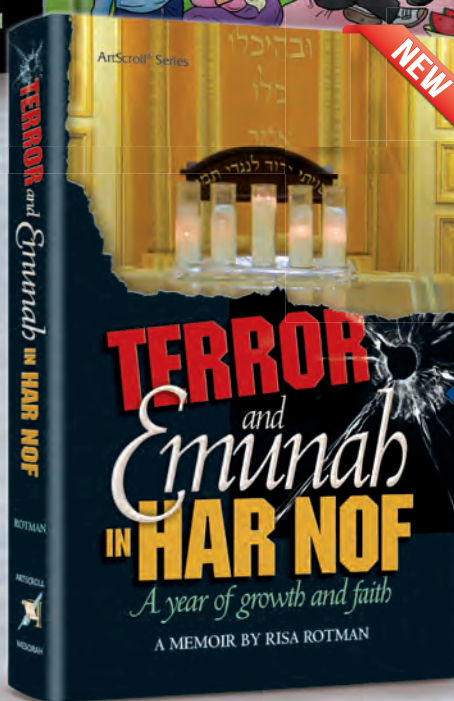
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Good results depend mostly on paying attention to a few small details. First, be sure to pick up a package of rolled oats labeled "quick-cooking," which means they have been crushed into flat flake-like shapes and partially steamed, then dried. That ensures they'll turn tender in the relatively brief baking time.

I also like to buy good-quality bittersweet chocolate in whole bar form, rather than using chocolate chips. I very carefully cut up the chocolate myself on a cutting board into uneven small chunks, using a sharp knife. The variety of shapes adds to the homemade quality and makes every bite a small surprise.

Nuts are another important element, and I prefer to use slightly sweeter pecans instead of the usual walnuts you find in both oatmeal and chocolate chip cookies. I also take care to toast the pecans before baking, so they'll have a fuller flavor and crispier texture.

Though each step is very particular, the dough is still very easy to mix, shape and bake. You can mix the dough in advance, shape it into individual balls, place them on trays, cover well with plastic wrap, and refrigerate for up to one week before baking; or, the dough balls can be frozen for up to two months, to be thawed in the refrigerator for several hours before baking. That means, with a little advance planning, you can have cookies ready to bake and serve hot from the oven when guests drop by. My mother and grandmother would have approved!

CHOCOLATE-CHUNK OATMEAL COOKIES

Makes about 5 1/2 dozen

About 5 ounces (150 g) shelled pecan halves or pieces

1 1/2 cups (375 mL) all-purpose flour

1 teaspoon baking soda

1 teaspoon kosher salt



8 ounces (250 g) unsalted butter, at room temperature, cut into small pieces

1 cup (250 mL) firmly packed dark brown sugar

1 cup (250 mL) granulated sugar

2 large eggs

1 teaspoon pure vanilla extract

1 pound (500 g) bittersweet chocolate, coarsely chopped to the size of large chocolate chips

2 cups (500 mL) quick-cooking rolled oats

Preheat the oven to 350 F (175 C). Spread the pecans on a baking tray and toast them in the oven until fragrant and slightly darkened in color, 10 to 12 minutes, turning them halfway through. Set aside to cool, then coarsely chop them by hand or by pulsing briefly in a food processor.

In a mixing bowl, sift together the flour, baking soda and salt. Set aside.

In the large bowl of an electric stand mixer fitted with a paddle or beaters (or in a large mixing bowl using a hand-held electric mixer), soften the butter at medium speed. Add the brown and granulated sugars, and continue beating; once they're fully incorporated, increase the speed to high and continue beating until the mixture looks fluffy, stopping as needed to scrape down the sides of the bowl and under the beaters with a rubber spatula.

Reduce the speed to medium and, one at a time, add the eggs and then the vanilla, stopping as needed to scrape down the bowl and beaters.

Reduce the speed to low and gradually pour in the flour mixture, stopping as soon as it is incorporated.

Add the chocolate, oats, and pecans to the bowl. Stir with a sturdy wooden spoon until fully incorporated. Scrape the dough out of the bowl onto a large sheet of plastic wrap. Fold the wrap around the dough and refrigerate until firm, 2 to 3 hours.

Position the rack in the center of the oven. Preheat the oven to 350 F (175 C). Line 1 or 2 baking trays with parchment paper.

Remove the dough from the refrigerator and divide it into mounds about the size of an unshelled walnut, weighing about 1 ounce (30g) each, rolling each mound into an even ball between the palms of your clean hands. Arrange the balls on the prepared baking trays about 2 inches (5 cm) apart. Bake in the preheated oven until slightly firm to the touch, 13 to 15 minutes, reversing the trays back to front about halfway through for even baking. Transfer the trays to racks to cool.

After a few minutes, remove the trays from the racks. Use a wide metal spatula to remove the cookies from the trays, transferring them back to the racks to cool completely. (If reusing a baking tray, allow a few minutes for it to cool slightly before placing a new batch of dough balls on it.) Store the cookies in an airtight container at cool room temperature and serve within three days.

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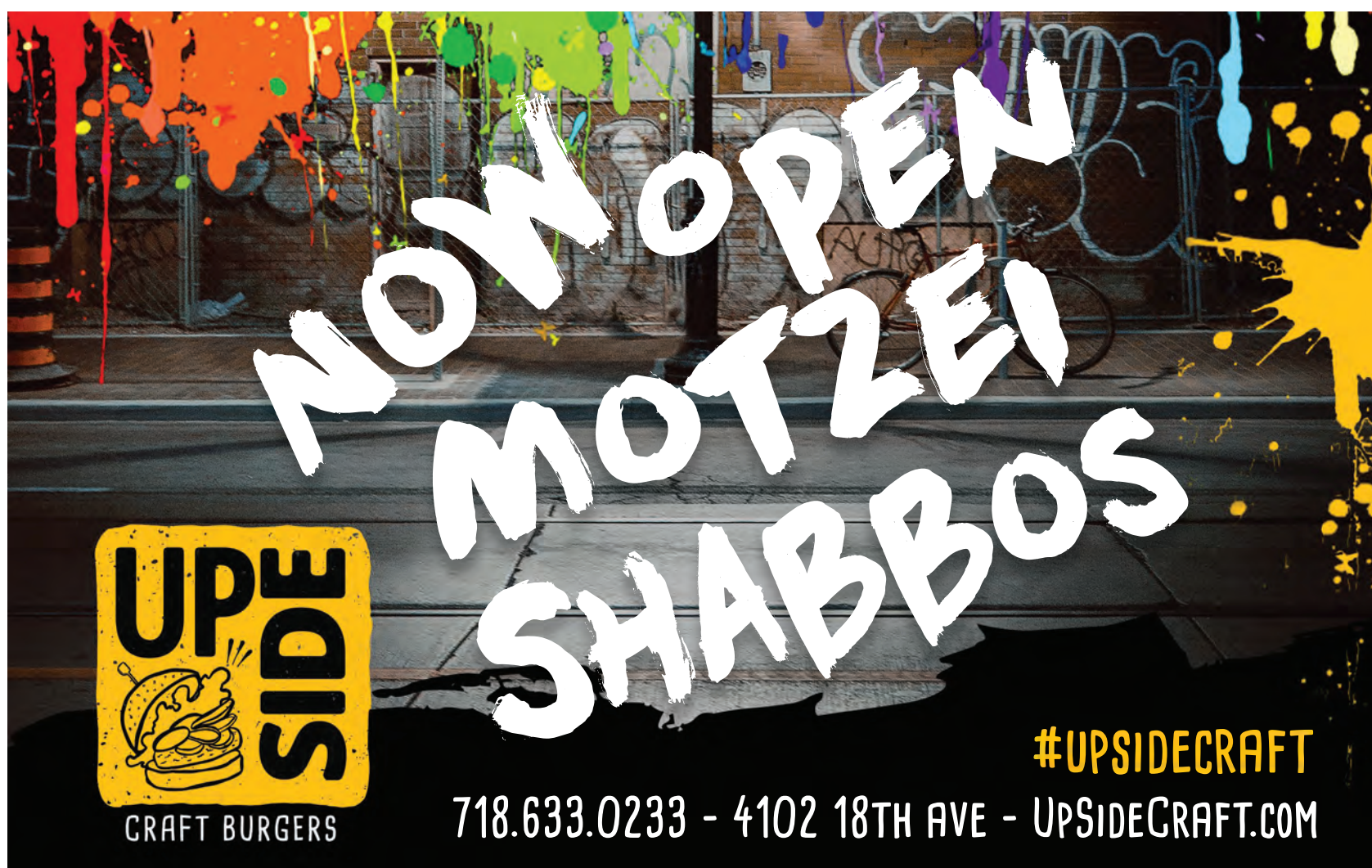
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The Power of Speech

Continuation:

What does it mean to be created “in the image of the Lord”? G-d has no form and no substance, so how can we be created in His image? Clearly, it is meant only as an expression of a certain similarity. King David writes (*Psalms* 102:7), “I resembled a pelican lost in the desert.” Does this mean that he grew wings and a beak? Of course not. It means that he was lonely, forlorn and wandering, like a pelican lost in the desert. When the Torah tells us that humankind was created in G-d’s image, it also means that we were created with a similarity to certain G-dly characteristics.

In particular, it refers to the characteristics associated with the Name of *Elokim*, which is translated as “the sole Power in the creation and the control of the world.” By saying that we were created *betzelem Elokim*, “in the image of *Elokim*,” the Torah is telling us that G-d gave us the power to control Creation, both in the lower and the higher worlds.

We can more readily relate to the idea of human control of the physical world, but our control also extends to worlds beyond our comprehension and imagination. Just as the unseen puppeteer pulls strings that cause the puppet to move about, so do the actions of the Jewish people in this world pull strings that effect changes in the higher worlds.

Therefore, every person must have *yiras Shamayim*, which is translated as “fear of Heaven.” It does not mean that we have to be afraid of Heaven, says R’ Chaim Volozhiner. We have to be afraid of G-d, not of Heaven. Rather, it means that we have to fear the effect of our actions in Heaven. Our every word and deed can build great edifices in the higher worlds.

One day, we will come to Heaven and survey what our lives in this world have wrought in the next. If we are not careful, we may survey a scene of great devastation, with ruins and rubble strewn as far as the eye can see, a scene that would cause us untold pain and anguish. Better to have “fear of Heaven” now, to fear the damage we can do to Heaven, so that when we arrive in Heaven we will find towering spiritual edifices rather than scenes of destruction.

This is R’ Chaim Volozhiner’s message to every single Jew. No one

should say, “What am I? What power do I possess? How can my humble deeds have any influence at all?” On the contrary, he should know and affix in his heart that not one of his deeds, words and thoughts ever goes to waste. If used constructively, they produce eternal edifices, and if used otherwise, one needs to fear the consequences.

We can cause far greater destruction than did Nevuchadnezzar, the Babylonian emperor who destroyed the First Temple, and Titus, the Roman general who destroyed the Second Temple. Nevuchadnezzar and Titus, the archenemies of the Jewish people, are the symbols of destruction, but they had no effect whatsoever on the higher worlds. It was our sins that caused destruction in the higher spheres and undermined the divine support for the Temple in the lower world. The real destruction of the Temple took place in Heaven. The destruction of the wood and stones in Jerusalem was merely the earthly manifestation of the destruction the Jewish people had caused in Heaven with their sinful ways. Nevuchadnezzar and Titus destroyed the wood and stones. We destroyed the Temple. They had no power in the higher worlds, but we do. We have the power to build a Temple, and we have the power to destroy a Temple. Because we were created in G-d’s image.

The prophet declares (*Amos* 4:13), “He forms mountains, creates wind and tells a person about his conversations (*maggid la’adam mah sicho*).” What exactly does “telling a person about his conversations” mean? Does it mean to remind him of the things he said? If so, it should have said *maggid la’adam sicho*. What is the significance of *mah sicho*? R’ Chaim Volozhiner explains that it means to tell a person *mah sicho*, “what his conversations are,” to show him the far-reaching effects his words have, how they can build and how they can destroy.

Let us take a closer look at the words of the prophet. What do mountains and wind have to do with a person’s conversations?

R’ Elya Lopian explains that although mountains are massive, solid, immovable, G-d told the prophet



Elijah (*I Kings* 19:11), “A great and powerful wind rips apart mountains and shatters stones.” What is a wind? Can you see it? Can you catch it? It is just air. And yet a wind can destroy mountains and shatter stones. That is how G-d “creates wind.” Words can also destroy and shatter, even though they are just air.

Even in this world, the power of speech is far greater than it would appear to us. We understand, of course, that if we say something bad about another person he may lose his job. That is certainly destructive enough. But there is also a destructive side to speech that defies rational explanation. I will give just one example here.

R’ Shlomo Wolbe once gave an exceptionally powerful talk to a group of his students in Jerusalem. Afterwards, one of the students came forward. “Thank you, *rebbe*,” he said, his eyes wide with reverence and admiration. “This was such a powerful talk. It is so clear that it is the truth that no one could possibly refute it.”

“Do you really think no one can refute it?” said R’ Wolbe. “I can refute it. And it won’t take much, either. Listen: Ha, ha, ha. One word of mockery can counteract one hundred *tochachos*, rebukes.”

It is true. A speaker can build up an argument so solid and airtight that he cannot conceive how anyone in his audience will fail to be convinced by the overwhelming logic. And then someone gets up and makes a joke, and the argument loses its entire effect. The precise translation for *tochachah* is “rebuke through the demonstration of the

truth.” A person may present one hundred logical proofs for the truth, but one word of mockery makes a mockery of it all. How can such a thing be? It is just one example of the awesome power G-d infused in speech. It cannot be explained rationally.

Why do we use speech so destructively? It all comes down to a lack of faith. We do not have faith in our own importance and significance. We do not have faith in our own power to effect enormous changes both in this world and the next, to build and to destroy.

We can hear a thousand times that the Temple was destroyed because of *sinas chinam*, unjustified hatred, but somehow, deep down in our hearts, we do not believe it. We can hear a thousand times the words of the Chafetz Chaim that if we would stop speaking *lashon hara* about each other we would be redeemed from this long and bitter exile, but somehow, deep down in our hearts, we do not believe it. Why? Because we do not have faith in ourselves.

This then must be our first step to gain control of the power of speech. We have to believe in ourselves. We have to believe that every word we speak leaves its mark in the lower worlds and in the higher worlds. We have to believe that our words can build and they can destroy. We have to recognize the awesome power of speech that G-d has infused in us, the divine power He has shared with us when He created us in His image. Only if we respect the power of speech can we harness it for the good.

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Thoughts on Chanukah Based upon the Writings of the Chida zt"l

RABBI MOSHE BOYLAN

The following is based upon the sefer, Pardes HaChida. Brackets are additions from the author.

The Rav, Orchos Chaim, writes that even though the Neis, miracle of Chanukah was seven days, the first day is also celebrated, as on this day they were Mechaneich the Bayis (rededicated the Beis HaMikdash) for the Avodah, which was stopped by the Yevanim, Greeks. {This is one of the numerous answers to the famous Kushyas HaBeis Yosef.}

The Chida also writes that when the Chashmonaim won against the Yevanim on Chuf Hay Kislev, a fire went down on the Mizbeach, altar, and from then on (until the Churban Beis HaMikdash) there was a constant fire in the Beis HaMikdash. Menorah is also gematria Eish, fire, as there was a Neis in the Menorah and in the Eish. {This could also explain why we eat Sufganiyot, donuts on Chanukah. The standard explanation is that

Sufganiyot have oil in them, which reminds us of the Neis of Shemen, oil. Another answer is based upon the fact that we say "Al Hamichyah" after eating donuts, which is the only one of the Berachos Acharonos which mention the Mizbeach. Since Chanukah is related to the Chanukas HaMizbeach, therefore we eat something which enables us to say an Al HaMichyah. This peshat is me'ain another similar peshat from Rav Shlomo Zalman zt"l.}

The Chida writes that if one gets an extra *chesed*, kindness from Hashem, he has an obligation to give thanks and praise to Hashem, and not to be ungrateful, *chas veshalom*. From this we should learn a *mussar haskel* about the days of Chanukah. On these days, Hashem did great miracles and saved us from Anityochus HaRasha and his armies. The "Al Hanisim" discusses the great miracles Hashem did for us in the Neis HaMilchamah, the miracle of winning the war during



Chanukah. This certainly requires us to use these days to thank Hashem and not *chas veshalom* waste our time in Sechok Vekalus Rosh, joking and levity. We should also not waste time with drinking wine, eating unnecessarily and playing cards for money.

While it is true that earlier generations used these days to make Seudos, these Seudos, meals were crowned with songs and praises to Hashem, with great Yiras Shamayim. {The Seudos of Chanukah should be used as ways to bring us closer to Hashem, and not *chas veshalom* just as a way to enjoy ourselves physically. We should also have Divrei Torah at these meals, explaining the significance of these special days in serving Hashem.}

The Chida writes that this is like a person who was given a special good thing from the King, and at this very time did something the king was upset about. This is a special chutzpa. Instead of showing appreciation to the king, he actually does something that the king doesn't want. The *nimshal* is that on the days of Chanukah, we should really do something extra to show our *hakaras hatov* to Hashem, and certainly not do anything that Hashem doesn't want us to do.

On the days of Chanukah... we should be extra careful to guard ourselves with holiness and fulfill Gilu Bireadah, being happy with fear and Yiras Shamayim. Even if we use the days of Chanukah to take a Tiyl {something like a walk or little vacation} we should have in mind that this will help us to come closer to Hashem. We should also take extra time on Chanukah to tell our families about the miracles of Chanukah, and the necessity to serve Hashem. {Chanukah is also a time to increase

Torah study, and to talk about the importance of Limud HaTorah. We should realize that the Yevanim specifically tried "Lehashkicham Torasecha", to get us to forget the Torah. We should use these days to increase our learning and to mechaizeik ourselves to learn Torah with greater hasmadah in the future.}

The Chida mentions the famous question of the Beis Yosef: Why don't we have seven days of Chanukah, as the Neis of Chanukah only lasted for seven days (as there was already enough oil for one day)? Also, the Reim (Rav Eliyahu Mizrahi zt"l) asks that there should be nine days of Chanukah, as there should be an extra day of Sefaike Deyoma, as we add to other Yomim Tovim? The Chida answers based upon the famous statement of Chazal that the Yevanim made a Gezairah against Shabbos, Milah and Rosh Chodesh. The Takanah of Chanukah therefore had to be *davka* eight days, as this would include a *remez*, hint to all the three *mitzvos* the Yevanim tried to go against. Shabbos is always there in an eight day Chanukah. Rosh Chodesh Teives is also always there on these eight days. Likewise, the number eight hints to Bris Milah, as it is performed on the eighth day of a person's life. Had we celebrated Chanukah with seven or nine days, we wouldn't have had the significance of all the three *mitzvos* mentioned. This answers the above questions.

Another answer to the Re'im's question is given by the Sefer Halitim, quoted by the Orchos Chaim. Since Chanukah is only MiDerabanan, Rabbinic, therefore we aren't *machmir* about Sefaike Deyoma, a doubt of how many days of Chanukah are celebrated.

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The Gemorah in Shabbos brings down a *meimra* in the name of Rav Kahana; if someone lights a Chanukah *menorah* above twenty *amos* it is *pasul*, as is the case by Sukkah and *mavoi*.

The Gemorah continues with another quote from Rav Kahana; the *posuk* says that the pit into which the brothers threw Yosef was empty, *ve-habor rek ein bo mayim*.

The question is obvious. If the pit was empty obviously there was no water in it? Rav Kahana explains, while there may not have been water in the pit, it was filled with snakes and scorpions.

To this Rav Yonasson Eibeshitz asks - why does the Gemorah quote these two *meimros* in such close proximity? What does the height of the Chanukah *menorah* have to do with throwing Yosef into a snake filled pit?

There are those who answer that since these are both quotes from Rav Kahana the Gemorah brings them together as we find many times throughout Shas. But this answer is only a partial help, since the Medresh Tanchuma also brings these two *meimros* next to each other - attributing them to two different Amoraim.

Rav Yonasson Eibeshitz therefore explains this Gemorah as follows.

Were the brothers to have known that the pit was filled with dangerous reptiles they could have safely assumed that Yosef would be killed, as the Gemorah says 'if someone sees a man fall into a pit with snakes and scorpions he can testify that the man is dead and his wife can remarry even without seeing him dead, because there is no chance at all of surviving such a close encounter with snakes and scorpions.'

However since the pit was so deep - more than twenty *amos* - the brothers did not actually see what transpired in the pit and did not know that it was filled with snakes, and the Gemara uses this example to draw a parallel to lighting the Menorah lower than twenty *amos* so that people can see the *pirsumei nisa*.

But again this needs more explanation - because let's face it, a person can see higher than twenty *amos*. We see planes flying by, we see tall buildings... trees are way higher than

twenty *amos*? This being the case, it's safe to assume that the brothers were aware of the snakes and scorpions in the pit. So why didn't the brothers assume that Yosef was dead by being thrown into such a pit? What changed by the fact that the pit was deeper than twenty *amos*? What is the significance of the depth here?

The Ohr HaChaim Hakadosh tells us what Reuvein was thinking when he suggested to his brothers that it was better to throw Yosef into the pit as opposed to killing him right away.

There's an obvious question here that needs to be addressed and the Ohr Hachaim Hakadosh does just that.

If Chazal tell us that there is no escaping from such a pit, what did the brothers gain by throwing him down amongst the snakes, why was that better than killing Yosef themselves?

The Ohr HaChaim Hakadosh explains that Reuvein convinced his brothers not to take the law into their own hands.

"Our best move is to throw Yosef into the pit," he said. "This way, if Hashem agrees with our judgment and Yosef is guilty... the snakes will carry out his punishment. On the other hand, if he is innocent, Hashem will make a *nes* and Yosef will be spared."

With this explanation however, the question grows even stronger.

If this was indeed the *cheshbon* in throwing Yosef into the pit... when the brothers saw him alive and well as they pulled him out, they should have realized that there had been a *nes*? After all, no one can survive being thrown into a pit filled with poisonous snakes and scorpions?

Yet the Brothers ignored this clear sign! Not only that, they even sat down to eat a meal, which was followed up by selling their brother to a caravan of Yishmieilim?

What happened? Wasn't the whole reason for throwing Yosef into the pit to help them decide if they made the right decision? Didn't they see the obvious Yad Hashem?

The answer is that of course there was a *nes*, but the *nes* took place at a distance. The pit was deep - more than twenty *amos* deep - and the impact of the *nes* was diminished. There

is no comparison between a miracle that you see before your eyes and one that you see from afar. Even though the Shvatim could see Yosef walking around inside the pit, they said to themselves, "maybe the snakes aren't hungry - maybe they're sleeping - maybe Yosef knows how to charm snakes."

And with that unlikely logic the powerful impression of the *nes* was lost.

What was the victory of Chanukah? Chazal say the Greeks came up with a new approach; they commanded the Yidden to engrave on the horns of their cows "we don't have a share and inheritance in the G-d of Yisroel".

What were these horns?

Some say that the cow was the common form of transportation back then, and just like we have ads on buses today that everyone sees all the time, so too the horns of the cows were constantly in everyone's view all the time.

My grandfather, Rav Leib Gurwitz, said that he saw in the British Museum amongst the artifacts from that time period a baby bottle that was made from the horn of a cow. They would puncture a small hole in the point of the horn and feed the baby from milk filled in the horn.

Using this logic, we can say that just we fill our babies cribs with pictures of Gedolim so that our children will grow up with the faces of the Gedolim all around them - so too the Greeks wanted our children to grow up with this phrase in their faces all the time "we don't have a share and inheritance in the G-d of Yisroel".

What was Galus Yavan, (and as Chazal say even today we remain in Galus Yavan)?

Yavan was unique in the fact that unlike other Exiles where the non-Jews banned the Torah, the Greeks tried to create alternatives to the Torah, to get us excited about other *chachmos* in its place. They idolized the human body, they promoted sports; anything just to help us not learn Torah.

Chazal say that the Galus of Yavan is called Choshech, darkness. The fear and maybe even the strength of darkness is that we imagine things.

We fear that things are lurking in the dark.... that something is going to jump out at us.... but in reality there is nothing there - all we need is to light a candle and immediately all our imaginations go away.

This was the power of Yavan, the power of darkness. To convince us that there are things out there that are worthier and more enticing than the Torah. To convince us that we really desire to do those other things and to go to other places. In reality however (and we know this inside ourselves) there is nothing there at all. All we need is to light a Torah candle for us to clearly see that the room is empty.

This was exactly why the Sar of Esav asked Yaakov why he wanted to know his name. The deeper answer of the Sar is exactly what we are saying - the Yetzer Hara doesn't have a name, all his efforts are merely an illusion, he creates a desire to run and chase after things that don't exist. It's like a dark room where one small light clearly shows there is nothing there. This is the *modus operandi* of the Yetzer Hara, and we have been blessed to have the light of the Torah to see right through it.

And so *pirsumei nisa* was *davka* chosen as the *mitzvah* of Chanukah. We need to spread the light of the Torah and to give the message loud and clear - that yes, we DO have a share and inheritance in the G-D of Yisroel.

But it's not enough to light the candle in the privacy in our homes or in windows way above the street. Chazal decreed that it must be *sholta bei*, it's not enough to see the Menorah's light from afar - since we see that the power of a *nes* is diminished when seen from afar. The message that we DO have a share and inheritance in the G-D of Yisroel must be visible close up... as close to us as the horns of our cows, and *lihavdil* the bumper stickers on our cars, so that we can all feel and internalize the *nes* of Chanukah.

This is the connection between the two *meimros* of Rav Kahana, It's not enough to simply know that a miracle took place far away, if we don't see it close up.... if it's twenty *amos* below or above our sight, we lose the impact of the *nes* and find reasons to believe that nothing special even happened.



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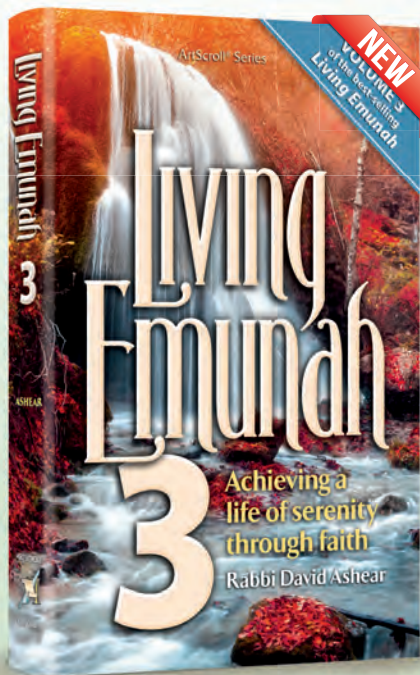
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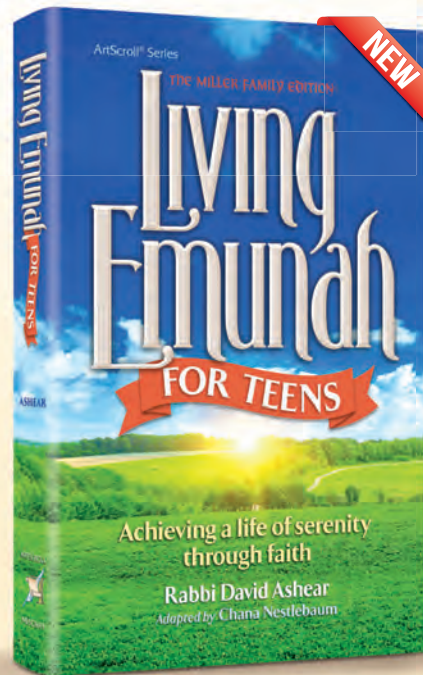
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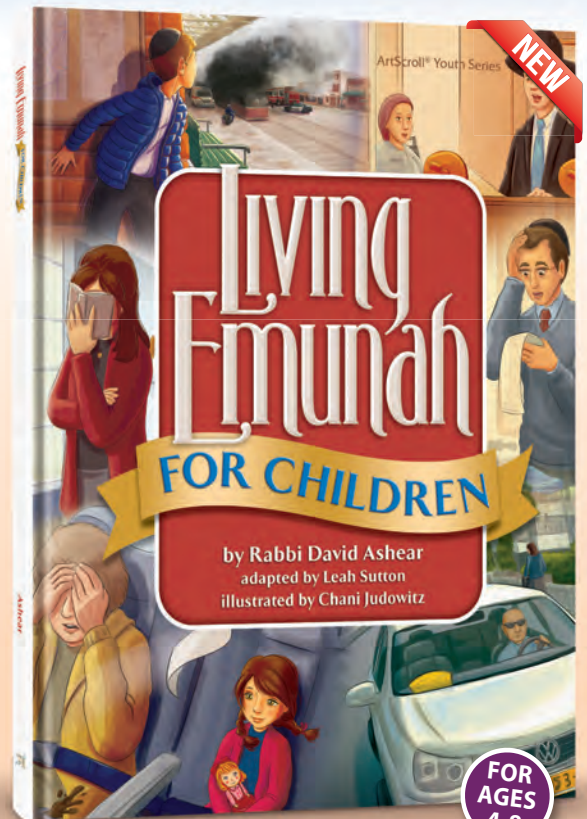
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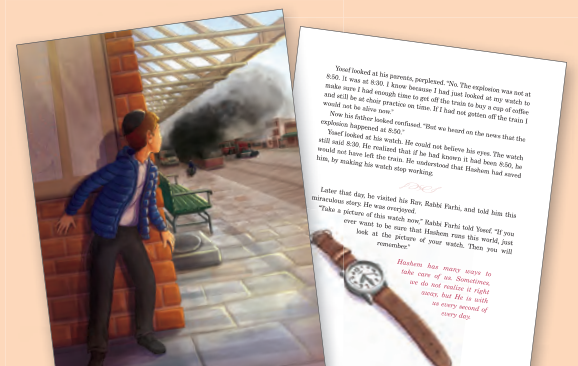
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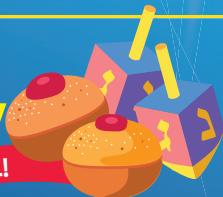
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Thoughts on Chanukah Based Upon the Writings of Rav Eliezer Ginsburg, shlita

RABBI MOSHE BOYLAN

The following article is based upon the sefer "Veatah Berachamecha Harabim". The sefer is written by Rav Eliezer Ginsburg Shlita, the Rosh Kollel in the Mirrer Yeshiva (Brooklyn) and Mora Deasra of Agudas Yisroel Snif Zichron Shmuel. Brackets are additions from the author.

Chazal tell us (Shabbos 21A): What is Chanukah? The Rabbanan learned in a Beraisa that in Chuf Hay (25) of Kislev, the days of Chanukah are eight, in which one cannot make Hespeidim, eulogies... The Sefer Sheim M'Shmuel asks that the twenty fifth day of Kislev is only one day, so why do we say that on this day are the eight days of Chanukah? We should have said that on Chuf Hay Kislev starts the days of Chanukah, or on Chuf Hay Kislev is the first day of Chanukah?

Another question is that the Pasuk tells us (Beraishis 37,22) that Reuven heard and saved Yosef (by suggesting to throw him into the pit). His ultimate objective was "Lehashivo El Aviv", to bring Yosef back to his father. {Reuven had in mind that he would come back to the pit and save Yosef, bringing him back to his father. When he came back to the pit, however, his brothers had already taken Yosef from the pit and sold him down to Mitzraim.} The question is why the Pasuk has to tell us that Reuven would bring Yosef back to his father? We know that Yosef walked to the place his brothers met him, all by himself. If this is so, then presumably, he could walk by himself back to his father. As such, the Pasuk should have said that Reuven had in mind to free Yosef, and then automatically he could go back to his father. Why does the Pasuk have to imply that Reuven would have to bring Yosef back to Yaakov Avinu? {Maybe al derech hapeshat, we can say that after the dangerous and difficult situation that Yosef had endured, he was not able to walk back to his father by himself. Therefore, Reuven had in mind to help Yosef to return after all he had gone through.}

Another question relates to a story the Pesukim tell us in Shmuel Bais (3:16). We know that Shaul HaMelech felt that Michal was married to Palti Ben Layish. Palti Ben Layish, on the other hand, held that Michal was really married to Dovid, and she was forbidden to him. He stubbornly refused to live with her, overcoming his yetzer hora in a manner even superior to Yosef HaTzadik. Eventually, Palti Ben Layish was able to send Michal to Dovid

HaMelech. When he did this, he cried while walking her there. The question is that if he finally was able to give her back to the person he held was her real husband, so why was he crying? Rashi explains that Palti Ben Layish was crying that he was losing the special mitzvah he had previously, to overcome his yetzer hora. The question is that normally we have a mitzvah for a particular time, and afterwards we no longer do the mitzvah. Is there any inyan to cry in Kislev that we no longer have the mitzvah of taking an Esrog? If so, then once the mitzvah of overcoming the nisayon of Michal was finished, then he should be happy, or at least not cry?

Rav Hutner zt"l explained that there is an inyan of hispashtus of Kedusha, expansion of holiness. A person has the capability to increase the boundaries of holiness. We see this from what Chazal tell us that Rav was able to daven the tefilah of Shabbos on Erev Shabbos. This means that he increased the boundary of Kedusha of Shabbos from Friday night to even Erev Shabbos. {This is the yesod of Tosefes Shabbos.} Similarly, many Poskim say that on Motzai Shabbos we should first light Neiros Chanukah and then say Havdalah. The question is that when we say Lehadlik Neir Shel Chanukah, this automatically removes the yoke of Kedushas Shabbos with this beracha. How then can one say that he still has Kedushas Shabbos until Havdalah? The Acharonim say that we can answer that we can still continue the Kedusha of Shabbos to the days of the week. This means that even though it is the night of the first day of the week, we can still extend Kedushas Shabbos to this day. This is again the foundation of hispashtus of Kedusha to Chol, secular.

In truth, this is the yesod, foundation of the Takanah, of the Chashmonaim in lighting the Neiros in Chatzros Kadshecha, the holy courtyards of the Beis HaMikdash. We can see this from what the Ramban writes in the beginning of Parshas Behaalosecha, that Aharon HaKohen was told that even though he didn't have the zechus of offering Korbonos in the Chanukas Hanesiim, he had the zechus that through his descendants (the Chashmonaim), ultimately there would be the Neiros of Chanukah, which would be lit in all generations. {Some even say they will be lit in the times of Moshiach Tzidkeinu.} We see how Chanukah took the Kedusha of the Beis HaMikdash and extended it even into every Jewish household, even in the depths of Galus, wherever

in the world it happens to be. Rav Ginsburg Shlita mentions that the letters of Chanukah (Ches, Nun, Chuf, Hay) spell Kohen Ches. This hints that in the eight holy days of Chanukah, we are all transformed into Kohanim doing the Avodah in the Beis HaMikdash (even in our own homes in Chutz LaAretz).

This would also answer up the famous question of the Beis Yosef, as to why there are eight days of Chanukah, when the Neis, miracle only took place for seven days. {There was enough oil for one day, and the oil lasted for eight days. Thus, the miracle was only seven days, so why do we celebrate eight days of Chanukah?} According to the above, we can answer that this again shows the Hispashtus of Kedusha, that an extra day of Kedusha was added, even when not absolutely necessary.

We can also explain that the Sheim M'Shmuel said that Galus Bavel is Keneged Avrohom Avinu, Galus Maday is Keneged Yitzchok Avinu and Galus Yavan is Keneged Yaakov Avinu. We know that Yaakov Avinu was zoche to have a Nachalah Bli Metzaram, an inheritance without any boundaries. Therefore, when Klal Yisroel were zoche to the Yom Tov of Chanukah, there is in the Segulas HaYom, the Hispashtus of Kedusha in the bechinah of Nachalah Bli Metzaram. Similarly, it said in Seforim that in the times of Chanukah, the Yidden were zoche to get a hispashtus, an extension of Torah She'Ball Peh. This refers to a hispashtus of the understanding of Torah. This is related to Yaakov Avinu, who was the Amud of Torah.

Now we can understand why the Beraisa said that on Chuf Hay Kislev is the eight days of Chanukah. This means that the hispashtus of Kedusha, holiness for all the days of Chanukah starts already on the first day of Chanukah. Through the first day of Chanukah, the Yidden can be zoche to increase the Kedusha, lasting even eight days.

Now we can understand the significance of the crying of Palti Ben Layish. Even when a mitzvah is over, one can escort the mitzvah, so to speak, and add kedusha through this escorting and crying immediately after the mitzvah is over. This is similar to adding onto Shabbos on Motzai Shabbos and also Melave Malkah, which is a meal related to Shabbos, even though Shabbos is over.

This is also what Reuven wanted to accomplish by adding onto the mitzvah of Hatzalas Nefashos of Yosef. It



is true that the actual mitzvah would be finished when he would have taken Yosef out of the pit. Nonetheless, by escorting Yosef back to his father, Reuven would extend the mitzvah of Hatzalas Nefashos even further, and it would be connected to the original mitzvah.

Now we can understand what the Chiddushei HaRim zt"l writes: We know that the Shulchan Aruch writes that the Seudos of Chanukah are Seudos of Reshus (not obligatory). Why is this such, unlike other Yomim Tovim (or even Purim) in which one is obligated to have a Seudah? He answers that the Halacha left these meals to be Reshus, in order that we could extend them into Seudos Mitzvah through our avodah. {Through eating and drinking with elevated kavanos, singing inspiring songs and saying Divrei Torah, we can elevate the Seudos Reshus of Chanukah to Seudos Mitzvah. This is not just a quirk, but actually related to the fundamental character of Chanukah. These days are ones in which we bring Kedusha into even secular spheres. Thus, even the Seudos are left as Seudos Reshus, so we can elevate them to Kedusha, just as Chanukah is a Yom Tov which has this Koach, as explained previously.}

Perhaps with this we can understand why we light the Neiros Chanukah in the Reshus HaRabim (at least in the original Takanah), below ten Tefachim, where the Shechinah does not generally dwell. Chanukah gives us the power to bring Kedusha even to the Reshus HaRabim and to the lower part of the world, which generally is bereft of Kedusha and Shechinah.

We can also now understand why Moshiach is Notrikun, Madlikin Shemonas Yemei Chanukah. Through the avodah of Chanukah, we can come to bring Kedusha to the secular world, and ultimately lead to the complete hispashtus of Kedusha with the coming of Moshiach Tzidkeinu speedily. Amen.}



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Halachically Speaking

RABBI MOSHE DOVID LBOVITS

Reviewed by: Rabbi Ben-zion Schiffenbauer

Minhagei Chanukah

Seuda

The *seudas* that are made on *Chanukah* are *seudei reshus* not *mitzvah*. The *Rama* says one should make *seudas* because it is on these days that the *chanukas hamisbeiach* took place. If songs are sung by the *seuda* then all agree that the *seuda* is a *seudas mitzvah*. If *divrei torah* is spoken at the *seuda* then it is a *seudas mitzvah*. Another reason given for the *seuda* is because at this time (25th day of *Kislev*) the *Mishkan* was completed. The *Levush* says the *seudas* do not have to consist of meat rather a dairy meal can be served. The reason being is that during the time of *Chanukah* when a lady would get married she would have to live with the Greek commander first. When *Yehudis* went to live with the commander she fed him cheese to make him thirsty and then gave him wine to make him drunk. When he fell asleep, she took his sword and killed him. She brought the head into town and showed his soldiers who ran away upon seeing it. Whoever makes a *seuda* each day of *Chanukah* is praiseworthy. In honor of *Chanukah Chassidim* and *Tzadikim* have a *seuda* on the eighth day.



Women Refraining From Melacha

Women have the custom not to do *melacha* while the candles are burning, and they should not be lenient with this. The reason is that they were involved with the miracle of *Chanukah*. Some say the reason is to show that one is not allowed to use light of the *menorah*. There is a *segula* for women not to do *melacha* while the candles are burning. The *poskim* say the time that *melacha* is not allowed is a half hour after the candles have been lit, not longer. Most *poskim* say that only *melachas* that are specifically for women may not be done. For example; sewing, and laundry however, cooking and baking may be done. *Horav Yisroel Belsky Shlita* says that not only is cooking and baking allowed, but anything that has to be done in order to prepare food may be done. The *minhag* of refraining from *mela-*

cha only applies to women and not to men. The *Mishnah Berurah* states that some have the custom to be stringent. The accepted custom is that it only applies to women.

Dreidel/Cards

Jews who wanted to learn even though they were not allowed to, devised the *dreidel* in ancient times. When the soldiers would come into their homes, they would pretend that they are playing and not learning. The *Divrei Yatziv* says in the time of the *Chashmonoyim* the *yidin* were not on the level to give over their lives for learning so they performed *mitzvos* secretly. When they would come together for *Shabbos* they would play in order to fool the *Yevonim*. Today, to show that that was not the right way to act we play *dreidel*. (He continues that the main point of *Chanukah* is to show that we are obligated in *mitzvos* at all times, under all conditions, and to do the *mitzvos* out in the open not secretly). Certain forms of gambling may be stealing. However, *dreidel* is not a game that necessarily depends on skill and if a plate is designated to belong to all the players with the money placed there it may be permitted. The *Bnei Yissochor* says it is an old *minhag* to play *dreidel* on *Chanukah*. The *gimmel*, *shin*, *nun*, *hay* are hinted to the four strengths in a person. *Guf*, *nefesh*, *sechel*, and the *koach hu'elyon* which incorporates all the other strengths *hakol*). The *seforim* say on *Chanukah* we turn the *dreidel* from the top (as opposed to *Purim* where the *grager* is turned from on bottom). On *Chanukah* we were able to defeat the *Yevonim* safely due to *Hashem's* strength, therefore the *dreidel* is spun from the top. On *Purim* *Mordechai* and *Esther* made everyone fast and we have a small part in the miracle, therefore the *grager* is turned from the bottom. The *seforim* say that the letters of the *dreidel* stand for "*nes godel hoye shom*", even when we are playing games we should be thinking of the miracles that *Hashem* did for us then. To fulfill the *minhag* of *Klal Yisroel* one may play a little *dreidel*, but one should not spend an excessive amount of time playing

CHANUKAH SAFETY

- **FIRST AND FOREMOST, TEACH YOUR CHILDREN THAT FIRE IS DANGEROUS! IT CAN MAIM AND DESTROY!**
- When deciding where to place your Chanukah Menorah, consider the following: Are there curtains close by? Will children be running around?
- Supervise your youngsters when they handle matches and candles/wicks. Once the fire is lit, place the Menorah out of your children's reach.
- Children bring home beautiful projects on Chanukah that they wish to display near the Menorahs. If they are flammable, either tape them to the wall or put them aside so that they do not catch fire.
- During Chanukah, many foods are fried in hot oil. Try to use the back burners for this purpose. When you walk away from the stove, even if for a moment, turn the handles inward to prevent the pan from accidentally being pulled down by a curious toddler.
- House fires tend to occur more often during the winter months. Prepare an escape plan and occasionally rehearse it with your family.

REMEMBER TO CHECK THE BATTERIES IN YOUR SMOKE DETECTORS!

dreidel. The *Biur Halacha* mentions that one should avoid playing cards of *Chanukah*. The *Aruch Hashulchan* says playing cards is a big *onesh* and many *aveiros* are involved. One who can be *mevatel* this has a great reward.

Chanukah Gelt

Horav Yaakov Kamenetsky zt"l says the source for giving children money on *Chanukah* came from the fact that the parents would send money to their children's *rabbeim* by giving the money to the children to give to their *rabbeim*. Therefore the custom to give children money was derived. *Horav Yaakov Kamenetsky zt"l* used to give out money to his children the night of the fifth candle. This is what the *Stiepler* used to do as well, since that night is the only specific night that *Shabbos* will never fall out on, therefore money would always be able to be given. One is permitted to use *masser* money to give *rabbeim* money on *Chanukah*, since giving them is not an obligation. The *poskim* say if one receives *Chanukah* money *masser* should be taken off. In regard to a non-mon-

etary gift, there is a dispute among the *poskim*, the *minhag* is that it is not necessary for the recipient to take off *masser*. *Horav Yisroel Belsky Shlita* holds that a child who receives money all year from his parents to spend it on whatever he wishes, and now the parents give him *Chanukah* money, no *masser* has to be taken off. Since the money given on *Chanukah* is considered like the money that is given all year-round and is not considered a special gift.

Doughnuts/Latkes

The *seforim* state the *minhag* of eating doughnuts and latkes is a *zecher* of the miracle that happened with oil, and these items are made with oil. *HoRav Shlomo Zalman Aurbach zt"l* said latkes which are ground and the potatoes are still recognizable, then the *beracha* is *ha'dama*. If they are not recognizable then a *shehakol* is made. He said further doughnuts that are eaten during the meal even for dessert do not require their own *beracha*. The *poskim* advise that one should not eat a lot of doughnuts outside of a bread meal.



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Power Points on the Parsha

RABBI EPHRAIM NISENBAUM

“The following year they established these days as days of praise and thanksgiving” (Shabbos 21b)

The Sefas Emes asks why the sages waited until the following year to establish Chanukah as a holiday. Why didn't they do it right away?

He answers that it is not always possible to determine with immediacy whether a military event has really been a victory. The rabbis wanted to “sit on it” for a little while, before they could ascertain whether or not to establish the miracle as a cause for permanent celebration.

The Chofetz Chaim warned people about rejoicing over the signing of the Balfour Declaration in 1917, saying that it was still premature. Indeed, his words proved prophetic, as nothing much came of the document.

Many great victories in battle have actually led to total defeat in war. It takes the insight of great men and the forbearance demanded by

the passage of time, to clearly determine a victory.

“One who is careful with the [Chanukah] lights will have children who are Torah scholars” (Shabbos 23b)

What is the connection between Chanukah and raising children to be Torah scholars? Perhaps this can be understood with an insight from Rav Leib Gurwicz.

The Yerushalmi Talmud (*Chagigah* 11:1) relates that the Greeks forced the Jews to write on the horn of an ox, “We have no part in the Hashem of Israel,” G-d forbid. Rav Gurwicz asks what the significance of this decree was.

He relates that on a visit to the British Museum, he once saw how the ancient Greeks used ox horns as bottles to feed their babies. Perhaps, then, the Greeks intended to instill heresy into the Jews from infancy.

The Jewish victory over Greece allowed the Jews, once again, to raise

Chanuka

their children properly. Thus, the reward for Chanukah observance is children who exemplify a Torah lifestyle.

“... and He commanded us to kindle the candles of Chanukah” (blessing before lighting the menorah)

Rabbi Abraham Twerski often speaks about the powerful and lasting impact of a good education in the home.

He recalled seeing as a child how his father would make his own beeswax candles for the Chanukah *menorah*. The distinct memory of his father's joy, as he rolled the candles for the mitzvah, left a profound impression on him.

He once commented that as memorable as the miracle is for the *menorah* in the Chanukah story to remain lit for eight days, the image of his father kindling the *menorah* with his homemade candle is nearly the equivalent, and has remained brightly lit in his mind's eye for well over fifty years!

“... and He commanded us to kindle the candles of Chanukah” (blessing before lighting the menorah)

Rav Nachum Kaplan of Horodna was careful to light the Chanukah candles exactly at the proper time. Once, however, his student observed Rav Nachum waiting for over an hour and a half past the time, without saying a word. Finally, the Rav's wife walked into the house. Rav Nachum quickly jumped up and proceeded to light the candles.

Later, he explained, “I knew that if I lit the candles before my wife came home, she would be very disappointed that she missed my kindling. Now, the Talmud [*Shabbos* 23b] says that if a person cannot afford both Chanukah and Shabbos candles, Shabbos candles take precedence, because the purpose of Shabbos candles is to bring domestic harmony to the house - which is more important than Chanukah candles, whose purpose is to publicize the Chanukah miracle.

“If so,” the Rav concluded, “waiting for my wife to light candles and keeping her from being disappoint-

ed is more important than lighting on time.”

“... and He commanded us to kindle the candles of Chanukah” (blessing before lighting the menorah)

Rabbi Yaakov Haber observes that Chanukah falls at the darkest time of the year. The tiny flickering flames of the *menorah*, specifically at this time of year, teaches us that the light of holiness often comes at times when and where it is least expected.

It may be the sincere prayer of a child; the small donation from a simple laborer; or the efforts of an inspired individual to observe as many of the details of a *mitzvah* as possible, in spite of the opposition of family or friends. These actions may very well outweigh the value of the actions of the most righteous person.

The Baal Shem Tov often told his disciples that the simple *mitzvah* of a shepherd is often the one that might be sustaining the whole world. The flickering lights in the blackness of night remind us never to discount any situation or individual, for one never knows whose actions are actually holding up the world.

“... and He commanded us to kindle the candles of Chanukah” (blessing before lighting the menorah)

A man approached Rav Yitzchak Zilberstein with a question. He owned a beautiful silver *menorah* that he lit each year for Chanukah. This year, however, his son had won a new *menorah* at school for his diligence in Torah study. The *menorah* was obviously not as nice as the one at home, but the son would be so proud if his father lit the prize *menorah*.

The father inquired whether it was preferable to use the nicer *menorah* or the prize *menorah*. Rav Zilberstein answered that the *menorah* is meant to publicize the miracle of the Maccabees' victory over the Greeks, who wanted to abolish the Torah and its study. What greater victory is there than to publicize a young boy's diligence in Torah study, more than 2,000 years after the Greeks tried to destroy that same Torah? The father should definitely light the prize *menorah*.



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Book Review

RABBI MOSHE BOYLAN

As Chanukah approaches, we all look for Seforim which will help us to appreciate the upcoming Yom Tov which is so beloved to Klal Yisroel. Therefore, it is with happiness that the Olam HaTorah and Klal Yisroel has the merit to see the new Sefer “The Miracles of Chanukah”, based upon the *shmuessen* of the famous Mashpia, Rav Shlomo Brevda zt”l.

Rav Eliron Meir Levinson Shlita did a wonderful job of translating and adapting this *sefer* from the Seforim and *shmuessen* of Rav Brevda zt”l.

The following are some of the thoughts of Rav Brevda mentioned in this *sefer*: In Mishlei it said “Sheva Yipol Tzadik Vekam”, a Tzadik falls seven times and rises up. In contrast “U’Reshaim Yikashlu Beraah”. The GR”A zt”l explains that a Tzadik all by himself is able to get up, even after falling for seven times. A Rasha, on the other hand, even with the help of other fellow Reshaim, will fall without getting up after only one time.

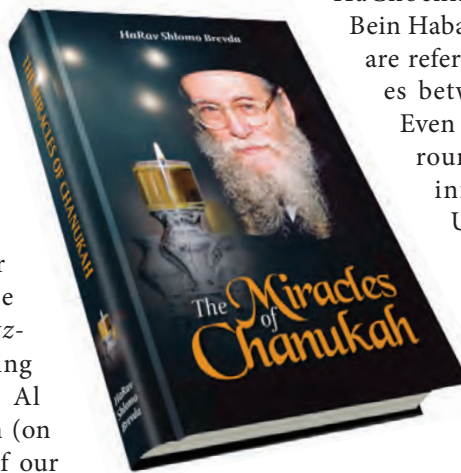
Rav Brevda explains how Chanukah represents this very lesson. The terrible Gezairos of the Yevanim brought terrible tragedies and darkness to Klal Yisroel. In fact, Chazal say that when the Torah refers to Choshech, darkness (when the world was first created), this refers to the Yevanim, who brought darkness to Klal Yisroel with their terrible decrees.

One of these terrible decrees was the requirement for the Yidden never to close the doors of their houses, so they would not be able to privately serve Hashem with Limud

HaTorah and Shemiras HaMitzvos. The Yevanim also prevented us from doing the Avodah in the Beis HaMikdash and required us to write on an ox’s horn that we have no portion in the G-d of Klal Yisroel.

After all this darkness, the Yeshua of Chanukah brought great light to Klal Yisroel in that generation and to future Doros, including our own.

Instead of the darkness of not closing the doors of our houses, we have the *mitzvah* of lighting the Menorah Al Pesach Baisam (on the opening of our houses). {As is the original Takanah. Even those who don’t do this nowadays, still light the Menorah in their houses, either on the window or by an inner door.} While there used to be the terrible Chilul of the Beis HaMikdash, nowadays we have the Kiddush Hashem of the added Tefilos of Al HaNisim and Hallel. Our loud recitation of Hallel shows how we have been Kam, gained some light instead of the darkness of the Yevanim, who required us to write that we didn’t accept Hashem, *chas veshalom*. {A hint to this is that the gematria of Chuf Hay Kislev with the Minyan Haosios is equal to Vekam with the Kollel.}



The Miracles of Chanukah, Adapted from the *Shmuessen* of Rav Shlomo Brevda zt”l

Another *vort* which Rav Brevda said is a *hearah* on the Lashon of Maoz Tzur. The Paytan said that Minosar Kankanim Naasah Neis Lashoshanim (from the remnants of the oil a miracle happened to the roses). Why are Klal Yisroel referred to as roses? Rav Brevda said that this refers to the famous Pasuk, “Keshoshanah Bein HaChochim Kein Rayasi Bein Habanos”. Klal Yisroel are referred to as the roses between the thorns.

Even when we are surrounded by the evil influences of the Umos HaOlam, we still flourish and maintain our beauty, just like a roses amongst thorns.

This is so appropriate for the way in which Klal Yisroel and particularly the Chashmonaim overcame the Yevanim. A small group of Chashmonaim (some say only twelve) were *moser nefesh* to fight against thousands and thousands of Yevanim. Only with great Nisim and Niflaos were they *zoche* to overcome the Yevanim and to win against them. These Shoshanim, special roses, overcame the evil influences of the Yevanim and remained pure and true to our *mesorah*, despite any bad influences they were exposed to. {This is a mussar haskel to us in our generation. We are all so exposed to the bad influence of the society around us, which is terribly immoral. We must learn from the example of the Chashmonaim to remain pure and true, remaining loyal to our mesorah.}

Another important lesson which Rav Brevda mentions is that the Al HaNisim starts with Biyemei Matisyahu Ben Yochanan Kohen Gadol Chashmonai U’Banav. Why not get straight to the point of the miracle of Klal Yisroel overcoming the Yevanim? Likewise we see in the Al HaNisim in Purim, we start giving Hakaras HaTov to the great Mordechai and Esther, who were the Shelichim of Hashem in

delivering Klal Yisroel from the Tzarah of Haman HaRasha.

Rav Brevda said we can answer this with a famous Midrash about Paroh. Chazal say that since Paroh started denying his *hakaras hatov* to Yosef (Asher Lo Yada Es Yosef), he eventually even denied his *hakaras hatov* to Hashem (Mi Hashem Asher Eshma Bekolo). One that denies the good of his friend will eventually deny the good of Hashem. {Of course, conversely, if one appreciates the good a friend does for him, he can come to have the correct Hakaras Hatov to Hashem.}

Likewise, the Sefer HaChinuch writes that the *mitzvah* of Kibud Av Vaem teaches us to have *hakaras hatov* to our parents (in Olam Hazeh), and this should enable us to have Hakaras Hatov to our Father in Heaven (Hashem Yisbarach).

Now we can understand the Hemshech of Al Hanisim. We start with appreciation to the temporal people who helped us, like Matisyahu U’Banav and Mordechai Ve’Esther. Afterwards we can come to have *hakaras hatov*, gratitude and Hodaah, thanks to Hashem. {One of the lessons of Chanukah is to work on our Hakaras Hatov to people, and then to use this to work on our hakaras hatov to Hashem Yisbarach.}

Rav Brevda also encourages people that on Chanukah especially, they should *daven* in a *minyan* which goes slowly and allows them to *daven* with proper *kavanah*. Especially the words of Hallel and Al HaNisim should be said with requisite *kavanah*, enabling us to truly give Hallel and Hodaah to Hashem for all his Nisim. The Chanukah parties which they have should be with Shiros Vesishbachos to Hashem, and combined with Divrei Torah about the significance of these important days.

The above are only small examples of the many pearls of wisdom which this Sefer gives us about Chanukah and our overall service of Hashem. We are *mispalet* that the *zechus* of using Chanukah properly should help us to see Moshiach Tzidkeinu soon. Ohr Chadash Al Tzion Tair Venizkeh Chulanu Mehayra Leoro, Amen.

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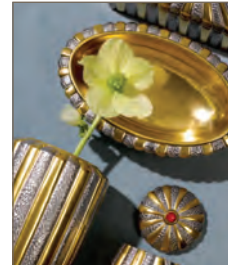
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Seeing Yad Hashem in Our Lives

ELISHEVA W.

I would like to share an incredible *hashgacha pratis/neis* story that happened to my family and me just a couple of hours ago.

We were driving on the highway on the way home from a nice *Motzei Shabbos* family shopping trip, going at regular speed of approximately 55 mph, when a car merging onto the highway was going so fast that he lost control, flew across the dirt and onto the highway directly in front of us.

My father slammed on the breaks and held the wheel tight, yet we still hit the other car three times as he spun out of control. All the air bags deployed, we were shaken up in the car, some whiplash, and the car finally stopped. I had no idea what had



I was looking down when the collision occurred and before I knew it, I was gasping for air. The fumes from the airbags were suffocating. My glasses flew off my face so I couldn't see anything. When I realized what happened and realized I was alive and in one piece I quickly checked to make sure my sister and parents who were in the car with me were all okay. It was frightening and I was never in a crash before and had no idea what to do next. I opened the car door with my father's instructions and we all *Baruch HaShem* climbed out on our own. It is *mamash a neis* that we are all alive! The car was totaled but we were all conscious and walking, after being in a car crash going at 55 mph. Now that's not the only *hashgacha* we saw. Right before we got onto the highway I asked my father if I can drive being that I need practice on the highway and don't drive alone on the highway yet. He pulled over and was going to switch seats with me but instead of taking this opportunity, something made me change my mind. I don't know why but I said "no it's fine," I was a little nervous, it was late at night. It was such *hashgacha* that I wasn't driving because I probably wouldn't have known what to do. My father is a more experienced driver than I am and since he was the driver he didn't get thrown around as much since he was held in by the wheel. I am a little younger and can handle being thrown around a bit. Another amazing thing is that my brother decided not to come with us for some reason. Had he come, one of us would have been sitting in the middle seat of the middle row of the car and may have gone flying through the windshield since that seat doesn't have as secure of a seatbelt. But

since it was only two of us in the back we were each sitting behind another seat.

HaShem is beyond amazing, like no words can describe! When we got out of the car we all stared at each other through the tears; we were ALIVE!!! Shivering, I hugged my sister and quickly uttered some *tehillim* as my father called *Hatzalah* and my mother called my aunt. I said *mizmor lesodah* thanking *Hashem* for my life, acknowledging that He and only He is in control. I say it

every day in *davening* but now it took on a whole new meaning. *Hatzalah* came and calmed us down in the warmth of the ambulance. *Mi keamcha yisroel!* I never met these men before but that doesn't matter, they were Jews, our brothers, and so instantly

we felt more comfortable than before. We weren't alone, *Hashem* was with us and He had sent our brothers for additional support. We felt taken care of. There is no one like us, the Jewish people. I always knew *Hatzalah* was an outstanding organization, but after experiencing their care in person I realize it so much more. I don't know who the *Hatzalah* members were but I thank them very much. I am now lying in the hospital waiting for my X-rays to be read. *Baruch HaShem* I feel fine *bli ayin hara*. I didn't want to wait to write this since I didn't want to forget any details.

HaShem showed us tonight just a little bit of His *hashgacha*; He is always watching out for us, and for whatever reason we had to be in this crash but within the crash itself there was tons of *hashgacha*. It was probably even a *Chessed* from *HaShem* that mine and my sister's glasses flew off (but didn't crack) because this way we weren't able to see what happened and had less trauma. We only felt it but didn't really see it. And *Baruch HaShem* we were all buckled in.

Thank you *HaShem*. Thank you. Thank you. Thank you. So everyone, when we thank *HaShem* for our lives every day in *davening*, whether by *mizmor lesodah* or *modim* try to remember this story, how my family and I almost lost our lives but *HaShem* did a *neis* for us and we are all here. Concentrate and thank *HaShem* from the bottom of your heart that you are alive. I cannot express my gratitude to *HaShem* for this *Erev Chanukah neis*!

May we all continue to see *Hashem's hashgacha*, not just with the big things but also with the "little" things in our everyday lives.

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Nachas Notes

RABBI YITZCHAK SHMUEL ACKERMAN, LMHC

When researchers investigated why some children turn out happier, healthier and more successful, and had stronger relationships with their parents, 10 parental competencies emerged. We've been exploring them over the past few weeks, working our way up from number ten to number one.

To recap, competency number ten is keeping your children safe, number nine is religious participation and support, and number eight is modeling a healthy lifestyle. We have discovered that the value of these three competencies emerges from Torah sources as well.

What about the classical parenting technique of rewards and punishments to get children to behave? Where did that come out in the list of 10 competencies? Many parents expect that to be their number one role and goal as parents. The research says differently. It's only number seven. The study found that making extensive use of positive reinforcement, and punishing only

when other methods of managing behavior have failed, was important, but only seventh on the list.

What does "extensive" mean? What are some examples of "positive reinforcement?" What are some examples of "punishment?"

The word *extend*, from which the word *extensive* is derived, means to go beyond something. In this case, extensive use of positive reinforcement means that noticing and acknowledging success should go beyond the extent to which you notice and comment on failure. I created the Nachas Notebook™ to help parents gain this competency. Here's how it works.

I would like to give you some homework, Doniel and Riva, that I think will help you strengthen your relationship with your daughter, and help her succeed in meeting more of your expectations. I would like each of you to buy a new notebook, and on the front of each of your notebooks I want you to write, "Malka's Nachas Notebook." Over the course of this

The Science of Parenting, Part 4

coming week, I want each of you to make at least two entries in your notebook for her. Each entry is to have the following two components: one, what you saw her do that you considered either good or a neutral behavior on her part, and two, what you said to her to knowledge her success, and yes, a neutral behavior is a success. What I want you to say to her when you acknowledge her success is, "you did that so well," or "you are such a good girl." If you want to add, "I am so proud, I am so glad," that's fine as long as the main message is what she did successfully, not how it affected you. Please bring your nachas notebooks with you next week so we can review your homework together. What do you guys think about that?

They not only agreed to do it, they did it! A week later, each of them brought in their Nachas Notebook™ and we got to relive the nachas they had enjoyed during the preceding week. Riva said she really appreciated this assignment because she realized that the nachas she was recording in her notebook had been there before but she hadn't noticed and relished it up until now. Doniel said he had begun to think of Malka differently, now that he was more conscious of the things she does well, no longer focusing only on what he wishes she would do better.

But what does all of this have to do with "extensive use of positive reinforcement?" I'll let Doniel explain it.

On Monday evening, Malka saw me writing something in a notebook. She asked me what I was doing, so I explained it to her and I told her what I had written. She rolled her eyes and walked away. Tuesday night, I made a point of telling her what I had written in her Nachas Notebook™ and she said, "okay, fine," made a face, and walked away. I figured she was not really enjoying hearing the nachas that I had been writing about her, so on Wednesday and Thursday I didn't tell her what I had written. Friday night, she came over to me with a shy smile and said, softly, "Ta, you don't write those things about me anymore in that notebook?"

12-year-old girls rarely say to their parents, "thank you so much for the extensive use of positive reinforcement. It's really helping me gain confidence and building my self-esteem." Malka didn't say that to her father, but he got the message. He and Riva were mastering competency number seven, and already seeing how much it helped their child.

What are some examples of punishment? How likely is it that punishment will result in success when other methods of managing behavior have resulted in failure? And what's the definition of failure?

G-d willing, next week we'll see.

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Touro College of Dental Medicine Opens New State-of-the-Art Dental Health Facility

A brand new 32,000-square-foot oral health facility opened in Hawthorne, N.Y., Dr. Alan Kadish, President and CEO of the Touro College and University System, and Dr. Mark Hasten, Chairman of the Board of Trustees, announced today. The facility will be known as Touro Dental Health, the educational training facility of the Touro College of Dental Medicine (TouroCDM) at New York Medical College.

"Touro College of Dental Medicine has had an outstanding start. We are thrilled to be opening the state-of-the-art facility which will serve as the advanced educational training platform for our students as they immerse themselves in clinical dentistry," said Alan Kadish, M.D., president of Touro College and University System. "The opening of Touro Dental Health is an important milestone for both the school and the community.

Located on the campus of New York Medical College, in an iconic steel and glass building at 19 Skyline

Drive in Hawthorne, N.Y., this former IBM Research facility has been transformed into a modern, dental treatment center that will educate the students and bring comprehensive, affordable care to the residents of the lower Hudson Valley, Westchester County, and the metropolitan New York City area.

"Opening an oral health care facility of this magnitude and quality will ensure access to care for underserved populations and others in the community who seek quality, low cost dental care," said Ronnie Myers, D.D.S., Dean of TouroCDM, and a Westchester resident.

Each of the 81 dental treatment stations at Touro Dental Health has been uniquely designed to utilize the most advanced breakthrough dental technologies, including digital impressions, digital treatment planning, 3D imaging, guided implant surgery and endodontic microscopy.

"An enormous amount of planning has gone into the design and execution of our new facility. We were able to create an environment

that redefines the training of future dental professionals," said Edward Farkas, D.D.S., Vice Dean of the TouroCDM. "The digital technology used at Touro Dental Health will offer our patients precision, comfort, and efficiency in their treatments. With the help of all those who participated in the process, we are realizing our commitment to the school's mission to 'educate outstanding dental professionals...who will return to their diverse communities and provide outstanding service with integrity, compassion, and empathy' and we are sincerely grateful."

As the practical training facility for the Touro College of Dental Medicine at New York Medical College, this facility will offer comprehensive services ranging from basic dental exams and preventative care for seniors, adults and children. Cosmetic dentistry, advanced dental reconstruction and TMJ diagnosis and treatment will be provided as well.

"Touro's experienced and world-class professional faculty will work alongside our dentists-in-training, ensuring that the highest level of care is being delivered. Patients will receive direct benefits from this faculty-student collaboration, as well as significant cost savings," continued Dr. Farkas.

The opening of Touro Dental Health is a part of the College's mission to improve the oral health care delivery network in New York State, where the population has grown by 4.5 million people since the last dental school opened nearly 50 years ago. According to a 2015 survey published by the American Dental Association Health Policy Institute and Families USA, 26 percent of New Yorkers are not getting the oral health services they need because of "trouble finding a dentist" – a rate significantly above the national average of 15 percent. A number of factors including Medicaid and insurance coverage limitations, a shortage of providers in many communities, and challenges with mobility and transportation pose formidable barriers, especially among seniors who typically have more dental needs.



Touro Dental Health will begin treating patients in January of 2018. Appointments are available from 8:30 a.m. to 4:30 p.m., Monday through Thursday, and can be scheduled beginning December 1, by calling Touro Dental Health at 914-594-2700, or by emailing dentalhealth@touro.edu

Further information is available at dentalhealth.touro.edu

The Touro College and University System

Touro is a system of non-profit institutions of higher and professional education. Touro College was chartered in 1970 primarily to enrich the Jewish heritage, and to serve the larger American and global community. Approximately 18,000 students are currently enrolled in its various schools and divisions. Touro College has 29 branch campuses, locations and instructional sites in the New York area, as well as branch campuses and programs in Berlin, Jerusalem and Moscow. New York Medical College; Touro University California and its Nevada branch campus; Touro University Worldwide and its Touro College Los Angeles division; as well as Hebrew Theological College in Skokie, Ill. are separately accredited institutions within the Touro College and University System. For further information on Touro College, please visit www.touro.edu/news.

Touro College of Dental Medicine

The mission of the Touro College of Dental Medicine at New York Medical College is to graduate outstanding dental professionals who will utilize a complex knowledge base and sophisticated perceptual skills to deliver excellent health care service to their diverse communities with integrity, compassion, and empathy. The school is dedicated to conducting important educational and clinical research, while providing excellent dental health services to the public.

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IGOR ZAYTSEV

I was invited by Rabbi Katzin to join a RAJE trip Shabbaton in Jerusalem. My wife and I were in Israel, for Shana Rishona in a learning program for young couples in Shapell's & Midreshet Rachel.

As I walked into the dining room, I took a moment to reflect on the panoramic view of my journey to where I am today. Just a few years ago, I was a RAJE student just like them, a Russian Jew with little knowledge about Torah and Mitzvos.

At RAJE I learned from outstanding Rabbis, educators, and successful lay leaders who candidly spoke about Torah Judaism and the assimilation threatening American Jewry. I was presented with the unique opportunity to be a leader in my community or be a statistic in a study. I went to Machon Yaakov yeshiva in Jerusalem and returned to serve as a mentor at RAJE.

I have tremendous gratitude to the people of RAJE who believed in me, inspired me, and supported me as I grew in my Torah observance and connection to Israel and the Jewish People. As I pay it forward, I am able to have an impact on shaping the next generation of leaders.

RAJE is an organization that reaches out to young Russian Jews and inspires them through cutting edge Torah learning, Shabbatons and trips to Israel. For information email outreachisalltheraje@gmail.com.



PARENTING by the Parsha

RABBI ARI NEUWIRTH,

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Parashas Vayeishev AUTHENTIC UPBRINGING

In this week's *parashah*, we learn about Yosef and Potifar's wife. How did Yosef manage? How can it be that a seventeen-year-old boy, away from his family and all family influence, immersed in the decadence of Egyptian society, was able to resist temptation?

The Gemara elaborates that the image of his father in the window told him, "Yosef, in the future your brethren will want to inscribe your name among the stones of the Ephod worn by the *kohen gadol*, together with the names of the other *shevatim*. Do you want to do something that will cause your name to be erased from among the names of my other sons?" This vision was able to hold Yosef back just as he was about to yield to temptation (*Sotah* 36b).

In his *sefer Emes L'Yaakov*, Rav Yaakov Kamenetsky *zt"l*, makes a

beautiful observation. This image only works if the father is *chashuv* in the eyes of his children. If a child does not consider his father *chashuv*, he will never look up to him.

The Gemara states, "If a teacher appears in stature as a *malach* of Hashem, then one seeks the words of Torah from his mouth" (*Chagigah* 15b). Similarly, if a father appears in stature to his children like a *malach* of Hashem, he will be able to have an influence on them.

This is one of the foundations of raising children. When a child's training and upbringing are such that even if he has long been separated from his home and even if he is lost in a far-away country, his father's influence will still guide him toward moral rectitude. This is the ideal *Yiddishe* upbringing.



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Mesivta Yam Hatorah-The Menahel's Point of View

RABBI ELI ZOLDAN

During our recent parent teacher conference, I was approached by a 9th grade parent who said to me, "what did you do to my son?" The parent continued, "I have never seen him this happy or this devoted to school. He is doing *shnaim mikrah* every Shabbos as well as reviewing Gemara nightly. He loves school."

We tend to believe that a student needs to love school to succeed. Throughout my years in *chinuch*, I have discovered that the opposite is true. *A student needs to succeed in order to love school.*

In the same vein, a student needs to feel successful in Gemara to love learning Gemara. Our *limudei kodesh* department is designed to facilitate this love of learning. First and foremost, the students are taught by warm and caring Rabbeim, who live by the principle that students need to know that you care in order for them to care to know what you are teaching. In our Mussar and Hashkafa *shiurim*, students are taught about *middos* through the viewpoint that each of us is created in the image of Hashem. Our "G-dliness" requires a higher ethical standard and moral behavior. They are taught how to have a relationship with Hashem, through the understanding of the power of Bitachon and Hashgocha Pratis.

In *Iyun shiur*, the Rabbeim encourage the students to participate and offer their own unique understanding. Students are constantly shown how their thoughts and analysis are discussed by the *rishonim* and *achronim*. Seeing this, results in a deeper love and appreciation for Gemara. The Bekius *shiurim* place a strong emphasis on students learning how to make a *leining* of the Gemara on their own. The goal is that every boy should leave the *mesivta* able to open any Gemara and be able to read Gemara, Rashi and Tosfos on their own. This is ensured through a daily Chavrusa program that has the students honing their reading skills daily.

So when a parent asks me, "What did you do to my son?" The answer is simple: We gave him an opportunity to see his own strengths. We gave him an environment where he feels valued. And we showed him that he can be a leader in Klal Yisroel.

For more information join us at our Open House/Melave Malka, December 9th, 8:15 p.m., at our Bais Medrash Campus, 1213 Bay 25th street, Far Rockaway NY 11691 or contact us at 718-471-7471 or by email: mesivtayamhatorah@gmail.com

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Yeshiva Ateres Shmuel Hosts Symposium on Reaching Teens in Today's World

SANDY ELLER

It will be an evening of enlightenment on Sunday, December 10th as Yeshiva Ateres Shmuel of Waterbury hosts a community-wide forum titled Reaching Today's Teenagers. Taking place at the Agudah of Avenue L at 8:30 PM, the symposium is open to both men and women will feature Rabbi Elya Brudny, Rosh Yeshiva at the Mirrer Yeshiva, Rabbi Moshe Tuvia Lieff, Morah D'Asra of Agudath Israel Bais Binyomin, Rabbi Aharon Kaufman, Rosh HaYeshiva, Yeshiva Ateres Shmuel and Rabbi Doniel Kalish, Menahel of Mesivta Ateres Shmuel.

Having established itself as a premier Torah high school that envelops *talmidim* with love while imbuing them with self-esteem, Mesivta Ateres Shmuel has been thriving in its new sprawling campus in Durham, Connecticut. In an exclusive FJJ interview, Rabbi Kaufman speaks about his preventive methodology whose proven track record has inspired countless students to

believe in themselves as the first steps to success, both in yeshiva and beyond.

Flatbush Jewish Journal: What kind of boys would benefit from your methodology?

Rabbi Aharon Kaufman: Our yeshiva's expertise is taking boys who are floating through the system, or even falling out of the system and keeping them engaged and our success rate is very high. The same approach that we use works for all teenagers, even those who are doing extremely well.

FJJ: What do you find is the best way to reach your *talmidim*?

RAK: It really comes down to understanding that *chinuch* for teens is very different than *chinuch* for elementary school students. I think the biggest challenge that parents face is that they may have trained their child one way but as they become adults, everything shifts and the methodology has to shift as well.

FJJ: In what way?

RAK: With younger children everything is about rules and

regulation and it has to be that way. That approach works well because in elementary school, children are very accepting and they have fewer outside influences. But as they get older, children want to become more independent so at that stage, the key is understanding that *chinuch* becomes relationship based and not rule based.

FJJ: Do you find that teenagers today have the solid relationships that are so important to their growth?

RAK: I think that what our society suffers from most is a lack of relationships. Parents are so busy with work and responsibilities and today, with cell phones, kids don't even have solid relationships with their own friends. Because of that lack, everything becomes more systematic and high school *chinuch* has become more focused on rules and regulations which just doesn't work well with teens.

FJJ: How does Mesivta Ateres Shmuel address that problem?



RAK: Our *mossad* is built on relationships, which start with respect. You can't have a relationship without respect. If you respect your *talmidim*, then they respect you and ultimately they come to respect themselves as well. Once that happens, they will thrive and do whatever they can to be successful. Ultimately it is all about having a boy really being true and comfortable with himself and after that, he can really go far, something we have seen time and time again in our yeshiva.



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RABBI ABRAHAM J. TWERSKI M.D., WITH PERMISSION FROM ARTSCROLL/MESORAH

Why Do I Want It?

To be motivated, you have to know what you want, why you want it, and how you can get it.

We must give much thought to what we want. A small child may say that he wants candy or a toy. A mature person should ponder upon what one wants for the long term, rather than for a fleeting moment of pleasure. One must focus on what is really important in one's life.

Then we must think, *Why do I want it?* This is crucial, because it will determine how much effort we are willing to invest. If we are asked, "Do you want *shalom bayis*?" we will say, "Of course." But if people think about why they want *shalom bayis*, they may come up with different answers. If it is because a peaceful home is pleasant, then the person might feel that it is more important to feel that he or she is the boss in the house, and the desire to wield power might override the desire for a peaceful home. The latter desire conflicts

with the desire for *shalom bayis*. On the other hand, if one thinks, *I want shalom bayis because that is a Torah goal, and shalom bayis will provide happiness for all members of the family, and will give my children the feeling of security they need in order to be emotionally healthy and successful*, that person has found a reason that can withstand a conflicting desire.

Once we know what we want and why we want it, we must consider how to go about getting it. Refusing to be flexible, to insist, "I am always right," and "things must be done only the way I want them done" is not the way to have *shalom bayis*. If we realize that to attain *shalom bayis* we must be sensitive to another person's feelings and be considerate of the other person, that we must exercise patience and control our anger, that is how we can achieve *shalom bayis*. If we realize that giving is more important than getting, that is how we can enjoy *shalom bayis*.

Obviously, one must be honest with oneself. Lying to another person is wrong. Lying to yourself is simply stupid. With an honest and a realistic approach to what you want, why you want it, and how you plan to get it, you can be motivated to change and to improve your life.

Choices

Motivation may be affected by choice. If we cannot choose to do something, we cannot possibly be motivated to do it. Obviously, there are circumstances that are beyond our control, but we nevertheless have a choice regarding how we react to them.

Heshy and Shalom both live on the outskirts of town, and it takes one and a half hours to drive into town during rush hour. Neither Heshy nor Shalom enjoys the congested roads during his commute.

Heshy decides to avoid the traffic jams. He starts his drive at 5 a.m., before there is much traffic, and makes the trip in forty minutes. He joins a *minyan* near his office and has time to hear a *Gemara shiur* before heading to work.

Shalom complains that the traffic situation is ridiculous, and that the city should do something about it. "I don't have to wake up in the middle of the night because of the terrible traffic," he grumbles. Shalom leaves for work at 7:30, is caught in heavy traffic, and gripes about it all day.

Neither person can change the reality of the daily commute, but Heshy has decided to make a change in himself and start out earlier to avoid the rush hour traffic, while Shalom's grumbling does

nothing but make him grouchy every day.

This is a prototype. Complaining about reality achieves nothing, but we can make changes in ourselves.

Similarly, David and Yisrael have worked for the same firm for 20 years. The firm is downsizing and their jobs are being phased out.

David immediately begins to consider his options. He sends his resume to competitive firms, signs up with a headhunter, and considers using his skills to go into business for himself.

Yisrael complains that it is totally unfair to be thrown out of a job after 20 years of loyal work. He is angry and depressed, and his attitude precludes taking positive action. He makes no effort to begin a search for a new position, but sulks at his desk until his job is terminated. Then he stands on the unemployment line, angry at the world.

Yisrael may feel that he is the victim of injustice, but this attitude gets him nowhere, while David makes every effort to live productively.

Resilience is the word; and one of the reasons *Klal Yisrael* has survived repeated persecutions and disasters is that we are resilient. The destruction of the chief centers of Torah learning during the Holocaust did not destroy Torah. We now have more yeshivos and Torah students than ever before.

What is true of us as a nation can be true of the individual. If we are resilient, we can adjust to the most difficult circumstances.

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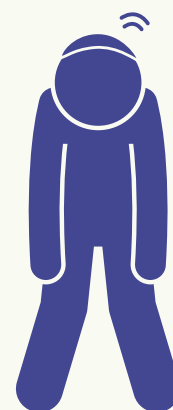
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In the Ashkenazi community, approximately 1 in 15 men and women are carriers for Gaucher disease, an inherited genetic condition that causes fatty lipid deposits to build up in certain organs and bones. Symptoms can mimic other diseases, many people are misdiagnosed or assume they were tested. Treatment options are available, including oral treatment.

Talk to your doctor, it's just a simple blood test. **Get tested.**



Functional Psychology

DR. YAAKOV SIEGEL

Social Pressure

An elderly man and his son were traveling their donkey. As they walked through a village, the man was leading the donkey while the boy walked behind. The townspeople said the old man was a fool for not riding, so to please them he climbed up on the animal's back.

When they came to the next village, the people said the old man was cruel to let the child walk while he enjoyed the ride. So, to please them, he got off and set the boy up top. They continued on their way until they came to a third village where people accused the child of being lazy for making the old man walk. The suggestion was made that they both ride. So the man climbed on and they set off again. In the fourth village, the townspeople were indignant at the cruelty to the donkey because he was made to carry two people. The frustrated man was last seen carrying his donkey down the road.

Everybody has good ideas but there is no way to please all of the people, all of the time. If we try to do everything other people expect us to do, we can easily become frustrated and confused. That's why we need to remember that what is most important is to have trusted advisors – preferably parents and family who, in the end, are the only ones who know us, love us and have our best interest in mind. Think about it and see that it is true – in the vast majority of cases, when tragedy strikes or we really need help, it is our parents and family that we turn to, nobody else. Why wait until we are desperate?

The phenomenon of trying to bend ourselves to conform to the expectation of others is

called peer pressure or social pressure. This refers to the direct influence that other people have on our own opinions, attitudes and behaviors. It is the process of conforming to a norm imposed by individuals or a group.

Peer pressure is only natural. The Rambam (1135-1204) discusses the concept and suggests that a person attach him-or-herself to positive role models and join groups who will help shape them into the person they want to be.

Imitation is a primary way that children learn; they pick up skills and develop behaviors based on what they see around them. Children are always searching for clues about who they are and where they fit in to the world. The actions, values and beliefs of others tell them what they should do. Children are aware of their position from a young age. Their instinct is to defer to adults for their judgments and opinions.

It is important to pay attention to others and to try to fit in. But this can come at a cost. History is replete with examples of how societies were led astray by maniacal leaders who molded a nation into conformity at the expense of free individual choice to make moral decisions and to do what the individual perceives as right. The results were often a betrayal of all decency, morality and righteousness. That is the risk that we run when we succumb to social pressure at the expense of what we know is right for us.

Conformity is a useful tool to keep people moving in the right direction. But it must be balanced with critical thinking. Because sometimes what is good for the group is not right for you.

Dr. Yaakov Siegel, is a licensed psychologist specializing in addictions. He practices in Brooklyn, NY and Lakewood, NJ. He has held positions in Federal and State institutions providing clinical services and psychological assessment. For 6 years, he served as clinical coordinator for a 160-bed addiction center where, in addition to treating patients, he supervised and trained clinical staff. Dr. Siegel can be reached at 732-806-1513 or www.siegelpsychological.com



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The Kid's Doctor

SUE HUBBARD, M.D.

Coronavirus is here. Does that worry you? It is causing a lot of concern among mothers in my practice and community, as they are posting "my son has coronavirus" on social media. Of course, that leads to a Google search; and the next thing you know I have parents calling concerned about SARS (a rare complication).

Coronavirus (which is named for the crown-like shape of the viral particles under a microscope) is just another fall and winter virus that typically causes cold-like symptoms with a scratchy throat, congestion, a runny nose and a cough. It may also cause several days of fever. Coronavirus "acts" like many of the other viruses that we are seeing now, including rhinovirus and parainfluenza.

While most everyone gets a coronavirus infection in their lifetime, knowing the name of the virus really doesn't change anything about the treatment. Having your child's nose or throat swabbed

Your Child Has Coronavirus. Now What?

and sent for a fairly expensive test so that "you may have peace of mind" does not dictate any different treatment than that of any other respiratory virus. Symptomatic relief has been the advice for treating all of these upper respiratory infections, long before we could test for them in an office setting.



CREDIT: DREAMSTIME.COM

How do you treat it? Treat the fever, if there is one, and do not send your child to daycare or school until they have been fever-free for 24 hours. (You also need to stay home if you have a fever.) Use over-the-counter saline nose drops to help suction

your child's nose or to help thin the mucous so that they can "blow" more effectively. Take a steamy shower to relieve the congestion and loosen the cough. Use a cool mist humidifier in your child's room (especially if you have the heat running). Make sure to teach your children how to "cough into their elbow" rather than their hands.

I am continuing to hold a lot of hands as parents worry about all of these different respiratory viruses, but naming them is not going to change treatment in the otherwise healthy child. Making sure your child washes their hands, and try to teach your older children to keep their hands away from their eyes, nose and mouth will serve you better than worrying about which virus they may have been exposed to.

In the case of any illness, if you become concerned about respiratory distress and how your child is breathing, you need to place an immediate call to your pediatrician or a visit the ER. Do not be so concerned about naming the illness.

(Dr. Sue Hubbard is an award-winning pediatrician, medical editor and media host. Submit questions at <http://www.kidsdr.com>.)
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SHABANA PASHA, M.D.,
GASTROENTEROLOGY AND HEPATOLOGY

Crohn's Disease Worsens Without Treatment

Crohn's disease usually affects the entire thickness of the bowel wall.

People with Crohn's disease typically have intermittent symptoms due to active inflammation. These are called flares. The flares usually alternate with periods of remission when there's no active inflammation or symptoms. A flare may happen if a person with Crohn's disease doesn't take medication as prescribed, develops certain infections, receives antibiotics, or takes pain medications, including aspirin and nonsteroidal anti-inflammatory drugs such as ibuprofen and naproxen. Stress also may trigger a flare and result in symptoms of Crohn's disease becoming worse.

The most common symptoms of a flare are abdominal pain and diarrhea. Other symptoms include, nausea and vomiting, weight loss, fever, fatigue, and pain. People with Crohn's disease may experience additional symptoms such as joint pains, painful red eyes or a skin rash. During a flare, symptoms can range from

mild to severe, depending upon location of disease, length of the intestine involved and the degree of underlying inflammation. Those with early or mild disease usually have milder symptoms.

In the absence of treatment, Crohn's disease usually tends to get worse over time and may result in serious complications. There's also a risk of life-threatening complications, such as a bowel tear or perforation.

People diagnosed with Crohn's disease in childhood or adolescence are at an increased risk of flares and disease progression. Smoking increases the risk of developing Crohn's disease, leads to frequent flares and disease progression, and makes the need for surgery due to Crohn's disease more likely.

Without proper treatment, most people with Crohn's disease eventually require surgery for disease-related complications. Surgery does not cure the disease, however, as Crohn's often returns in the remaining part of the intestine. Although there is

no cure, there are medications that can reduce inflammation, improve quality of life, avoid complications and prevent surgery. The goal of medical treatment is to prevent disease flares and maintain remission. The medications currently available are aminosalicylates, steroids, immunosuppressant agents and biologics.

Physicians use a combination of symptoms, lab tests, endoscopy and imaging exams to evaluate the disease and decide on the treatment that's best for each individual. Medical therapy for Crohn's disease often has to be taken for life. If flares continue, the physician may change medication dosages or recommend switching to a different medication. In addition to medical treatment, a healthy lifestyle, regular exercise, not smoking, yoga and meditation also may be beneficial in the management of Crohn's disease.

Mayo Clinic Q & A is an educational resource and doesn't replace regular medical care. E-mail a question to MayoClinicQ&A@mayo.edu. For more information, visit www.mayoclinic.org.
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THE HEICHAL TOSFOS YOM TOV SHUL INITIATIVE

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The "Stop The Talking In Shul Movement" has attained global acclaim for its legendary activities to spread and enhance Kevod Bais Hakneses. Through its efforts, thousands of individuals in hundreds of shuls around the world have undertaken not to talk during davening and increase their devotion to heartfelt tefillah. Roshei Yeshiva and Rabbonim have praised the movement's efforts and the success of its work.

Not resting on its laurels, the movement has undertaken a new initiative – shuls that will join across the country – those who pledge to uphold the standards that have become the mission of the movement. The shuls will be named Heichal Tosfos Yom Tov, perpetuating the name and legacy of the Tosfos Yom Tov, zt"l, whose famed mishubeirach and message of No Talking in Shul has become the stuff of legends.

The first of these shuls is Khal Ben Avrohom Minsk in Boro Park, under the leadership of its esteemed Rov, HoRav Yisroel Vosner, shlita. The name Heichal Tosfos Yom Tov has been added to its name in recognition of its

devotion to proper tefillah. For over a decade, this shul has been exemplary in its lofty levels of tefillah.

One of the leaders of the Beis Medrash was asked to explain his feelings of the project. He said "it's a gevaldike project, with profound repercussions. Our Rov has been following this derech for many years, under the inspiration of his zaide, Rav Vosner, who felt strongly about this issue. In fact, his grandfather once told him that if there is ever talking in his shul, he must close down the shul." He continued "At the opening Shabbos of the shul some 15 years ago, the Rov gave a drasha explaining the strict no talking policy of the shul, which in effect has become the essence of the shul. The drasha focused on the brocha for those who are 'bo'im b'sochom l'hispallel', why do they deserve a special brocha? The answer is that the brocha comes because they attend shul only to daven, not to talk, which is the source of their



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global

Stop the Talking in Shul!

בתי כנסיות היכל תוספות יום טוב

reward." Finally he explained that his mispallelim "have great comradery among themselves, because the policy is instituted with respect and pleasantness. The Rov doesn't give a drosho Shabbos morning, to prevent a long and drawn out davening. By following halacha, members of the Kehillah have Boruch Hashem seen many brochos and great success in parnassah, shidduchim, and health, as promised in the Misheberach of the Tosfos Yom Tov."

A leader of the Stop the Talking in Shul movement commented "this shul is the model of what is to come, and the engine that will energize the establishment of such shuls throughout the country. Khal Ben Avrohom Heichal Tosfos Yom Tov shows how regular people can raise themselves to a lofty level of proper davening and decorum in shul. Adding the Tosfos Yom Tov name has helped bring that great Tzaddik's brochos and spirit into the shul. Our hope is that every shul will emulate their great example and commit to reestablishing their shul in this manner.

There are Boruch Hashem many shuls in our neighborhoods that adhere to the strictest levels of no talking in shul - they are models of affinity to halacha and inspiration to others. Our movement seeks to emulate the Rabbonim and Mispalelim of those shuls, by replicating their model throughout the world.

Mispalelim in existing shuls may want to add the Heichal Tosfos Yom Tov name, for recognition of the principles and to welcome additional like minded members. Others may wish to initiate the development of new shuls loyal to this important cause. All are advised to ask their Rov and Daas Torah as to how to properly establish this derech. The following are suggested bi-laws for shuls to institute, ones that have proven successful in many existing shuls:

1. Absolutely no talking during the entire davening.
2. Absolutely no talking during laining, including bein gavra L'gavra.
3. Appoint gabo'im who in a pleasant way will help maintain the quiet.
4. The Tosfos Yom Tov mishubeirach should be said every Shabbos.
5. Length of davening should be minimized, to ensure proper decorum.
6. Signs should be posted in shul announcing the No Talking policy.
7. Kiddushim should not be brought into shul until after the entire davening.
8. Implement steady Shiurim on pirush ha-tefillah and kavonos ha-tefillah.

FOR ASSISTANCE, GUIDANCE, & AVAILABLE SPEAKERS ON THIS IMPORTANT TOPIC, PLEASE EMAIL STOPTHETALKING@GMAIL.COM

It is painful to see that people "play with fire" by talking during davening. There are great yeshuos guaranteed for those who keep quiet; it is the hope of the Stop the Talking in Shul movement that all shuls throughout the country and throughout the world are zoche to join this movement and live its message.



Askanim at Schwartz's



At the Tessler Bris



At a Recent Giggli Party



Askanim in South Africa



At Kollel Zichron Avner At the Agudath Israel Mental Health Conference



At the Bar Mitzvah of Mordechai Leiman



At the Flatbush Parlor Meeting for Yeshiva Shaar Hatorah



At the Bris of Noam Ephraim Nafisi



At the Sasregen Melave Malka PHOTOS AARON AKSELRUD



At the Rubin Bris



At the Selengut - Mendlowitz Wedding



Hanochas Tefillin of Avigdor Saftlas



Bikur Cholim Honors Nachum Weingarten



Binyamin Elefant Speaking to Rav Mottel Dick in Learning



Boruch Zidele on Flight to EY for his Bar Mitzvah



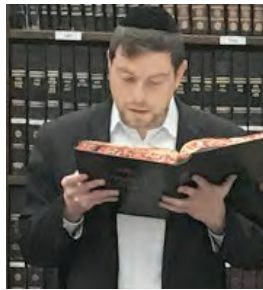
Benny Friedman Visiting the Misameach Family Center



Kedushas Tefillin in Mirrer Yeshiva Ketana



R' Moshe Strimber's Daf Yomi Siyum Maseches Makkos



Rabbi Kenneth Auman Learning With his Grandson in Cincinnati



Siyum Maseches Makkos by Yitzchok Deitel at the Morning Daf Yomi in Khal Bais Ephraim



R' Yosef Hakohen With Chazan Helfgott & Chazan Muller



Askonim at Avos Ubonim



Yair Kenig with Benny Friedman at a Wedding



Hanochas Tefillin of Aryeh Zvi Minzer



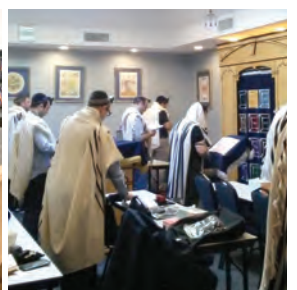
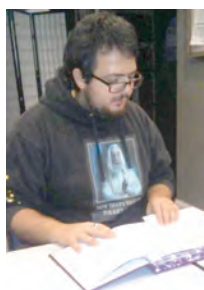
Askanim in Yerushalayim



Yartzeit Seuda for The Bas Ayin at Bais Mordechai Dbertch of Marine Park



In & Around BJX



Mesivta Entrance Exam in Yeshiva Torah Temimah



At the Grand Opening of the Capital One Bank Avenue J Branch



At Yeshivas Mikdash Melech



Menashe Vakhovskr, Rabbi Yosef Posen & Rav Eliezer Ginsburg Making A Siyum On Masechtos Megillah



At the Bris of Nutta Moshe Hakohen Fink



Nesanel Fischman Making a Siyum in Mir Yeshivah



At the Chai Lifeline Dinner



Flatbush Askanim in Eretz Yisroel



Rabbi Deutch Speaking at Mesivta Shaarei Chaim in Far Rockaway



Rabbi Rokeach Speaking at Mesivta Tiferes Shmuel



Yeshiva Torah Vodaath Nursery Takes a Trip to the Fire Station



Larry Spiewak Being Honored at Comptroller Stringers Jewish Heritage Event



Trump Announcement Creates 'A New Chapter for the International Community'

ARUTZ7

Israeli politicians welcomed US President Donald Trump's official recognition of Jerusalem as the capital of Israel. Deputy Foreign Minister Tzipi Hotovely said, "Today marks a historic day. We welcome the courageous and just decision made by our friend, the United States by recognizing Jerusalem as the capital of Israel."

"For 3000 years Jerusalem is the heart and soul of the Jewish people.

"And this decision is reflecting a historical truth and a reality. We would like to say that this decision is opening a new chapter of the international community recognizing Jerusalem.

"I really hope more countries will follow and will adopt this important decision."

Israel's Ambassador to the US Danny Danon said, "We welcome

this courageous decision by President Trump. In 1948, President Truman was the first world leader to recognize the State of Israel and today President Trump righted an historic wrong by recognizing Jerusalem as our capital."

"Now is the time for all UN member-states to follow the lead of our American friends and recognize our ancient capital of Jerusalem as the capital of the State of Israel."

Zionist Union Chairman Avi Gabbay said, "Jerusalem has been a symbol for the Jewish people for thousands of years."

"After 70 years of existence of the State of Israel, I am glad that our important friend, the United States, recognizes Jerusalem as our capital and is preparing to transfer the embassy."

President Reuven Rivlin said, "I congratulate President Donald Trump

on his announcement of US recognition of Jerusalem as the capital of Israel, and on the expected move of the American Embassy to Jerusalem. There is no more fitting or beautiful gift, as we approach 70 years of the State of Israel's independence."

He added, "After the jubilee - fifty years after the reunification of the city - the time has come to bring tranquility to Jerusalem, and to see hope blossom in the capital of Israel, the place where pilgrims come from around the world. For thousands of years the Jewish people have looked up to Jerusalem, and prayed, and dreamed of the city.

"The recognition of Jerusalem as the capital of Israel, and the relocation of all embassies to the city, is a landmark in the recognition of the right of the Jewish people to our land, and a milestone on our road to peace - peace for



all the residents of Jerusalem, and the whole region.

"Jerusalem has many faces - it is a holy city and a modern city, which allows freedom of religion for all faiths. A city of history and of innovation, a microcosm of all our abilities to live together.

President Rivlin stressed, "Jerusalem is not, and never will be, an obstacle to peace for those who want peace. As it is written, 'Pray for the peace of Jerusalem, may all that love her prosper, may there be peace in her quarters and palaces'."

Trump's Recognition of Jerusalem as Capital Brings US Policy 'Back to Reality'

JNS

As President Donald Trump prepared to formally recognize Jerusalem as Israel's capital on Wednesday, enraging the Palestinians, legal experts and U.S. officials downplayed the move, noting that Jerusalem has long been the capital and that Trump's recognition is a simple acknowledgement of reality.

"Israel designated Jerusalem as its capital shortly after the War of Independence in 1949. Under international law, states do not require outside approval for the selection of their capital city," explained Avi Bell, a member of the faculty of law at Israel's Bar-Ilan University and a senior fellow at the Kohelet Policy Forum think tank.

"International law thus views Jerusalem as Israel's capital since that time, whether other states choose to recognize that fact or not," said Bell, who lauded the Trump administration for "at long last, bringing U.S. policy on Jerusalem back to reality."

U.S. officials who confirmed Trump's policy change on Jerusalem expressed the same sentiment.

The president "views this as a recognition of reality, both historic reality and modern reality," said one U.S. official in a statement used by various media.

"While President Trump recognizes that the status of Jerusalem is a highly sensitive issue, he does not think it will be resolved by ignoring the truth that Jerusalem is home to Israel's legislature, its Supreme Court, the Prime Minister's residence, and

as such, it is the capital of Israel," said another statement from an American official.

Although Trump recognizes Jerusalem as the Israeli capital, the U.S. will not immediately relocate its embassy to that city. Rather, the president will request that the State Department formulate a plan for moving the embassy from Tel Aviv, White House officials confirmed.

The Associated Press reported that during his speech on Wednesday, Trump will make a generic statement about Jerusalem's status as the "capital of Israel," but is not planning to use the phrase "undivided capital," which is typically used by Israeli leaders to affirm sovereignty over eastern Jerusalem.

'No significance' legally

Bar-Ilan University's Bell downplayed the legal implications of the Jerusalem recognition.

He said there is "no significance" to the move under international law, as Jerusalem's legal standing as the capital of the Jewish state "remains unaffected by the recognition or non-recognition of other states."

"There doesn't seem to be any legal significance to the U.S. recognition of Jerusalem under domestic U.S. law either," Bell said.

International precedent

"Russia recognized Jerusalem as Israel's capital several months ago," noted Bell, who believes that U.S. recognition of Jerusalem may cause other countries to make similar moves.

In April, the Russian Foreign Ministry said it views "west Jerusalem"

as the Israeli capital rather than the entire city, prompting a cautious response from Israel that it was "studying" Moscow's position. Also this year, Jerusalem was recognized as Israel's capital by the Pacific island nation of Vanuatu and the Czech Parliament.

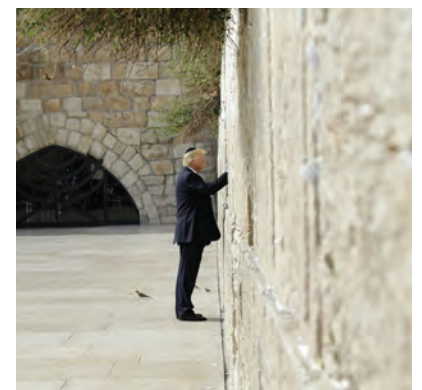
"[Trump's decision] may embolden other states to take the plunge," Bell said. "However, it seems that most if not all European and Muslim countries will continue to pretend that Israel's capital is somewhere other than Jerusalem; some, of course, will continue to pretend that Israel does not exist at all."

Ahead of Trump's announcement, the U.S. president spoke with Jordan's King Abdullah to inform him of the American policy change.

"[This] will have serious implications for security and stability in the Middle East, and will undermine the efforts of the American administration to resume the peace process and fuel the feelings of Muslims and Christians," Abdullah warned.

Trump faced pressure from other Muslim and world leaders to reconsider his move on Jerusalem.

Turkish President Recep Tayyip Erdogan called recognition of Jerusalem as Israel's capital a "red line" that would force Turkey to cut off relations with the Jewish state, while Ahmed Aboul-Gheit, head of the Arab League, warned of "repercussions" if Jerusalem policy changes are made. French President Emmanuel Macron said the status of Jerusalem should be determined through negotiations.



Palestinian rage

After Trump informed him of America's intentions on Jerusalem, Palestinian Authority (PA) President Mahmoud Abbas responded that the "firm" Palestinian position is that "there is no Palestinian state" without eastern Jerusalem as its capital, the PA news agency Wafa reported.

Meanwhile, the PA-ruling Fatah party and the Hamas terror group announced three "days of rage" in Jerusalem, the disputed territories and Gaza over Trump's decision.

Israel prepared for a potential eruption of Palestinian violence amid the U.S. announcement, with the Shin Bet security agency, Israel Police and other Israeli security forces convening to assess the situation and prepare for riots and terror attacks.

The U.S. State Department ordered government employees to avoid Jerusalem's Old City and the disputed territories due to expected Palestinian violence. Additionally, the U.S. instructed its diplomatic missions in the Middle East to raise their level of alertness over possible reprisals against American institutions in the region.

Historic Mission for Har Hazeisim

Historic Mission of ICHH Wins Broad Support from Prime Minister, Knesset, Chief Rabbis, President and Mayor on Future of Har Hazeisim

Knesset Launches Largest Caucus in History of Knesset

Yerushalayim...A 3-day historic mission (July 4-6) of the International Committee for Har Hazeisim (ICHH) secured broad consensus from all levels of government, led by Prime Minister Benjamin Netanyahu. Speaking to a group of more than 50 representatives of the ICHH from around the world, the Prime Minister said that if Yerushalayim is known "to be surrounded by mountains," the 3000 year old Har Har Hazeisim is "the mountain." He thanked the ICHH for its efforts over the last 7 ½ years to reverse the abuse and decay of the cemetery and pledged to continue the government's efforts to secure and develop Har Hazeisim. In return, Menachem Lubinsky, co-chairman of the ICHH said: "I want to remind the Prime Minister that the effort began in 2010 when Malcolm Hoenlein and I visited you in New York to brief you on the shameful state of Har Hazeisim. You opened all doors for us which led to the historic reversal on the holy mountain."

The meeting with the Prime Minister capped an intensive day and a half of high level meetings that began on Monday afternoon with a meeting with Israel's two chief rabbis who spoke about the centrality of Har Hazeisim. "We know that the mountain will split and usher in the era of techiyas hameisim that will signal the arrival of moshiach," said Rabbi Yitzchok Yosef, the Rishon Letzion. Rabbi Dovid Lau recalled

his visit to the home of Rabbi Moshe Tuvia Lief at a breakfast benefitting the ICHH more than two years ago when he shared the pulpit with the Novominsker Rebbe. "There is no holier missive for a Jew than to secure the shochnei afar," said Rabbi Lau.

In the evening at a festive dinner at the Waldorf Astoria, the delegates heard from MK Yoav ben Zur, the chairman of the new historic Knesset caucus on Har Hazeisim, Yoav Galant, Israel's Minister of Housing and Construction, Yaakov Litzman, the former Minister of Health, and Rabbi Eli ben Dahan, the Deputy Minister of Defense. Rabbi Litzman received a standing ovation for his immediate resignation as health minister after widespread chilul Shabbos. The representatives on the mission came from all areas of New York, Lakewood, Toronto, Washington DC, Los Angeles, Seattle, Chicago, Zurich, London, Antwerp and Amsterdam as well as Yerushalayim.

On Tuesday morning, the more than 50 representatives and supporters of the ICHH toured Har Hazeisim, and received an updated report from senior police officials, headed by Jerusalem's Commander Yoram Halevi. The police officials said that there has been a dramatic change on the mountain with some 2000 visitors coming daily. The new security on the mountain was a result of the intensive efforts of the ICHH and includes the installation of more than 170 surveillance

cameras, a functioning police station, restoration of more than 20,000 graves, the construction of a wall/fence around the Eastern sector of the cemetery, restoration of regular bus service, the stationing of a border patrol unit and much more. The tour was joined by Rabbi Dovid Azoulay, the Minister of Religions and Rabbi Yoav ben Zur.

A key moment of the mission came at a ceremony in the Knesset marking the launch of an historic caucus on Har Hazeisim. Speakers included Minister Galant, Opposition Leader Yitzchak (Buzi) Herzog, Knesset Speaker Yuli Edelstein, Malcolm Hoenlein, the Vice Chairman of the Conference of Presidents of Major American Jewish Organizations, and ben Zur, the chairman of the caucus. To demonstrate the unprecedented unity on the subject of Har Hazeisim, Knesset members from across the spectrum attended the impressive ceremony. They included Rabbi Maklev, Asher and Eichler from Yahadut Hatorah, MK's Venkin and Malchieli from Shas, MK's Edelstein and Glick from Likud, MK Cohen from Yesh Atid, MK's Herzog and Yonah from the Zionist Movement (Labor), MK Forer from Yisrael Beteinu and MK Galant from Kulanu. Amongst the 66 caucus members is also a representative from Meretz. This is the first time in the Knesset's history that a majority of the parliamentary body joined a caucus on any issue. Most Knesset caucus groups include a handful to a dozen or so members.

The historic day ended with a meeting with the Prime Minister and plans for receptions by President Reuven Rivlin, and Mayor Nir Barkat, and Israel's Chief Rabbis on the third day of the mission. Founded in 2010, the ICHH is responsible for the dramatic improvement of security on the historic 3000-year old cemetery. As a result of its efforts, there has been a dramatic increase in the number of daily visitors from 200 two years ago to well over 2000 nowadays.

The ICHH delegation was headed by Menachem and Abraham Lubinsky, two brothers from Brooklyn, who founded the international organization after a State Comptroller's report in May 2010 described in great detail the virtual abandonment of the cemetery since its recapture in the 1967 Six-Day War.

Abe Lubinsky, chairman of the ICHH said: "It should be clear to everyone by now that the issue of restoring and protecting the international historic cemetery of the Jewish people is a matter of national consensus in Israel and by Jews worldwide irrespective of their ideological views." He announced that the ICHH was working closely with the Netanyahu administration as well as Mayor Nir Barkat on many additional projects including the building of a magnificent Visitor Education Center on Har Hazeisim, the restoration of an additional 20,000 graves, and other major improvements to the infrastructure and transportation.



Historic Mission for Har Hazeisim



PHOTOS: SHLOIME COHEN

OECD: Israeli Economy Will Grow 3.4% in Each of Next Two Years

JNS

Israel's economy is expected to grow by 3.4 percent per year in 2018 and 2019, a significantly higher rate than growth projections for the U.S. and Europe during those two years, the Organization for Economic Co-operation and Development (OECD) stated in a report released Nov. 28.

At the same time, OECD analysts warned of an Israeli housing crisis, saying, "Housing prices continue to climb sharply and the risk of undesirable developments in the housing market, in which banks are heavily involved, remains high." The report called on the Israeli government to take steps to tame housing prices.

The OECD attributed its growth projections to the development of Israel's four offshore natural gas fields: Tamar, Leviathan, Tanin and Karish. Other contributing factors are wage increases that support an increase in private consumption as well as relatively low unemployment rates, expected to be 4.4 percent in 2018 and 4.2 percent in 2019.

The report noted that "appropriate fiscal conditions" in Israel "are expected to support domestic demand that will encourage growth." It recommended increasing government expenditure on health, pensions and education so that "the fruits of growth seep into other segments of the population."



Israeli Hikers Attacked in Samaria

JNS

A Jewish hiker shot and killed a Palestinian after a large group of Palestinians attacked Israeli children who were hiking in Samaria as part of a bar mitzvah celebration.

The Palestinians threw rocks at the Jewish hikers, three of whom sustained minor injuries. A parent of one of the hikers, who accompanied the group and was carrying a weapon for safety reasons, felt threatened and fired. One of the Palestinian assailants was critically wounded in the incident and was later declared dead after failed resuscitation efforts.

The children fled to a nearby cave and waited to be rescued by Israeli security forces. When the troops arrived, they administered first aid to the wounded and dispersed the Palestinians.

"The hike was coordinated with the [IDF's] Samaria Brigade in advance," an Israeli official told Israel Hayom. "It was approved by security forces on the terms that two parents accompanied the group and were armed. The moment they were surrounded by Palestinians, they quickly called for help, but before the forces arrived they felt they were in mortal danger and one of the guards had to fire warning shots, followed by fire at the aggressors."



Head of British Armed Forces Arrives in Israel

JNS

The head of the British Armed Forces, Air Chief Marshal Sir Stuart Peach, arrived in Israel for an official visit as the guest of IDF Chief of Staff Lt. Gen. Gadi Eizenkot. Peach was greeted with an honor guard ceremony upon his arrival at Tel Aviv's Kirya Military Headquarters.

The IDF hailed Peach's visit to the Jewish state as illustrating "the strength of strategic ties between the two armies and states."

Peach and Eizenkot are scheduled to discuss joint security challenges and opportunities for increasing military cooperation between their countries.

In September, Peach was elected as the next chairman of the NATO Military Committee. His visit to Israel came after representatives from 12 NATO countries, including the U.K., visited Israel in early November to take part in a first-of-its-kind conference on the challenges of urban warfare and combat in populated areas.

Peach's Israel visit also came after rescue teams from the British Army's naval and air forces concluded a three-day joint emergency drill with their Israeli counterparts in July. The drill was the largest such exercise conducted in a decade.

Additionally, in early June, Israeli representatives observed a four-day international maritime drill known as "Exercise Argonaut" in Cyprus, involving naval forces from the U.K., Cyprus, US. and four other countries.



Israeli Soldier Stabbed to Death in Arad

JNS

IDF Nahal Brigade Sgt. Ron Yitzhak Kokia, 19, from Tel Aviv, was stabbed to death in an apparent terrorist attack in the Israeli city of Arad. A man-hunt was underway as the terrorist was still at large.

"We believe this was a nationalistically motivated incident," Israeli police said in a statement.

Magen David Adom paramedics were called to one of the city's bus stations, where Kokia was found unconscious with apparent stab wounds to his upper torso. All attempts to resuscitate him failed and he was pronounced dead at the scene.

Kokia was visiting a nearby shopping center when he was attacked. His assailant stabbed him multiple times and fled the scene. Kokia was able to stumble outside to look for help before collapsing on the road nearby.

Israeli Prime Minister Benjamin Netanyahu vowed to bring the suspected terrorist to justice and to "continue to fight terrorism with all our might."



IDF Hits Gaza Terror Targets in Response to Mortar Attack, Israel 'Not Looking to Escalate'

JNS

The IDF carried out artillery and air strikes in the Gaza Strip in retaliation for a dozen mortar strikes on Israeli territory.

According to the IDF, Israeli tanks and aircraft targeted four of the Hamas terror group's military posts in northern Gaza and two military posts in central Gaza in response to the mortar fire.

"We're not looking to escalate the situation, our mission is to defend Israel. This is yet another violation of Israeli sovereignty by terrorist organizations from Gaza," IDF spokesman Lt. Col. Jonathan Conricus said in a statement.

Terrorists from the Iranian-linked Palestinian Islamic Jihad (PIJ) group fired 12 mortar shells at an Israeli military post. The IDF said the attack appeared to come in retaliation for the military's destruction of a PIJ attack tunnel under the Israel-Gaza border in October.

The recent mortar attack resulted in light infrastructure damage and no injuries, the IDF stated. Despite the fact that PIJ carried out the attack, Israel said it holds Gaza-ruling Hamas responsible for any hostile activity emanating from the coastal territory.



Palestinian Terrorists Given Multiple Life Sentences for Tel Aviv Massacre

JNS

Three Palestinian terrorists who were convicted of murder in October for their involvement in the June 2016 terror attack that killed four Israelis in Tel Aviv's Sarona Market were each sentenced in the Tel Aviv District Court with four life sentences and an additional 60 years.



The court also ordered the terrorists to compensate each of the victims' families with NIS 258,000 (\$74,000), and each seriously injured victim with NIS 200,000 (\$57,000). Additionally, the terrorists must pay each person that they attempted to murder NIS 20,000 (\$5,700).

Last month, Mahmoud Mahamrah, 22, and Khaled Mahamrah, 21 and Yunis Aish Musa Zin, 22, were convicted by the court on four counts of murder and 41 counts of attempted murder.

In the summer of 2016, the two Mahamrah cousins, from the village of Yatta near Hebron, dressed in suits and dined on sweets at the Max Brenner restaurant in the crowded Sarona Market moments before drawing weapons and indiscriminately shooting civilians.

The two terrorists had stated that the Islamic State terror group influenced them.

Yunis Aish Musa Zin, also hailing from Yatta, did not participate in the shooting, but supplied the cousins with weapons to carry out the massacre, including 12-inch knives coated in rat poison.

The Israelis killed in the shooting were Ido Ben Ari, 42, of Ramat Gan; Ilana Neve, 39, of Tel Aviv; Michael Feige, 58, of Givatayim; and Mila Mishayev, 32, of Ashkelon. An additional 41 people were injured in the terror attack.

Jewish Youths Protest Demolition of Samaria Memorial to Fallen Soldiers

JNS

Israeli security forces destroyed a carpentry shop in Elazar's Netiv Ha'avot neighborhood in Samaria's Gush Etzion bloc, following an order by Israel's High Court of Justice in September 2016 to demolish the structure.

Before the demolition, security forces removed dozens of young Jewish activists from the structure, which also served as a memorial for fallen Israeli soldiers that had been previously demolished and reconstructed.

As security forces moved in, several young activists climbed on the roof of the structure while groups of teenage boys and girls gathered and sang the Israeli national anthem in protest of the demolition.

The owner of the memorial had placed a sign on top of the structure that read, "I'm on [IDF] reserve duty, and they are destroying my house."

The incident came just over a year after the High Court placed a demolition order on one of the rooms in the structure, and some 15 Jewish homes in the Gush Etzion community, which were allegedly partially constructed on private Palestinian land.

In October, the High Court rejected a petition by the homeowners in Gush Etzion who offered to demolish the "problematic parts" of their properties. The High Court maintained that all 15 homes must be completely demolished by March 2018. A petition to raze the Jewish homes was initially filed by far-left NGO Peace Now in 2014.



Hamas Vows to Move Weapons to Judea and Samaria Amid Gaza Power Transfer

JNS

As Palestinian terror group Hamas's decade-long rule of the Gaza Strip ends amid a power transfer to the Palestinian Authority (PA), Hamas has defied calls to disarm, and vowed to move its battle against the Jewish state to Judea and Samaria.



"These weapons will not be touched. It's not for debate or talks," Khalil al-Hayya, a senior Hamas official, told reporters in Gaza.

"These weapons will clearly move to the West Bank to battle the [Israeli] occupation there. It's our right to fight the occupation until it ends," he said.

Al-Hayya's statement came as the first concrete steps towards transferring control of Gaza to the PA were initiated earlier this month within the framework of a new unity deal.

On Nov. 1 Hamas officially handed over administrative control of the Gaza's Rafah crossing with Egypt to the PA.

Egypt's government has played a central role in mediating the recent reconciliation pact between the rival Palestinian factions.

High-ranking Egyptian Intelligence Services official Gen. Hamam Abu Zeid and other Egyptian government representatives visited Gaza earlier to oversee the next steps in the Palestinian power transfer.

The Palestinian unity deal, announced in October, will see Fatah, which controls the PA under President Mahmoud Abbas, end sanctions on Hamas in return for allowing the PA to regain full control of the territory.

The Israeli government reacted to the unity deal by calling for Hamas to disarm and recognize Israel.

Israeli Resolution Passes at the UN with Unprecedented 117 Co-Sponsors

JNS

An Israeli resolution focusing on the use of agricultural technology for sustainable development passed the United Nations Second Committee recently with the highest number of co-sponsors ever for an Israeli initiative at the world body.



An unprecedented 117 countries signed on as co-sponsors of the Israeli resolution, which passed with 141 votes in favor, 1 against and 34 abstentions.

Syria was only country to vote against the resolution, while other Arab countries abstained.

"Israel is proud to work with our friends around the world in promoting cutting-edge solutions to some of the world's oldest agricultural challenges," Israeli Ambassador to the U.N. Danny Danon said following the resolution's adoption.

"This is an issue that should bring all of us together," he said. "Those opposing this resolution have clearly shown that instead of planting shoots of peace, they prefer to sow seeds of hate."

The Israeli-sponsored resolution on Agricultural Technology for Sustainable Development was originally adopted in 2007 to assist with promoting food security and sustainable food systems without foregoing the resources of future generations.

From Shabbat Dinner to Counter-Terror, Israeli and NATO Navies Ramp Up Ties

JNS

On a mid-November Friday night at a Greek naval base, dozens of officers and sailors from several countries gathered around a large dinner table aboard an Israeli Navy missile ship.

They listened intently to Israeli Navy personnel welcome the Sabbath and to explanations about the significance of this meal in Jewish culture.

"It was something very special that we did," Lt. Col. Yaniv Lavi, commander of the Israeli Navy's 32nd Squadron, told JNS.org.

The dinner was held in the midst of a two-week NATO exercise hosted by the Greek Hellenic Navy.

"We invited representatives from all of the other ships. They all arrived—commanders and sailors alike, including admirals and commodores, and chiefs of regional task forces. They were very interested in Jewish culture," Lavi recalled.

The scene is symbolic of a growing partnership between the Israeli Navy and NATO fleets.

For the first time, the Israelis were invited by the Hellenic Navy to take part in a NATO drill, and Greece was not interested in taking no for an answer.

"It was a compliment to us—they intensively asked us to take part," Lavi said.

On Nov. 13, three Israeli Navy missile ships—the INS Eilat, the INS Herev (meaning sword), and the INS Tarshish (named after the precious biblical stone worn by the ancient Jewish Temple high priest)—set out from Israel to Greece.

During the first week, crews from Israel, the U.S., the U.K., Greece, Italy, Romania and Bulgaria, as well as international observers, held briefings and planning meetings on shore.

In the second week, they went into action, practicing a range of scenarios they could encounter. These included sea-based counter-terrorism operations, strikes, dealing with enemy swarm boats laden with explosives, aerial threats, and practicing how to rescue stranded vessels and provide medical attention to the injured.

A helicopter on board the INS Eilat—the largest type of Israeli missile ship, the Sa'ar 5-class—took part in a search and rescue drill with the NATO forces.

Lavi said the learning process was mutual. "We learned from the others, and we passed on our knowledge. We are improving all of the time," he said.

NATO fleets' interest in the Israeli Navy is growing due to several special characteristics, according to Lavi.

"We have the highest number of hours that we spend on operational missions, on a regular basis," he said. As soon as Israeli Navy vessels head out of their bases for security missions, they are in close proximity to heavily armed enemies.

The Israeli Navy also plays a crucial role in the IDF's ongoing campaign to monitor and disrupt the trafficking of destructive weaponry to the Hezbollah and Hamas terror groups.

"We operate all of the time in our combat sectors. This is very unique," Lavi said.

Other fleets spend most of their time at sea conducting international missions, based on objectives like monitoring and rescuing refugees, fighting international terrorism and counter-smuggling missions. The Israeli Navy, in contrast, must go on operational duty against Israel's enemies on a daily basis, off the coasts of Gaza, Lebanon and beyond.

Ultimately, Lavi said, the Israeli Navy would like to become an active participant in NATO.

"The world needs an international force that can act anywhere against threats that influence us all," he said. "In our small area of the Mediterranean, we know how to reply to threats and to receive help. This cooperation builds confidence and ties with other countries. It is very important for regional stability."

Lt. Col. Assaf Boneh, head of the Israeli Navy's International Cooperation Planning Branch, described the Jewish state's growing bilateral naval ties with countries like Greece, Cyprus, Italy and France.

"The French arrive in Israel a lot," he told JNS.org. "They have kind of turned Haifa into their home port. They are looking for a secure, stable port, where they can rest and train with a modern fleet. Their visits are also beneficial to us. There has been a very significant rise in their visits. Sometimes, the French Navy is here more than the American Navy, which is our biggest partner."

As a result, increasingly complex and highly planned Israeli-French naval exercises have taken place.

Due to its relatively small size and heavy workload, the Israeli Navy has less time than the NATO fleets to take part in drills, but it is increasing its hosting of international exercises. As time goes by, more and more foreign fleets express the wish to take part in Israeli-hosted naval drills—more than the navy can support, Boneh said.

"The navy is the most international military organization by nature. We have important visits by NATO chiefs and we maintain a permanent representative at NATO's [U.K.-based] Northwood headquarters," he said.

Conveying another key difference between NATO navies and the Israeli Navy, Boneh explained, "We head out for days or weeks. They head out for months, up to half a year. Obviously, when they dock here in Israel, they receive supplies, refueling and rest for their personnel. But they're also in search of NATO-standard ports, and someone to train with, so they do not get rusty out at sea. They're looking for someone who can speak NATO's language, and who knows how to train with them on relevant issues."



Israel has reaped many benefits from this growing maritime partnership, he noted. A friendly partner like Greece owns similar vessels to Israel's—such as German-made air independent propulsion submarines, which can travel great distances without needing to resurface.

"Maintaining such submarines is complex and requires a lot of knowledge," Boneh said. "The Greeks have technical knowledge on maintenance and we are happy to learn from them. We expect our cooperation with others to only increase."

UN Passes Wave of Anti-Israel Resolutions, Disavows Israeli Ties to Jerusalem

JNS

The United Nations General Assembly passed six anti-Israel resolutions, including a measure disavowing Israeli ties to Jerusalem and its holy sites. Approved in a 151-6 vote with nine abstentions, the General Assembly resolution stated that "any actions taken by Israel, the occupying Power, to impose its laws, jurisdiction and administration on the Holy City of Jerusalem are illegal and therefore null and void and have no validity whatsoever."

The resolution was similar to previous Jerusalem-related measures passed in recent years by the U.N. cultural body UNESCO, which omitted the name "Temple Mount" and only used

the Muslim term for the holy site, "Haram al-Sharif."

The six countries that voted against the resolution were Canada, the Marshall Islands, Micronesia, Nauru, the U.S. and Israel. The nine countries that abstained were Australia, Cameroon, Central African Republic, Honduras, Panama, Papua New Guinea, Paraguay, South Sudan and Togo.

In addition to the Jerusalem measure, the General Assembly passed a resolution condemning Israel's control over the Golan Heights, calling the area Syrian territory and stating that Israeli "occupation" is a "a stumbling block in the way of achieving a just,

comprehensive and lasting peace in the region," despite the six-year-long civil war raging in Syria.

Further, the General Assembly passed a resolution calling on the U.N. to observe "International Day of Solidarity with the Palestinian People" annually on Nov. 29—the anniversary of U.N. Resolution 181, which called for the creation of a Jewish state in British Mandatory Palestine.

Other anti-Israel measures passed included resolutions titled "Committee on the Exercise of the Inalienable Rights of the Palestinian People," "Peaceful settlement of the question of Palestine" and "Special information program on the question of Palestine of



the Department of Public Information of the Secretariat."

U.N. bodies have adopted 18 resolutions against Israel so far this year.

In condemning the recent resolutions, Israel's General Assembly delegate noted that the U.N. continues to "annually adopt biased resolutions and devote precious resources—almost \$6.5 million of its budget—to politicized bodies whose sole purpose [is] to attack and denounce Israel."

Hezbollah Continues 'Absolute Dominance' of Lebanon Amid Domestic Political Crisis

JNS

The Iranian-backed terror group Hezbollah, which makes up part of Lebanon's government and has a strong military force that threatens neighboring Israel, is seemingly unaffected by the status of embattled Prime Minister Saad Hariri.

Amid Beirut's political squabbling, Hezbollah retains de facto control over much of the Lebanese state.

Hariri, a Sunni political leader, announced his resignation in early November while he was visiting Saudi Arabia, his main backer. The Saudis are in an escalating regional struggle with the Shi'a axis of Iran, Hezbollah and Syria. This puts the strange bedfellows of Saudi Arabia and Israel on the same side when it comes to opposing the regional influence of Iran and Hezbollah.

Upon returning to Lebanon, Hariri reversed course and left open the possibility that he would remain in his position. But in an interview with the French broadcaster CNews, he warned Hezbollah, "I don't want a political party in my government that interferes in Arab countries against other Arab countries."

Iran and Hezbollah are involved in supporting insurgents in various other countries, including Yemen, Syria, Iraq and the Gulf states.

"The Hariri episode changes absolutely nothing in terms of the balance of power and Hezbollah's absolute dominance of the Lebanese state,"

Tony Badran, a Lebanon expert and research fellow at the Foundation for Defense of Democracies think tank, told JNS.org.

Badran said nothing about the events surrounding Hariri changes the outlook for Israel, which "sees no distinction between Lebanon and Hezbollah."

"The one thing of note in the whole affair is that Saudi Arabia now shares this assessment, that Hezbollah is the state," he said.

An anti-Hezbollah coalition in Lebanon?

According to Badran, there is no meaningful anti-Hezbollah coalition in Lebanon, with Hariri illustrating that point.

"Hariri's return to the premiership a year ago was the result of a complete capitulation to Hezbollah—a surrender evidenced by the list of concessions on virtually everything, from the presidential election to the cabinet formation to judicial, security and administrative appointments, to the parliamentary election law and so on," said Badran.

"That Hariri is walking back his resignation is only evidence that his position in Lebanon is entirely dependent on Hezbollah," he said.

Hariri's return to Lebanon followed weeks of speculation over his whereabouts. It was unclear whether or not the Saudis had forced Hariri to resign

and were holding him under house arrest.

Badran said Hariri's vacillation on his resignation decision underscores his effective break with Saudi Arabia.

"However, Hezbollah will not have failed to notice that Europe and the U.S. appear invested in maintaining Hariri as the fig leaf for a pro-Iran order in Beirut," he said.

Joel Parker, a researcher on Syria at the Moshe Dayan Center for Middle Eastern and African Studies at Tel Aviv University, told JNS.org that Hariri's heightened anti-Hezbollah rhetoric since his return to Lebanon marked the prime minister's strongest comments on the issue in recent memory.

Hariri tends to be more cautious about vocalizing his stance against Hezbollah and Iran when he is in Lebanon, but more open about criticizing them when he is abroad, said Parker, adding that in this case Hariri appears to be "throwing caution to the wind."

"Hariri is gambling a bit and if Hezbollah is smart they will just ignore Hariri and keep doing what they are doing," Parker said, adding that the Shi'a terror group knows that Hariri's Saudi backers have limited options.

Increased odds of a war with Israel?

Asked about the likelihood of a fresh conflict between Hezbollah and Israel, Parker responded, "Israel is not going to go out of its way to hit Beirut



while the Saudis' man is in Beirut trying to counter Hezbollah."

But he speculated that if Hariri resigns or is killed, "it makes a conflict with Israel more likely."

Badran, on the other hand, said the Hariri issue has no direct bearing on the dynamics that could lead to a war with Israel.

US policy on Lebanon

Badran criticized America's Lebanon policy, which is premised on strengthening state institutions. The U.S. argument "is that doing so, over time, somehow undermines Hezbollah," explained Badran.

"The policy makes no sense, since Hezbollah controls the state and its institutions—strengthening them strengthens Hezbollah," he said.

The U.S. "should reconfigure its approach entirely," Badran argued. American support for Lebanon, he said, "should be conditioned on the Lebanese Armed Forces taking action against Hezbollah and the militias in its orbit."

Russia Working to Remove Iranian Forces from Syria, Israeli Lawmaker Says

JNS

"Russia is working so that [Syrian President] Bashar Assad will control Syria and that the country will be clean of foreign forces, including Iranian forces," MK Avi Dichter (Likud), chairman of the Knesset Foreign Affairs and Defense Committee, told Israel Hayom.

Dichter, a former director of the Shin Bet security agency, made an official three-day visit to Russia, where he headed a delegation of six Knesset members who held meetings with Russian government officials.

Delegation member MK Ofer Shelah (Yesh Atid), meanwhile, criticized Prime Minister Benjamin Netanyahu's handling of the Syria issue.

"The prime minister's diplomatic failure on the Syrian matter puts Israel at risk with the presence of forces operated by Iran on our border, and with direct confrontation with Tehran," Shelah said.

Dichter responded by saying, "It's a shame that Shelah, who carried himself, like the other MKs, in a stately manner during our stay in Russia, reverted to talking like a politician upon our return home."

In addition to Dichter and Shelah, the Knesset Foreign Affairs and Defense Committee delegation also included MKs Omer Bar-Lev and Eyal Ben-Reuven (Zionist Union), Anat Berko (Likud), and Moti Yogev (Jewish Home).



Giro D'Italia Alters 'West Jerusalem' Wording for Cycling Race's Starting Point

JNS

The organizers of the 2018 Giro d'Italia, a major international cycling race that is slated to start in Israel, removed wording that had promoted the starting point of the race as "west Jerusalem" rather than just "Jerusalem."

More than 175 of the world's best cyclists are expected to travel to Israel next May for the start of the race, which marks the first time the Giro will venture outside Europe.

The first stage of the race is slated to begin with a 6.3-mile individual time trial in Jerusalem, followed by a 103-mile road stage between Haifa and Tel Aviv as well as a 143-mile road stage between Be'er Sheva and Eilat. The race will then head to southern Italy.

Israeli government ministers had expressed outrage over the organizers' initial wording, suggesting that the move was a capitulation to Palestinian efforts to prove that eastern Jerusalem is not part of Israel. Tourism Minister Yariv Levin and Culture and Sport Minister Miri Regev informed Giro officials that unless they revised the statement on their website, Israel would not cooperate or co-sponsor the race.

After the wording on the race's starting point was changed to simply "Jerusalem," Levin and Regev said they were "happy about the quick decision to remove the term 'west Jerusalem' from the race organizers' official publications."



Report: Jewish Community Most Targeted by Hate Crimes in 2016

ARUTZ SHEVA

Statistics Canada's release of police-reported hate crimes for 2016 shows a 3% jump from 2015 due to increased targeting of specific groups, including the Jewish community.

The Jewish community was the most targeted group in 2016, accounting for 16% of all hate crimes across Canada.

The report reveals that 221 police-reported hate crimes - 148 of which took place in Ontario - were against the Jewish community in 2016, up from 178 hate crimes in 2015. The African-Canadian community was the second-most targeted, while the Muslim community saw a decrease in incidents.

"This is, unfortunately, not shocking to learn, as the Jewish community has always been the target of anti-Semitic and hateful attacks - often through vandalism, graffiti and hate speech - despite making up just over 1% of the Canadian population," said Avi Benlolo, President and CEO of Friends of Simon Wiesenthal Center (FSWC).

"It's important to note that many incidents go unreported or are marked as mischief by police, meaning the number of hate crimes that take place is actually higher than what is reported.

"Just this past month, we have witnessed swastikas being drawn on numerous buildings and even in front of a Jewish school north of Toronto, neo-Nazi posters found on university campuses, and the words 'Heil Hitler' drawn on a university chalkboard. With the increase in extremist activity on our streets, it is more important than ever that we commit to not allowing anti-Semitism to fester and not allow anti-Semitic groups to hide behind false narratives."

FSWC tracks and counters anti-Semitism across the country, ensuring incidents are reported to local police. Most recently, FSWC fielded complaints from the public about content found in the anti-Semitic and hate-ridden publication *Your Ward News*, which eventually led to hate crime charges against the editor and publisher.

Through its educational programs - including Tour for Humanity, Freedom Day and the National Policy Conference on Holocaust Education - the Center works towards promoting tolerance and human rights in communities across Canada.



Palestinian Power Transfer in Gaza Delayed by 10 Days Amid Unresolved Disputes

JNS

The rival Palestinian factions Fatah and the Gaza-ruling terror group Hamas agreed to delay the full implementation of a Palestinian unity deal that would see control of Gaza transferred to the Fatah-controlled Palestinian Authority (PA).

The power transfer was originally scheduled to be implemented Dec. 1, but has now been delayed 10 days in order to allow the rival factions time to "complete arrangements," according to Palestinian officials.

In a statement, Fatah and Hamas requested that Egypt, which mediated the Palestinian unity deal, delay the power transfer "to successfully conclude reconciliation steps to which the Palestinian people aspire."

Earlier, before the statement was issued, a dispute arose between the factions when Hamas prevented PA employees from returning to their positions at several government ministries.

High-ranking Egyptian Intelligence Services official Gen. Hamam Abu Zeid and other Egyptian government representatives visited Gaza to mediate the dispute, which could threaten to undermine the unity deal.



Germany Refuses to Recognize Dead Sea Scrolls as Israeli Property, Museum Exhibit Nixed

JNS

A Dead Sea Scrolls exhibit scheduled to take place in 2019 at the Bible Museum in Frankfurt has been cancelled after the German government refused to recognize the historic manuscripts as Israeli property.

According to the German daily newspaper *Frankfurter Allgemeine Zeitung*, the German government has not issued a legally binding restitution guarantee to Israel that would block the Palestinians from claiming the Dead Sea Scrolls as their own, thus preventing their return to Israel.

Jürgen Schefzyk, director of Frankfurt's Bible Museum, told *The Jerusalem Post* that his museum had been preparing the exhibit since 2015, but that "the precondition for such an exhibition is an 'Immunity from Seizure' document issued by the German authorities."

"For reasons that are not in our hand we are at present unable to provide such a document despite all efforts, including contacts to all governmental institutions in Germany," said Schefzyk.

Boris Rhein, the culture minister for the German state of Hesse, explained that Germany's Foreign Ministry and the country's federal commissioner for culture are uncertain of the Israeli claim to the scrolls.

"I would like to have given the restitution assurance to the state of Israel," Rhein said, *Hessenschau.de* reported.

Frankfurt's deputy mayor, Uwe Becker, said the German government's actions could damage Germany-Israel relations.

"If Germany is unwilling to clearly express the legal status of the fragments of Qumran as Israeli world cultural heritage goods, it would dramatically change the coordinates in our German-Israeli relations," Becker told *The Jerusalem Post*.

"Because of the unwillingness of both ministries to give the necessary declaration, as Qumran lies in today's West Bank, the Israel Antiquities Authority is not letting the material out of the country and the Bible Museum had to cancel its plans," he added.

The Dead Sea Scrolls, one of Israel's most treasured archaeological possessions, were found in caves in Qumran in the Judean Desert in 1947 by a Bedouin shepherd. Currently housed at the Israel Museum in Jerusalem, the scrolls, which date back to the Second Temple period, include some of the earliest copies of the Hebrew Bible ever found and serve as proof of the Jewish connection to the land of Israel.

The Palestinian Authority has attempted to claim ownership of the Dead Sea Scrolls and has been reportedly planning to demand that UNESCO order Israel to surrender the manuscripts.



Report: Chinese E-Commerce Giant Alibaba to Acquire Israeli QR Code Start-Up Visualead

JNS

The Chinese e-commerce giant Alibaba has reportedly agreed to acquire the Israel-based start-up Visualead, which specializes in technology that generates personalized quick response (QR) codes.

Sources close to the deal told the Israeli financial news outlet *Calcalist* that the acquisition is

worth tens of millions of dollars.

Founded in 2012, the Herzliya-based company's software creates unique QR codes that can be scanned with smartphones. Visualead's codes incorporate the use of colors in their designs, differing from the industry's standard black-and-white codes.

Alibaba has not confirmed the deal, which would be its first acquisition of an Israeli company.

The reported deal follows an announcement by Alibaba in October that it will open a research and development (R&D) center in Israel as part of the company's \$15 billion plan to unveil a series of R&D centers worldwide.

With the launch of its new Israeli R&D center, Alibaba joins e-commerce giants such as Amazon and eBay as well as more than 300 international companies that already maintain facilities in the Jewish state.

Report: Trump to Recognize Jerusalem as Israel's Capital

JNS

President Donald Trump is planning to announce that the U.S. officially recognizes Jerusalem as Israel's capital, Yedioth Ahronoth reported.

According to the Israeli media outlet, Trump is also weighing the possibility of fulfilling his campaign pledge of moving the U.S. Embassy in Israel from Tel Aviv to Jerusalem.

Potential U.S. recognition of Jerusalem as Israel's capital and the relocation of the U.S. embassy are reportedly motivated by domestic political considerations related to renewed pressure from Republicans and evangelical Christians regarding U.S. policy towards the Jewish state.

The Yedioth Ahronoth report came just a day after the White House downplayed reports that Trump would announce the embassy's relocation.

"This is a premature report. We have nothing to announce," said White House Press Secretary Sarah Sanders, AFP reported.

Israel's Channel 2, meanwhile, reported that Israeli government officials believe it is extremely likely that Trump would announce the embassy move in the coming days.

In a speech marking the 70th anniversary of United Nations Resolution 181, which endorsed the establishment of a Jewish state in what was then British Mandatory Palestine, Vice President Mike Pence said that Trump is "actively considering" moving the embassy.

Trump on June 1 signed a waiver to keep the U.S. embassy in Tel Aviv. The president now faces a Dec. 1 deadline to decide whether or not to sign a waiver for an additional six months.



Massachusetts Man Arrested in Connection With Theft of Holocaust Memorial

JNS

A 19-year-old Massachusetts man was arrested over last year's theft of a Holocaust memorial sculpture in Milton, Mass.

In September 2016, the unnamed suspect stole the "Myriam's Memorial" sculpture from Milton Cemetery. Sculptor Frank Manasse created the work in memory of his sister and the 1.5 million children who were killed in Nazi death camps during the Holocaust.

Acting on dozens of tips, a police investigation led to the recovery of the sculpture and the arrest of the Massachusetts teenager in November. Police said they believe that the teenager stole the sculpture to give as a gift to a friend and do not suspect an anti-Semitic motive. The suspect is reportedly cooperating with police.

"No information has been developed at this point that would lead the Milton Police Department to believe that this crime was motivated by hate, bias or anti-Semitic sentiment," a police statement said. "Should additional information develop, those avenues would certainly be explored."

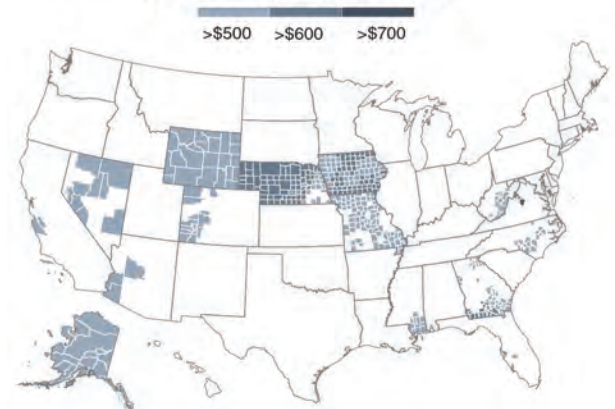
Police also stated that they would seek a criminal complaint against the teenager and charge him with larceny and destroying a memorial to the dead.



Pushed to the breaking point

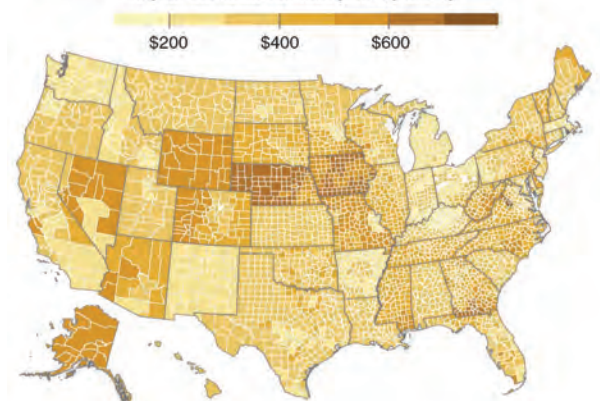
There are 454 counties nationwide with only one health insurer on the marketplace in 2018 and where the cheapest plan available to a 40-year-old consumer costs at least \$500 a month. Markets in these places risk collapsing if Congress scraps the individual insurance mandate.

Cost of cheapest plan available



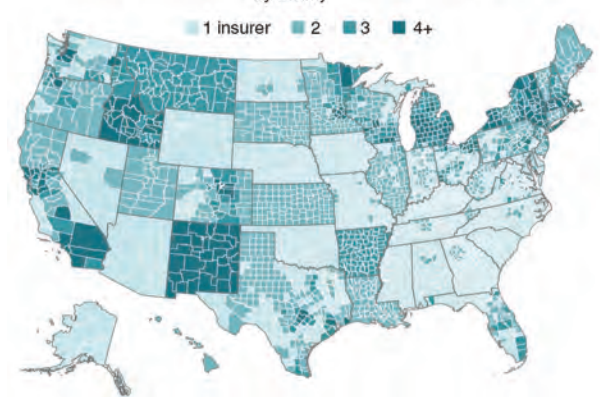
Insurance costs

Monthly premiums for the lowest-cost bronze plan available to a 40-year-old consumer next year, by county



Insurance options

Number of insurers selling plans on marketplaces next year, by county



Note: Data unavailable for some counties
Source: Kaiser Family Foundation

Graphic: Los Angeles Times/TNS

CIA Directors Acknowledge Israel and Saudi Arabia Collaborating to Fight Terrorism

JNS

Israel is collaborating directly with Saudi Arabia and other Sunni Arab states to combat terrorism, according to CIA Director Mike Pompeo as well as former CIA Director and Secretary of Defense Leon Panetta.

"We've seen them work with the Israelis to push back against terrorism throughout the Middle East, to



the extent we can continue to develop those relationships and work alongside them—the Gulf States and broader Middle East will likely be more secure," Pompeo said at the Reagan National Defense Forum in California.

Also at the forum, Panetta urged Sunni Arab states to form a military coalition with Israel, the U.S. and Turkey.

"The U.S. can't do it on our own, obviously the Saudis can't do it on their own, these other countries can't do it on their own," said Panetta. "But together in some kind of coalition of countries—of Arab countries working with the U.S., working with Israel, working with Turkey, to build a strong coalition that can operate—frankly I think with a joint military headquarters that can...target the terrorists in

that region, that can basically work together to try to provide stability where is necessary in these countries."

In late November, Israeli Energy Minister Yuval Steinitz revealed that Israel has maintained covert contact with Saudi Arabia regarding Iran and other areas of common interest, marking the first official disclosure of the Jewish state's developing ties with Riyadh.

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Dovid L.

Thank you for the wonderful opportunity you gave me to partake in the annual winter Yarchei Kallah. I learned a lot more in depth in a concentrated mode than I have done in many years. The *Dibuk Chaverim* and *Pilpul Chaverim* was uplifting and the Shiurim were truly enjoyable.

Yossi S.

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- 9 • **Chesed Organization** – *Annual Dinner*
- 10 • **Mirrer Yeshiva** – *Annual Dinner*
- 10 • **Yeshiva of Waterbury** – *Flatbush Chanukah Chinuch Event*
- 11 • **Bonei Olam** – *Dinner*
- 11 • **JEM – Jewish Experience of Madison** – *Reception*

JANUARY 2018

- 7 • **Mesivta Yeshiva Rabbi Chaim Berlin** – *Annual Dinner*
- 7 • **BINA Stroke & Brain Injury** – *Annual Dinner*
- 14 • **Yeshiva Darchei Torah** – *Testimonial Dinner*
- 15-18 • **Agudath Israel** – *Yerushalyim Yarchei Kallah*
- 16 • **Yeshivas Livnas Hasapir/Chush** – *Ladies Annual Flatbush Party*
- 21 • **Masores Bais Yaakov** – *Annual Dinner*
- 28 • **Yachad** – *Miami Marathon*

FEBRUARY 2018

- 10 • **Yeshiva of Far Rockaway** – *Annual Dinner*

MARCH 2018

- 10 • **Shuvu** – *27th Annual Dinner*
- 11 • **Makor Disability Service** – *Dinner*
- 18 • **Yeshivas Mir Yerushalayim** – *Annual Dinner*

APRIL 2018

- 29 • **Makor/Womens League** – *Dinner*

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- 29 • **Yeshiva of Brooklyn** – *Annual Dinner*

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Rabbi Fingerer Ignites

RAV YITZCHOK FINGERER, MORA D'ASRA, BJX

Not All Bar Mitzvahs Are Created Equal

We had the *zechus* this past Shabbos to celebrate two extraordinary Bar Mitzvahs. I would like to focus this week on one of the Bar Mitzvahs.

This particular Bar Mitzvah was exceedingly emotive and emotional for me and my family. It was the culmination of a dream. Many years of yearning, hoping and longing.

Rare does one encounter a Bar Mitzvah boy with so much enthusiasm, passion and zest to perform Mitzvos. The anticipation that this boy had to be counted as part of a *minyan* was infectious. The joy he had to put on Tefillin for the first time was contagious.

As I spoke at the Bar Mitzvah boy's *simcha* and began reminiscing, I was overwhelmed by a rush of memories and a flood of emotion came cascading by. I could see his dad as a student, almost twenty years ago, growing in Yiddishkeit in Eretz Yisroel. I recalled standing years ago with his wonderful parents at their Chuppah and fervently *davening* that they bear beautiful children who will lead Torah lives. I pictured the Bar Mitzvah boy growing up in our shul running to set up Kiddush or Havdalah, eager to have the Kibbud of Galilah or lead Birchos HaShachar. Whether it was Pirchei, Avos uBanim, a *shiur*, or a weekday *minyan* when he was off from school, you can rest assured that he was the first one in the door. This is a boy who cherished and treasured every moment he spent in shul and made the shul into his second home. There are adults who dread sermons and tune out when the Rav speaks. This boy sat engrossed, attentively listening to sermons. He truly wished to imbibe every moment of Kedusha.

His parents didn't act out of rote or habit. Yiddishkeit wasn't spoon fed to them. They consciously make the decision to swim against the tide and raise their children as committed Jews who love Torah and Mitzvos. They taught their children the importance of belonging to a Kehilla and appreciating what it meant to be Jews.

I cannot describe the Nachas of witnessing the next generation of my beloved students rise through the

ranks to become a full-fledged Bar Mitzvah.

Another student from years ago, who participated in the same initial learning program as the Bar Mitzvah boy's dad, was also in shul. Back then he had no concept of Yiddishkeit. Today, this other student is the proud father of four beautiful children who attend the finest Yeshivos and Bais Yaakov schools in Flatbush. When you think about the fact that as a young man, he was a totally unaffiliated Brooklyn College student and today is a Ben Torah, raising a *chashuva*, *frum* family, it is utterly staggering.

One observation was particularly poignant and moving for me. As the Bar Mitzvah boys chanted their *davening* and *leining*, I saw our current students in attendance all teary eyed. Sure, these current students have come to love and respect these young boys now becoming Bar Mitzvah but why tears? As one current student expressed to me, encapsulating the feelings of the others, "I am so proud of these boys but it also makes me realize that I never had the opportunity at Bar Mitzvah age to read from the holy Torah and lead the *davening*. They have no idea how fortunate they are that their parents chose to lead a Torah lifestyle and gave them this eternal gift."

When I heard that, they weren't the only ones misty and teary eyed. So was I.

Sign up for an exciting, brand new video series from the Rav on "Strengthening Your Emunah: Coping with Challenges" by emailing info@bjxcenter.com.

BJX Women's Torah Cafe will be Thursday, December 21. Deluxe breakfast and networking at 9:30am. Shiur on Parsha and Life Issues at 10am sharp. Please be on time to ensure you have a seat. BJX Kings Highway Center: 1601 Quentin Road.

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Parsha Pilpul

RABBI BERACH STEINFELD

Talmid Chacham

The *posuk* tells us that Yaakov Avinu battled with a *malach* until the morning. The *Gemara* in *Chullin*, *daf tzaddik alef*, *amud alef* brings down *Reb Yitzchok* who says that from here we see that a *talmid chacham* should not go out alone at night. The *Gemara* also tells us that the reason Yaakov went alone at night was because he left some small jugs and he wanted to retrieve them. We learn from this that *tzadikim* value their money more than their own bodies because they earn the money righteously and do not steal.

There is a *machlokes* whether the *halacha* about not going out alone at night applies only to *talmidei chachamim*, or whether it applies to a regular person as well. *Tosfos*, on the above *Gemara*, quotes *Rabbeinu Tam* who says that this *halacha* applies only to a *talmid chacham* since the demons are jealous of *talmidei chachamim*. We find this concept in *Berachos*, *daf nun daled*, *amud bais* that lists three people who need extra protection: a king, a *chosson*, and a *talmid chacham*. On the other hand, we find the *Gemara* in *Pesachim*, *daf bais*, *amud alef* that says that a person should attempt to enter the city when it is light and not leave the city until the next morning. From this *Gemara* it sounds like it is forbidden for anyone, since the *Gemara* does not say, "*talmid chacham*." One may make the differentiation that the *Gemara* in *Pesachim* is dealing with a case where a person is far from his city and many dangers and robbers abound there. It would be commonly accepted to say that even a common Jew who is not a *talmid chacham* should not go out alone there at night.

Tosfos in *Pesachim*, *daf bais*, *amud alef* argues on *Rabbeinu Tam* and says that the *issur* of walking alone at night applies to everyone and is not limited to *talmidei chachamim*. The *Maharsha* asks the question, according to *Tosfos* why does the *Gemara* mention *talmid*

chacham? The *Maharsha* answers that the *Gemara* is teaching us a *chiddush* that a *talmid chacham* should not make the mistake of saying that his *Torah* will protect him. In a place of danger one may not rely on a miracle.

In the *Gemara* in *Chagigah*, *daf gimmel*, *amud bais* we find that the *Gemara* identifies a *shoteh* (fool) as a person who goes out alone at night.

Today one may be lenient in walking outside at night since there are street lamps and therefore on is considered not walking alone. This would be very important for those people who live upstate or are there for the summer. If someone walks at night, he/she should be careful to use a flashlight.

The concept of a *talmid chacham* valuing his money more than his body was mentioned above. We find the opposite was true regarding the *bnei Gad* and *bnei Reuven* who were chastised for valuing their cattle more than themselves. This would seem to be a contradiction. The *Toras Chaim* in *Sanhedrin*, *daf ayin daled*, *amud alef* explains that the emphasis of value of money should only be placed in the event that the money could be lost as we find that Yaakov went back for some insignificant jugs. But in the event where one's money is not in danger, like in the case of *bnei Reuven* and *bnei Gad* where they were looking to build barns for their sheep before building dwellings for their children, their money was not in any particular danger. They therefore were castigated for looking to save their money before their children.

Let us all respect our money and the time that was spent to earn it. May we be able to enjoy both in good health.

Do you have a topic or discussion you want to read about? Please send comments or questions to hymanbsdhevens@gmail.com or berachsteinfeldscorner@gmail.com

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TOOLS FOR SUCCESSFUL INTERPERSONAL RELATIONSHIPS

Should I Stay or Should I Go?

DR. DANEEN SKUBE
TRIBUNE CONTENT AGENCY

Q. I really like the people I work with, but I hate the chaotic way the management handles our work. I've decided the only way to have a quality life is get a new job. However, I really do like the actual work and colleagues. How do you decide if you should stay or go?

A. Before you choose one or the other, understand that you can do both at the same time. Here are the ways you can grow where you are currently planted, and ways to identify better work.

The great news is you are not in desperate need of a new job. Desperation often makes people jump into bad jobs, as the alternative is to have no job. You are currently employed even if you are not happy right now.

Before leaping into a full-speed job hunt, consider strategies to make your job better while you are there. You like the people and the work, so these areas don't need fixing. The stress level is where you should focus.

Ask yourself if you can set better boundaries. For instance, if your boss wants you to fly, ask him to help you learn how. He will quickly see flying is not realistic. If your boss wants you to get 16 hours of work done in 4, ask him which jobs he doesn't want to get done. Give people options that define what you can and cannot do. Options avoid power struggles.

Consider whether your ego is forcing you to prove you are a super employee. Being able to admit limits means you will not cooperate with managers expecting you to have none. Our external circumstances cause less job stress than our internal reactions to our external circumstances. Pay attention to how you are reacting, and think about what you can say and do to react more resiliently.

Avoid power struggles at all costs. If people are wrong, let them figure out they are wrong. Do not try to save everyone from their own stupidity. No one will thank you, and you will end up getting in wars that cost your peace.

As you are improving your current circumstances, ask yourself who you'd work for if you could work for anyone?

Throw the doors of possibility open and brainstorm. The next question is who within these companies would you like to work for? Now figure out any way you can connect with this individual.

Perhaps you are going to interview them for an article or research. Perhaps you've done something in your current job that would be of interest. Perhaps you join a professional organization and take a leadership role. Any way you can connect as a useful colleague to your future boss allows you to meet that person as a peer, not job seeker.

You get a chance to interview a potential boss. You may realize you would never work for that person, or you may like a beautiful mind. If you have a connection, you can handwrite a letter. Make it clear you aren't looking for a job but rather are impressed with him or her and would like the chance to work together in the future.

The benefit of growing where you are now is that you will enjoy where you are more while you look. If you run on fire to get away from a miserable situation, your judgement will be compromised. You may even jump from your current fire to another frying pan job.

As you improve your current circumstances, you may decide you like your job again. If not, you will have the luxury of leisurely seeking a truly better opportunity and connecting with a boss and company where you are certain you'll thrive!

The Last Word(s)

Q. My team is constantly jostling to impress my boss with promises and bragging about their accomplishments. I don't want to be invisible, but this seems foolish and useless. Is there a better way to catch my boss's attention?

A. Yes, speak softly and carry big results. Your boss cares more about solutions than snappy sales pitches.

Daneen Skube, Ph.D., executive coach, trainer, therapist and speaker. She is also author of "Interpersonal Edge: Breakthrough Tools for Talking to Anyone, Anywhere, About Anything" (Hay House, 2006).

You can contact Dr. Skube at www.interpersonaledge.com or 1420 NW Gilman Blvd., #2845, Issaquah, WA 98027.

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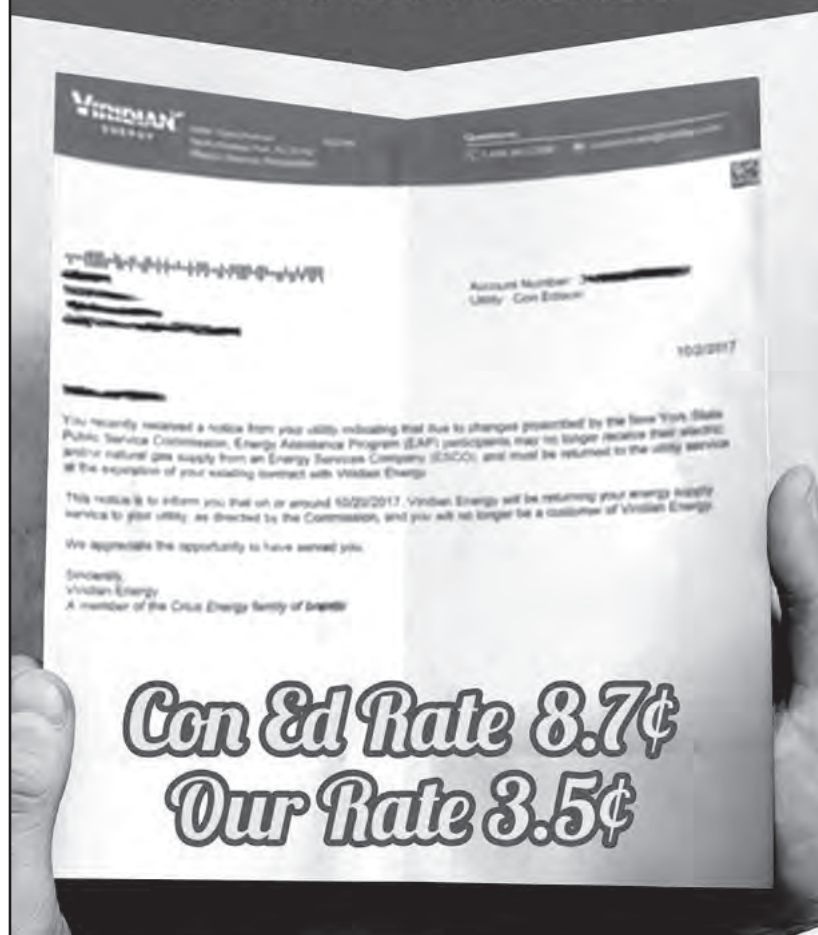
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Kosherfest – Part II

ROCHELLE & YISROEL ROTHMAN

This morning, I also spoke with Tamar Genger, from Joyofkosher.com.

RR: What is your schedule today and your official title?

TG: Today, is all the food demos. My Official title is, Exec Editor of joyofkosher.com. Although, we're actually, changing things now. We are going through a rebrand to **Jamiegeller.com**.

RR: I've seen that. I know you for quite a while. We go back to Tupperware, when you lived in New York. I remember then, you were very involved as a nutritionist, and you gave me great ideas. Because at the time, I was turning over my health for the better. I was involved with Tupperware a long time. When you made *aliyah*, your whole life changed. I know that you love it. I've seen you travel. What has it done for you as it expanded your career, by going to *Eretz Yisroel*?

TG: Yes, I remember that, too. It's interesting. It definitely changed a lot of things. I don't know, it's a hard question.

RR: I've seen some of your videos on youtube, some of the things you've done since you're there. I know you went to Hong Kong.

TG: That was my personal travel. It influenced me for sure. I like to pull out the healthy things in these places.

RR: But, you use it. In your cooking. You utilized the knowledge of the foods you found there, right?

TG: I love to travel and I love to explore new things, when possible eat things, and bring those flavors back to my kitchen.

RR: Usually, in the *kosher* market, you see sushi a lot. You see a lot of things like that. And people are into that. I like the healthy part from these places.

TG: For me, and I know it's big everywhere now. I feel like I'm ahead of the trend on vegetables. I love vegetables! I actually **really** do love them. If

they're prepared well, if they're fresh. In Israel, I actually order them from a farm now. It's amazing what you are able to get there, too. It's not necessarily organic. I'm not obsessed about organic. But it's all fresh when you order direct from the farm. It's coming fresh.

RR: In New York, you can only get them at a Farmer's Market. You have to trust what you're getting. You don't always get what you think you're getting. I also know that people who are pre-diabetic and people who are diabetic have to be wary of excess carbohydrates. The complex carbohydrates are very important, right? That's the vegetables, right?

TG: The complex carbohydrates are more your whole grains. Diabetics do need to be concerned. I feel like people go crazy over no carbs. They say, no carbs, no carbs, no carbs! What type of carbs? It's like everything. The type of fat. The type of sugar is a little bit harder. Some are better than others. But good carbs you need in your diet. They're good for you. They keep you full and they have fiber. You need the fiber, too. They help your body run. Everything about it is important. Jamie always argues with me over this. She agrees with me, but she's afraid of carbs. I'm like, stay away from the sugar!

Eat whole grains, eat faro, and quinoa. They are complex carbs. They help keep you going for the day.

RR: Please explain to me your new program. I've gotten emails on it. I'm trying to understand it. I saw it online when you launched the four-week 28-day challenge. You gave out a shopping list each week, and a menu for all the meals. It was a downloadable E-book.

TG: We started it as a pilot program to eat healthy for that month. It was called the **28-Day Challenge**. A four-week challenge to eat healthy for that

month. It included all the meals you needed and a shopping list each week. It was a downloadable E-book. It was really successful. Everyone really loved it.

We felt from the response, it would be better in a different package. It would be all online, and it's a little more pick and choose. When it was in the book, you felt you had to eat everything. Here, you don't have to eat everything.

RR: This is my question for all these programs. I have a lot of readers who email me, "Do I have to eat kale? Or do I have to eat this?" Do you give substitutions in your recipes?

TG: When possible, we give substitutes. As part of this program, we have a private Facebook group community for support. As well as we're always available by email where you get support. The Facebook group has been fantastic for people to get this kind of support. It's hard to know everyone's likes and dislikes.

What I do believe is, in not making things you don't like. You can skip it. Maybe you do eat out once a week. You don't force yourself to eat kale or mushrooms, if you don't like it. Here you can try it again. Try a different version of it. You're not going to stick to a good healthy food plan with food you don't like.

RR: I've had kale in a salad in a restaurant and it was delicious! I really like it. I was afraid to try it myself.

TG: You can have substitutions. Don't keep making something you will not like. You will stick to a healthy food plan. It's called **Fresh Family**. Here and there you can skip a recipe. You can sign up for a month or for the year. Every week, you get a menu plan, with a shopping list. It's online and you can print out the recipes. Put it in a binder. Before the meals were for six people, a larger family. Some felt it was too much. Now the plans are for four. It's easier to cut it in half. You can pick and choose. We have calorie info per portion. It's not too rigid. We want you to have good options. Learn it. Learn which foods are higher density so you should have less of it. Like pasta for example. How it's cooked.

RR: For Shabbos, what do you do?

TG: Learn which foods you can have more of. Pair down food for Shabbos. Most people will add to it.

Realize it is like a cheat day, to take it easy.

RR: I recently, went away for two weeks. I left my husband twelve days of food in the freezer in portions for him. My children had him for *Shabbos* meals, but he didn't need to go to them otherwise. That's how I like to cook and freeze. Your program sounds great and easy to follow! I know it will work for my readers and me, too. Cooking and freezing ahead in portions, I know I won't go over the amount to eat.

TG: I know you are the "FREEZER QUEEN!"

RR: I feel people in your program will like the calorie information.

TG: I want people to have a mindset what portions are. Not to be focused on it. You learn that. I want them to have good healthy options.

RR: What about the controversy over Splenda, or Truvia?

TG: It isn't great for our minds... makes you think you can eat more. We don't know what's added in their packet. Some people are putting five of them in their coffee! Add instead less sugar, *date honey* is great from Israel. And *date sugar*. It has less of an impact on glycemic index. Get **natural** apple cider vinegar, which has some sediment, like the Bragg brand, it looks cloudy. Add it to your salad dressing.

RR: Thank you Tamar for your expertise! May you and Jamie have continued *hatzlacha*!

Tovavi Fresh Falafel is a partnership between CEO, Tova Chansky and her son Avi. They were, originally supplying their falafel line for the Greek market. Now, they are venturing into the *kosher* market. Their falafel is vegan and gluten free. It tastes very good! It comes frozen, to prepare it, put it frozen right into the frying pan, four at a time with a bit of olive oil and you're ready to go! They now have two reliable *hashgachas* for their line. Currently, they are available for food service in 6 lb. per case. Each one is an ounce and have 96 balls in a bag. They contain no flour.

Dear Readers, now that you have the info, you can add these great foods to your shopping lists and get to enjoy these new products for yourself! Stay tuned for Kosherfest Part III, on new products to add to your shopping lists!

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Heart Notes from **Argentina**

BY MORAH LUNI

Hi, my dear readers and friends! Today I am going to tell you a nice story which shows what is like to fear *Bore Olam*. But not fear like *Pachad*, but *Irat Shamaim* when one is aware that everything comes from Heaven, totally everything and one should not mind being told otherwise. One must follow the straight path and *Bore Olam* will never leave you alone. Amen!

It is said that in Bailostok town, in Poland (where I was two years ago and listened to this story), the new Novardok *Yeshivah* had been established some time before the Second World War. The *Rosh Yeshivah* was (I am sure you already know) the *Hagaon Rabbi Abraham Yaffin*. One morning they were violently invaded by the cruel Russian Army. As soon as the Official came in, he immediately ordered to close down the *Yeshivah*, otherwise, they would all be shot. What did this *Tzaddik Rosh Yeshivah* do? He stood up and said: "It is impossible to close it down!" He took off his coat and told them to shoot him. Then, all the 600 *Bachurim* who were there, also took their coats off and said: "Shoot me first!" and another *Bachur* said: "No! Shoot me first!" and so on... Among those boys there was *The Steipler, Rabbi Chaim Kanievsky's* father, who would later become *Gadol Haddor*!

The Commandant in Chief was puzzled and said: "But, aren't you frightened?" And the *Rosh Yeshivah* answered: "Sorry, but we only fear G-d! There is no life without *Torah*

study for us!" (As they say: *Reshid Chochmah Irat Hashem*).

In face of this heroic act, (although you, dear mums, cannot believe it) unprecedentedly, the Russian Army left the *Yeshivah* and walked out in peace! How can this be understood? Why? Because they followed the Path of *Bore Olam*! And even with everything in life, although we are in 2017, everything we do should be on the right way as *Bore Olam* wants and asks from us. And we will create *Malachim* on our sides, who will look after us for 120 years. The *Guemarah* says in *Mashechet Shabbat*, that the greatest treasure of a person in this world is the *Irat hashem Hi Otzaroh*, which means: 'the fear of love is the greatest treasure.' Why? Rabba says: After 120 years when one gets to the future world, one is asked: "Have you done your business honestly? Have you fixed a time to study *Torah*? Have you concerned yourself with your descendants? Have you longed for the arrival of The *Moshiach*? Did you care about wisdom?" The *Guemarah* says that in spite of having achieved all the previous requisites, the clue is to do it with *Irat Hashem*, knowing that we have A *Bore Olam* above us! This is also *Kiddush Hashem*!

I tell you this so that nobody fears anything or anybody, except our Dear *Ha Kaddosh Baruch Hu* and thus, all our prayers will be answered positively! Amen!


Hope to see you soon!
Morah Luni

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Chanukah: Insights and Inspirations

Yehudis: The Balance between Idealism and Realism

ZAHAVA DEITSCH

The candles may no longer glow and the *latkes* may be gone. What can we take with us from this year's Chanukah experience other than wider waistlines and unwanted weight? The Chanukah epic leaves us with many lessons to be learned, but possibly one of its most "enlightening" messages delineates the balance between idealism and realism. Perhaps we could gain more clarity on this complex and somewhat confusing subject by consulting our wise and worldly friend, Mr. Webster.

The dictionary definitions of idealism and realism "highlight" the difference between the Torah's and the secular perspective on this subject. Idealism means "seeing things as they should be." Realism, on the other hand, is "seeing things as they are." A realist is pragmatic, efficient and effective. These definitions seem to suggest that secular culture considers idealism and realism as complete opposites; a person is either one or the other. The Torah perceives these concepts as complimentary rather than contradictory; both are necessary to produce a perfect blend which will balance the equation.

Can we "average" people walk the tightrope between the two without losing our balance and falling from our rather precarious perch? Our dissatisfaction with Webster's myopic view of "reality" might soon be replaced by our wish for a guidebook on the ABC's of balancing idealism and realism. Within the format of the story of Yehudis we find just such a freebie. Let us follow Yehudis as she walks us through this incredible drama, gaining insight and inspiration as we go along.

Yehudis, one of several heroines at center stage in the Chanukah drama, was the very same woman who severed the head of Helifernes, the general of the Greek army. What adjectives would we use to describe such a daring woman? We would conjure up the image of someone who works out, lifts weights, drinks gallons of Gatorade, devours protein bars and pops vitamin pills 24/7. We would imagine her as aggressive, almost ruthless, who

would destroy anyone who gets in her way.

Surprisingly, this composite portrait is quite inaccurate. Yehudis was a widow, respected for her wisdom and renowned for both her piety and power of prayer. Since she spent her days *davening* and fasting, it seems unlikely that she was a muscle-bound athlete. What caused this Tzaddekes to turn into an assassin?

As the scenario unfolds, Yerushalayim is under siege by the Greek army and the majority of the population is at the brink of dying from thirst. If death had previously been imminent, it now seemed inevitable. Desperate to discover a new source of water, the Cohen Gadol, the Chachamim and elders, pleaded for Hashem's help within five days. When prayer, the most powerful weapon in the arsenal of Am Yisroel, had not brought salvation, they then turned to Yehudis to plead for their survival. She realized that their Tefillos were not answered because Hashem cannot be given an ultimatum. Help will come only if and when Hashem wants it to. Yehudis requested that the entire city unite in Ta'anis and Tefillah with pleas for a long-term solution.

Yehudis' approach for finding a solution to this particular problem is a model of her method for dealing with problem-solving in general. And here is how Yehudis employed her ABC's technique.

Assess! We must assess the situation in two steps: First, to compare how we think things should be with how they actually are and then decide on the specific goal that we want to attain. Second, formulate a detailed plan of how to reach this goal.

Bitachon. While we must believe that the goal can actually be achieved, we must remember that no matter how perfect the plan, Hashem's help is necessary to ensure its success. We must do our Hishtadlus, but it is Hashem's Hashgacha alone which totally determines the outcome.

C. Carry out the plan with Courage and Confidence. The success of her strategy was the blending of her Bitachon, brilliance and bravery. The elders

of Yerushalayim assessed the siege in terms of a short-term goal, finding a new source of water. Yehudis, however, understood that a long-term solution was

necessary- the total defeat of the Greek army. This goal of Greek withdrawal could only materialize if the "head" of the army was removed, compelling the Greek forces to flee in panic.

After the communal Tefillah and Ta'anis had been completed, Yehudis now turned to the second step of her assessment, devising a detailed strategy that would compel the Greek army to completely withdraw. Three conditions were needed for her plan to be implemented: she had to be allowed behind enemy lines, given access to Helifernes, and have permission to leave the camp freely three times daily to pray, as was her custom, so that she could easily escape after the deed was done.

Yehudis left Yerushalayim with her basket of wine and cheese, making her way to the Greek camp. She made it clear to the sentries that she had no interest in Hellenistic culture or any intention to convert or compromise her Judaism. Yehudis explained that a Divine decree had been sealed; the Jewish army would be defeated and Jerusalem destroyed. To remain in the city meant certain death; seeking asylum, she wanted to join the winning team. Impressed by both her beauty and wisdom, the general's guards brought her to Helifernes' private quarters.

Yehudis served the wine and cheese, whose soporific effect soon put him into a deep sleep. Her well-planned strategy was quickly "executed." Wielding Helifernes' sword, Yehudis quickly severed his head and concealed it in her basket. The return to Yerushalayim evoked no resistance since the sentries were accustomed to her leaving the camp to pray. The sight of their general's severed head impaled above the wall of Yerushalayim sent the Greek army retreating in terror.



'S. Speed (Zrizus). The last letter of Yehudis' ABC's, the "S," can also be considered a basic component in balancing the equation. Once Yehudis had established a goal and devised her strategy, she carried it out swiftly- with incomparable courage and confidence. The Sifsei Chaim says that Speed is a prerequisite for proper Avodas Hashem. If you set a goal, then you must pursue it with Zrizus, as swiftly as possible.

During the time of the Chashmonaim, Klal Yisroel lost the privilege of performing the Avodah for fifty-two years as a punishment for being lackadaisical and lethargic. The Torah teaches us that dreaming without doing is an exercise in futility.

The Mishna in Avos advises us to be both "as light as an eagle" and "to run like a deer." An eagle symbolizes our goals; soaring heavenward, it rises above the mundane and material world of Gashmiyus. Flying skyward like an eagle is not enough; like a deer, we too must run swiftly, yet still have our feet on the ground. As a deer runs, it constantly looks back to keep an eye on the proximity of its pursuer. We too must continually reassess the situation and determine whether we must change direction or take an alternate route.

This Mishna provides us with a vivid picture of the perfect balance between idealism and realism which Yehudis had achieved. Although a goal may be idealistic, the strategy for attaining it must be highly realistic. Both the means and the end must always be within the parameters of what is Halachically permissible. A master teacher, Yehudis taught us a model lesson on how the Torah wants us to deal with our Avodas Hashem, from the minutest details of daily life to our loftiest dreams and monumental decisions.

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Sufganiyot

The temperatures are dropping! Enjoy these sizzling donuts with your family over Chanukah!

¾ cups warm milk or soy milk
 ¼ cup sugar
 1 packet active dry yeast
 2 ¼ cups all purpose flour
 ¼ tsp kosher salt
 2 tablespoons margarine, at room temp.
 2 egg yolks
 Strawberry jelly
 Confectioners sugar
 Oil for frying



TIP: Don't like jelly? No problem. Just fill it with custard, caramel, or make a hole and coat with chocolate glaze and top with sprinkles.

Chocolate glaze:

5 Tablespoons margarine
 4 oz. semi sweet chocolate chips
 2 cups confectioners sugar
 ¼ cup water

Directions: Melt chocolate chips and margarine, either in a double boiler or in the microwave. Whisk in confectioners sugar and water until combined. Keep warm until ready to use. Dip the doughnuts one at a time, into the warm glaze, covering the top half of each doughnut. Place the doughnuts on a wire rack and let set for 10 minutes. Serve immediately.

To make a vanilla glaze follow the instructions for making the chocolate glaze, omitting the chocolate chips and decreasing the hot water by 3 Tablespoons



PREP TIME
20 minutes
1.5 hours rising

COOK TIME
2 minutes

15 servings

Dairy
or Parve

★ Beginner

- 1 Pour the warm milk into a bowl. Stir in the sugar and yeast until dissolved. Let stand until yeast is activated and foam forms. About 10 minutes.
- 2 In a bowl, whisk together flour and salt. Make a well in the center and put in margarine, eggs, and yeast mixture. Mix by hand or with mixer until dough forms into a ball. Cover dough with plastic wrap and let rise in a warm place for 1 hour.
- 3 Lightly grease a baking sheet. Transfer the dough to a lightly floured surface and roll out to ½ inch. Using a round 2-3 inch cookie cutter or the top of a glass cut out doughnuts. Transfer the doughnuts to the prepared baking sheet, spacing them 1 inch apart. Spray the tops of the doughnuts with cooking spray and cover with plastic wrap. Let stand in a warm place until doughnuts have doubled in size, about 20 minutes.
- 4 In a large metal pot, heat about 3 inches of oil to 350°. Working in batches of three, fry the doughnuts until golden brown. About 1 minute per side. Lift donuts out with a slotted spoon and transfer to a wire cooling rack or a paper towel and let cool for ten minutes.
- 5 When cool, cut a slit in the doughnut with a pointed, serrated knife and pipe or spoon in about 1/2 Tab. of Jelly. Dust with confectioners sugar. These doughnuts are best eaten fresh.

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EMAIL YOUR
QUESTIONS
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THEFJJ.COM**Vacation During Dating****Q****DEAR MRS. ROSE,**

Our daughter is in the middle of a Shidduch. The boy is everything she's looking for and so far it seems to be going well. The issue at hand is as follows, the *shadchan* just called us and said that the boy is going to Israel for Chanukah. He's staying for about ten days. As much as we would like to "*fargin*" him the time off, what about the Shidduch? Will it get stale, out of sight out of mind? Doesn't a Shidduch need "*hemschech*", continuity? What is your take on this, and shouldn't we have been told before the Shidduch started? Waiting to hear from you, as Chanukah is around the corner. Also, do we have any recourse here?

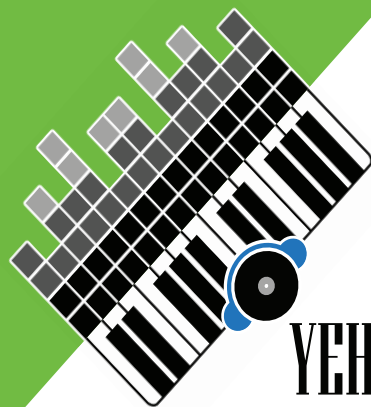
A Shidduch Waiting**A****DEAR A SHIDDUCH WAITING,**

I totally understand where you are coming from, however, this scenario has happened many a time before and will play itself out for the good, just as all the others have. I have done a few *shidduchim* that started before Elul *zman*, one or two dates, and off the boy went to Eretz Yisrael for six weeks. The girls were notified after the "get your foot in the door- first date". I must say, they waited, maybe not so patiently, and they are all married. Bashert is Bashert! Don't worry about "out of sight, out of mind" remember there is also "absence makes the heart grow fonder". As far as having been told, probably after the "get your foot in the door-first date", but it's all ok. Take it in stride, roll with the punches. Your daughter may need this time to reflect, see where she's heading etc. The Ribono Shel Olam knows exactly what we all need and orchestrates all scenarios! Just to be "*dan lekaf zechus*", he probably had the cheap non-refundable tickets that he bought six months ago. Let him enjoy! Don't make these "*yomim achodim*" into more than they are. You may be pleasantly surprised how this will all play itself out. Remember Simchas Hachaim and Emunah!

Wishing all of Klal Yisroel a Freilechen Chanukah. May all of us be *zoche* to a "*pach shemen*" that will light up our lives and the world!

Reminder: Dor Yeshorim before the first!

Chana Rose

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Rabbi Mansour: Parasha

A COMPENDIUM OF PRACTICAL HALACHOT & ILLUMINATING INSIGHTS FROM THE WEEKLY PARASHA
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The episode of Mechirat Yosef, the sale of Yosef by his brothers, could easily be misinterpreted as simply a situation of common, everyday sibling strife. If we read this Parasha superficially, we might walk away with the gravely erroneous impression that the brothers' plan to eliminate Yosef emanated from sheer resentment, envy and enmity.

Such an understanding reflects a fundamental misperception of the twelve righteous sons of Yaakov. During the time of the Bet Ha-Mikdash, the Kohen Gadol wore a breastplate upon which the names of the twelve tribes were engraved. G-d would communicate with the Kohen Gadol through these letters; when a question of national concern arose, the Kohen would ask G-d for guidance, and G-d conveyed His response by illuminating certain letters that spelled out the answer. Thus, the names of Yaakov's sons were the vehicle of prophecy, the means through which G-d communicated with man. It is inconceivable that men of this stature would try killing their brother and then sell him as a slave out of hatred and anger. These were great *sadikim*, and their actions in this story must be understood in this light.

The Seforno (37:18) explains that when the brothers gathered to decide whether to kill Yosef, they convened an official session of Bet Din. They sat as a group of sages to determine Yosef's status and concluded that he is guilty of Mored BeMalchut, attempting to rebel against the royal authority of Yehuda. This was not a reckless decision borne out of hate and resentment; it was a judiciously determined *halachic* ruling, which they reached after conscientious deliberation. This explains how, immediately after casting their brother into a pit, they sat down to dine (37:25). As several commentators noted, not even the most vicious murderer sits down to a festive meal after committing a murder. But Yosef's brothers were not criminals, Heaven forbid. They issued a formal *halachic* ruling with the authority of a Bet Din, and according to *halacha*, members of a Bet Din may not eat while deciding matters of capital punishment. Understandably, then, after concluding their deliberations and executing their sentence, they broke their fast.

This also explains why they removed Yosef's special cloak before casting him into the pit (37:23). According to *halacha*, defendants or litigants who stand trial may not be dressed in a manner that might influence the judges' perception. For example, it is forbidden to hold a court session with one litigant dressed in fine clothing and the other in a poor man's garments, as this may result in an unfairly positive predisposition toward the better-dressed litigant. Yosef's brothers realized that their judgment might be impaired if they saw Yosef dressed in his special cloak that represented the unique status Yaakov afforded him. They therefore removed his cloak so that they could render a fair, honest and impartial ruling on Yosef's status.

What, then, was the sin of Yosef's brothers? If, indeed, they were motivated by sincere motives, and they acted responsibly and based on their objective understanding of *halacha*, where was their judgment mistaken?

The prophet Amos (2:6) states in reference to the sin of Yosef's brothers, "for their having sold a righteous man for money, and a poor man for shoes." Amos here emphasizes not the plan to eliminate Yosef and drive him from the family, but rather the fact that this was done "for money" and "for shoes." The brothers were justified in their decision to rid themselves of Yosef, but were guilty of seeking monetary gain in the process.

They negotiated with the buyers and demanded a sum of money as well as several pairs of shoes in exchange for Yosef, and herein lay their sin. According to some commentators, the demand for money could perhaps be excused as an attempt to preserve Yosef's dignity; handing him over to the merchants gratis would have been extremely humiliating. But the brothers insisted as well on several pairs of shoes, and for this minor infraction they were held accountable.

To properly understand the stories in Tanach, one must use more than an English translation; one must view these stories through the lenses of Hazal and the commentaries, lest he misinterpret the conduct of the great *sadikim*. Only with the proper guidance of our Sages can we properly understand the events told

Parashat Vayesheb: Understanding the Sale of Yosef

in Tanach and gain inspiration from the piety and spiritual greatness of our righteous ancestors.

Q: Is a delayed Berit Mila performed on Thursday, Friday, or Shabbat?


The *halacha* says that a baby boy who is born on Shabbat has a Mila eight days later on Shabbat. Mila takes precedence over Shabbat. Likewise, Mila take precedence over Yom Tov.

Halacha also holds that a Mila delayed because the baby was sick, or because he was jaundiced or underweight, or because he was born via Caesarean section, does not take precedence over Shabbat or Yom Tov, and hence may not take place on a Shabbat or Yom Tov. The term referring to a delayed Mila is: "Mila Shelo Biz'mana." Again, a delayed Mila may not take place on Shabbat or Yom Tov.

An interesting point is that, aside from prohibiting a delayed Mila on Shabbat or Yom Tov, one is forbid-

den to perform a delayed Mila on a Thursday or Friday as well. What is the logic of this *halacha*? We know that there is considerable pain on the second and third day following an operation, and on these days we take measures to help alleviate the discomfort. Such measures would probably entail tasks that are forbidden on Shabbat. So a delayed Mila that would take place on Thursday or Friday could probably cause a person to transgress the Shabbat in order to alleviate the baby's pain. Therefore, it would be inappropriate to perform a delayed Mila on a Thursday or Friday for it is improper to create a situation that might lead to a transgression of Shabbat.

This is the opinion of many *poskim*, including the Tashbets, the Taz, the Kanhag, and many others. They all hold that a delayed Mila may not take place on a Thursday, Friday, or on Shabbat. (See Yabia Omer, Helek 5, siman 23.)



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Maran Harav Ovadia

RABBI YEHUDA HEIMOWITZ, WITH PERMISSION FROM ARTSCROLL/MESORAH

"Stop, Coward"

Sometimes Harav Ovadia was so unaware of his surroundings that even when others tried to alert him to imminent danger, he just waved it off, assuming that they were exaggerating.

While on a flight from Dallas to New York with his father, Rav Yitzchak Yosef noticed that the plane was flying dangerously low. Neither father nor son understood English, and while Rav Yitzchak noticed that the people around him were talking in frightened voices, he didn't understand that they were saying that the plane's gas tank had developed a hole, and the fuel was quickly leaking out.

The pilot lowered his altitude to try to preserve his fuel and find a spot to land. Upon noticing that the plane was whizzing dangerously close to the rooftops, Rav Yitzchak touched his father on the arm and said, "Abba, we're going to crash!"

Without lifting his eyes from the Gemara that was his constant companion on flights, Harav Ovadia said, "Tafsik, pachdan" (Stop, coward). A couple of seconds later, a Jewish woman who knew some Hebrew stood up and shouted to Rav Yitzchak, "Tell your father that we're in danger. The pilot just announced that he has to make an emergency landing or the plane will crash!"

Rav Yitzchak turned to his father and said, "See, Abba, it's not just me. Now others are saying that the plane is going down. Take a look out the window!" Harav Ovadia finally peeked outside and noticed that the plane was indeed flying dangerously low. He closed his Gemara and began to recite Tehillim until the pilot found a military base, circled a couple of times, and landed. The plane was immediately surrounded by emergency vehicles, and the entire area was sprayed with foam to prevent a conflagration.

When the pilot — a gentile — emerged from the cockpit, he saluted Harav Ovadia and motioned to the passengers to allow the Rabbi to descend first, apparently attributing the miracle to his merit.

The Best Anesthetic

Being able to distract himself completely from his surroundings had many benefits — sometimes even medical benefits.

About seven years before his passing, Harav Ovadia was complaining

of terrible stomach pains, and his son Rav David accompanied him to the hospital. The doctors ordered a battery of tests, and they uncovered an issue that required immediate laparoscopic surgery. But at his advanced age, and considering his weak overall medical condition, the doctors felt that it was dangerous to place him under anesthesia. "It will him take several weeks to recover from the anesthesia," they explained. "That's if he'll come out of it."

They told Rav David that they would do the half-hour surgery without anesthesia, but they warned him that the procedure would be extremely painful. "We're going to summon several staff members just to hold him down," they said, "and you must remain outside because you won't be able to handle the sight of him suffering so much. If you want to remain right outside the operating theater, you may, but be prepared for his shrieks of pain."

Rav David asked the doctors to describe to the Rav what the procedure would be like, so that he wouldn't be shocked when the pain began. "B'seder," Harav Ovadia sighed upon hearing the plan. "If this is a pain that I have no choice but to suffer, it should be kaparat avonot (an atonement for my sins). But please bring me my Gemara and I'll try to distract myself from the pain as much as possible."

"I brought him his Gemara — he was learning Bava Batra at the time — and I left the room," relates Rav David. "A large group of doctors and other hospital staff entered the operating room, but I did not hear a single sound emanating from within. Finally, after about half an hour, the doctors came out and said, 'We were shocked — he didn't utter a peep.'"

"I went inside and asked, 'Abba, how are you feeling?' He looked up at me and said, slightly irritated, 'Ask the doctors how long they're going to make me wait. Let them start already!'"

"He was so utterly engrossed in his learning that he had not felt them operating."

Four years before his petira, he was learning in the middle of the night, and he stood up to get a sefer. When he returned to his place, he didn't realize that his chair, which was on wheels, had moved backward. When he sat down, he fell onto the floor and broke his pelvis. No one was in the room, and no one heard him calling for help.

To his good fortune, his desk drawers were in reach, and he had handwritten Torah notes in the drawers. He pulled open a drawer, took out some notes, and began to learn. He remained on the floor from 2 a.m. until 6:40 a.m., when one of his assistants arrived to escort him to Shaharit — but ended up driving him straight to the hospital.

Only Torah study could have enabled him to make it through that agonizing night.

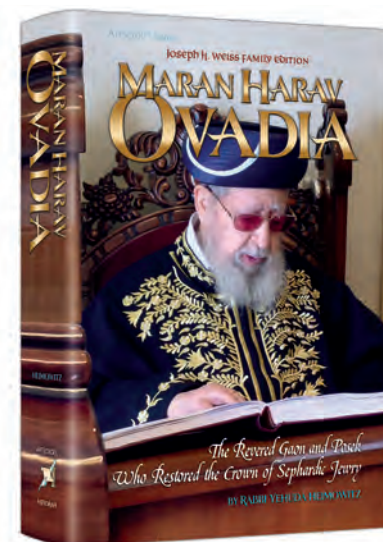
After that incident, the family installed a closed-circuit camera in the Rav's study and bedroom, so they could track when he rose in the middle of the night to learn and ensure that he was safe. Rav Moshe and Rabbanit Yehudit would awaken when they heard noise coming from the speakers on the monitor. Rav Moshe would run to his father's room and either bring him some sefarim so that he could learn there or help him walk to the study and settle him with whatever he needed, before returning to sleep.

The Prime Minister Watches

In the final months of his life, a widely reported story attesting to Harav Ovadia's complete absorption in learning brought about a great kiddush Hashem (sanctification of Hashem's Name) throughout Israel.

Israel's prime minister, Binyamin Netanyahu, came to discuss a matter with Harav Ovadia. He was ushered into the Rav's study, along with his entourage and the media crews covering the visit. Harav Ovadia was studying a work on Hilchot Halla.

Each time he reached a source, he would stop for a moment, scour his memory until he was able to recall the exact words of the source, and then



continue studying. Prime Minister Netanyahu was awed by the Rav's complete immersion in learning, and shocked that the hullabaloo of the camera crews jockeying for the best positions hadn't caused him to lift his eyes from the sefer.

After a few minutes, MK Eli Yishai, who had arranged the visit, told Mr. Netanyahu that he would inform the Rav that the prime minister had arrived.

"No," Mr. Netanyahu said, waving him off. "I never get to see anything like this." By now, the cameramen had also grown enthralled by the sight, and they started snapping photos of Harav Ovadia engrossed in his sefer. Mr. Netanyahu continued watching in fascination, wondering how long it would take the Rav to notice the dozens of people in the room.

Finally, after a long while, Rav Moshe Yosef explained that if no one interrupted Harav Ovadia, the prime minister would wait all day. Rav Moshe crouched down next to his father and said, "Abba, the Rosh Hamemshala is here."

Harav Ovadia looked up in surprise, and said, "Ah, Baruch Haba, Baruch Haba."

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RABBI MOSHE SHERROW, WITH PERMISSION FROM ARTSCROLL/MESORAH

Parshas Vayeishev

May We All Hear Good News

And Yosef would bring evil reports (37:2)

Q: Zaydie Goldberg had been in the hospital for a long time. The family tried to ensure that someone was at his bedside around the clock. When none of the family members were available, they would hire an aide to tend to Zaydie. One day, during the attendant's shift, Zaydie passed away. Should the attendant call the family with the bad tidings, or should he wait for the hospital to inform them? The Gemara in *Megillah* explains that when Esther refused Mordechai's request to go to Achashveirosh, Hasach, who had been the messenger between them until now, allowed others to carry the response to Mordechai. The Gemara derives from this that one should not be the bearer of bad news. The Gemara in *Pesachim*, as well, records that R' Yehoshua bar Idi did not want to report the death of Rav Kahana to the Rabbis. Instead, he ripped his garment and wore it backward, and entered the room crying. The Rabbis said, "He is dead!"

R' Yehoshua responded, "I did not say so. One who spreads bad tidings lacks intelligence!"

That said, it would seem that the attendant should not call.

Nevertheless, the *Sefer Chassidim* writes that the behavior of not spreading bad tidings is specifically when there is no constructive purpose. If there is something positive that can be done as a result of the information, it is a bigger sin not to tell. For example, it would be proper to tell someone that his relative is ill in order that he may tend to the illness or visit him before his death. Another example would be to allow him to pray for him, or to be able to identify the body to allow his widow to remarry. Hasach did not want to report Esther's refusal to Mordechai because Hasach did not agree with Esther's approach to the matter, and felt that Mordechai was correct.

In this case, if there is a benefit to inform the family earlier, e.g., to allow them to make funeral arrangements, one should indeed inform them immediately. In the Gemara in *Pesachim*, there was no need for the Rabbis to know immediately.

Are All Men Created Equal?

And he made him a fine woolen tunic (37:3)

Q: Is one allowed to treat each of his children differently if one child needs more loving attention and care to boost his self-esteem? Do the parents have to be wary of causing jealousy when one child receives more than another, when the children's needs are not the same? The Gemara states: "A person should not single out one child from among his children, as we see that a little silk caused Yosef's brothers to be jealous and caused the Jewish people to be exiled to Egypt."

The *Chasam Sofer* infers that this is specifically when the child is among the other children, i.e. all the children are of similar stature. However, when one child stands out from the rest, they all need to show him respect, and there will be no jealousy. This is why Yaakov Avinu felt he was not being unfair when he presented Yosef with a special striped robe. He felt that Yosef stood out from all the brothers by virtue of his wisdom. Unbeknown to Yaakov, his other sons did not notice anything special about their brother Yosef, and thought him to be immature.

We find that after revealing himself to his brothers, Yosef gave Binyamin five portions at the meal, and he was apparently not concerned of causing jealousy. The *Eitz Yosef* explains that it was understood that Yosef would want to appease Binyamin for making him undertake the journey down to Mitzrayim.

Based on this, the other children in the family should be made to understand that this child is different, requiring the parents to make greater efforts to meet his needs, and that his siblings should offer him help and encouragement as well. The other children need to be told that their parents will be there for their special needs as well.

Misdirected Renovation

The man asked him, saying, "What do you seek?" (37:15)

Q: Michoel, Gavriel, and Raphael lived on the same floor of an apartment building. Michoel hired a contractor to redo the bathroom in his apartment.

The workers came up the steps of the building, and met Gavriel. They asked him, "Which is Michoel's



apartment?" Gavriel, who was in the middle of a dispute with Raphael, pointed to Raphael's apartment. The workers found the door unlocked, and proceeded to take apart Raphael's bathroom and install a new one.

When Raphael came home, he asked the workers what they were doing, and they told him how they had come to his house. Raphael informed the workers that they could ask Gavriel for their payment, since Raphael had installed a new bathroom just a few months earlier, and had no need for a new one. Is Gavriel required to pay? The *Shulchan Aruch* rules: One who hires a worker to work for him, but then showed the worker his friend's property, needs to pay the worker's full wage, and can collect from his friend whatever benefit his friend received. According to this ruling Gavriel should have to pay the worker, except for one detail; Gavriel never hired the workers, he merely pointed to Raphael's apartment.

Even so, it seems that Gavriel has to pay. This is similar to one who shows thieves his friend's merchandise. For merely pointing out his friend's property, he needs to pay for his friend's loss. There is no difference between causing his friend to lose his money at the hands of robbers, or causing the workers to lose their money by installing the bathroom in the wrong house.

Stop – Thief!

She sent word to her father-in-law (38:25)

Q: She did not wish to make his face pale Chaim regretted taking his new briefcase to yeshivah that day, as an hour after he arrived, it disappeared. Several days later, he saw a boy in the hallway carrying the missing briefcase. Chaim wanted to scream to get back his briefcase.

Is he allowed to publicly embarrass a thief to compel him to return it, or must he take him to *beis din*? The Gemara in *Berachos* states, "It is preferable for a person to throw himself into a fiery furnace rather than embarrass his friend publicly." We learn this from Tamar who gave Yehudah the choice to admit his guilt, even as she was being taken out to be put to death by burning for a crime that she did not commit.

Rav Elyashiv, in his *sefer He'aros*, mentions that the Gemara in *Berachos* teaches us that one who sees his friend wearing *shaatnez* (an article of clothing that contains a mixture of wool and linen) should rip it off of him, even in public. Obviously, one is allowed to shame his friend in order to save him from a (Biblical) prohibition. If so, how could Tamar refrain from shaming Yehudah and thus not preventing him from facilitating her death and the death of her unborn fetuses?

Perhaps we could differentiate between physical shame and emotional shame. To expose the covered parts of someone's body is a great embarrassment. Yet one who suffers such embarrassment, in order to keep the laws of the Torah, is to be honored for such commitment. However, one who is embarrassed for a crime that he committed is embarrassed to a much greater degree. To expose Yehudah, in such a way, would perhaps not be permitted. And if so, even to compel a thief to return stolen items by shaming him might be prohibited.

This applies only when there is another way to retrieve the object (e.g., going to *beis din*). If the only way to have the object returned is through public humiliation, it would be permitted.



Pathways of the Prophets

RABBI YISROEL REISMAN, WITH PERMISSION FROM ARTSCROLL/MESORAH

Continuation:

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?

My Favorite Synonyms

Synonyms are words with the same meaning. The English language abounds with synonyms, as do all of the world's languages.

Lashon HaKodesh is different. This Divinely inspired language has no true synonyms. Although some words may initially appear to have identical meanings, there is always a significant difference between them (*Malbim*, Introduction to *Sefer Yeshayahu* and to *HaKarmel*).

There are many sets of words that need to be explained. Below I represent a few of them — my favorite synonyms.

Al / Lo

Al and *lo* both mean "no." What is the difference between these two words?

In regard to the *Korban Pesach*, we are commanded, (*Shemos* 12:9), "Do not (*al*) eat from it, when it is raw" and "Do not (*lo*) leave it [uneaten] until the morning."

The earlier commandment uses *al*, while the second uses *lo*. Are we to infer any difference between

these two commandments, based on the language difference?

Another example is found in *Kedoshim* (19:4). "Do not (*al*) turn to the idols; and molten gods you shall not (*lo*) make for yourselves." It is difficult to see any difference between the use of *al* and *lo*.

These appear to be true synonyms!

Meshech Chochmah (*Shemos* 12:9) uses a story in Tanach to point out that there is indeed a difference between the words. In *Melachim Aleph* (Ch. 3), we find the well-known incident of the two mothers, each of whom claims the living child as her own. Shlomo HaMelech "rules" that the baby be cut in half and divided between the two women.

Verse 3:26 records the protestation of the true mother. "And she said, 'I beg you my Master, give her the living child, and do not kill him!'" This verse uses the words "*al timisuhu*," "do not kill him."

The verse that follows, 3:27, records the response of Shlomo HaMelech. "The King responded. He said, 'Give her the living child and do not kill him, for she is the mother.'" This verse uses the words "*lo timisuhu*," "do not kill him."

The difference is in the power of the "no" command. Wherever it is an absolute command, coming from a position of authority, the stronger word, *lo*, is used. Where it is a request, a plea that action not be done, the weaker word, *al*, is used.

Thus the mother who is begging for the child's life uses the word *al*. The king, who is commanding that the child's life be spared, uses the stronger word, *lo*.

This also explains the use of the word "please" (*na*), in the phrase, "please do not." The term used with "please" is *always* the word *al*, never the word *lo*. This is understandable, given that the *na* request indicates some aspect of weakness on the part of the person making the request. The weaker form, *al*, is therefore appropriate.

We know that the punishment for violating the negative commandments of the Torah is *malkos*, lashes. The Gemara takes for granted that this applies to those commandments which appear using the word *lo*. The Gemara (*Eiruvim*, end of first *perek*), expresses uncertainty regarding those commandments that appear with the command *al*. The Gemara concludes that the *malkos* punishment applies in both cases. However, the initial uncertainty begs explanation.

If the words were synonymous, this would be difficult to explain. However, given our understanding that they are not synonymous, the difference becomes clear. The word *al* denotes a softer expression of request, which is why the Gemara speculates that the punishment is not as severe as when commandments are expressed as *lo*.

A question remains. There are some commandments that appear with the word *al*. Given that these are absolute G-d-given commandments, the choice of the softer *al* is puzzling.

Let us examine the two examples with which we began. In regard to the *Korban Pesach*, we are commanded, "Do not (*al*) eat from it when it is raw" and "Do not (*lo*) leave it [uneaten] until the morning" (*Shemos* 12:9).

This commandment was given in Egypt, regarding the night of *Makkas Bechoros*. The first commandment, regarding the eating of the *Korban Pesach*, refers to the first half of the night, before the firstborn Egyptians died. At that point, the Jewish People had still not been redeemed from the bondage in Egypt. They obeyed the laws of the Torah as an expression of faith. At this point, the Jewish People had not yet been separated from their Egyptian hosts and the commandments were still only requests, using the word *al*.

After the firstborn Egyptians had died and the Jews were released from their bondage, they became G-d's people. Now they had a strict obligation to obey G-d's command. The second half of the verse is a commandment regarding the second half of the night and therefore appears using the more powerful term, *lo*. The second example cited is found in *Kedoshim* 19:4. We are commanded, "Do not (*al*) turn to the idols; and molten gods you shall not (*lo*) make for yourselves."

Meshech Chochmah explains that absolute commandments are only possible in cases that the commandment pertains to an action. Where the commandment pertains to thought, the commandment is less absolute (in that man cannot absolutely control his thoughts) and the word *al* appears.

We also find this later, in *Parashas Kedoshim* (19:31), "Do not (*al*) turn to the sorcery of the *Ovos* and *Yidanim*." This, too, is a thought based commandment, and *al* is therefore appropriate.

Similar explanations are in order wherever the *al* word appears without apparent justification.

זכור ימות עולם

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The Person in the Parsha

RABBI DR. TZVI HERSH WEINREB

"Man Plans, G-d Laughs"

You thought your life would run smoothly, right? We all do. Then, something comes off, tragic or happy, which proves to us that life is not smooth at all, and probably is not supposed to be.

Somehow, each of us has a personal script which envisions what our lives will be like in the near and even distant future. I remember a friend from college who had his life planned out. He knew who he was going to marry, what his career path would be, where he would live, and which friends would be loyal to him.

My friend, like all the rest of us, soon found out that life had many surprises in store for him. His fiancé ended their relationship, he was offered a very different job than that which he was trained for, he moved to a part of the country he had previously never heard of, and his friends soon became but memories.

There is a passage in *Psalms* 30, and it is one of my favorite biblical quotations, which says this better than I can. It reads, "I said in my tranquility (*shalvi*), I shall never fall down."

Of all the fifty-plus weekly Torah portions, it is this week's *parsha* (*Vayeshev*) that conveys this message most powerfully, in a manner designed to leave an impression upon us all.

"And Jacob dwelled..." Rashi comments that Jacob sought to dwell in *shalva*, tranquility. He thought that he had finally made it home, the dwelling place of his fathers, and that his encounters with Laban and Esau were now over. It was clear sailing from here on in.

But wouldn't you know, his troubles with Joseph soon "jumped on him". He never anticipated that his

life would be completely disrupted and changed forever because of his favorite son and his internal family dynamics. From this point on, Jacob experienced no tranquility; only surprises, which eventually climaxed in exile to Egypt. Not only could he not live in the land of his fathers, but he was destined not even to die there.

There is a Yiddish saying which

HOW MUCH
BETTER OFF THEY
WOULD BE IF WE
TAUGHT THEM NOT
HOW TO AVOID
PROBLEMS, BUT
HOW TO COPE
WITH PROBLEMS.
PROBLEMS ARE
UNAVOIDABLE.
THEY ARE THE VERY
STUFF OF LIFE.

captures this lesson in four brief words: "*Mentsch tracht, Gott lacht*." Literally, this means, "Man plans, G-d laughs." I have seen it paraphrased as, "Man proposes, G-d disposes."

At this point, dear reader, I want to introduce to you the second most important traditional Jewish biblical commentator. In previous columns, I have referred to Rashi, Rabbi Shlomo Yitzchaki, who is unanimously acclaimed as the chief traditional commentator. Second to him is Ramban, Rabbi Moshe ben Nachman, or Nachmanides.

Parashat Vayeshev

Ramban uses the narrative of Joseph's search for his brothers and their plot to sell him into slavery as a primary example of how man's plans usually go awry. He, too, formulates a four-word phrase which conveys this idea, but his is in Hebrew: "*Hagezera emet, vehacharitzut sheker*." This means that G-d's design is true while man's efforts are futile. Sounds pessimistic, but it has the ring of reality.

Ramban points out that Joseph was sent by Jacob to the brothers but could not find them. Ordinarily, if he would be convinced that his search for them would be unsuccessful, he would have returned home. But lo and behold, a strange man (an angel, according to rabbinic legends) appeared on the scene and guided Joseph to his brothers, who promptly sold him to the next passing caravan.

This lesson is a profound existential one for all of us. But it has needed implications for the way we tend to raise our children in this day and age.

Many of us parents are guilty of trying to arrange our children's lives so that they will never experience problems or difficulties. We are protective to a ridiculous extreme in the

hope that our children will never have to face the challenges and obstacles which we faced.

But we delude ourselves and, more importantly, are not fair to our children. Their lives will contain unpredicted and unpredictable circumstances, negative and positive, and we cannot make their lives fool-proof.

How much better off they would be if we taught them not how to avoid problems, but how to cope with problems. Problems are unavoidable. They are the very stuff of life. A good parent, and a good teacher, conveys the lesson that life will have its challenges, but that these challenges can be met and that, by meeting them, the individual grows.

We, as observers of current youth, particularly in the Jewish community, have identified a sense of entitlement in our children. They feel entitled to leisure and comfort and an environment free of restriction. We would be well-advised to dispel this sense of entitlement, and instead enable them to face the unanticipated surprises that life has in store for all of us.

Rabbi Yechezkel Sarna - The Power of Torah Learning

SHAUL KASSIN



During the Israeli War of Independence in 1948, David Ben Gurion the Founding Prime Minister of Israel approached Rabbi Yechezkel Sarna The Rosh Yeshiva of Chevron and said, "My boys are at war, sacrificing, giving up their lives, fighting the enemies. What are your boys doing?"

Rabbi Yechezkel Sarna answered, "My boys are in the *Beit Midrash* learning Torah and that is the reason why your boys will win the war."

The whole world was awed by Israeli War of Independence in 1948 and all the other Israeli wars as well, that so many Arab's with so much money and military equipment and weaponry and the backing of Russia, lost every war to a tiny country with so few people, such a small army with limited supplies, weapons and money. It's miracle that all the gentiles can't describe or understand. But we clearly know it's the *Koach Limud Torah* - The Power, Strength and Protection of Torah Learning.

There was once an incident regarding Baba Sali and the heads of the Israeli Air Force. The heads of the Air Force asked The Holy of Holies Baba Sali to bless their mission that they were going to launch. Baba Sali asked the heads of the Air Force when it was going to be, and they said between two and four o'clock in the afternoon. He told them that they should make it later, as it should be at a time when the *bachurim* are learning during second *Seder*. This was because they will have the merit of active Torah study during this time. However, at a time when there is no merit of Torah learning, we are poor.

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BY SOLOMON MEHLMAN ע"ה

Loshon Horah:
Guard Your Tongue



Simcha the Seal

I'm Simcha, the seal, and you can be sure
I'm on a steady swimming tour!

I love to swim in the pool in the zoo
But I wish I were a person like you!

You Jewish boys and Jewish girls
Have handsome payos and lovely curls!

All I have are some whiskers on each side
But I'd love to be wearing payos with pride!

I hope you listen to your Rebbe or Morah
And obey all the rules that are in the Torah!
Especially the one about "no Loshon Horah!"

Don't say bad things about each other
Whether a friend or sister or brother!

Say only nice things, and you'll soon find
That others will also be loving and kind!

JUNIOR COOKING

Doughnuts

These doughnuts are the perfect treat to use for your Chanukah parties. Be sure to have adult supervision when you are frying them, since the oil will get very hot.

Ingredients:

2 eggs
2 tablespoons sugar
½ teaspoon salt
1 cup vanilla yogurt
1 tablespoon baking powder
2 cups flour
lots of oil for frying
confectioners' sugar

Keep in mind that these doughnuts are milchig. Use only milchig utensils while preparing them.

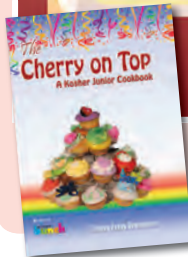
You will need:

mixer
large bowl
tablespoon
measuring spoons and cups
large pot
plate for draining the oil
a few sheets of paper towel

Directions:

Before you begin, prepare a few sheets of (kosher) paper towels on a plate to drain the oil from the doughnuts.

- 1) Put the eggs, sugar, and salt into a large bowl and mix on medium speed.
- 2) Add the vanilla yogurt, baking powder, and flour, and continue to mix until a thick batter forms.
- 3) In a large pot, heat the oil until it's very hot (it should be almost bubbling).
- 4) Drop the batter onto the hot oil with a tablespoon. Use a second spoon to help you scoop the mixture off the tablespoon. Be very, very careful, and make sure that you don't put your hands near the hot oil.
- 5) Fry the doughnuts until they are crispy and golden on one side, and then turn them over onto the second side. Continue to fry until the second side also looks golden. (A golden color would be a shiny brown, but don't let them get too dark).
- 6) Remove the doughnuts carefully from the pot, and put them on the paper towels to drain the oil.
- 7) Allow the doughnuts to cool, and sprinkle them with confectioners' sugar.
- 8) I like to put the confectioners' sugar into a hand sifter and sprinkle it on top of the doughnuts through the sifter holes.



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An Excerpt from *The Cherry on Top, A Kosher Junior Cookbook*
by Chaya Feigy Grossman: 718.436.4223 / thecherryontop@kewnet.com



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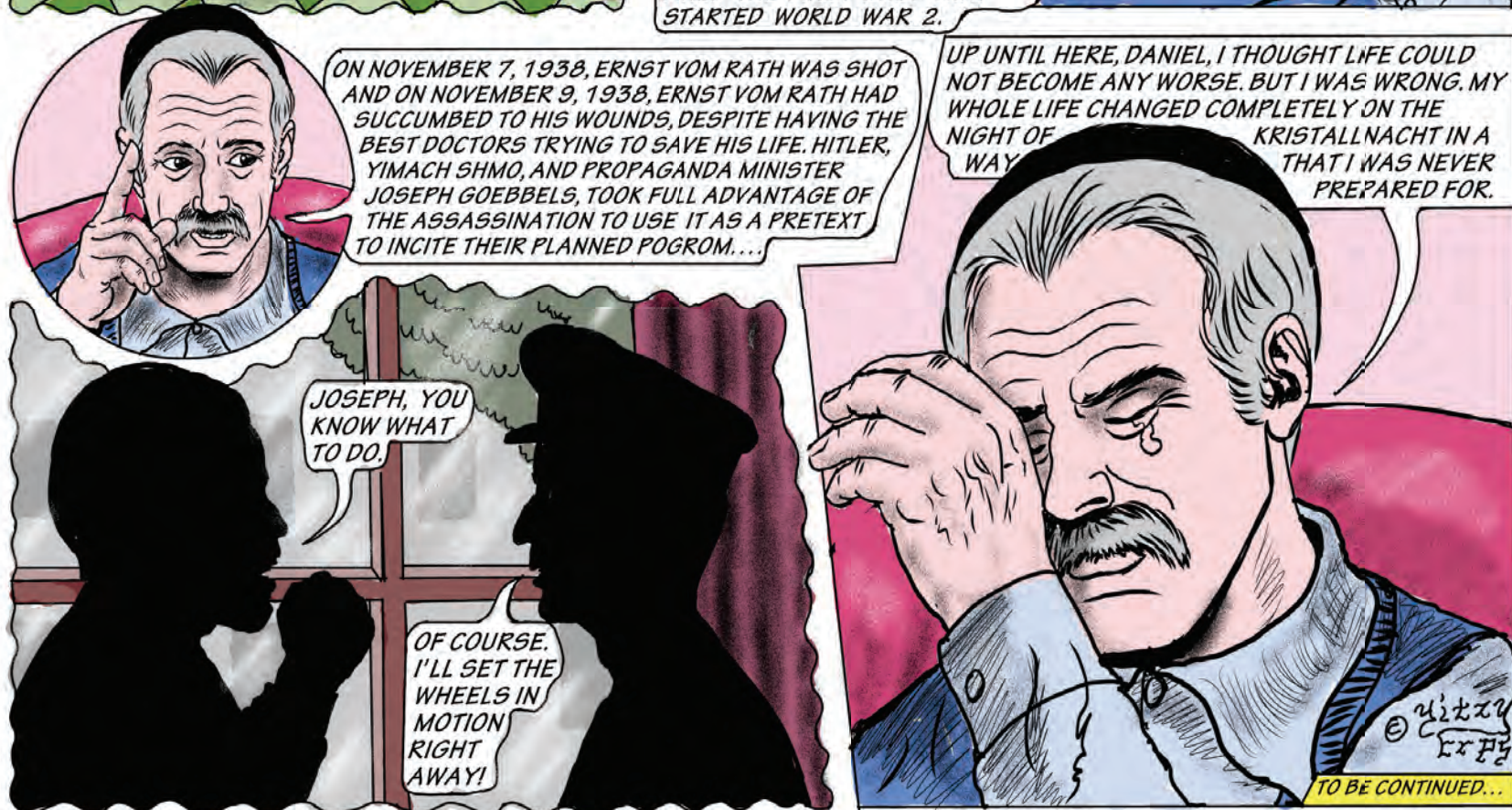
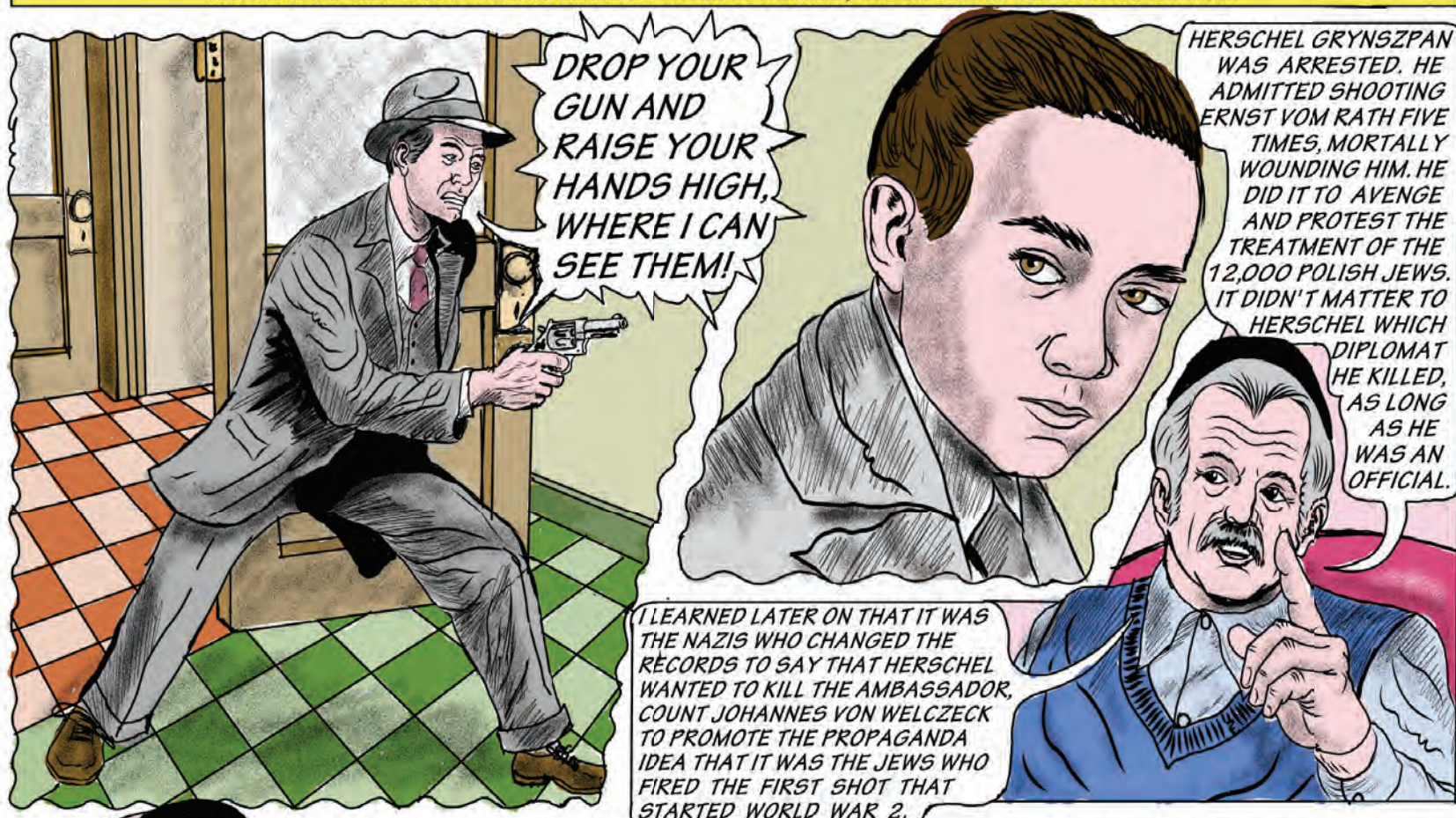


THE TRIUMPHANT LEGACY

BY MASTER STORYTELLER AND ARTIST RABBI YITZY ERPS

A HISTORICAL FICTION BASED ON TRUE EVENTS

ERNST VOM RATH ASKS HERSCHEL GRYNZSPAN TO SHARE HIS INTELLIGENCE INFORMATION. HERSCHEL SURPRISES VOM RATH BY DRAWING HIS REVOLVER AND SHOOTING HIM. ERNST VOM RATH MANAGED TO SHOUT FOR HELP, BUT NOT BEFORE THE SHOOTING BEGAN...



TO BE CONTINUED...

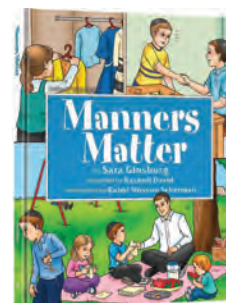


Book Review

Manners Matter

FROM REBBITZEN GINSBURG

RABBI MOSHE BOYLAN



As Chanukah is coming, many people have children and grandchildren to give presents to. As such, it is a happy occasion to mention that a new book for children has been published by Artscroll Youth Series. Rebbitzin Sarah Ginsburg Shetichye has already published a number of books including "Look What Hashem Gave Me" and "Look What My Parents Give Me". Her third book is "Manners Matter".

The book starts with a short introduction from Rav Noson Scherman Shlita. He discusses some examples of the Middos Tovos exemplified by our Gedolei Yisroel and exclaims the importance of teaching these to our children (and ourselves). Of course, in addition to its inherent importance, this also creates a Kiddush Hashem to others.

The words of this book all rhyme, and teach younger children important lessons. For instance, "Always greet people with a cheerful smile, it will make them feel happy for quite a while". "If someone couldn't come on time for a meal, save them a serving – think of how hungry they must feel".

The manners and Derech Eretz which the book instills in children are all very important, especially in our generation which is unfortunately lacking in this area.

It should also be mentioned the very beautiful illustrations and drawings of Mrs. Racheli David, which make this book attractive and interesting.

Hopefully many people will gain from this book, and IY" H Rebbitzin Ginsburg will continue producing other books to educate children for Middos and Hanhagos Tovos.

Tales of Tzaddikim

WITH PERMISSION FROM ARTSCROLL/MESORAH



The Snake That Bit

*And they threw him into a pit (37:24)
It contained snakes and scorpions (Rashi)*

A certain village was once beset by a snake which caused untold damage to its inhabitants. The townspeople, in their despair, came to R' Chanina ben Dosa for help.

He said, "Show me the entrance to the snake's lair."

They took R' Chanina to the snake's lair. R' Chanina placed his heel over the opening. The snake bit the heel and died at once.

R' Chanina took the dead snake, wound it around his shoulders and walked into the *beis midrash*. He turned to his disciples and said, "Look here and take note: it is not the snake that kills but the sin that causes death!"

From then on, it was said, "Woe to a man who meets up with a snake and woe to the snake that meets up with R' Chanina ben Dosa!"

(From Tractate Taanis 21)

The Ear of the Right Person

And he said to him: Here I am (37:13)

He was eager to fulfill his father's bidding even though he knew that his brothers hated him. (Rashi)

The two great sages, Ilfa and R' Yochanan, sat and learned in the *beis midrash* for many years. But as time passed, all of their money was used up and their families were on the verge of starvation.

Finally, one said to the other, "Let us go out and find some way to earn a bit of money to keep ourselves alive."

They left the *beis midrash* and left the city. They began to feel hunger pangs and sat down to eat the remainder of the food in their sacks, beside a decrepit stone wall of a ruined building.

Suddenly R' Yochanan heard two angels talking on the other side of the wall.

"Let us push this wall down and bury the two men alive," said one. "For they forsake Torah study and pursue affairs of the moment of making a living."

But the other replied, "Leave them be! Fortune smiles on one of them."

R' Yochanan heard them and asked his friend, Ilfa, "Did you hear anyone talking just now?"

"No, I didn't hear a thing."

R' Yochanan thought to himself: "Since I was the only one who heard the angels speaking, I must be the lucky one." He got up and said to Ilfa, "I am returning to the *beis midrash* to study some more Torah. I will fulfill the verse, 'For the poor shall not perish from the land.' I am prepared to live a life of poverty and distress for the sake of the Torah."

Each went his separate way. Ilfa engaged in business while R' Yochanan returned to study Torah. It was not long before the position of *rosh hayeshivah* became vacant and R' Yochanan was chosen to fill this coveted office. Aside from honor and Torah, R' Yochanan also attained great wealth.

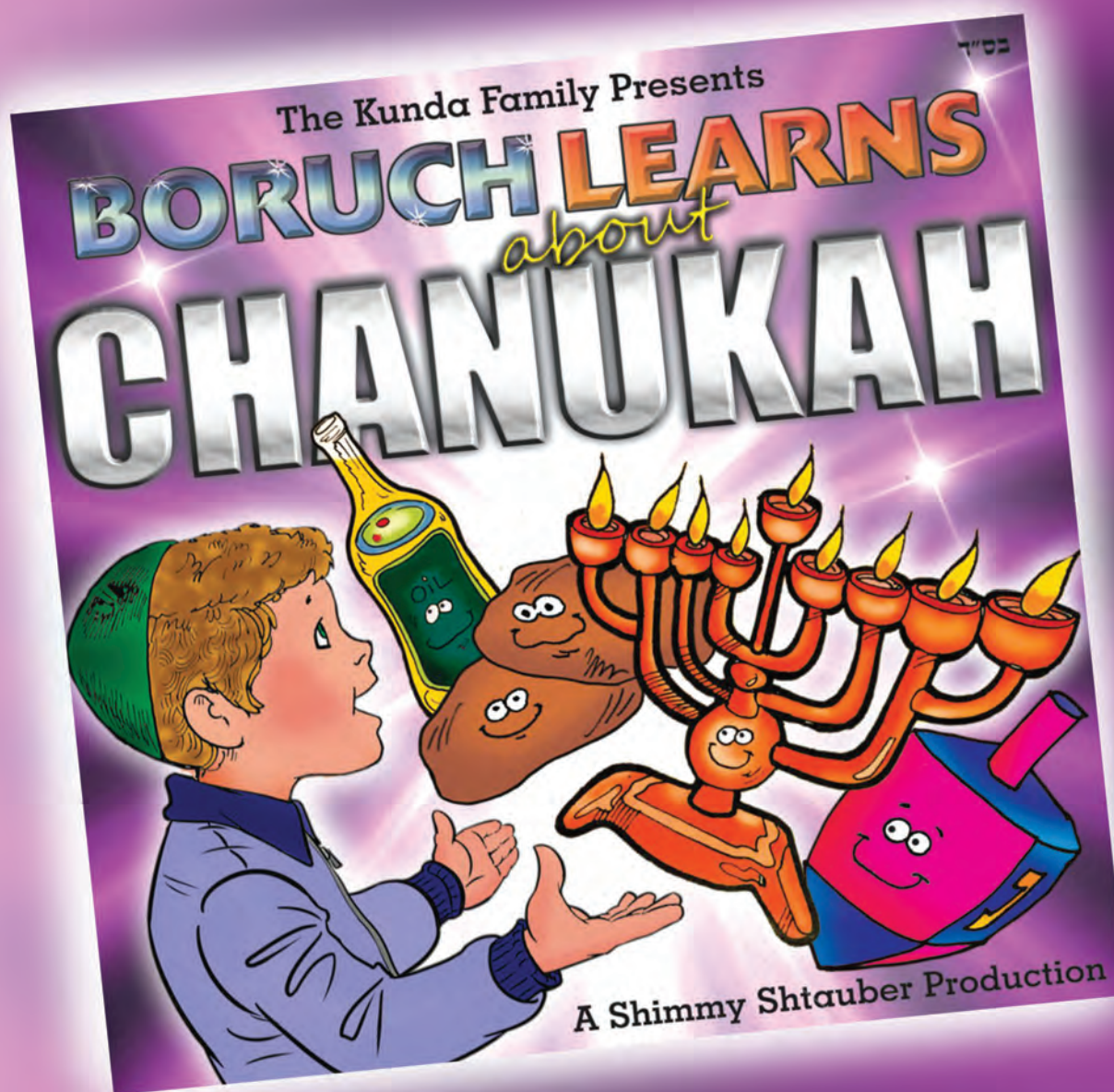
This goes to teach you that heavenly announcements are heard by the people who are directly involved. Thus only Reuven heard the heavenly voice. That is why he risked his life to save Yosef from his brothers.

(From Tractate Taanis 21)



ת"סז

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How About the Yom Tov Itself?

Horav Yitzchok Isaac Friedman, Tenker Rav, shlita

Parshas Vayeishev: Aizehu Gibor Hakoveish Es Yitzro

In this week's Parsha the Torah tells us the story of Yosef's sojourn in Mitzraim. In this context, the Torah tells us, "Vayavo Habaysah Laasos Melachto" (and he came home to do his work). Chazal tell us a *machlokes* about what this Pasuk means. One opinion said that this means that Yosef HaTzadik literally came to do work in the house. Another opinion was that Yosef HaTzadik came into the house "Laasos Tzerachav" (a reference to him having in mind to do the *aveirah*, sin, with Aishes Potifar). According to the second opinion, if he originally had in mind to violate the Torah, then why did he ultimately desist from the *aveirah*? Chazal tell us that "Demus Deyukno Shel Aviv Nirais Lo" (he saw the image of his father, which inspired him not to do the *aveirah*).

Another famous statement of Chazal about Yosef, tells us that "Yosef Mechayeiv Es HaReshaim". This means that Leasid Lavo, when Hashem comes to judge people for not learning Torah, some people will claim that they had such big Yetzer Hora's and were involved in their Taavos, and therefore they had no choice to learn Torah. Yosef HaTzadik will be Mechayev such people, as if he could learn Torah despite being beautiful and having a big Yetzer Hora to violate the Torah (especially in Mitzraim, which was a very immoral environment), then all other people throughout the generations will also have no excuse for not being Tzadikim and learning Torah like Yosef, despite their Yetzer Hora.

One could ask two questions on the above statements of Chazal: Firstly, why is Yosef HaTzadik considered so great for having passed the *nisayon*, if he really had in mind to do the *aveirah*, and only desisted because he saw the image of his father? Secondly, we can ask why Yosef HaTzadik is Mechayev Reshaim, if he is on such an elevated *madreigah*? Would it be right to say that a regular person is held responsible for not being on the *madreigah* of *gedolim* of prior generations? Why then is it expected that we reach the level of Yosef HaTzadik?

In this context, it is fitting to quote a famous story about the Rebbe Rav Elimelech zt"l. Rav Elimelech zt"l said that he is not

afraid that Hashem will give him a Din VeCheshbon for not being on the level of the Baal Shem Tov zt"l or the Maggid M'Mezritch zt"l, as he was not in their league of *gadlus* or *tzidkus*. What he is worried about is whether he will have to give a Din VeCheshbon on whether he reached the level that Rav Elimelech (i.e. he himself) was supposed to reach.

In order to answer these questions, let us begin with quoting the Sefas Emes zt"l. He explained that Yosef HaTzadik was comparable to his father in many ways, as Chazal tell us. One of the similarities between him and his father was that just as Yaakov Avinu had to overcome many *nisyonos*, so too did Yosef HaTzadik have to overcome *nisyonos*.

When Yosef Hatzadik underwent his *nisyonos*, Hashem removed all of his *madriegos*. This was done so that the fact that when he would overcome his *nisyonos*, this would be a Horaah Ledoros (a message to future generations) that a person can overcome *nisyonos*. Had Yosef HaTzadik retained his great *madriegos* during his *nisayon*, then it wouldn't have been a proof from him to other people. Therefore, Hashem removed his great levels, and still Yosef HaTzadik was able to overcome his *nisyonos*. This showed that just as Yosef HaTzadik was able to overcome his *nisyonos*, even without his great levels, so too everyone else is also expected to overcome *nisyonos*.

While we have now answered the second question, we still have the first question to deal with. While we understand why Yosef HaTzadik is Mechayev Reshaim, we still don't know why it was considered such a great Amidah Benisayon, if he only withstood the *nisayon* due to a Divine Image of his father?

We can answer as follows: We know that Chazal say that Aishes Potifar saw in astrology that she had a *shaychus* (connection) to Yosef HaTzadik. Chazal even say that she had in mind, Leshaim Shamayim in her *aveirah*. {Presumably because she understood that Hashem wanted her to be connected to Yosef HaTzadik. In truth, the astrology really meant that Yosef HaTzadik would marry her daughter, and thus

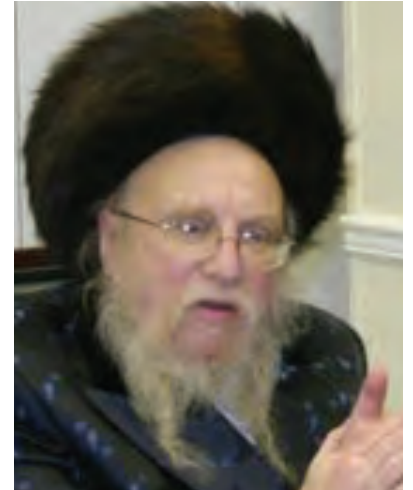
she would be connected to Yosef, as Menashe and Efraim would come from her.}

Now we can understand the *gevaldige nisayon* of Yosef HaTzadik. He didn't simply decide not to do something that was clearly an *aveirah*. Instead, Aishes Potifar presented the *aveirah* as a great *mitzvah*. Yosef HaTzadik even had a "frum cheshbon" to do this *aveirah*. Despite this, Yosef HaTzadik was able to overcome his Yetzer Hora and not do the *aveirah*.

We must still ask how Yosef HaTzadik was able to overcome this *nisayon*? How was he able to understand that this act was not a *mitzvah*, but rather a big *aveirah*? We can give two answers: The first answer is understood with a story from Rav Akiva Eiger zt"l. Once a very angry husband barged into the Beis Medrash of Rav Akiva Eiger while he was learning with his *talmidim*. The husband started angrily screaming that his wife did a terrible *aveirah*, and he was not allowed to remain married to her. Rav Akiva Eiger calmly answered him that he was the Rav in Shtot (town), and he *paskened* that he can remain married to her.

The *talmidim* were astounded. How did their *rebbe* know so quickly that the wife was permitted to her husband, without looking into the situation? Rav Akiva Eiger explained to them as follows: If the husband had walked into the Beis Medrash with sadness, and quietly asked if his wife was permitted to him, then he certainly would have spent time investigating if she was in fact permitted. The respectful manner he would have used might have shown that this question was based upon the Yetzer Hatov that was trying to prevent him from doing an *aveirah*. However, since the man walked in with anger and chutzpa, it was clear that his outburst was coming from the Yetzer Hora. I have no responsibility to listen to the Yetzer Hora, and therefore I automatically assumed that whatever the man said was incorrect.

Now we can explain how Yosef HaTzadik knew that Aishes Potifar was not permitted. If Aishes Potifar would have come up to him like the Yetzer Hatov, asking him nicely one time, without constantly being



a "nudge" or "nudnik", then he may have considered if this action was a *mitzvah*. However, since Aishes Potifar constantly went up to him, "Kedabrah El Yosef Yom Vayom", then he knew that she was using the tactics of the Yetzer Hora, and therefore he was not supposed to listen to her.

Another explanation as to how Yosef HaTzadik knew not to listen to Aishes Potifar, was based upon the previously mentioned statement of Chazal that Yosef HaTzadik saw an image of his father, Yaakov Avinu. The Pasuk tells us that Yaakov Avinu represented the *middah* of Emes, as it said, "Teiten Emes Lyaakov". When Yosef HaTzadik saw the epitome of truth, this helped him to realize that Aishes Potifar's arguments were coming from Sheker.

Now we can answer the second question. Really Yosef HaTzadik was willing to listen to Hashem's will right away. He felt, however, that it was the right thing to listen to Aishes Potifar. However, the image of his father helped clarify to him that this action was an *aveirah*, and therefore he desisted from it. This, therefore, was a greatness, and a sign and lesson for future generations to likewise overcome their Yetzer Hora's, through attaching themselves to Emes, and therefore coming to realize their obligations in the world. {Of course, one can also learn from this the importance of attaching oneself to appropriate role models, such as Rebbeim and chashuve family members.}

In a related topic, Chazal tell us that "Aizehu Gibor HaKoveish Es

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The Shadows – A Novel (Continuation)

RABBI NACHMAN SELTZER, WITH PERMISSION FROM ARTSCROLL/MESORAH

Oslo, November 2013

It was still dark outside when the team arrived at the house.

The Norwegian Special Forces wore their distinctive uniform proudly and operated with a cool confidence. The house in question was part of a complex of three attached buildings. This was the center house. The police had already been there to question the neighbors. Nobody could recall anyone going into the house for the longest time. It was as if the place was populated by ghosts. Except that the ghosts had paid cash up front for a period of three months. The lease was up this morning, which meant that whoever had rented the house knew they'd have no reason to be using it any longer after today.

Rick Arnbjörg, the officer in command, had always found 5 a.m. to be the ideal time for a surprise attack. No one ever anticipated a raid at that hour. If anything, they would've been expecting an assault hours before and were now finally falling asleep.

The team surrounded the house. According to the officer who had briefed Rick, this was the address of a computer that had been on the receiving end of a suspicious e-mail: very likely the e-mail that had ordered the nuclear attack. They needed to recover this computer in one piece.

Two men entered from the basement and three from the front, while the last stood guard outside the house. Constant radio contact was maintained. At 5:07, Rick gave the signal. He kicked the door open and charged into the house, as did the two agents in the basement. The house was completely empty. The walls were painted white and there was no furniture. Nothing to indicate that anyone lived or had been living there in the last few months. The place gave Rick the chills.

They fanned out through the house, searching every room. In one room they found a computer desk. It was covered with a fine layer of dust. In the center of the desk was a square-shaped space where the dust was much thinner. This, clearly, was where the computer had been placed.

Other than that, there was nothing. And Arnbjörg knew beyond a shadow of a doubt that there would be no fingerprints left behind. It was that kind of operation. Too professional to even hope for a break.

United Nations, New York City, November 2013

Tuesday morning started off routinely. Mass murder taking place in Africa. Political backstabbing in the governments of Europe. And in the UN, a heated debate on

the topic of nuclear transparency or the lack thereof.

Assad Al Haqir, head of the Atomic Watchdog Association or the AWA for short, was testifying at the front of the chamber. The delegates were out in force; nobody was about to miss the fun. The Israeli delegate was visibly uncomfortable with the direction the meeting was taking. The tone of the speeches was fiery and very hostile, though not unusual for the UN plenum.

"How can it be," thundered Al Haqir, "that almost every single civilized country in the world has allowed the AWA access to their nuclear headquarters—except for Israel!"

Israel.

Israel!

Always Israel!

Of course, North Korea didn't share its secrets with the world, either. But North Korea did not deem it necessary to become part of the world community. The country was a pariah and happy to remain that way. Israel, however, did aspire to be a part of the global village. And not just a part of it either. Israel wanted to stand at the forefront of the world. Israel wanted to be granted inclusion in the EU. Israel wanted to sit on the UN Security Council, maybe even be granted a permanent seat there. Right now, as Al

Haqir pontificated, there was little chance of that happening.

"I stand before you, delegates of the world, and declare that we need transparency and openness with regard to everything nuclear. Especially in the sensitive security climate facing each and every government." It was time for Israel to come out into the open. Was she in possession of nuclear missiles and bombs, or not? If she was, had every single nuclear warhead been accounted for? Or had one Israeli bomb somehow ended up exploding on the streets of Oslo? These were vital questions, with ramifications for the entire world body.

"What I am really asking here," finished Al Haqir, "is where did the nuclear bomb that was set off in Oslo originate? We would like to be able to clarify the matter."

Rafael Nativ, the Israeli representative to the UN, tried to speak, but was rewarded with incessant interruptions and booing from a host of other representatives. At the close of the session, a vote was taken. Nearly every representative voted for a new resolution that would force Israel to reveal the details of its nuclear program. The penalty for refusal was to take the form of severe and varied sanctions. The United States, the Marshall Islands, and one or two additional countries abstained. For the time being.

Horav Yitzchok Isaac Friedman

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Yitzro", who is mighty, one that conquers his Yetzer Hora. One can make a Diyuk in this Mishnah. It does not say that one is mighty if he conquers the Yetzer Hora. Instead, it said that one is mighty if he conquers his Yetzer Hora. This means as follows: Everyone has their own Yetzer Hora. One person may find it very hard to avoid Loshon Hora, but has no problem avoiding *treife* food. Conversely, another person may not have a desire to speak bad

about others, but has a big desire to eat *treife* food. If the first person avoids *treife* food, it does not prove he is a Gibor. The true Gevurah is overcoming things that are difficult for us to overcome. {This is related to what Chazal say, "Lefum Tzaara Agra".} A true Gibor is one that overcomes his own Yetzer Hora, overcoming the things that he has a hard time being careful in.

This brings to mind a story that happened a while ago. A person walked into a *shul* and waited for a *minyan* to form. Unfortunately,

there was no *minyan*, and he got very angry at the *shul*, screaming that he would never return to the *shul*, as it caused him to miss a *minyan*, which he never did before.

Though the Rav of the *shul* didn't think this was called for, he was still impressed that this person cared so much about attending *minyanim*. Around two weeks later, he saw the same person standing on line for a movie theater.

What we can see from this story is that while this person thought he was being a Gibor to always attend a

minyan, he was really not overcoming "Yitzro", as he hadn't overcome the Yetzer Hora he had to avoid looking at things that lacked in Tznius (and avoid going to places that are a Moshav Laitzim).

In the *zechus* of following in the path of Yosef HaTzadik in overcoming *nisyonos*, (even those that are difficult for us), attaching ourselves to Tzadikim, and remaining committed to Limud HaTorah, may we merit likewise reaching to the level of Tzadikim even in our generation.



IT'S NEVER Too Little, Too Late, Enough

RABBI YISSOCHER FRAND, WITH PERMISSION FROM ARTSCROLL/MESORAH

Continuation:

Anticipating Machlokes

All this talk about *machlokes* may seem superfluous to you. You may have never been involved in a *machlokes*, and you don't foresee any reason why that should change.

You must realize, however, that there will possibly come a day when you, too, could find yourself in a situation that might lead to *machlokes*. It might be with members of your family, with your neighbors, or with congregants in your shul, but that day may come.

In fact, as if a Messenger on High wanted to demonstrate to me how prevalent *machlokes* is, on the very day that I was preparing this *derashah* regarding *machlokes*, a letter arrived in the mail from someone in Brooklyn who recently had a dispute with his landlord.

It seems that the landlord had given the tenant permission to leave his *succah* standing at the side of the

house. One fine day the tenant noticed that his *succah* was missing. The landlord, annoyed at the sight of the *succah* protruding from the side of his house, had thrown it out.

Now what would you do if you were that tenant?

The nature of the world is that opportunities for *machlokes* spring up, seemingly out of nowhere, and it is up to us to decide how to react. And if we leave the decision for the moment when we are already emotionally involved, we will invariably end up becoming embroiled in the *machlokes*.

Therefore, strange as this may sound, I suggest that we should take the time to prepare for the eventuality of *machlokes*. We already prepare for every other eventuality. When the Powerball lottery reaches \$300 million, and you buy a ticket, you start planning what you are going to do with the money, right? You wonder whether you should take the winnings in one lump sum or as an annuity. Then you start to wonder whether you should run the

When Winning Isn't Everything

tzedakah foundation on your own or hire a professional to run it for you. A few days later, the lottery is drawn, not one of your numbers matches, and you revert to regular life. But you prepared yourself ... just in case.

There are people who cannot carry a tune in a bucket, and yet they prepare for the occasion when they will be asked to *daven Ne'ilah* for the *amud*. They will rarely be asked to *daven* a weekday Minchah, but they prepare for *Ne'ilah*. Is it so strange, then, that I say that we should be prepared for *machlokes*, which is so prevalent?

We must take time to decide *now*, before we begin to get hot under the collar, what we will do when the opportunity for *machlokes* arises.

I have a few suggestions for possible courses of action:

#1: Be Mevateir

Everyone should resolve to be *mevateir*, to forgo and to forgive. *Even if you are right*, it is worthwhile to forgo in order to avoid the terrible fate that *machlokes* brings in its wake.

Each morning in *Pesukei D'Zimrah*, we say the verse, "*Hasam gevuleich shalom, cheilev chittim yasbieich*" (*Tehillim* 147:14). The simple translation of these words is, "It is He Who makes your borders peaceful, and with the cream of the wheat He sates you."

The Chasam Sofer (*Bereishis* 44:28) offers a homiletic interpretation. He writes that in the mind of each and every person, there are certain red lines that he will never cross. A wise person decides that his red line is *shalom*, peace. He decides that no matter what, he will never cross the line and become mired in a *machlokes*. The reward for someone who is *sam gevuleich shalom*, who makes peace the border over which he will never step foot, says the Chasam Sofer, is *cheilev chittim yasbieich* — Hashem provides him with the "cream of the crop."

It is important to bear in mind this lesson from the Chasam Sofer, especially when a *machlokes* arises over money. In order to avoid the *machlokes*, you may have to forgo, or even pay, tens of thousands of dollars. But in the long run, the cream of Hashem's crop is worth far more.

A wealthy Jew once told me that a battle had erupted in a family in his community. Before long, it had spread to the shuls in which they *davened*, and

then to the entire community. It was an ugly situation. This Jew found out that a check for \$25,000 to one of the parties could lay the issue to rest. Able to part with that kind of money without risking his financial standing, he wrote out a check and the issue was resolved.

One day later, this man received a call from his lawyer. In an unrelated incident, he had been involved in a lawsuit; the lawyer had called to inform him that the judge had thrown the case out of court. Had the case been accepted, the potential loss would have been much more than \$25,000. *Cheilev chittim yasbieich*.

Now, I am not suggesting that you will always see results as quickly as this man did, but you can be sure that you will not lose for avoiding *machlokes*.

So my first piece of advice is to walk away. You're right, you're wrong, it doesn't matter. Walk away.

There was a fellow who for many years would *daven* Shacharis for the *amud* in Ponevezh on the *Yamim Nora'im*. As he aged, his voice became weaker, and he could no longer be heard over the din of the air-conditioners. So the air-conditioning was shut off during Shacharis. I don't know whether you have ever been in Bnei Brak in September, but it is very difficult to be without air-conditioning even if you are not packed into a *beis midrash* with 1300 other people. After a year or two, several *mispallelim* came to the *gabbaim* and complained that they simply could not hold out. The heat was unbearable. The *gabbaim* approached the *baal tefillah*, but he was not prepared to give up his *chazakah*. They went to Rav Shach and asked him what should be done.

Rav Shach listened to both sides, and then he said, "*Thr zent beider gerecht* — You are both in the right. The *baal tefillah* should be able to keep his *chazakah*, and the *tzibbur* should not have to suffer from the heat."

Then the elderly rosh yeshivah turned to the *baal tefillah* and said, "In my entire life, I have never seen a person who was *mevateir* and lost out."

I heard this story from a reliable source, who reported that this *baal tefillah* had five children, each of whom had a difficult problem. Within one year of heeding Rav Shach's advice, all five difficulties were resolved. You don't lose from being *mevateir*.

Rabbi Frand's
PARSHA HA'SHAVUA
HALACHA & HASHKAFAH

SCHEDULE
THURSDAY NIGHTS AT 9PM

August 24, 2017
August 31, 2017
September 7, 2017
September 14, 2017
*September 28, 2017

October 19, 2017
October 26, 2017
November 2, 2017
November 9, 2017
November 16, 2017
November 23, 2017
November 30, 2017
December 7, 2017
December 14, 2017
December 21, 2017
December 28, 2017
January 4, 2018
January 11, 2018
January 18, 2018
January 25, 2018
February 1, 2018
February 8, 2018
February 15, 2018
February 22, 2018

March 8, 2018
March 15, 2018
March 22, 2018

April 12, 2018
April 19, 2018
April 26, 2018
May 3, 2018
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May 17, 2018
May 24, 2018
May 31, 2018

June 7, 2018
June 14, 2018
June 21, 2018
June 28, 2018
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Favoritism, Jealousy and Our Descent into Egypt

Adapted from **The Schwalb Classic Edition of The Illuminated Torah**

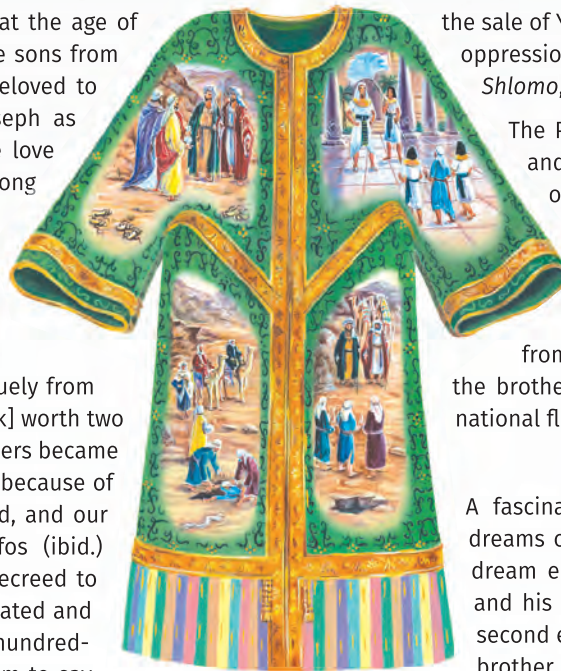
This is the history of Yaakov; Yoseph at the age of seventeen years — Yaakov had twelve sons from his four wives, each of whom was beloved to him. Why does the *posuk* single out Yoseph as being the progeny of Yaakov? Why did he love him in this way and single him out from among all the brothers? (*Bereishis Rabbah* 84).

The Talmud (*Shabbos* 10b) derives a universal lesson in parenting from the story of Yoseph and his cloak. Rav Abar Guria says in the name of Rav, one should not make one child stand out uniquely from among the children. Because of [a silk cloak] worth two *sela* that Yaakov made for Yoseph, his brothers became jealous, and as a result of what transpired because of that, *nisgalgal hadavar*, the matter evolved, and our ancestors descended to Mitzrayim. Tosafos (*ibid.*) asks the obvious question. Hashem had decreed to Avrohom that his children would be subjugated and sent into exile for a long and painful four-hundred-year period. How then can the Talmud seem to say that the episode of Yoseph and the cloak was the cause of their exile?

Maharsha points to the term *nisgalgal*, literally, rolled over, or evolved, used in the Talmud. The decree that the Jewish people would go into *gulus* was given by Hashem to Avrohom for uttering, "Whereby shall I know that I am to inherit it?" (*Bereishis* 15:8). The sequence of events that caused it to happen was Yaakov's seeming favoritism of Yoseph, giving him the cloak. Surely, posits *Maharsha*, there could be many reasons that point to our descent into Egypt. It was specifically decreed that this should be a main factor, the jealousy of the brothers, that caused their going down to Egypt. Our *Chazal* teach us that *migalgelin zechus al yedei zachai*, one meritorious action is caused by someone of merit, and to the contrary as well. For eternity, the Gemara tells us that this seeming favoritism became a root cause for the People of Israel to become enslaved in Egypt.

On the night of Pesach at the Seder, we dip *karpas*, a vegetable, in saltwater as a reminder of our Egyptian bondage. And they dipped Yoseph's cloak in blood (*Bereishis* 37:38). *Rambam* comments on the taking of the vegetable and the events that led to it. Our custom of dipping the vegetable is in remembrance of the cloak of many colors that our father Yaakov made for Yoseph. As mentioned in the Talmud above (*Shabbos* 10b) the favoritism shown by Yaakov to Yoseph in giving him the special cloak began a process which ultimately was the cause of the events that brought Yaakov's family to Egypt (*Rabbeinu Manoach*, in Maimonides, Chapter 8 of the Laws of *Chametz* and *Matzah*).

In bringing the *Korban Pesach*, each Jew took his sacrifice and removed its hide toward the back of the animal. Rabbi Ilish said, This is the way of the *tayaos*, which *Rashi* explains means Yishmaeli merchants (*Pesachim* 85b). This was done as a reminder of the sin committed by



the sale of Yoseph to Yishmaeli merchants, from which the oppression in Egypt developed (commentary of *Yerios Shlomo*, Haggadah of Rabbi Yaakov Emden).

The Pesach Seder, replete with its customs, rituals and laws, is our yearly opportunity to re-experience our freedom and our redemption. Our *Chazal*, in their infinite wisdom, chose aspects of the Seder that would underscore the rich historical backdrop that preceded the Exodus, and the many lessons to be learned from it. We are enjoined to examine the hatred of the brothers that existed, and rectify our personal and national flaws to bring about our eternal salvation.

...

A fascinating explanation of the nature of the two dreams of Joseph is discussed by *Beis Halevi*. The first dream elicited a response of hatred by the brothers, and his brothers hated him (*Bereishis* 37:4), while the second elicited jealousy, and they were jealous of their brother (*Bereishis* 37:11). What differed in the dreams that caused these related, but different responses?

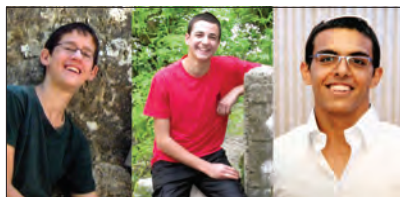
The first dream discussed the bundling of stalks of wheat. The sheaves of eleven brothers gathered around the sheaf of Yoseph and bowed down to it. This dream dealt with earthly matters; in essence, Yoseph was saying that by their sheaves bowing down to his, his material possessions were more valuable than theirs. Is this cause to be embarrassed? Certainly not! It engendered hatred, because it nonetheless put Joseph in a position of dominance, since their sheaves bowed down to his. Yoseph was not intrinsically better than they were, perhaps only richer. It is like saying "my box is more valuable than yours!"

The theme of the second dream had celestial overtones, and dealt with matters of the heavens and spirituality.

Here, the stars were not bowing to another star, but to Joseph himself. That in truth, he was essentially a better person than his brothers. In matters of Torah study and prayer, spiritual advantages mean that the person with greater faculties is in essence better than his counterpart. This dream elicited jealousy, for excellence in matters of spirituality was of great concern to the brothers.

...

Kesones passim - a colorful cloak — Our *Chazal* define *pasim* as an acronym for the four troubles to which Yoseph was subjected; *pey*- Potiphar, the head butcher of Paroh, *samech*- the *socharim*, the merchants who bought Yoseph, *yud*- the Yishmaelim to whom Yoseph was initially sold, and *mem*- for the Midianim. The upper left image of this ornate garment pictures shoes, as the brothers used the twenty silver coins to buy shoes. The bottom of the garment is pictured with stripes, another one of the interpretations of the word *pasim*.



לזכר נשמת איל יפרח, גלעד שאר, נפתלי פרנקל

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19 Kislev

Rav Dov Ber, the Maggid of Mezritch (1704-1772). Born in Lukatch to Reb Avraham, he was descended from Rav Hai Gaon and Rav Yochanan Hasandler, a descendent of Dovid Hamelech. Rav Dov Ber learned with the Pnei Yehoshua in Lemberg early in his life. In 1752, he became the Baal Shem Tov's closest disciple. Among his students were the Rebbe Reb Shmuel Shmelke HaLevi Horowitz and his brother, Reb Pinchas HaLevi Horowitz, the Baal HaFloh, the Rebbe Reb Zushia and his brother, Reb Elimelech of Lizhensk, Rav Levi Yitzchak of Berditchiv, Rav Nachum of Chernobyl, Rav Shneur Zalman of Liadi. His son was Rav Avraham HaMalach (1740-1776). The classic anthologies of his teachings are Likutei Amarim, Torah Ohr, and Ohr HaEmmes.

Rav Moshe Tzvi Neriyyeh, Beis Midrash Lamed Daas (1995)

Rav Menachem Nachum of Tolna (1915)

Rav Shaul Mekiketz Shelai, born in Djerba, one of the two main cities in Tunisia, son of Rav Matuk Sali, and grandson of Emmanuel Shelai. At an early age, he leaned under rav Dovid HaKohen, and at age 20, he began to teach in the yeshiva of Rav Yosef Bereibi, the Ben Porat Yosef. With the latter's passing, Rav Shaul became the Rosh Yeshiva. Rav Shaul edited and annotated many sefarim by previous gedolim of Djerba, including Kisei Rachamim by Rav Rachamim Mazuz and Ben Porta Yosef by Rav Yosef Bereibi. Later in life, he and his wife moved to Eretz Yisrael and settled in Shlomi, near Nahariya. In Yisrael, he wrote Midrasho shel Shlomo in 1948 and Karmi Sheli (on Kiddushin) and Medrash Avos (on Avos) in 1963, as well as other writings. His final work, Bayit Va'Shem was published posthumously in 1975. Appended to it is Va'Yatek Mi'Sham, offering guidelines and insights on raising children.

20 Kislev

Rav Baruch Hager of Seret-Viznitz, the Imrei Baruch (1892). The son of Rav Menachem Mendel Hager, Rav Baruch was Rebbe for only eight years, and was niftar at a young age. His son, Rav Yisrael Hager (the Ahavas Yisrael), was born when Rav Baruch was only 15 years old. (2 Kislev according to Yated 2005)

Rav Yitzchak Hutner, Rosh Yeshivas Rabbeinu Chaim Berlin, author of Pachad Yitzchak (1907-1981). His uncle, R' Benzion Ostrover, had been a disciple of Rav Mendel of Kotzk, and was instrumental in providing his young nephew with a direct link to the world of Chasidus. At the age of 15, he went to Slobodka and was directed by the Alter, Rav Nosson Tzvi Finkel. In 1925, he entered the new Slabodka branch in Chevron, where he also met and learned from Rav A. I. Kook. He remained until 1929, after which he returned to his parents in Warsaw. He became a personal tutor for Rav Moshe Solevetchik's son, Aharon. In 1932, he published his Toras HaNazir, a commentary on the Rambam's Hilchos Nazir. In 1933, he married Masha Lipshitz and moved to Eretz Yisrael. Despite his great attachment to the Land, they left for America one year later, not to return for 30 years. He built Yeshiva Chaim Berlin to his specifications with his famous blend of Torah philosophies. Among his talmidim are Rav Yitzchak Shurin, grandson of Reb Yaakov Kamenetsky. Among his colleagues at Slobodka were R' Yitzchak HaLevi Ruderman, R' Reuven Grozovsky; R' Yaakov Kamenetsky; and R' Aharon Kotler. In 1949 he began publishing his discourses on morals and ethics which he subtitled, Divrei Torah B'inyanei Hilchos Deos V'Chovos Halevovos. As a young man he wrote Toras Hanazir on the Rambam's Hilchos Nezirus. He wrote a profound commentary (Kovetz Heaaras) on Rabbeinu Hillel on the Safra. His discourses on Yomim Tovim and Shabbos (Pachad Yitzchok) are collected in seven volumes.

Rav Yochanan Twersky, the Rachmastrika Rebbe. He was also the cousin of the Belzer Rebbe. He was shot by the Nazis during Friday night prayers. His daughter, Malka married the first Boyaner Rebbe, Reb Yitzchak Friedman, the Pachad Yitzchak. (1981)

Rav Meshulam Feivish HaLevi of Zbarazh, author of Yosher Divrei Emes, a basic work on chasidic

thought (1794). He studied under R. Yechiel Michel of Zlotchov and R. Dov Ber of Mezritch. His teachings appear in Likutim Yekarim. His disciples included Rav Menachem Mendel of Kosov.

Rav Feivish of Kremenitz, the Mishnas Chachamim (1774)

Rav Hirsh Paley (1911-2006 [?]). Born in Shklov, Lithuania, to Rav Avraham Noach Paley, a close talmid of Rav Baruch Ber Leibovitz. The family immigrated to Eretz Yisrael when Rav Hirsh was fourteen. His father became the mashgiach in Yeshivas Chevron. Rav Hirsh would travel with his lifelong friend Rav Shalom Schwadron to hear Rav Elya Lopian in Yerushalayim, whom he considered his rebbi muvhak and and moreh derech. Rav Hirsh was the last surviving member of the Chevron community following the 1929 riots. In 1965, he married Menuchah, the daughter of Rav Shlomo Zalman Pines. She had been one of the first talmidos of Sara Schenirer and served as a mechaneches in Beis Yaakov Schools for over six decades, both in Tel Aviv and in Yerushalayim. They moved to Tel Aviv, where Rav Hirsh studied in Kollel Heichal HaTalmud, founded by his father. He later became mashgiach at Chevron Yeshiva.

21 Kislev

Shimon ben Yaakov Avinu (1566-1446 B.C.E.) [24 Kislev per Yated 2007]

Rav Tzvi Pesach Frank, rav of Yerushalayim (1873-1961). He was born in Lithuania and was a student of Rav Eliezer Gordon and Rav Shmuel Salant, his main work is a set of responsa known as Har Tzvi. He also authored Mikraei Kodesh. He was the father-in-law of Rav Menachem Ben-Tzion Sacks, the Menachem Tzion.

Rav Yaakov Meir Padwa of Brisk, author of Mekor Mayim Chaim, a commentary on Shulchan Aruch.

Rav Yochanan Perlow, the seventh Rebbe (sixth, per Yated 2006) of the Stolin-Karlin dynasty (1900-1956). Born in Stolin, a suburb of Pinsk, White Russia, to Rav Yisrael, the "Yanuka" of Stolin. After his father was niftar in 1921, his six sons split the succession: Rav Moshe became rebbe in Stolin; Rav Avraham Elimelech took over in Karlin; Rav Yaakov moved to the U.S. in 1923 to lead the Karlin community that already had four shuls in New York and one shtetel in Detroit. He became

known as the Detroiter Rebbe. Rav Yochanan moved to Poland where he became a rebbe in Lutsk, capital of the Volhynia district. Among the 41,000 people in Lutsk were 18,000 Jews. After the Nazis entered Lutsk on June 25, 1941, they herded the Jews into a ghetto in December, and the following August, they dragged 17,500 of them outside the town and murderously gunned them down. The last survivors, Jewish workers in the local labor camp, mounted a heroic but hopeless revolt on December 11, after learning that they, too, were about to be liquidated. Only about 150 Lutsk Jews survived the war. Rav Yochanan, his wife and two daughters fled into the surrounding forests and made their way deep into Russia with groups of partisans. After being deported to Siberia and personally burying his wife and elder daughter there on the same day, Rav Yochanan somehow survived the war. He lost almost his entire family; only one daughter, Faige, survived. He moved to Haifa in 1946, then to America two years later. While in New York, he founded the Karlin-Stolin Torah Institutions and published the new Siddur Beis Aharon v'Yisrael, comprising Karlin-Stolin minhagim. Rav Yochanan's grandson, Rav Baruch Yaakov Meir Shochet, became the next Stolin-Karlin Rebbe. He composed the poem "Kah Echsof Noam Shabbos" that is printed in most editions of Shabbos Zemirots.

22 Kislev

Rav Eliezer (or Elazar) Ashkenazi, author of Ma'asei Hashem (1512-1585). Born in Turkey, he studied with Rav Yosef Taitatzak (1465-1546) in Salonica. He served as a rabbi in Egypt from 1538 to 1561. For unknown reasons, he was compelled to leave, serve in Famagusta, Cyprus, then to Venice, Italy. Due to a disagreement with Rav Shmuel Yehudah Katzenellenbogen, he moved to Prague, where he helped develop the chevra kadisha, on which others are based. After a year, he moved back to Italy and lived in Cremona. In 1578, he moved to Posen, Poland and took his final post. He retired to Cracow, where he lived his last few years.

Rav Meshulem Mirels, father-in-law of the Chacham Tzvi (1686).

Rav Pinchas of Ostroha (1805).

Rav Yechezkel Panet, Av Bais Din of De'esh (Dezh), Chief Rabbi of Transylvania and author of Mar'eh



YAHREZITS OF THE WEEK

CONTINUED FROM PAGE 114

Yechezkel and Kenesses Yechezkel. (1783-1845) (1929, according to Hamodia 2006)

Rav Yoel Ashkenazi of Zlotchov (1906), brother-in-law of Rav Yosef Yoel Deutsch of Kretschinef, Hungary, author of *Yad Yosef* (1859).

Rav Chaim Kesar (Chassar), Rav in the Yemenite community in Israel (1997)

Rav Shalom Mordechai Schwadron, Yerushalmi maggid (1913-1997), brother-in-law of Rav Shlomo Zalman Auerbach. He was named for his grandfather, the Maharsham, the leading posek in Galicia before World War I. He lost his father at age seven, and for a time lived in an orphanage. After his bar mitzvah he studied in the Lomzer Yeshiva in Petach Tikvah, and later in the Chevron Yeshiva in Yerushalayim under Rav Yehuda Leib Chasman. After his marriage, he continued his studies in Kollel Ohel Torah. The kollel's members included Rav Yosef Shalom

Elyashiv and Rav Shmuel Vosner. In addition to his renown as a maggid, he published approximately 25 of his grandfather's works, as well as *Lev Eliyahu* (of Rab Elya Lopian), and the writings of Rav Chasman, Ohr Yohel.

Rav Yosef Chaim Klein. Born in New York, he learned at Torah Vodaas. His rebbe muvhack was **Rav Shlomo Heiman**. He subsequently learned under Rav Reuven Grozovsky at Beis Midrash Elyon in Monsey. His last 40 years were spent as menahel of the mesivta of the Mirrer Yeshiva in Brooklyn. (1922-2004)

23 Kislev

Rav Dovid of Novhardok (1837), author of *Galya Maseches*

Rav Dovid Teveli Shiff, author of *Lashon Zahav*, and the son of Shlomo Zalman HaKohen Shiff

Rav Elimelech of Tosh (now Nytass), Hungary (1946). Son of the founder of the Tosher dynasty, Rav Meshulem Feish Lowy.

Rav Shabsai Yudelevitz, Yerushalmi maggid (1924-1996).

24 Kislev

Rav Chaim Chizkiyahu Medini, the Sdei Chemed (1832-1904). Rav Chaim was born in Yerushalayim and was married at 18. After his father was niftar two years later, Rav Chaim's cousins in Constantinople offered to support his learning if he moved there. After 13 years in Turkey, he took a position of Rav in the small city of Karasubazar in Crimea. He served there for 33 years, fighting the forces of the Karites, before moving back to Yerushalayim. He lived there for 2 years, then moved to Chevron, where he was appointed Rav of the city in 1880. His Sdei Chemed is a monumental, universally-acclaimed 18-volume Talmudic and halachic encyclopedia.

25 Kislev

Rav Avraham, son of the Vilna Gaon (1808)

Rav Yaakov Ettlinger (1798-1871), son of Rav Aharon, rosh yeshiva of the local mesivta in Karlsruhe, Germany and grandson of the Shaa-

gas Aryeh. In 1823, he was appointed Rosh Yeshiva of the Beis Midrash in Mannheim, and 12 years later he became Rav and Rosh Yeshiva of Altona. He authored many sefarim, including *Aruch LeNer*, *Binyan Tzion*, *Bikurei Yaakov*. He gave smicha to Rav Shimshon Raphael Hirsch after the latter learned with him for barely a year.

Rav Avraham Mordechai Nissim Harari Raful

Rav Yochanan Twersky, the Tolna Rebbe (1906-1988). He was the son of Reb Dovid Mordechai in Tultchin, where his grandfather, Rav Menachem Nachum was Rav. The latter had moved there from Tolna a year earlier.

Rav Raphael Avraham Sharabi (1875-1927). Son of Rav Shalom Mizrachi Sharabi, he was active in helping the victims of the Damascus blood libel. He authored *Divrei Shalom*.

Rav Chaim of Antineya, the Tal Chaim (1931)

Atzeres Tefilah v'Azkrara – Shloshim of R'Yonah Blumenfrucht z"l

T. DICKER

On Sunday, 15 Kislev, an overflow crowd filled the Bais Medrash of Mesivta Torah Vodaath as family, friends, and admirers gathered for a Siyum and Atzeres Tefillah v'Hisorev marking the Shloshim of R' Yonah Blumenfrucht z"l.

It is hard to believe that four weeks have already passed since the passing of R' Yonah. Throughout shiva and these few weeks the same sentiments have been echoed by the hundreds if not thousands of people whose lives he touched; the uniqueness – one of a kind person that R' Yonah was.

At the request of his *choshuve almanah* the gathering was not only a time to reflect on the seven decades of R' Yonah's life but also a time to beseech the Almighty to remove from our midst the terrible *machlah* from which R' Yonah suffered in the last year of his life.

The program began with Mincha led by the eldest son, R' Zisha Blumenfrucht, Rebbe in Yeshiva Ketana of Torah Vodaath, followed by Tehillim by R' Boruch Ber Ungarischer, noted Baal Tefillah in Emunas Yisroel.

The Rosh Hayeshiva Horav Yosef Savitsky *shlita* shared a pertinent thought from the *parsha* and focused on R' Yonah's ability to be *mekabel*

every person *b'sever ponim yofos* – something that is missing in today's society, which is filled with impersonal text messages, emails etc.

Similar warm sentiments were echoed by the Rosh Hayeshiva, Horav Yisroel Reisman *shlita* who focused on the golden *penimiyus* of what R' Yonah was all about and how he always spoke softly and with kindness. Rav Reisman was *mesayem* Shisha Sidrei Mishna which had been learned by the Rebbeim and *yungerleit* in Torah Vodaath.

R' Heshy Blumenfrucht, a nephew of R' Yonah reflected on the deep loss their *mishpacha* had. "Who will be our Rosh Hamishpacha" he lamented. "He showed us what it means to be a *derhoibene yid!*" He commented how R' Yonah set an example of what it means to be optimistic at every opportunity.

Horav Shimshon Sherer, Rov of Khal Zichron Mordechai and close friend of R' Yonah eloquently portrayed what the *niftar* meant to countless of people. His ability to speak in front of thousands of people, his entire character being *mekadesh shem Shomayim* at every moment. His *chein* was a spiritual *chein* from within. "My father R' Moshe Sherer was so proud of R' Yonah and rightfully so".



The program concluded with emotional remarks by R' Shlomo Werdiger, Chairman of the Board of Trustees of Agudath Israel of America, close friend and business associate for close to forty years. R' Shlomo could hardly speak as the emotions overcame him. "Such a Kiddush Hashem" R' Shlomo proclaimed as he read note after note given to him by their employees, many of them not even Jewish. He focused on the strength of R' Yonah as an *ish emes* who would not lie or exaggerate. He

addressed Mrs. Blumenfrucht and thanked her for being such a devoted *eishes chayil* 24/7 in a remarkable way.

The program was chaired by the Executive Director, Rabbi Yitzchok Gottdiener, who also was a very close friend of R' Yonah and worked with him on many projects *l'tovas hayeshiva*. The attendees left inspired and emotional; with the hope that R' Yonah will be a *melitz yosher* for his beautiful family, and for the Kehillos, and Mosdos to which he was so devoted.

Marking the Yahrtzeit of Horav Yosef Chaim Klein ז"ל - כ"ב כסלו

RABBI MOSHE BOYLAN

Chuf Bais Kislev is the *yahrtzeit* of Rav Yosef Chaim Klein ז"ל, the *Menahel* of the *Mesivta* in the *Mirrer* Yeshiva in Brooklyn.

I would like to give a short synopsis of Rav Klein's life and then discuss some of the stories and important lessons that can be learned from him.

Rav Klein ז"ל was born here in America around ninety years ago. He attended Yeshiva *Toras Chaim* and then went on to learn in *Mesivta Toras Vedaas* and *Bais Medrash Elyon*.

He eventually went on to become a *mechanech*, first in Detroit and then in a number of *Mosdos Hatorah* in New York. He was the *Menahel* of the *Mesivta* of the *Mirrer* Yeshiva for more than forty years, until almost the end of his life.

Meforshim say that the name a person is given is related to the essence of his *neshama*. A hint to this is the fact that the middle two letters of the word "*neshama*" are "*shaim*" which means name.

In the case of Rav Klein ז"ל, it is clear the connection between his fruitful and accomplished life and the name of Yosef Chaim.

Chazal tell us that Yosef *Hatzadik* was a *Talmid Chochom*, who overcame the *nisyonos* of *Mitzraim* through his commitment and connection to *Limud Hatorah*. The name "Chaim" is also related to *Limud Hatorah*, as Torah is referred to as "*Eitz Chaim Hi Lamachazikim Bah*" (it is a tree of life for those that hold on to it).

This name was truly appropriate for someone like Rav Klein who represented *gevaldige* commitment and connection to "*Limud Hatorah*".

Already as a *bachur* in Yeshiva, Rav Klein was known for his tremendous *hasmadah*. Once he had a late night *chavrusa* in *Bais Medrash Elyon*. The *chavrusah* started to fall asleep and said that he could not continue. Rav Klein took a taxi in order to buy a soda (there was no store open nearby to the Yeshiva open at that time) so that the *chavrusa* could continue to learn until the end of their Seder.

It was mentioned by many *Maspidim* that it was the custom of Rav Klein to wake up every morning at four O'clock in order to start learning for hours before *Shacharis*. On *Lail Shabbos* he used to go to sleep

earlier than normal, so he would wake up at one O'clock in the morning every *Shabbos* to start learning.

When he would go away to New Hampshire during the summer for a vacation, he would learn incessantly for thirteen hours straight. He would say that this was his vacation, to be able to learn without any interruptions.

Rav Klein would often mention in his *shmuessen* about how *Limud Hatorah* is not merely important for *Olam Haba*, but also for *Olam Haze*h as well. Rav Klein explained that one can't get more *simcha* and pleasure in life than learning and understanding the Torah.

Rav Klein's commitment to *Limud Hatorah* continued throughout his life, including his later years when he was disabled due to medical conditions including heart problems and Alzheimer's disease. Despite everything he was going through, he did his best to learn Torah and try to understand it as much as possible, given his condition. On a number of occasions during this *tekufah*, people noticed him crying that he couldn't understand the Torah as well as he could when he was well.

One of the things Yosef *Hatzadik* was known for was that "*Demus Deyukno Shel Aviv*" (the vision of his father) Yaakov *Avinu* was in front of him. In addition to the *zechus* of his *Limud Hatorah*, this helped him to overcome the *Nisyonos* he faced in *Mitzraim* (as *Chazal* say).

In the case of Rav Klein ז"ל, it can be said that the *Demus Deyukno* of his *rebbe*, Rav Shlomo Heiman ZTL was always in front of him.

Already as a *talmid* in his *shiur* he was very attached to his *rebbe*. Once he was not feeling well, but nonetheless attended the *shiur* every other day, resting in the day in between. Rav Shlomo even made a joke about this, telling his *talmid* that he was "*Muad Lesairugin*". The truth was that Rav Klein could not bring himself to miss the *shiur* for days at a time, due to his closeness to his *rebbe*.

In later years Rav Klein would tell those close to him that he not only remembered his *rebbe's shiur*, but even remembered the "*niggun*" his *rebbe* sang while waiting for the *talmidim* to come into the *shiur* room.

Once, Rav Klein was not well and had to be taken away from the Yeshi-

va in an ambulance. Before the ambulance left, he asked his *talmidim* to bring him a copy of the *Chidushei Rav Shlomo* to take with him to the hospital.

Another time he noticed a picture of his *rebbe* in the office of Rav *Neuman Shlita*. Despite the fact that he was older at the time and had not seen his *rebbe* (in real life) for so many years, his face lit up and he said, "*Dos iz the Rebbe, Rav Shlomo*".

His children and *ainiklach*, including even his granddaughters, mentioned after his *petirah*, how they always heard from their father/grandfather about his *rebbe* and his *derech* and *shitos*. This not only gave them an idea about Rav Shlomo, but encouraged them to likewise develop relationships with their own *rebbeim* and Torah leaders to learn from themselves.

Yosef *Hatzadik* was known as "*Hu Hamashbir*", the one that provided for his brother's needs, particularly by giving them wheat to eat and arranging for all their necessities in *Mitzraim*. Yosef *Hatzadik* had the sense of *achrayus* (responsibility) to make sure everyone was provided for.

In the *galus* of America, Rav Klein was known for providing for all the needs of other *Yidden*, and particularly his *talmidim*, children and descendants.

Already as a young *bachur* he used to notice if younger *bochurim* in the neighborhood were not learning and going on the *derech hayashar* as they should. If they were not, he would volunteer to spend time learning with them, so that this would be a source of *chizuk* for them. This was especially important back then, when the *Olam Hatorah* was not as developed as it is now, and there was a great danger of people going away from Torah, *chas veshalom*.

One of his *aineklach* once went to visit a friend, whose grandfather was a *Menahel* in an out of town Yeshiva. When the *ainekel* told their friend's grandfather that they were related to Rav Klein, he said the following story:

"Many years ago I was growing up in your grandfather's neighborhood, and was not learning Torah. Your grandfather noticed this, and offered to learn with me for free. Even though I didn't particularly want to do this, I decided to take



your grandfather up on the offer. The *roshem* (impression) this made on me was so strong, that it was a source of *chizuk* to me when I was drafted into the U.S. Army during World War II, and enabled me to overcome the great *nisyonos* which I faced in such a secular atmosphere.

When I finally finished the Army, I decided that I must follow in the path of my mentor Rav Klein, and I became a *Menahel* of a Yeshiva just like him."

The commitment that Rav Klein demonstrated as a *bachur*, continued on as a *Mechanech* and a *Menahel*.

As part of the time he spent as a *rebbe* in Detroit, he taught *Haschalas Chumash* to a younger class. On the day before he was starting Chumash, he told his class that they should put on white shirts the next day, as the *Ribbono Shel Olam* was coming to teach them Torah the next day.

On the next day he started to learn Chumash, and one of the young *talmidim* started to whisper to the boy next to him. The boy next to him admonished him, and said "how can you whisper to me when the *Ribbono Shel Olam* is hear teaching us Torah".

This was the excitement and importance that Rav Klein gave to *Limud* and *Yedias Hatorah*.

As a *Menahel* in the *Mirrer Mesivta*, Rav Klein continued in his *acharayus* for his *talmidim* to learn and understand the Torah.

One of the *talmidim* met with (y"bl) one of Rav Klein's sons almost thirty years after being in Rav Klein's *shiur*, and asked him if he knew how to spell the word, "*Shfar*", the son said that of course he knew how to spell this word. The *talmid* said that your father taught us that it is spelled as "*Daas Hamischayev*" (spelling out all the letters in these words). Appar-

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Marking the Yahrtzeit of Horav Yosef Chaim Klein zt"l - כ"ב כסלו

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ently, Rav Klein had explained the "Lumdus" of *Shtar* this way (based upon this concept) and the impact this made on the *talmid* was still there after thirty years.

As a *Menahel*, Rav Klein had the leeway to decide which *shiur* he would give to the *talmidim*. One would have thought that a great *Talmid Chochom* like Rav Klein would decide to give one of the higher *shiurim*, and leave the less intellectually stimulating *shiurim* to the other *rebbeim*.

Surprisingly enough, Rav Klein chose to teach, *davka* the lower *shiurim*, for the "shvache" (weaker) *talmidim*. The Rosh Yeshiva, Rav Shmuel Birnbaum zt"l explained that just as a father will often spend more time with his weaker or less capable children, in order to develop their *Kochos*, so too Rav Klein was like a father to these *talmidim*, and therefore spent time with them in order to help them reach their potential.

It was also known that when Rav Klein would wake up early before *Shacharis*, he would spend hours preparing for *shiurim* even for these "weaker" *talmidim*, in order to make sure that he would give a *shiur* that they could also understand and grow from. He would write out his *shiurim* for these *talmidim* in pencil, and would sometimes erase and rewrite them if he felt they could be said in a way that would be more understandable.

In addition to being the *Limudei Kodesh Menahel* and a *Maggid Shiur* for the *Mesivta*, for many years he was also the Principal for the English Studies of the *Mesivta*.

In this capacity, he was *makpid* to educate his *talmidim* to have *derech eretz* and *midos tovos*, which are necessary in general and also in order to grow and live as a Ben Torah.

This meant that *talmidim* were expected to attend the classes appropriately, and to treat their teachers with *Derech Eretz* and respectfully. If, *chas veshalom*, a *bachur* was caught cheating in any exam, including in the English studies, he would be reprimanded and disciplined appropriately. This was part of the overall *chinuch* of *yashrus*, *ehrllichkeit* and *midos tovos* that he gave to his *talmidim*.

In the capacity of being the English Principal, he was very careful to make every effort to only hire teachers that

were *Shomer Shabbos* and would not have a bad *Hashpaah* (influence) on the *talmidim*. Sometimes he would even spend some of his own money to make sure that the Yeshiva could afford to hire these type of teachers, in order that the *talmidim* would not be negatively influenced by other types of teachers, *chas veshalom*.

One of the responsibilities Rav Klein had as a *Menahel*, was to sometimes have to tell a *talmid* that he had to leave the *Mesivta*, if he was negatively influencing others, or if he felt that the *talmid* would be more *matzliach* elsewhere.

Even under this difficult circumstance he would take tremendous *acharayus* for the *talmid's* future. One *talmid* mentioned how the *Menahel* refused to tell him to leave the *Mesivta* until he had another Yeshiva that was willing to accept the *bachur*, as he didn't want him to wander on the streets and to become negatively influenced.

Another time, the only Yeshiva that was willing to accept the *bachur* he was asking to leave, was much more expensive than the *Mirrer Mesivta*, and the parents were not able to afford it. For the next number of years, Rav Klein personally paid the difference of money necessary in order that this *bachur* could attend the Yeshiva that was most appropriate for him.

His sense of *acharayus* was such that he often spent his own money to help *talmidim* pay for summer camp, clothes, or other things that they needed.

Even when *talmidim* grew up and were independent, the *Menahel* maintained a *kesher* (connection) with many of his *talmidim*. Some of them described how the *Menahel* would attend all of their family *simchos* and how they would come over on Purim every year to deliver *Mishloach Manos*.

Rav Klein was known as a strict *Menahel*. Nonetheless, *talmidim* loved and respected him, knowing that his strictness was coming from *ahavah* (love) and concern for their future.

The *Menahel* also gave over a *mesorah* of *chashivus Hatorah* to the *talmidim* and also to all of the *Rebbeim*. He was very *makpid* that the *Rebbeim* always be there on time, and learn properly with the *talmidim*.

Rav Neuman Shlita said that in the seventeen years he worked together with Rav Klein, the only time

he (Rav Klein) got upset at him was when he suggested to the *Menahel* that the *Mesivta* should give an extra half day off to the *talmidim* before Pesach. Rav Neuman felt that Rav Klein took this opportunity to become upset, in order to impress on him the importance of making sure the *talmidim* were learning up to their potential and not wasting time, even with an "excuse" that they needed extra vacation.

A close *talmid* remembered how the *Menahel* raised his voice when he gave strong words of *Mussar* to the *talmidim* that they should not go to any place in the summer that was not appropriate and acceptable to the *hanhalah*. He explained to the *talmidim* that he spoke with such strength and conviction due to the importance of this issue. His sense of responsibility required that he make it known to his *talmidim* the importance of not being negatively influenced, *chas veshalom*, during their summer break/Bain *Hazemanim*.

Another story which shows the *gevaldige* sense of *acharayus* of Rav Klein is the following: Once there was a massive snowstorm in New York, and the entire transit system was closed down. Even though the *talmidim* could not have any classes, Rav Klein was concerned that the *talmidim* in the Dormitory were without any supervision. In order to make sure that the *talmidim* were okay and would receive any *hadracha* (guidance) that was necessary, he walked more than two hours in the snow in order to stop by the Dormitory and see what was doing.

Rav Klein also felt very strongly about the *acharayus* people have to become involved in *Chinuch* and *Klei Kodesh* if they in fact have that capability.

Once a friend of his from *Bais Medrash Elyon* who had become a *Mechanech*, told him that he was thinking of leaving this field to go into business. Rav Klein told him that we can learn the severity of such a decision from the words of the *Ramban* about the *Chashmonaim*.

The *Ramban* said that even though the *Chashmonaim* did a big *mitzvah* by fighting to save *Klal Yisroel* from the *Yevanim*, they were ultimately killed out as a punishment for taking the *Melucha* (monarchy) for their family.

What was so bad about the *Chashmonaim* becoming the ruling fami-

ly? One answer given by the *Ramban* is that since the *Chashmonaim* were *Kohanim*, they had a responsibility to remain doing the *Avodah* in the *Bais Hamikdash*. Since they did a secular thing like ruling the country which was not their *tafkid*, therefore they were punished severely.

Rav Klein said that similarly, if one is endowed with *kochos* to be a successful *mechanech* or *menahel*, then it is a terrible *avlah* if he gives this up to do something secular.

Rav Klein also showed his love and care to his family, including *Bli Ayin Hara* his children and *ainiklach*. Every *Chol Hamoed* he would take all the *aineklach* on a special "Chol Hamoed" outing. He also spent much time learning, talking and being *mechanech* his children and *aineklach*.

Chazal tell us that "*Hakol Holaich Achar Hachisum*". While on a simple level this is referring to a *halacha* in *Hilchos Berachos*, *Darshanim* say that this allegorically refers to a person's life. The end of one's life often shows one's essence.

In the case of Rav Klein zt"l, his actions towards the end of his life truly showed what was important to him.

Even as he was faced with many medical issues he did his best to attend the Yeshiva *davening* in order to be *mechazek* the *talmidim*. He would also walk around the *Mesivta* to make sure everything was running well. He expressed to his children that he was happy that he had appointed appropriate *Rebbeim* and a *chashuve Menahel*, Rav Neuman Shlita, to continue his legacy, as he was not able to function as he did previously. This was a fulfillment of what *Chazal* tell us about how *Tzadikim* prior to their deaths leave their own *inyanim* and are concerned with the *Klal*.

In conclusion, the *gematria* of Rav Yosef Chayim (with the *Minyan Haosios*) is equal to *Baysecha* (with the *Minyan Haosios*). In the *zechus* of following in the path of Rav Yosef Chaim Klein zt"l in *hasmadah*, *acharayus* for giving over the *mesorah* for the next generation, *gemilus chasradim*, and concern for *Klal Yisroel*, may we soon see the rebuilding of the *Bais Hamikdash*.

Sources for this article include tapes of the *hespedim* in the *Mirrer Yeshiva* (at the *Levayah*), conversations with *talmidim* and family members, and letters of *talmidim* to the *mishpacha*.



MISASKIM SHIVA LISTING



NIFTER/NIFTERES & FAMILY	ADDRESS OF SHIVA	GETTING UP
Mrs. Shari DuBow z"l Mrs. Adeline DuBow, Mother R' Ronnie DuBow, Brother R' Jeffrey DuBow, Brother R' Kenny DuBow, Brother Mrs. Robyn Frohmann, Sister R' David Solomon, Son Mrs. Ariella Goldstein, Daughter	1611 E 5th St Flatbush	Monday 12/11/17
Mrs. Ruth Chanowski z"l Mrs. Chavy Lerer, Daughter	52 Brewer Road Monsey	Sunday 12/10/17
Mrs. Claudine Chehova z"l R' Eliyahu Chehova, Son R' Alan Chehova, Son R' Roger Chehova, Son R' Albert Chehova, Son Mrs. Joyce Mocceri, Daughter	1635 E 12th St Flatbush	Sunday 12/10/17
Mrs. Miriam Marcos z"l R' Eddy Dweck, Brother R' Yossi Dweck, Brother R' David Dweck, Brother R' Isaac Dweck, Brother R' Coby Marcos, Son R' Shlomo Marcos, Son R' Danny Marcos, Son	2612 Ave K Flatbush Sitting in California	Friday 12/08/17
R' Naftali Green z"l R' Zalmen Green, Brother R' Aron Green, Brother R' Avraham Green, Brother Mrs. Aidel Nakdiman, Sister Mrs. Tzirel Margulis, Sister Mrs. Chaye Leah Gewirtzman, Sister Mrs. Tzivia Herber, Sister Mrs. Bracha Schnell, Sister R' Yisroel Green, Son Habachur Yechezkel Green, Son Mrs. Esther Dina Katz, Daughter Miss. Chana Toba Green, Daughter Mrs. Devorah Arnold, Daughter Miss. Avigail Green, Daughter	1132 E 3rd St Flatbush sitting in Lakewood at 100 E 9th st. 12 Underwood Rd in Monsey, NY	Friday 12/08/17
Mrs. Chana Perelman z"l Mrs. Devorah Mendelson, Daughter Mrs. Malkah Goldberg, Daughter Mrs. Raizy Kryman, Daughter	1158 53rd St. Boro Park	Friday 12/08/17
Hatinokes Malya Golda Brezel z"l R' Baruch Mordechai Brezel, Father Mrs. Nechama Chaya Brezel, Mother	7 Orchard Ct Lakewood	Friday 12/08/17
Mrs. Dorothy Glogover z"l Mrs. Janet Azarad, Daughter	1122 Bay 25th St Bayswater	Friday 12/08/17
R' David Senter z"l Mrs. Elissa Senter, Wife R' Zecharya Senter, Father Mrs. Chana Senter, Mother R' Daniel Senter, Brother R' Ari Senter, Brother R' Chaim Tzvi Senter, Brother Mrs. Yehudis Zidele, Sister R' Bentzion Senter, Son Mrs. Rochi Schwartz, Daughter Mrs. Yehudis Orlansky, Daughter Mrs. Elana Raice, Daughter	350 Ogden Ave Teaneck	Friday 12/08/17
Mrs. Rochela Scheiner z"l Mrs. Sherry Iskowitz, Daughter Mrs. Bella Reich, Daughter Mrs. Jenny/Bracha Silber, Daughter	520 Oakland Ave Woodmere	Friday 12/08/17

Shloshim of Dr. Leonard Wang - Yehudah Aryeh ben Lipa Yom Tov on Monday 12/4/17 - Kislev 16

JEFFREY WALLACH

If I had to describe my father-in-law in one word, that word would be loyal. He was a most loyal husband, father, grandfather, congregant, and employee.

How many of us hold one job for twenty years? Twenty five years? Thirty years? Dad held the same job for fifty nine years. He was a professor of French Literature at the Newark Campus of Rutgers University. When he retired he was given the title of Professor Emeritus. He was that last professor of French in the entire university system and the oldest as well. He loved the language and imparting his knowledge to his students. He loved working with his colleagues and mentoring new professors. He did all of that exceedingly well.

How many of us attend one single Shul for many years? In our neighborhood, with so many Shul's opening up, many people switch every few years. Not Dad. He was a founding member of the B'nai Israel on Bedford Avenue and continued to *daven* there regularly for over forty years. He was a mainstay of the weekday, Shabbos, and Yom Tov Minyanim.

As a father and grandfather he was always helping out with babysitting and doing errands. He did so willingly and never said no.

The best example of his loyalty was his marriage to Mom for sixty eight years. They were so devoted to each other in so many years. They shared a passion for the French Language and of course for their children and grandchildren.

Speaking of Mom, her devotion to Dad for all these years is truly remarkable. She was by his side day and night for the last nine weeks of his life in Maimonides Hospital, Menorah Rehabilitation Center, Maimonides again, and in Mount Sinai Hospital on Kings Highway.

The first three sentences of Eshet Chayil read - "A woman of valor, who can find? Her worth is far above jewels. The heart of her husband trusts in her and nothing shall he lack. She renders him good and not evil all the days of her life." No further explanation is needed. Mom, those words were written just for you.

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Upon The Yahrtzeit of The Tenke Rav zt"l – כ"א כסלו

RABBI MOSHE BOYLAN

Chuf Alef Kislev is the *yahrtzeit* of Rav Shlomo Zalmin Friedman zt"l, the Tenke Rav zt"l.

In the *beracha* of "Al HaTzadikim" we pray for Pelaitas Sofreihem. Why do we *daven* for these people in addition to the Tzadikim, Chassidim and Zekainim? Tzadikim have explained that even if the *dor* has Tzadikim, Chassidim and Zekainim, it is essential to have Pelaitas Sofreihem, people who represent the *hiskashrus* to the *freidige doros*.



L-R: Tenke Rov zt"l with ybl"c the Stoliner Rebbe shlita



The current Tenke Rov

The Tenke Rav zt"l certainly was from the Pelaitas Sofreihem for his generation. For the Olam in America, the Tenke Rav represented the *hiskashrus* to the Gedolim and Tzadikim from previous Doros. Even before the war, the Tenke Rav was close to the Satmar Rav zt"l (the "Divrei Yoel") and a *talmid* of his brother, the "Atzei Chayim". He was close to many other great *tzadikim* and Gedolim, including Rav Mordechai Brisk zt"l, the "Ahavas Yisroel" (the Alter Vizniter Rebbe) and Rav Yissochor Dov M'Belz zt"l (the Alter Belzer Rebbe zt"l).

The Tenke Rav zt"l used to repeat many stories about these *tzadikim*, including many that he witnessed personally. This helped many people feel attached to Gedolim from previous generations.

One of the famous stories he used to tell was about the time that he sent a letter to the Munkatcher Rebbe zt"l (the Minchas Elazar) to ask him if he should take on the *chumra* not to eat Matza throughout the eight days of Pesach (with the obvious exception of the Leilei HaSedorim). The Tenke Rav sent the letter to the Minchas Elazar three days before Pesach, and under normal circumstances it would take many days for the letter to go from him to the Minchas Elazar and back. Miraculously, the letter reached the Minchas Elazar before Pesach, and the letter was sent back by the Minchas Elazar to the Tenke Rav (advising him not to take on this *chumra*) and arrived before Pesach.

The Tenker Rav zt"l was also known for his Koach HaBeracha, as he gave *berachos* to many people that were *mekuyam*. In particular, it was well known, particularly

in Flatbush, how he would give *berachos* for Shidduchim, especially on Shevii Shel Pesach, which is a day *mesugal* for being *zoche* to find a Shidduch, as it said, "Kashe Zivugu Shel Adam KiKerias Yam Suf". Many people who came to his "Krias Yam Suf Tish" merited to find their *shidduchim* during the next year. In fact, it is even said that on a number of occasions, both Mishpachos involved in the *shidduch* were blessed by him in this Maamad.

The Tenke Rav zt"l was known for his *gevaldig* sense of *achdus* with all of Klal

Yisroel. Even though he himself represented the Tzurah of the great Chassidishe Rabbanim of old, he was somehow able to relate to all different types of people. People from all walks of life and different backgrounds were made to feel welcome in speaking to him, and felt his warmth and concern for them despite any external differences that existed between them. In his Shabbos table, he was very *makpid* to avoid any Loshon Hora, including even "heimishe politics".

As a close friend of the Satmar Rav zt"l, he was known for his opposition to Zionism, and was a respected member of the Hisachdus HaRabbanim. He would mention the great *shtarkkeit* he saw from the Satmar Rav zt"l in opposing Zionism. One story he mentioned was about how the Satmar Rav zt"l was once at an *asifah*, when the Rosh HaKahal in Tomeshever started to speak in Hebrew. The Satmar Rav zt"l, who was only 33 at the time, stood up and said that if the Rosh HaKahal would not stop speaking in Hebrew, then all the Rabbanim would walk out. When the Rabbanim did in fact start walking out, the Nasader Rav zt"l gave mussar to the Rosh HaKahal, and forced him to leave.

The Tenke Rav zt"l was also known for saying *gantze* Sefer Tehillim every day. He also tried to say the Tehillim without any Hefseikim, and often if he had to interrupt his saying of Tehillim, he would start saying the whole Sefer one more time.

We are *mispallel* that the *zechus* of the Tenke Rav zt"l should stand for his *mishpacha*, *mispallelim*, community, and *gantze* Klal Yisroel. Amen.

Reb Abba Fink z"l

This period marks the *yahrtzeit* of Reb Abba Fink, z"l – a vibrant link to previous generations. He was a man of dignified *simcha*, whose warmth enveloped all who came in contact with him.

Reb Abba's parents came from Lizensk, a Mesorah of *mesiras nefesh* for *yiddishkeit* which they transmitted to him so well. He, in turn, from his initial arrival at these shores as an eight year old boy in 1939, continuing with his learning in Torah Vodaas, and the building of his mishpocha, exemplified the qualities of the Dor Yoshon.

He worked in sales and in various businesses over the years, with utmost honesty and integrity. Both clients and competitors alike admired him and cherished his friendship. He was a selfless *askan* for many Mosdos Torah V'Chessed, including Agudas Yisroel, where in its early years he actually sponsored Rabbi Sherer's weekly salary. He was one of the founders of the Belze Shtibel in Boro Park, where he served as treasurer for decades.

When his business closed down due to financial difficulty, he refused to declare bankruptcy which would have relieved him of all debt, instead paying back an enormous sum owed to various Yidden and the bank.

Reb Abba was an avid Daf Yomi participant, completing four cycles of Shas. At the levaye, his Maggid Shiur, Rabbi Prag, noted that he was an active participant, relishing the learning and deeply immersing himself in it. Every Shabbos he was immersed in Sifrei Kedusha, especially Rabeinu B'chaya, Medrash Tanchuma, and Yalkut Meam Loez.

He was renowned for the devotion and respect he gave to his *schver* – the noted *askan* and leader of Kollel Shomrei Hachomos, R' Hersch Lipschutz, z"l – an example for all to emulate. As a father, he loved to give, never to take. He was so proud of his children, grandchildren and great grandchildren, doing all he could to keep them on the highest levels of Torah learning and Torah living.

Reb Abba is missed immensely by his family, the Torah community, and all of Klal Yisroel. They don't make them like him anymore – a man who was *ivdu es Hashem b'simcha* in the fullest sense of the word. His davening, his performance of *mitzvos* and his *bein odom lechaveiro* were a beacon of inspiration to all who met him. He left behind a devoted wife and an exemplary *mishpocha* of *doros yishorim mevorochim*. They will certainly treasure the legacy he left them, and continue his inspiring ways.

Yehi Zichro Boruch.



Reb Hersch Lipschutz z"l



Echoes of the Maggid

RABBI PAYSACH KROHN, WITH PERMISSION FROM ARTSCROLL/MESORAH

Steve Dubin was an outgoing, daring person. He enjoyed flying, writing, public relations, and photography, and the jobs he held usually reflected one of those interests. In the 1980s Steve was a freelance aerial photographer selling his spectacular aerial photos to real-estate agents, advertisers, and photojournalism magazines.

Several times a week he would climb into a twin-engine, two-seater, high-wing Cessna, and instruct the pilot to fly over a specific location. As the pilot flew over the area, Steve would remove a side window from the Cessna, lean out the open space and, with his hand-held 35mm camera, photograph landscapes, seascapes, properties, and estates.

One day it occurred to Steve that it might be thrilling to learn how to jump from the plane and parachute down towards an open field. To accomplish that feat he would have to gingerly climb out onto the wing of the moving Cessna and then, when given the signal, jump out into the open airspace.

Steve did some research and found that there was a small airport in Lakewood, New Jersey, along the Garden State Parkway, which had a one-day learn-and-jump course. Though Steve had started on his path to become a *baal teshuvah* by then, he was not yet aware that, just a few miles from that airport, there existed one of the most prominent yeshivos in the world.

Steve's brother Gary (now Chaim) was already Shomer Shabbos, and was teaching him the importance of that sacred day. Steve understood that it was improper to travel on Shabbos, so he consented not to commute to Lakewood for parachute training nor attempt his first jump on Shabbos. The only other time the parachute instructors were available was Sunday afternoon.

Conditions had to be perfect for instructors to allow their students to begin their training. Winds had to be less than 10 miles per hour, and the cloud ceiling had to be at least 3,000 feet high.

Though one parachutes from a height of only 1,000 feet, when a chutist jumps off the wing, the

wind force propels him upward; thus small planes and other parachutists need clear visibility to avoid him. Hence the necessity of the 3,000-foot cloud ceiling.

Every Sunday in the summer of 1985 that Steve was available, he would call the Lakewood airport and they would tell him conditions were fine, but whenever he drove down to the airfield, unfavorable conditions developed. One Sunday it suddenly became too cloudy, another Sunday it started raining, and on a third Sunday unanticipated winds were gusting.

There was only one Sunday left in the summer-training season; by autumn, wind conditions would already be too hazardous. Before the weekend, however, Chaim called his brother Steve and informed him about an Aish Hatorah Shabbaton that was to take place in the Homowack Hotel, in upstate New York. "The speakers are so inspirational," said Chaim.

"You will learn so much about your roots, you will see wonders in the Torah as you never saw them before. Come spend Shabbos with us. You will never regret it."

Steve was hesitant to give up this final opportunity to become a parachutist but his brother's persistence was such that he eventually relented and decided to go. Parachuting would just have to wait.

The Shabbaton's organizers seemed to genuinely care for every individual in attendance, and Steve felt comfortable in his new surroundings.

On Friday night the *davening* and the singing were uplifting. The speakers during and after the meals were entertaining and inspiring. By midnight, many clusters of guests that had been getting to know one another and were discussing the program began to dissipate, and almost everyone retired for the evening. The leaders of the Shabbaton, however, would be hearing a special address from the Rosh Yeshivah of Yeshivas Ner Yisroel of Baltimore, Rabbi Yaakov Weinberg. He was a mentor and guide to many in the field of *kiruv*, and the Aish Hatorah teachers and leaders were anxious to hear his thoughts. (Rabbi Weinberg's

A Leap of Faith

brother, Reb Noach, is the founder of the Aish Hatorah program.)

Steve usually went to sleep very late at night and he thought it might be worthwhile to sit in on the Rosh Yeshivah's lecture. True, he had not been invited but he felt that if he sat unobtrusively in the back no one in the room would mind.

The leaders gathered around the Rosh Yeshivah, anxious for his guidance. "We all have a great opportunity and responsibility for *kiruv*," he said. "There are more people today searching for authentic answers to the meaning of life. As Orthodox Jews we have those answers. We can provide them and it is our holy responsibility to furnish them."

Steve sat enraptured, for he could identify with the Rosh Yeshivah's words. He too, though successful in his business ventures, was searching for meaning in his life, which at times seemed empty. He listened further, "Young men are looking for excitement and they think that's where the

answer is, but after the excitement wears off, they are back where they started from. Why there are young fellows who would even endanger their lives by seeking thrills, and even jump off planes ..."

Steve was stunned. Had the Rosh Yeshivah known he was in the room? Of all the hundreds of examples that he could have chosen, why did he choose that one? It was as though Rabbi Weinberg was talking directly to him.

Steve knew that he was not even supposed to be in the room, but then again, maybe he was. Suddenly Steve was soaring, gliding on a spiritual high, floating the rest of Shabbos and Sunday in an atmosphere of sanctity and piety.

On Monday morning he made his commitment as he enrolled in the Kol Yaakov Yeshivah in Monsey. From there he eventually transferred to Yeshivah Ohr Somayach where he studied for 13 years.

Today, down to earth, Simcha Dubin is a Shomer Torah U'mitzvos.

MOTZEI SHABBOS NAVI SHIUR



BY
*Rabbi Yisroel
Reisman*

בס"ד

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NAVI SHIUR SCHEDULE תשע"ח

December 9, 16, 23, 30	7:30pm
January 6, 13, 20, 27	7:30pm
February 3, 10, 17, 24	8:00pm
March 3, 10	8:30pm
March 17, 24	9:30pm
April 1 (sun night after sheni shel pesach)	10:00pm
April 14, 21, 28	10:15pm
May 5, 12	10:30pm

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5:20 AM	Lev Someach-Alesk - Rabbi Yisroel Berger (Yiddish)
5:30 AM	Agudas Yisroel of Madison - Rabbi Eli Rabinowitz & R' Eliyahu Goldberg (English) Bais Hamedrash Hagadol of East Flatbush - Rabbi Berel Edelstein (English) Bnei Yosef - Rabbi David Navaro (Hebrew) Chizuk Hadas - Rabbi Ahron Yitzchok Jacobs (English) Nachlas Yitzchok - Rabbi Avrohom Yosef Sekula (Yiddish) Persian Congregation of Flatbush - Rabbi Shmuel Soleimani (Persian) Shalheves Kodesh - Rav Yehuda Sheinkopf (English) Toras Chaim D'Flatbush - Rabbi Chaim Y. Weinfeld (English) Yeshuran Muzhai Ropshitz - Rabbi Yisroel M. Kohn (Yiddish)
5:35 AM	Agudath Israel of East Midwood - Rabbi Berel Edelstein (English)
5:40 AM	Kehilah of Marine Park - Rabbi Dovid Kohn (English) Tiferes Avrohom Zidichoiv - Rabbi Yechezkel Eichenstein (English) Yeshiva Ohr Yitzchok - Rabbi Reuven Zwick (English)
5:45 AM	Agudas Yisroel Bais Binyomin - Mr. Moshe Strimber (English) Bais Alexander - Rabbi Binyomin Schik (Yiddish/English) Bnei Torah Bais Naftoli - Bais Naftali - Rabbi Naftali Minzer Ishei Yisroel Modzitz - Rabbi Yisroel Dovid Taub (English) Premishlan - Rabbi Boruch S. Kaczenberg (Yiddish/English) Sasregan -Rabbi Shlomo Teichman (English) Sharei Eliezer-Rabbi Avrohom Eilenbgen (Yiddish/English) Yeshiva Sharei Torah - Rabbi Hillel David (Yiddish)
5:50 AM	Congregation Kehilas Orach Chaim - Rabbi Meyer Scheinberg (English)
5:55 AM	Congregation Skverer Bais Medrash - Rabbi Avrom Lawrence (English) Keser Yisroel Mordechai - Dr. Shlomo Schuck (English)
6:00 AM	Agudath Achim of Midwood - Rabbi Yosef Stern (English) Agudas Yisroel Sniff Zichron Shmuel - Rabbi Shmuel Yosef Lercher (English) Bais Avrohom - Rabbi Benzion Halberstam (English/Yiddish) Bais Eluzer - Rabbi Yonoson B. Katz (English) Bais Medrash Beis Y'shaya Rav Dovid Salb (English) Bais Moshe Shmiel - R' Pinchas Rosenberg (English) Bais Yitzchok - Rabbi Friedman (English) Bnei Shloma Zalman - Rabbi Moshe Green (English) Bostoner Bais Medrash - Rabbi Label Kozlowski (English) Chevra Gemiluth Chesed - Rabbi Mendel Epstein (English) Chizuk Hadas - Rabbi Yisroel P. Gornish (English) Gvul Yaabetz - Rabbi Dovid Cohen (English) Homecrest Congregation - Rabbi Gershon Eichorn (English) Ishei Yisroel Modzitz - Rabbi Moshe Farkas (English) Keter Torah Rabbi Moshe Harari-Rafui Mir Yeshiva Vasikin Minyan Sharei Halacha - Rabbi Levi Gelbfish (English) Sharei Zion - Rabbi Meshulam Y. Halberstam (English) Skvere Bais Medrash - Rabbi Eliezer Lawrence (English) Tenke Rabbi Friedman Torah Vodaath Dormitory Minyan - Mr. Gedalia Engel (English) Young Israel of Avenue K - Rabbi Moshe Zywica (English) - 6:15 on Tues/Wed/Fri Zichron Alter - Mr. Naftali Dembitzer (English)
6:10 AM	Congregation Kol Torah - R' Shimon Edelstien (English) Kerem Shlomo - Mr. Avrohom Augenbraun (English) Tiferes Tzvi - Rabbi Aaron Tennenbaum (English)
6:15 AM	Bais Hamedrash of Flatbush Heshy Katz Kol Torah R' Yaakov Fisher (English)
6:20 AM	Ahavas Dovid - Rabbi Shmuel Dovid Beck (Yiddish/English) Bais Medrash Makarov - Rabbi Berach Steinfeld (English) Magriv Bais Aryeh - Rabbi Mechel Beinhorn (English) Nachlas Yehoshua of Monastristch - Rabbi Avigdor Feintuch (English)
6:30 AM	Bais Eluzer - Rabbi Chaim Zev Stern (English) Bnei Shlomo Zalman - Rabbi Hirsch Chaim Wulliger (Yiddish) Bnei Torah Bnei Yitzchok R' Cheskey Holtzberg (English) Cong. Beth Aaron Rabbi Michael Attias (English) Khal Ohr Gedalyahu - Rabbi Heshy Wolf (English) Knesses Bais Avigdor - Rabbi Yisroel Berger (English) Mayan Yisroel - (yesterday's daf - English) Young Israel of Brighton Beach - Mr. Yaakov Stern (Hebrew/English) Young Israel of Midwood - Rabbi Avrohom Dubin (English)
6:40 AM	Khal Bnei Torah
6:45 AM	Agudath Yisroel of Flatbush - Rabbi Yehuda C. Horowitz (English) Bais Avrohom - Rabbi Yosef Dov Oshry (English) Congregation Shaaray Zion East 13th St- (English)
7:00 AM	Agudas Yisroel Bais Binyomin - Rabbi Eliyahu Schneider (English) Bais Ephraim - Rabbi Heshy Kleinman (English) Beth Torah (English) Congregation Netivot Yisrael - Rabbi Netanel Saadon (Hebrew) Darchei Avoseinu - Rabbi Moshe Ginsburg (English) Khal Zichron Mordechai - Mr. Yossi Gleiberman (English) Lazewinks Rabbi Lubenberg Mosad Adar G'Byr - Rabbi Chizkiya Loebenberg (English) Netivot Israel Sephardic of Nostrand - Mr. Baruch Salamander (English/Hebrew) Sharei Zion - Rabbi Reuven Siff 1659 E. 13 St. Talmud Torah Ahavas Achim - Rabbi Elimelech Bluth (Yiddish/English) Toras Chaim - Rabbi Chaim Y. Weinfeld (English) Young Israel of Bedford Bay - Rabbi Baruch Fireworker (English) Young Israel of Ocean Parkway - Rabbi Avrohom Stolzenberg (English)
7:05 AM	Agudas Yisroel of Madison - Rabbi Gedaliah Weinberger (English)

7:10 AM	Bnai Shloma Zalman - Rabbi Dovid Schonbrun Rabbi Alster - (English)
7:15 AM	Yeshiva Gedolah Ohr Yisrael -Marine Park - Rabbi Shmuel Lasker (English)
7:20 AM	Lev Someach-Alesk - Rabbi Yitzchok Aschkenazi (Yiddish) Merkaz Yisroel of Marine Park Rabbi Weiss Young Israel of Flatbush - Rabbi Kenneth Auman (English) Zichron Avrohom Yaakov - Rabbi Eliezer Dovid Rappaport (English)
7:30 AM	Beis Medrash Ahavas Torah - Rabbi Mendel Sprecher (English) Chizuk Hadas - Rabbi Ahron Yitzchok Jacobs (English) Nachlas Yitzchok - Rabbi Yosef Ungar (English) Sasregen - Dr. Shlomo Schuck (English) Stretiner Bais HaMedrash - Rabbi Flaum (English) Yeshiva Ruach HaTorah - Rabbi Mordechai Amsel (English) Young Israel of Midwood - Rabbi Yisroel Anemer (English)
7:35 AM	Bais Avrohom - Rabbi Elchonon Kaplan (English)
7:40 AM	Tiferes Avrohom Zidichoiv - Rabbi Yechezkel Eichenstein (English) Khal Machza Avrum (Wosner) - Rabbi Hertzka Greenfeld (Yiddish)
7:45 AM	Beis Mordechai - Rabbi Yehuda Schwartz (English) Bnai Shloma Zalman - Rabbi Moshe Chopp (English) The Flatbush Minyan - Rabbi Dr. Rashi Shapiro & Rabbi Meir Fund
8:00 AM	B'nai Yosef - Rabbi Eli David (English) Tiferes Yaakov - Rabbi Avrohom Schorr (Yiddish)
8:30 AM	Agudas Yisroel Bais Binyomin - Rabbi Yaacov Emert
9:30 AM	Khal Bais Avrohom (Rabbi Shmidman's Shul) Rabbi Avrohom Katz (English) Sasregen - Rabbi Yitzchok Sadowsky (English)
9:45 AM	Agudas Yisroel Bais Binyomin - Rabbi Shmuel M. Wolner (English)
10:00 AM	Sasregen - Rabbi Yitzchok B. Sadowsky (Yiddish/English)
12:45 PM	26 Court Street, Suite 10001 - R' Blumenkrantz, R' Bratt, R' Kagan, R' Noble (English)
2:30 PM	Ateret Avot Senior Residence - Rabbi Chaskel Scharf (Yiddish/English) Agudas Yisroel Bais Binyamin - Rabbi Eliyahu Chaim Shneider
3:30 PM	Darchei Yosher - Rabbi Yechezkel Scharf (Yiddish/English)
5:30 PM	Yeshivat Ateret Torah - Rabbi Ellis J. Safdeye
6:00 PM	Yam HaTorah - Rabbi Isaac Mohadeb (English)
6:30 PM	Mirrer Yeshiva - Rabbi Avrohom Y. Nelkenbaum (English)
7:00 PM	B'nai Yosef - Rabbi Eli David (English)
7:30 PM	Chasidei Gur of Midwood - Rabbi Shlomo Perlman (Yiddish)
7:45 PM	Agudath Israel of East Midwood - Rabbi Yosef Widroff (English)
8:00 PM	Agudas Yisroel of Flatbush - Rabbi Mordechai Sussman (English) Bais Avrohom - Rabbi Chaim Horowitz/ Mr. Yaakov Miller (English) Bais Eluzer Dfaltishan - Rabbi Chanoach Horowitz (English) Bais Ephraim - Rabbi Steinwurz (Yiddish/English) Bais Hamedrash Hagadol of East Flatbush - Rabbi Yosef Widroff (English) Bais Yitzchok - Rabbi Isaac Friedman (English) Bnei Avrohom - Rabbi Zvi Mayer Lichtig (Yiddish/English) Congregation Kol Torah - R' Shlomo Kassai (English) Lev Someach-Alesk - Rabbi Alexander Ashkenazy (Yiddish) Nachlas Dovid - Rabbi Boruch Goldstein (English) Narol Flatbush - Rabbi Mendel David (Yiddish) Sasregen - Rabbi Shmuel Tzvi Freund (English) Tarnipol - Rabbi Levi Hettelman (Yiddish/English) Tenke Rabbi Friedman
8:15 PM	Bais Yitzchok - Rabbi Cheski Holtzberg (English)
8:30 PM	Agudas Yisroel Bais Binyomin - Rabbi Yaakov Emert (English) Agudas Yisroel of Madison - Rabbi Nachum Cooper (English) Ateres Shloime - Rabbi Eliezer Stern (English) Bais Medrash Beis Y'shaya Rav Yisroel Anemer (English) Beth Aaron of Flatbush - Rabbi Dovid Shlomo Katz (English) Bnei Binyomin - Rabbi Binyomin Haddad (English) Chasidei Gur of Midwood - Rabbi Avrum Fried Congregation Netivot Yisrael - Rabbi Netanel Saadon (Hebrew) Hisachdes Yereim Veretzky - Rabbi Yisroel Weichbrod (Yiddish) Kollel Bnai Yeshivos - Rabbi Sassoon Monastristch - Rabbi Berach Steinfeld (English) Netivot Israel Premishlan - Rabbi Shloma B. Herbst (Yiddish/English) Tiferes Avrohom Zidichoiv - Rabbi Avrumi Katz (English) Yeshiva Bais Yosef Navardok - Rabbi Heshy Nemetsky (English) Young Israel of Avenue K - Rabbi Sadowsky (English)
8:45 PM	Agudath Israel Sniff Zichron Shmuel - Rabbi Mordechai Shain (English) Keser Yisroel Mordechai - Rabbi Aryeh Zell (English) Mareh Yechezkel - Rabbi Elozor Greenspan (English)
9:00 PM	Bais Moshe Shmiel - Mr. BenZion Weiss (English) Bais Mordechai - Rabbi Tzvi Shapiro (English) Beis Medrash D'Bertch -Rabbi Nachum Fried Cong. Kehal Imrei Shaul D'Modzitz - (English) Khal Varetzky - R' Yaakov Leiberman (English) Lazewinks Rabbi Ahron First Lev Someach-Alesk - Rabbi Yosef Chaim Perlman (English) Mosad Adar G'Byr - Rabbi Aaron Furst (English) Mosdos Boston of Flatbush - R' Yitzchok Gelb, R' Yaakov Herman (English) Yeshuos Chaim Chentzkovitch - Rabbi Shraga Silber (English) Young Israel of Avenue J - Mr. Aryeh Victor (English) Zichron Mordechai - Mr. Daniel Hirsch (English)
9:15 PM	Bais Moshe Shmiel - Mr. B.Z. Weiss (English) Derech Emunah-Vien - Rabbi Shmuel Moshe Solny (English) Nachlas Yitzchok Moreshes Yaakov - Rabbi Shlomo Kozlov (Russian) Toras Chaim D'Flatbush - Rabbi Chaim Y. Weinfeld (English)
9:30 PM	Keren Orah - Rabbi Shimon Susholz (Yiddish/English) Sadowsky Home - Rabbi Yitzchok B. Sadowsky (English) Tiferes Avrohom Ziditchev
9:45 PM	Kollel Bnei Torah - Mr. Dovid Lieber (English)
10:00 PM	Jewish Center Nachlath Zion Sun-Thurs call:646-558-6338 code:648-4865 Kol Torah R' Yaakov Fisher (English)
10:15 PM	Kollel Hashechuna - Mr. Moshe Rubin (English)

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While the rest of the *Yidden* in my Jewish community stood by silently and watched, the *Morah Diasra*, and the *Vaad Hachinuch* closed the doors of the local *frum* school to my children.

So what was their justification?

My children are not vaccinated!

I have exerted my State's legal rights, and *Halachic reshus* not to inject my children with toxins and live viruses, which - as is well known in the medical world - carry uncertain and unknown risks. I have chosen not to play Russian Roulette with the known terrifying side effects from legally voluntary Class C drugs.

Vaccines, are a myriad of injected (not ingested) neurotoxins, viruses, and adulterated human and animal DNA whose long term effects, and safety have never been studied.

It was a personal medical choice that I made for my family after much study, in depth analysis, and deliberation on the subject. My final decision was made with both medical and personal rabbinic guidance.

But the local *Rosh Yeshiva* and *Rav*, who sat together on the *Vaad Hachinuch*, never asked to hear my side of the story. They never even bothered to ask for the reasons I reached this difficult, personal medical decision.

If they had asked, I would have told them— I would have recounted how my *bechor* - my eldest son - is alive today, solely due to *nissim*.

I would have recalled to them the feeling of helplessness, despair, and horror I felt as a mother who watched her child's struggle to breathe, to regain color, to stabilize eye contact, following a routine vaccination.

My child's recovery is the ultimate proof that the *Ribbono Shel Olam* runs and lights up the world. By all means, my son could have, *chasve shalom*, never recovered from the terrible vaccine injury he suffered for months after.

I would have shown them pages and pages of medical data and statistics that shows how many others, like him, never recovered the way, *Baruch Hashem*, my child did.

But they didn't ask. They didn't care. And when approached, they gently closed the door in my face and said they did not want to hear what I had to say. They just wanted me to get the kids up to date on their shots.

Consider that in 1986, only 11 vaccines by the age of 18 rendered a person fully vaccinated. Whereas, in

2017, a child needs 53 vaccines, by the age of 18, to be considered up-to-date.

To my family and my children, the leaders in this community have acted as the *Yevanim*, *Bayomim HaHem*!

A Pained Jewish Mother

Shidduch Pictures

Allow me to weigh in on the ongoing discussion about *shidduch* pictures.

Last week "An FJJ Fan" wrote that while our Rabbonim and Roshei Yeshiva certainly agree that the practice is distasteful, he opined that "Unfortunately it is not in their control to do anything more about it."

Really? How about at least speaking out publicly against it in clear unequivocal terms? Neither my Flatbush Rav nor any of my friends' Rabbonim, to the best of our collective knowledge, have done so. We all know full well the very same mothers of boys who seem to feel perfectly entitled to *demand* pictures of girls before a *shidduch* will be considered would have been horrified at the thought of having their own picture demanded by their mother-in-law as a pre-requisite to dating their husband 30-40 years ago. Where did this come from? Do we really think that this represents an aspect of *Aliya* in our communal *ruchniyus* relative to a generation ago?

I beg our Rabbonim to get together and agree upon a Shabbos in the near future when they will agree to speak out against this practice. And let me be so bold as to make a further suggestion. Let's not couch the schmooze in vague diplomatic terms. Let's not lose the force of the message amidst conciliatory platitudes like "A true Bas Yisroel's *chein* can't be judged by a picture". However true that may be, let's not soft-pedal the message in ways that imply that the only flaw in this practice is its failure to produce truly meaningful results. I beg our Rabbonim to recognize it for what it is, a reprehensible, unacceptable practice that clearly does not originate from our Torah values, but rather from the superficial treatment of women by our surrounding society. And let's not talk about it at Shalosh Seudos. Shabbos morning on a Shabbos Mevarchim please, when as many women (read mothers) are in attendance as possible.

FJJ Fan, I assure you of this. If all of our Rabbonim can find it within themselves to do this, you will see a dramatic decrease in picture requests at least over the short term. Some

(misguided) people may grumble about the speech but there's no news in that - you can never make everyone happy. Let's bring the power of communal *busha* to bear on this excusing me for saying so - disgusting practice - unbefitting the young Bnei Torah it is supposedly serving.

Wishing us all a genuine *aliyah* in *ruchniyus*.

Yehuda Margolis

Pictures in Shidduchim

Once again the 'pictures in resumes' controversy has found its way into the FJJ.

Like everything in life, this is another example of something that the people who have it are eager to mention it. But those who don't, are offended that it even crosses people's minds.

I would like to point out, that the *shadchan* in BMG takes a picture of every *bochur* before they are accepted into the yeshiva. Accompanied is a form the *bochur* signs giving permission for the *shadchan* to use the picture. So the notion that only girls are required to provide a picture is simply not true.

Besides, why is it the end of the world to provide a picture? Mema Nafshach, if he likes the way she looks, all the better. And if he doesn't, why would you want a *bochur* who turns down a girl based on her looks? *Ain rasha gadol mizu!* It's a win-win situation.

Furthermore, he'll see her on the date anyway. Or are you also advocating dating from behind a *mechitza*? Naturally the parents will have to be there too to make sure he doesn't peek.

The Gemara says "Assur le'adam li'sa isha ad she'yira'ena". Need I say more? (Note that the Gemara doesn't say the other way around).

So let's stop the artificial outrage, and recognize that this is the way the world works. Life isn't fair, sometimes it's downright unpleasant. So keep *davening* for *moshiach*.

A Bochur

Try Making a Shidduch

In last week's (11/23) issue of the FJJ, there was a letter to the editor entitled "Photos in Shidduchim". It was signed "A Mother Trying to hold on to our Torah values".

I agree strongly with all she wrote. Could you please try and get me the *shidduch* resume (without a picture) of the young lady the letter refers to.

I would very much like to see if she might match up to one of our two

eligible sons. (They are both currently learning in BMG.)

When it comes to *shidduchim*, one never knows where the right one will come from.

Chaim Ziegler

Laining for Dikduk

Abe Rosenzweig stated that teaching a 12 year old to *lein* will help learn proper *dikduk*. Where were his parents and *rabbeim* for the last 7 - 9 years? Teaching someone to *lein* will not undo a lack of knowledge of proper *dikduk*. I teach people to *lein*; I am not a miracle worker. If a boy has spent years saying *beh-EH-mes* or *ha-EH-mes*, it is virtually impossible to get him to correctly say *beh-eh-MES* or *ha-eh-MES* while teaching him to *lein*. Trust me, I've tried (numerous times).

Yehuda Scheff

Pet Peeves:

Dikduk and Smoking

I recently found a few letters that echo my own pet peeves. The recent comments on boys *leining* their *bar mitzva parsha*, led to some discussion on their learning *dikduk*.

I recall getting graded on "Kriah Nechona in elementary school. And, it was not exactly a nonconformist yeshiva. Listen to some more recent products of the yeshiva system, and you can hardly ascertain what language they're *davening* in. As a general rule, the accent is on the last syllable (in Hebrew) and only rarely, on the first. Thus, in the Kaddish, the only word read *m'l'el*, would be *lay'la*. Everything, else, is *m'l'ra*.

Changing a word from one pronunciation to another, may sometimes change its meaning. When reciting *kriat shema*, or while *laining*, there are *halachik* issues involved. Yet, it seems as though, the *frummer* you are, the worse your "Ivreh" will be.

The other issue regards smoking. Several months ago, I wrote a letter regarding smoking in "out of town" *yeshivot*. I received several calls, some lambasting me for making the *bochurim* "self-conscious". Nebach on the poor things!

I may conclude with a comment that I made earlier. If someone were told that a yeshiva's cook, put fish and meat in the same pot, he would be aghast. Halacha would agree with him. Yet, we all know that the origin of that prohibition, stems from "Sakana". We follow the ruling established nearly 2,000 years ago,

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and refrain from cooking the two together. How much more so, that a practice such as smoking, which is universally considered unsafe, ought not be tolerated?

Rabbi Avraham Pinsker
Elizabeth, NJ

Mistaken Check

Could someone please give me the contact information for the organization Chaim b'Chesed. I mistakenly wrote the wrong amount on a check to someone who was going door-to-door collecting. I intended to give \$18 and wrote the number 18, but for some reason in my haste I wrote the words "eighteen hundred". I was shocked to see my bank transaction showing \$1800 deducted. Since I signed the check and wrote the words "eighteen hundred", there is not much my bank could do about it. I'm sure I could rectify this if I would explain the situation to Chaim b'Chesed, but I don't know how to contact them. If anyone knows their contact information please call me at 929-269-3410 or email me at yossi.in.flatbush@gmail.com

Yossi

Linda Sarsour Loves Me. She Loves Me Not

It's like a scene from a Mel Brooks film. An anti-Semitism panel led by anti-Semites. Pinch me—I must be dreaming!

But it's not a dream. It's another scene from a nightmare—the one about certain far-left liberal Jews so far removed from reality that they believe embracing Israel bashers will help them live happily ever after in non-Jewish lands. It's the nightmare that says some Jews are so far removed from Jewish values, so distanced from Jewish *identity* that they "identify" as progressive and embrace any overtures to progressive values. Even when those values are being touted by wolves in sheep's clothing.

But that was the *old* nightmare. I used to wake up in the middle, get a glass of water and go back to bed. I never saw the remake until last night. Now they've brought in Felini to direct.

Avowed hate-peddler Linda Sarsour is lecturing us on anti-Semitism. Linda Sarsour, the unabashed apologist for terrorists whose glorification of Palestinian children throwing rocks became a Tweet heard 'round the world. This is

the individual the New School roped in to share pearls of wisdom.

Granted, Sarsour has some small measure of expertise on the subject. After all, she's been spreading anti-Semitism her entire public career.

And now Sarsour has stepped up her game. She's surrounded herself with Jews who don't know any better; Jews who assume that as long as she's willing to visit their Temple, she must be ok. Jews who dismiss Sarsour's venomous anti-Israel propaganda as acceptable in light of her publicized fund raiser for a Jewish cemetery. Sarsour has a fondness for dead Jews.

Recently, at the New School's absurd panel on anti-Semitism, Sarsour made it clear that the threat to the Jews isn't from radical Islamists who rent trucks and mow down innocent people in the streets—or those who teach their children that murdering Jews is the greatest act they can aspire to—but rather from the "fascist" White House. This couldn't have anything to do with President Trump's promise to move the Israeli embassy to Jerusalem could it?

Sarsour also poo-poo'd stories from the "Jewish media" accusing her of anti-Semitism. "If what you're reading all day long, morning and night, in the Jewish media is that Linda Sarsour and Minister Farrakhan are the existential threats to the Jewish community, something really bad is gonna happen and we gonna miss the mark on it," she said ungrammatically.

She failed to mention that her pal Farrakhan once warned Jews that they should not forget that "When it's God who puts you in the ovens, it's forever!" Or how he praised Hitler as "a very great man" on national television.

Sarsour's speech—self-aggrandizing as usual; dissembling and misdirecting, as usual—barely touched the issue of anti-Semitism or how to tackle it. It was just another soapbox for this lover of dead Jews to point her hateful finger at others while decrying those who see her for what she is. A mountebank. A deceiver. The new darling of the radical left.

Assemblyman Dov Hikind

Local Kivrei Tzadikim

While many have taken tours to Lizensk and other *kivrei tzaddikim* in Europe, many people are unaware that right here in the area of Flatbush-Boro Park, at the corner of Bay Parkway and McDonald Avenue, unknown to many, there is a cemetery where one can *daven* at *kivrei tzaddikim*. These

include Rav Hillel Klein, *talmid* of the Ksav Sofer, grandson of Rav SR Hirsch, Rav of Ohev Zedek for over 35 years, one of the most prominent *rabbanim* of his time; Rav Mordechai Doctor, noted *maggid* on Lower East Side, published two *sefarim* of *drashos*; Rav Shimon Finkelstein, *talmid* of *baalei mussar* in Europe, Rav in Brownsville, wrote several *sefarim*; Rav Yaakov Ehrenreich, son-in-law of the Hungarian *gaon* and *tzaddik* the Kol Arye; and Rav Gedalia Bernstein, *mashpia* in Brownsville, whose *kever* is known as a place where people *daven* for *yeshuos*.

There are tours available where one can learn more about these *rabbanim* and recite Tehillim by these *mekomos hakedoshim*. For information email ygesser@gmail.com or call 718-690-1534.

Yosef Gesser

Of Majesty and Royalty

It was my investigative research, I believe, that led Rabbi Paysach Krohn to revisit his original article "Of Majesty and Royalty" in his long ago published book "Echoes of the Maggid" which you posted in the November 2nd issue of the FJJ. It is about Queen Wilhelmina's visit to the Munkatcher Rebbe.

My interest in this story began last August after I read a fascinating new book "The Life of Moshele Der Zinger: How my Singing Saved my Life" by Cantor Moshe Kraus who lives in Ottawa, Canada. This *chazzan*, now in his high nineties, was a student of the late Minchas Elozor z"l in Munkatch and, as such, he recounts many episodes of the great sage he witnessed with reverence and trepidation. His account of the story Rabbi Krohn writes about vastly differs in facts and details.

When I repeated the *chazzan's* account of the story to a respected *rav* in Brooklyn he threw it to the wind claiming that it's nothing more than a nice fairy tale. (Since then I became aware that also the Satmar Rav, R' Yoel Teitelbaum z"l, while he liked *chassidic* literature, disdained *chassidic* lore. He did not care much for those legendary *chassidic* tales. He ridiculed them and believed that most of them were untrue.)

Having felt like I've read some sort of "fake" news, prompted me to begin a comprehensive search for the true story, if it indeed happened. I reached out to a large number of people including Rabbi Paysach Krohn who referred me to R' Mottel

Aronson in Amsterdam with whom I had extensive correspondence by e-mail. I'm ever so grateful for his time in pasting together, from many personal sources, a chronological account of the events that transpired. Nevertheless, by his own admission, there are some questions I had which he was unable to answer.

Though it appears that Rabbi Krohn's version of the story is more accurate than the account published in Chazzan Kraus's book, I could not get, to this day, any official confirmation from the House of Munkatch or from anyone in the know who could vouch for all the published facts to be true. My inquiries with the Royal Family and government offices in the Netherlands and in the U.S. went unanswered.

In the end, for the sake of true history, I'm hoping that this FJJ article may find its way to someone in the Munkatch Chassidic community who has been handed down, from father to son, the real true story without any embellishments.

J.J. Freedman

Much Ado About Nothing

Sometimes writing about stuff that other people wrote about the previous week is kind of feast or famine; there are weeks where I'm hard pressed to find anything upon which to comment, and then there are weeks like last week, where virtually every letter was a little gem. You know...the letters where folks get all hot, bothered, and indignant about *narishkeit*? So here are my responses to a few of them, in no particular order:

First, there was a letter from a Mr. Scrooge...no, sorry, that's not it. It was a **Mr. Katz**. The title of his letter was **Chanukah Gifts?** Here it is in its entirety:

What's this thing nowadays called Chanukah Presents? Every night of Chanukah all my kids ask me, "are you giving us a present tonight?" And I answer NO! Why are we giving gifts? Are we copying the non-Jewish holiday on December 25? I think this should all stop!

Okay, a few things. If we do something — anything — that the goyim do, shall we stop? How about, gee, I don't know...Purim? Well not Purim per se, but dressing up for Purim. The goyim do the same thing on Halloween! How about flying the American flag? How about driving a car??

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Giving presents on Chanukah has been going on pretty much forever and has by now definitely established itself within our community. Kind of like sushi. No, seriously: where were you ten years ago when the first entrees of raw fish started showing up at *simchas*? Why weren't you outside picketing the hall?

When Mr. Katz uses the word *nowadays* in his first sentence, either he knows that it makes no sense or he's been hiding under a rock every year as soon he hears *Maoz Tzur*. "What's this thing *nowadays* called Chanukah presents?" he writes. Nowadays? I've been giving my kids gifts for forty years. My parents gave us stuff, too. I remember my *zeydi* giving me Chanukah *gelt*. Know who my *zeydi* was? He was one of the first kosher butchers in Boro Park, back during the days when butcher shops didn't have *hechsheirim*; If you trusted the proprietor, you bought from him. He was also a tremendous *talmid chachum*, Mr. Katz; think that just maybe he might have been perhaps kind of sort close to as *ehrllich* as even you are?

Do you really think that when yeshiva kids get a present for Chanukah, they're thinking, "Wow, now I'm just like little Christopher down the block? No! Know why? Because little Moishie, little Yankie, and little Yossie live down the block and they all got presents, and little Christopher's parents sold their house to the Friedmans in '78 when he was nine, and he's now an exterminator living in Parsippany.

Oh, and one last thing; you write, "Every night of Chanukah all my kids ask me, 'are you giving us a present tonight?'" Do they, really? I mean, haven't they gotten the message yet after all these years? Or maybe their friends in yeshiva keep talking about the cool fidget spinners or Chia Pets they received and they figure maybe this year will be different; maybe this year Tatty will cave and spring for a Yo-Yo or a kazoo or something!

Next funny letter? Thought you'd never ask! It's titled **False Askanim in the FJJ**, and it was authored by A **Yeshiva Bochur**. He takes exception (he don't know from umbrage) to the way the term ASKAN is bandied about so cavalierly within these pages.



"How," he asks, "are people who take a picture of themselves eating *chulent* and *kugel* important?" Wow; what a question! Where would we all be without the *chulent essers* and the *kugel fressers* of the world?! Do you understand that if not for *frum* Jews and hungry Latinos, the entire bean industry would shrivel up and die? Do you want to be the one to call up Goya Foods and say, "Sorry fellas, but we've decided to go with *gruenkern* soup from here on out? (not that there's anything wrong with that). Do you, huh? Because I'm not gonna be the one to make that call, that's for sure!

After that, I didn't think there was anything left that Mr. Bochur could write that would surprise/confuse/entertain me further, but truth be told, I had sold him short. Somehow, he got from *chulent* eaters to coffee drinkers. He writes,

"Of course, everyone knows the famous saying I'havdil 'America Runs on Dunkin' Really it should be 'The World runs on Torah...' Technically, of course, he's absolutely right. The problem is that when they tried that slogan out on several different demographics, the folks in the sample group had a rough time making the connection between *Limud Torah* with Boston Crème donuts.

And another thing: why are they mutually exclusive? Why can't *America Run on Dunkin'* and *the World run on Torah*? Where is the *stirah* here?

I hope our Yeshiva Bochur has caught on by now that what I'm trying to point out is that the word ASKAN, when applied to *kugel* eaters or ball players or FJJ-readers, is meant... ready?...in jest. It's a joke. It's not serious. They don't really mean it. And not only is it a joke, it's a long-running joke, kind of like *Don't Call Me Shirley*. And not only is it a long-running joke, it is a long-running joke that I've had to address once or twice before because other people like yourself didn't get it, either. Do you understand now? No? Didn't think so.

I found an interesting contrast in points of view in two other letters. Discussing Yaakov Salomon's *Out of the Box* of the previous week about Bar Mitzvah boys *laining*, Abe Rosenzweig wrote,

"...it really doesn't take a lot of effort for a boy to learn how to properly *lain* his parsha."

He is then immediately contradicted by Yehuda Scheff:

"As both a Baal Koreh and someone who teaches bochurim how to *lein* at

the time of their Bar Mitzvah, I am against the notion that all bochurim should be 'pressured' and be 'challenged' and devote their sweat and toil into doing something they don't want to do."

Later, he makes another really good point:

"[There's] a fear of the Bar Mitzvah bochur that he will make a mistake causing the 'bloodthirsty' crowd to yell out corrections."

Well kudos, Yehuda, for mentioning it! What is up with that?! Don't you guys know that the kid is only thirteen years old and doesn't need to be made to feel any shakier than he already is? Can you stop reacting when he makes a boo-boo like he just voted for Hillary? Can you perhaps leave the correcting up to the gabbai or maybe the kid's teacher who's standing right next to him? Please?? Make believe it's the Haftorah, when you're not listening anymore because you're waiting for them to serve the *matjes herring*, okay?

I don't know about you, but I'm on Mr. Scheff's side; if memory serves (yes I *lained*, and even said my *p'shetl* by *baal peh*...kind of) my Bar Mitzvah preparation was a lot closer to "sweat and toil" than "piece of cake."

A few minor points:

I think I was insulted twice last week. I say *I think*, because the two parties in question didn't mention me by name. First there was **Samuel Schloss**, grumbling once again about how his letter was butchered (funny; I've used that word to describe what you guys do to my letters all the time), and he sounds *really angry* about it. But listen to this part:

"I am a bit curious though as to the motivation to butcher letters of serious issues while leaving columns of derogatory drivel [two points for alliteration] that border on lashon harah, motzei shem rah, and veahavta lereiacha komochah *unscathed*."

Ouch. Think he might be talking about anybody in particular?

The second perceived insult came from A **Happy Shvigger** who disagreed with me about parents, grandparents, or the family Rottweiler accompanying the new, potential *zivug* on their first date.

She begins:

"A frequent contributor to the 'Letters to the Editor' who shall remain nameless and will henceforth be referred to as Mr. G-brain lambasted Mrs. Chana Rose several weeks ago for daring to suggest that it was okay for

the parents of the young man to come along on the first date."

Mr. G-brain? Say what? Let me try a few possibilities:

Giant Brain...Great Brain...Gorgeous Brain...Genius Brain...Guileless Brain...Glorious Brain...nah. Probably not what she had in mind.

Or maybe it's just some kind of riff on when I call my gray matter my "pea brain?" But wait...there's more. Here's how she ends:

"The scenario that Mr. G-brain presented was ridiculous and um... brainless?"

Hmm...Goofy? Gauche? Geeky? Ghastly? Grumpy? Grouchy? Gruesome? Grotesque? Gaga?...

Your Even-Humbler-Than-Usual Servant,

Rocky Zweig

The Remix

You used to call me on my cellphone
When your credit card bill was due
You used to call me on my cellphone
When your babysitter canceled on you

And I know when I hear that ring
It could only mean one thing

After all I'm single and I have no life
When you need cash, or 'sitting or a ride

I think about it and it's so tough
How much I've been taken advantage of

Ever since I said no, we don't get along
We both pretend nothing's wrong
But all the sudden I don't belong
Yea I'm trying to stay strong

You used to call me on my cellphone
When you needed stuff from me
You used to call me on my cellphone
For help with your latest scheme

Now when I hear that special ring
It gets silenced in a blink

I'm not trying to be mean, you know
But can't you see I'm all alone
After all if *chessed* begins at home
How come you never picked up the phone...

...And called me on my cellphone
Just once to say hi what's up?
If only you called me on my cellphone
Just once to show some love

Mic Drop

LETTERS TO THE EDITOR

Email letters to
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FJJ Opinions

The Opinions column reflects the opinion of the author only, not necessarily those of the FJJ.

SUSAN M. MICHAEL/JNS.ORG

Well, it is that time of year again. No, not holiday time, but the Jerusalem Embassy Act waiver deadline! It comes around every six months and was a rather quiet affair—until the presidency of Donald Trump.

In 1995, a majority in Congress passed the Jerusalem Embassy Act, recognizing that city as the capital of Israel and calling for the U.S. embassy to be moved there from Tel Aviv. However, the legislation included a security waiver that every president has so far used to delay the move, citing national security concerns or possible implications for peace talks between the Israelis and Palestinians. The next deadline for the waiver is Dec. 1.

Christian leaders have made it clear to the White House that this issue is important to them, beginning with a petition during the 2016 presidential campaign that 650 Christian leaders, representing some

60 million evangelical Christians, signed. They asked the candidates to adopt five guiding principles in relation to Israel. One of those principles was the recognition of Jerusalem as the capital of Israel and the relocation of the U.S. embassy there. Then-candidate Trump agreed to all five principles and announced that if elected, he would move the embassy to Jerusalem.

When the first waiver deadline of his presidency was approaching in May, a letter signed by 60 major Christian leaders reminded Trump of that promise, and urged him not to sign the waiver and to proceed with moving the embassy. The president, however, signed the waiver. Recently the second waiver deadline of his presidency, and Christian leaders are once again reminding him of his campaign commitment.

There are several issues at stake in this ongoing saga. One is the fact that U.S. law has not been fully implemented for a period of some 22 years. Some members of Congress

Mr. President: Move that Embassy!



who are not happy with this held hearings on Nov. 8 to press the White House to proceed with moving the embassy.

While Trump has said “it is not a matter of if, but when,” many feel a grave concern that if the embassy move does not happen now, it may never happen. Trump’s presidency has opened a door of opportunity in the Middle East that no other U.S. administration has been able to open. He has tremendous leverage in the region, so he should take advantage of this fleeting moment in history and announce the move of the embassy.

Why wait for a peace agreement that has eluded us for 25 years and may continue to do so for decades to come? The only way there will be real peace between the Palestinians and Israel is by requiring the Palestinian Authority to stop inciting violence and to prepare its people for peace with proper education in schools, universities, mosques and the media. It will take several decades to raise up a new generation prepared for democracy and peace.

In the meantime, U.S. foreign policy should not be decided by those who threaten and carry out violence, but by the American government. We must strengthen our bonds with the one true democracy in the Middle East, a country and people who share our values.

Recognizing their capital is the right thing to do for our greatest ally in the region. And there is no more significant time to do so than during this year of the 50th anniversary of the reunification of Jerusalem.

For me, a Christian leader, this issue is also personal. Jerusalem is a significant city in the Christian faith with many historical sites and great spiritual meaning. Only a free and democratic Israel can be trusted to protect Jerusalem for all peoples of faith.

The Israeli government has already demonstrated this and has continuously beautified Jerusalem, safeguarded biblical and archeological sites, and allowed freedom of religion for Christians and Muslims as well as freedom of access to our holy sites and places of worship.

The reason hundreds of Christian leaders have lobbied the White House on this issue is because they want to ensure continued Israeli sovereignty over all of Jerusalem, including our revered Mount of Olives, the Old City, the Temple Mount and all of biblical Jerusalem. This is why we are asking the president to recognize Jerusalem as the eternal and never-to-be-divided capital of Israel and to move the U.S. embassy there. Mr. President, please do not sign the waiver again. Move that embassy!

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FJJ Opinions

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DAVID BROG/JNS.ORG

Like bad poker players, history's crooks and liars have an obvious tell. Since they're trying to deceive you, they're desperate to keep you on their ideological reservation. Start heading for the door and they will show their bad factual hand in their frenzy to stop you.

Whether it's a communist leader in the Kremlin or a cult leader in his compound, this tell is always the same. Today, the desperate effort to suppress objective inquiry is most prevalent on our college campuses. The new anti-intellectuals typically target conservative and religious ideas. And as is so often the case with such extremists, many of them are obsessed with Jews.

In November, activists at New York University (NYU) proudly launched an effort to block their fellow students from traveling to Israel to learn the facts of the Arab-Israeli conflict. Jewish Voice for Peace (JVP), Students for Justice in

Palestine (SJP) and other student groups announced that they would boycott a fact-finding trip to Israel called the NYU Israel Experience. These groups ominously warned that any student who violated their ban and joined the trip would be suspected of a "conflict of interest" upon their return to campus.

This isn't the first time that the JVP thought police have tried to boycott a trip to Israel. They've invested great energy in a failed effort to convince Jewish students to decline Birthright trips to Israel. Among their complaints about these Jewish heritage trips is that "Birthright trips never expose Jewish participants to Palestinian life or perspectives."

While this is a most arbitrary travel condition, the NYU Israel Experience actually meets it—the trip does expose its participants to Palestinian life and perspectives. So how does JVP justify a boycott in this instance? Blinded to their own

The Rise of the Campus Anti-Intellectuals



hypocrisy, they assert, "We refuse to go on a trip that includes a visit to illegally occupied land."

Let's be clear, JVP doesn't care what trip participants see or do. JVP activists will oppose any visit to Israel they don't control. And they will try to shut down any conversation about Israel that they don't dominate.

Indeed, JVP, SJP and their allies demonstrate their obsessive need for control not only abroad, but right here at home. They don't want students to hear from campus speakers who don't share their extreme views. That's why they have so often sought to disrupt speeches by pro-Israel figures. And that's why they've so often sought to intimidate students from showing up in the first place.

The contrast is enlightening. When is the last time that pro-Israel groups have presumed to order others not to travel to the Palestinian Authority or any Arab country for that matter? Far from banning such visits, many trips sponsored by pro-Israel groups—like the NYU Israel Experience—include visits with both Israeli Arabs and Palestinians.

When is the last time that any serious pro-Israel group tried to shout down a speaker with whom it disagrees? In my experience, the most "aggressive" pro-Israel students simply try to engage such individuals in dialogue and ask them tough questions. The goal isn't to shut down debate, but to actually have a debate.

JVP put this traditional tolerance to the ultimate test in April when it had Rasmeah Odeh address the group's National Member Meeting in Chicago. Odeh was a member of a terrorist group called the Popular Front for the Liberation of Palestine. She was convicted of bombing a Jerusalem supermarket in 1969 and killing two students, Leon Kanner and Eddie Joffe. When she immigrated to the U.S., she failed to disclose her murder conviction and has since pled guilty to immigration fraud.

Jewish groups did not disrupt Odeh or shout her down. Instead, they held a peaceful vigil to honor the memory of Odeh's slain victims.

It's just too rich. A group called Jewish Voice for Peace rejects dialogue and debate among students. Instead, the organization honors a woman convicted of murdering students. The analogy to George Orwell's "1984" is too powerful to resist. For JVP, SJP and their fellow travelers, war is indeed peace.

Most students don't know much about Israel and the Palestinians. While they're at college, they should take some time to learn. But they must be wise consumers of information. They should seek out opportunities like the NYU Israel Experience to investigate the facts for themselves. They should run fast and far from JVP, SJP and anyone else who wants to shut down the very free inquiry that's supposed to characterize their college experience.

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FJJ Opinions

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SARAH N. STERN/JNS.ORG

Congress will soon re-authorize Title VI of the Higher Educational Opportunities Act, a bill that was first introduced as the National Defense Education Act of 1958. The original legislative intent was to cultivate a consortium of university graduates who were best equipped to deal with the Soviet threat during the Cold War.

It was at a time when people in Washington began to notice how woefully ignorant American students were about foreign languages and cultures, so they crafted legislation that created regional studies departments—African Studies, Asian Studies, Latin Studies and Middle Eastern Studies—to educate our nation's youngsters to equip them with the necessary tools to best deal with our adversaries.

But somehow, through the years, the original legislative intent of these programs has been turned on its head. Today, the U.S. government pours \$65.1 million annually into various regional studies centers run by staffers who overwhelmingly possess strong anti-American and anti-Western biases that they are communicating to their students.

Even more pernicious is that in order to receive the grant, college professors must conduct workshops for librarians and for teachers of kindergarten through 12th grade. A study of the educational materials used in these teacher training workshops amounts to nothing more than “trickle down propaganda.”

The Middle Eastern Studies programs widely use a supplementary curriculum guide by Audrey

Shabbas, called “The Arab World Studies Notebook”—a joint publication by the Middle East Policy Council, which receives its funding directly from Saudi Arabia, and the Arab World and Islamic Resources and School Services, which is bankrolled by Saudi Aramco, the oil conglomerate.

When leafing through “The Arab World Studies Notebook,” one can easily find instructions on what the Quran teaches, including a lesson on the Quran’s commandments, descriptions of the five pillars of the Muslim faith, glorifications of Muhammad, instructions on how to turn a classroom into a mosque and suggestions to “make a field trip” to such a place of worship. (One wonders if the ACLU would have long ago intervened if a Christian or Jewish teacher’s guide offered such blatant religious instructions.)

In the section on “Palestine,” complete untruths are told that are presented as though they are unassailable facts. For example, the material claims that “the Jews wanted to drive out all the Arabs.” And just in case one is not determined to intellectually accept the anti-Israel bias, the student is reached emotionally through the poetry of Mahmoud Darwish.

Darwish’s poems, including “Identity Card,” are as one-sided as they are emotionally galvanizing, such as:

Write Down!

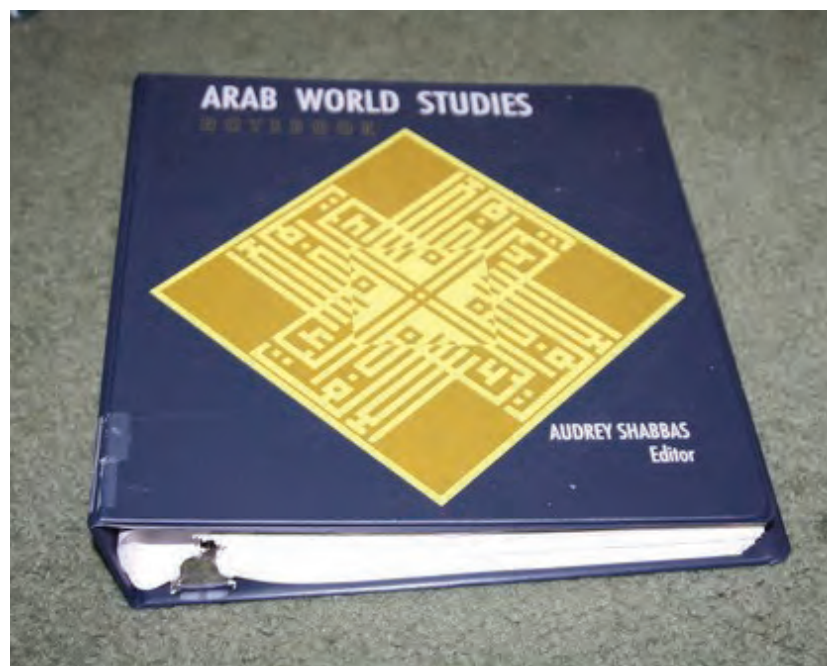
I am an Arab

You have stolen the orchards of my ancestors

And the land which I cultivated

Along with my children

Who is Finding Their Way into American Students’ Minds?



*And you left nothing for us
Except for these rocks.*

*So will the State take them
As has been said?!*

Saudi Arabia is not the only Islamic nation that is finding, or rather funding, its way into the minds of America’s youngest, most vulnerable, most impressionable children. In August, The Wall Street Journal reported that Qatar—a state which has long provided funding and logistical support for Al-Qaeda in the Arab Peninsula, Hamas, the Muslim Brotherhood, the al-Nusra Front and the Taliban—has been providing \$30.6 million directly to school districts from New York to Oregon.

One has to wonder why the Muslim world, with a startling illiteracy rate of nearly 40 percent, has such an avid interest in the education of American youngsters.

Even though the Endowment for Middle East Truth (EMET), the organization that I founded, had worked in 2008 to amend Title VI of the Higher Educational Opportunities Act to “provide a diversity of perspectives,” any review of the writings of the professors of the Middle East programs demonstrates a profound anti-American and anti-Israeli bias.

Take for example a Nov. 14 Facebook post by Hamid Dabashi, the Hagop Kevorkian Professor of Iranian Studies and Comparative Literature at Columbia University’s

Middle Eastern Studies Program. Posted under a photo of Jared Kushner, Ivanka Trump and Prince Mohammed bin Salman, it reads, “There is a reason why a small gang of European Zionists could land in Palestine and in broad daylight of history steal it under the feet of Palestinians.” Dabashi continued, “Like a rich brat teenager... [Salman] hides behind the wing of his Israeli and American protectors and benefactors, buys them with his windblown wealth, so that Jared Kushner’s Zionist kins can kill and rob Palestinians even more as they enable him to slaughter Yemeni women and children apace.”

It is simply appalling that our taxpayers’ dollars are helping to fund a professor with such blatant biases. This policy must end. Beyond that, no foreign government should be paying their way into the precious minds of our American students—either directly as Qatar does, or indirectly through Title VI of the Higher Educational Opportunities Act.

As long as our American youngsters receive this poisonous propaganda as a paltry substitute for a solid education of the region, we will never learn to acknowledge and appreciate the extremist ideology of radical Islam that is trying to defeat us. Our enemy has never relented in pursuit of its hegemonic aspirations, and we will be, once again, caught off guard.

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STEPHEN M. FLATOW/JNS.ORG

Back in the 1990s, civil rights activists coined the term “DWB” (driving while black) to highlight the frequency of incidents in which African-American motorists were stopped by the police without just cause. It was as if the drivers were considered guilty of something simply because they were black.

In the wake of the mob attack in Israel, it's time to coin a new term: “WWJ,” walking while Jewish.

Two parents and a group of young Jewish children set out on a hike in the Shomron (Samaria) region, as part of a bar mitzvah celebration. The hike was coordinated in advance with the Israeli army, which gave its approval. Each of the parents carried a weapon, at the army's request.

They didn't hike through any Arab villages. They didn't create

a settlement. They didn't bother anybody, violate any law or do anything wrong. Their only “crime” was that they were walking while Jewish.

Some Palestinian Arabs spotted the children. Keep in mind that these are Palestinians who have been educated in Palestinian schools. You would think that if the Palestinians were sincere when they signed the Oslo Accords, they would have changed the curricula in their schools, in order to encourage peace and coexistence.

But as Palestinian Media Watch and other groups have repeatedly documented, Palestinian school textbooks still teach vicious hatred of Israel. They portray all of Israel as “occupied Palestine.” They depict Jews as devils, rats, insects and butchers. They hail Arab murderers of Jews as “heroes” and “martyrs.”

The Crime: Walking While Jewish

Every time Palestinian children turn on official Palestinian Authority Television, they are greeted with messages of incitement. Just a few days ago, Palestinian Media Watch cited a new song that is being broadcast on PA television. Here's an excerpt from the lyrics: “We will raise the Fatah flag with the rifle...We will come at you from the sea like the wave...Yasser Arafat said this statement in a loud voice: ‘For you O homeland, by Allah, death is sweet for me’...Jerusalem is ours, and we are marching, and will bring millions of martyrs.”

As the song was played, viewers were shown an image of one of those “martyrs”—Dalal Mughrabi, the teenage terrorist who led the massacre of 37 Israelis (plus the niece of U.S. Sen. Abraham Ribicoff) on the Tel Aviv coast in 1978. So maybe it's no surprise that the Palestinians who spotted the Jewish children decided that they wanted to be “heroes” and “martyrs,” just like Mughrabi. The mere sight of vulnerable Jewish passersby inspired the Palestinians to try to stone the children to death.

Don't think for a second that these Palestinians don't realize that rocks can kill. At least 13 Israeli Jews and two Arabs mistaken for Jews have been murdered by Palestinian rock-throwers since the 1980s. Many more have been maimed, some permanently.

Unfortunately, Palestinian rock-throwers can also assume that their victims will quickly be

forgotten. Who, today, remembers Asher Palmer and his young son, Yonatan—both American citizens—who were murdered by Palestinian rock-throwers in 2011? In fact, who today remembers the names of any of the stoning fatalities?

The Shomron mob surrounded the Jews, hurling rocks. Two men and three of the children were injured. The mob surged forward, with several of the attackers trying to wrest the gun from one of the parents' hands. The parent fired in self-defense; one of the would-be murderers was killed.

“The children fled to a nearby cave and waited to be rescued by Israeli security forces,” according to one of the news reports. One can only imagine how they felt, huddled in fear, not knowing who would arrive first, the soldiers or more Arab attackers. Fortunately, the soldiers reached the children in time to pre-empt a massacre.

In recent days, Rabbi Rick Jacobs, president of the Union for Reform Judaism, and some other prominent American Jews have denounced Israel's deputy foreign minister, Tzipi Hotovely. They said they were “insulted” because she pointed out that Jews in the U.S. do not face the same kind of dangers that Israeli Jews face. The attempt to stone Jewish children to death in the Shomron shows how right she was. Rabbi Jacobs and his colleagues owe the deputy foreign minister an apology.

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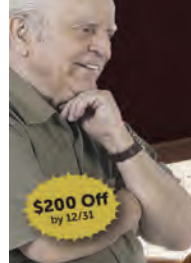
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TORAH TAVLIN

STORIES AND SAYINGS, WIT AND WISDOM
FROM OUR TORAH LEADERS

By Rabbi Dovid Hoffman

For hundreds of years, Jews had been economically and politically stifled, and confined to the ghettos of Europe. Opportunities were limited and a Jew was basically forced to make do with what he could. Following in the wake of the Napoleonic Wars (1804-1815), in which General Napoleon Bonaparte conquered much of Europe, and proclaimed himself Emperor of France, came the emancipation of the Jews of Western Europe. The ghetto walls came down, commerce improved and the Jews of Western Europe were free to enter European society for the first time.

Historians have consistently grappled with the question as to what prompted Napoleon to treat the Jews in the way that he did. The following story, which **R' Chaim Soloveitchik (Brisker) zt"l** related to his son **R' Yitzchak Zev zt"l (Brisker Rav)**, who later recounted to **R' Zalman Sorotzkin zt"l**, may give us an insight into his mindset.

It is told that during one of Napoleon's Eastern European campaigns, a grand banquet was thrown in his honor in the Lithuanian city of Kovno (Kaunas). Key religious and prominent leaders of various denominations were urged to attend, and many of them were scheduled to deliver flattering speeches about the conquering monarch. When Napoleon noticed that there was no Jewish representative, he was dismayed and his huge ego bruised. Quickly, he ordered that a rabbi be summoned to his feast.

Soldiers spread out in search of a rabbi and finally the elderly rabbi of a nearby town was brought to the feast. The rabbi fearfully admitted that he had never attended such a banquet and had never spoken about politics in his life, only about *Torah* ethics. Napoleon was intrigued, and in a fit of good humor, he said, "Very well! I've heard enough flattery for the time being. Tell me what your *Torah* has to say about my conquests and military genius!" He laughed heartily and all those in attendance were obliged to laugh uproariously at his witticism.

The elderly rabbi collected his wits and decided to go for broke. "Your Majesty surely recalls the famous Bible story about Joseph, who was thrown into prison for a crime he did not commit. While he was there, the royal butler and baker of Pharaoh were likewise imprisoned. One night, they each dreamt unusual dreams and in the morning, Joseph was asked to interpret their dreams. The baker, predicted Joseph, would be executed in three days' time, while the butler would be restored to his position in three days. His words were right on the mark."

Napoleon nodded, recalling the story.

"At that point," continued the rabbi, "Joseph mentioned to the royal butler his wish to be freed from prison. In doing so, he phrased his request with the following three Hebrew words: *'Ki im zichartani'*, a very awkward expression which literally translates as, *'Because if you will remember me.'* Now, I ask you sire, how can one begin a request with the word 'because'?"

Again, Napoleon nodded, following intently, enjoying this impromptu Bible lesson.

"The answer is that when Joseph informed the chief butler that not only would he be freed in three days but that he would immediately regain his former glory, he noted the prisoner's look of amazement and disbelief. Generally, once a minister is imprisoned, he is almost never freed. It's one thing to be released from prison; but to return to his exalted position in the palace was almost too good to be true! In response to the butler's unspoken question, Joseph hastily explained why G-d had arranged this miraculous event: *'Because you are supposed to remember me and get me released!'*"

The old rabbi concluded: "You, too, great and mighty Emperor, must realize that G-d is talking to you. How can anyone explain your continuous military success, the almost supernatural victories? Clearly, the Almighty has a reason for making all this happen: *Because you are to see firsthand the terrible oppression of Joseph's descendants - the Jewish People - and be moved to grant them equality and justice. That is why you are so victorious!*"

Napoleon stood up and grasped the rabbi's hand firmly, thanking him for his warm and truthful words.

מעשה אבות... סימן לבנים

"Then Yehudah recognized and he said, 'She is right because I did not give her to my son Shelah.' (38-26)

In his monumental work, "**Sichos Mussar**," **Rav Chaim Shmuelevitz zt"l** explains why it is so difficult for a human being to acknowledge his mistake and change his mind. It is, he says, because the first opinion that forms in a person's mind becomes fixed in place, at which point he no longer listens to other opinions or tries to determine what is proper or correct. From that point on, one will do everything to justify his own opinion. In truth, though, such an approach is disastrous, for a person becomes enslaved to his initial point of view, which he thinks is the truth, and therefore he will not budge. *Tzaddikim* know how to control themselves and acknowledge that they have erred, thus meriting the World to Come.

The story of Yehudah and Tamar details a low point in Yehudah's life. Yet, at the same time, it proves his greatness, for when he was publicly confronted with his action, he did not shy away and make excuses. Rather, he stepped up and recognized the error of his ways. He acknowledged what he had done and he publicly accepted the blame.

Yehudah represents the *Malchus* (royalty) of *Bnei Yisroel*, because he rose above his brothers in the way in which he dealt with his sin.

Towards the end of a life of righteousness that lasted into its ninety-third year, the **Rivnitzer Rebbe, Rav Chaim Zanzvil Abramowitz zt"l** became extremely frail and weak. His *gabbaim* were always hovering nearby due to his frailty and were always at his side to assist him when he walked.

It happened once that the *Rebbe* was walking down a flight of stairs

into his yard, when he slipped and fell down the few remaining steps.

Everyone rushed to his side. The onlookers gasped at the sight of the holy *Rebbe* sprawled out on the ground, while his *gabbaim* scrambled to try to help him up. The *Rebbe*, however, refused their help.

Members of his household hurried over to him, asking anxiously, "Is the *Rebbe* hurt? Does it hurt badly?"

But the *Rebbe* shook his head. "No, no," he said quietly.

Surprised, they asked, "If the *Rebbe* is not hurt, then why doesn't he let us help him up?"

The *Rebbe* looked at his family members and then at his *gabbaim*. Finally, he said, "I'm sitting down to figure out why I fell!"

Yehudah, the son *Yaakov Avinu*, was not ashamed to acknowledge his sin. He knew what he had done wrong and the result was that he inherited the World to Come.

הוא היה אימר...

Rav Simcha Bunim of P'shischa zt"l would say:

"The attribute of *Yosef Hatzaddik* is '*Yesod*' which is a reference to proper moral conduct. *Yosef* is the standard bearer for one who overcomes obstacles that threaten to impede his sense of moral clarity. Thus, when the *Torah* tells us that on the fateful day that the wife of Potiphar made her move, *Yosef* came '*to do his work*' - he was in fact fulfilling his purpose on this world. With the wife of Potiphar, *Yosef* now faced the greatest challenge he ever encountered in this realm, his sense of morality was being tested. After daily enticements by his master's wife when they were alone in the house, here was his chance '*Laasos M'lachto*' - to do his work, the work that he was meant to fulfill on this earth."

A Wise Man would say:

"The happiest people don't have the best of everything; they make the best of everything!"

Thoughts on Parshas Vayeishev Based upon the Writings of Maran Rav Yaakov Yitzchok HaLevi Ruderman zt"l

RABBI MOSHE BOYLAN

The following article is based upon the sefer "Sichos HaLevi", from Rabbi Reuven Askowitz. This sefer contains shmuesen from the Rosh Yeshiva zt"l. Brackets are additions from the author.

The Parsha starts with discussing the "Sinah" hatred of the brothers to Yosef HaTzadik. {The Rosh Yeshiva zt"l explains the significance of the fact that such Tzadikim like the Shivtei Kah were involved in hating their brother and selling him as a slave. The Rosh Yeshiva explains that this *maaseh* was part of the Hashgachas Hashem, and was Min Hashamayim, in order that Yosef HaTzadik should become king and ultimately play a crucial role in the history of Klal Yisroel.}

The GR"A zt"l writes that if a person lives many years, he should realize that he should be happy with all of them and remember the many days of darkness that will come eventually. What is the happiness worth, if tomorrow you will cry about what you were laughing about today...

The Rosh Yeshiva explains that in truth, the opposite is also correct. If a person has *tzaros*, tribulations, he should realize that in a future point he may very much be happy about the difficulties he

is undergoing. {As in retrospect he will understand the significance of what he is undergoing.} A person must realize that even if a particular *perat*, detail seems to be good or bad, he has to realize that it should be looked at in an entire context. A person has to realize that each and every *perat*, detail is part of the Hashgacha, and should be understood as something that will ultimately lead to something good. We must realize that with regards to Hashem there is no bad, and everything is part of Hashem's Hashgacha Peratis (Hashem looks at and guides every individual).

This is the Limud we can learn from what Chazal tell us that the reason for Vayisne'u Oso (Beraishis 37,4) is due to the fact that eventually the sea would be split in the *zechus* of Yosef HaTzadik. {As Chazal tell us that Hayam Raah Vayanos, hints that the sea split and ran away, so to speak, in the *zechus* of Yosef HaTzadik, who ran away from Eishes Potifar, and thus overcame a great *nisayon*.} The Rosh Yeshiva zt"l explains that it appears to us that Mechiras Yosef is not understandable. However, we must realize that the hatred of the Shevatim and the entire *Maaseh* which led Yosef to be sold down to Mitzraim, was part of the Hashgacha. This *Maaseh* ultimately led all of Klal

Yisroel to go down to Mitzraim and then (after 210 years) leave with great Nisim and Niflaos, including Krias Yam Suf. Thus, what looked like something that made no sense, was ultimately part of the Hashgacha, and something that was Gam Zu LeTovah. {Similarly, numerous Meforshim explain that each and every *perat*, detail of Megilas Esther was *be-hashgacha*, in order to lead to the ultimate Yeshua of Purim.}

The Rosh Yeshiva zt"l used to mention a *vort* from the Chasam Sofer zt"l, which is related to the above. The Pasuk said "Veraisa Es Achorai U'Panay Lo Yairau". The simple *peshat* is that Moshe Rabbeinu will see the back of Hashem (according to Rashi, the Keshet of Hashem's Tefilin, Keviyachol), and not the front of Hashem. The Chasam Sofer explains that when we look at many things done by Hashem, it doesn't make sense to us, as we look at it from the front, so to speak. However, in retrospect (from the back) we can understand that everything that took place in the past was part of Hashem's Hashgacha Peratis, and is truly Gam Zu Letovah.



Let us give one example of many. The famous Minchas Chinuch was a prolific writer, who had thousands of pages of writings. Tragically, most of what he wrote was burned (or some say was stolen). He felt terrible and spoke to his brother-in-law, the Tzanzer Rav zt"l about his feelings. The Tzanzer Rav asked him if anything was saved. The Minchas Chinuch said that there were a few pages of writings on the Parshios, but this was nothing compared to all he wrote in his other writings. The Tzanzer

Rav said that if this was what is left over, this must be BeHashgacha, and you should print this. Ultimately, these "few pages of Chiddushim on the Parshios" became the Minchas Chinuch, which is one of the classical *seforim* in Lumdus, which is accepted by Bnai Torah and Talmidei Chachomim all over the world.

In retrospect, it was Min Hashamayim that so many of his Kesavim were burned, so that he would come to print this *sefer*, which otherwise he would not have printed. Likewise, whatever happens to us in life, even if we don't understand it right away (or may never understand it) we should say "Gam Zu LeTovah".

Chelkas HaLevi: Thoughts on Chashmonaim

RABBI MOSHE BOYLAN

Some of the sources of this article are based upon the sefer "Inside Chanukah", Rabbi Aryeh Pinchas Strickoff.

We know that the Neis of Chanukah was done through the Shelichus of the Chashmonaim. {The words of Al HaNisim also refer to the fact that Matisyahu Ben Yochanan was a Chashmonai.} The Ramban even said that they are credited for this, and without them, the Torah would be forgotten, *chas veshalom*. {The Ramban explains that despite their great *zechusim*, they were ultimately destroyed, due to the sin of taking the Melucha, kingdom for themselves, instead of giving it over to the descendants of Shevet Yehuda.}

What is the significance of the word "Chashmonaim"? The Bnai Yissaschar writes that the first three letters of Chashmonaim (Ches, Shin, Mem) are Notrikun for Chodesh, Shabbos and Milah. This hints to the three *mitzvos* that the Yevanim decreed against. Thus, the Chashmonaim, even in their name, hinted to overcoming the evil decrees of the Yevanim.

As an aside, Meforshim say that in the very Takanah of Chanukah, there

is a Remez, hint to these three *mitzvos*. Every Chanukah has Rosh Chodesh in it (Rosh Chodesh Taives). Each Chanukah has eight days, which hints to Bris Milah. {Some say that this answers the Beis Yosef's Kashya, question. Chazal established eight days of Chanukah to remind us of the *mitzvah* of Bris Milah, which in on the eight day.} In addition, every Chanukah has at least one Shabbos in it. Thus, the very Takanah of Chanukah shows that we have the *zechus* of having these three *mitzvos*, as opposed to the intent of the Yevanim to uproot these three *mitzvos*.

The Bnai Yissaschar also said that the first three letters of Chashmonaim (Ches, Shin, Mem) spell Chamesh, five. This hints to the five Chashmonai brothers. Perhaps we can add that the number five hints to the five Chumashim of the Torah, as is mentioned in the Hagadah. This is significant, as the Yevanim wanted to cause us to forget the Torah and the Chukim in the Torah (Lehashkicham Torasecha U'Lehaaviram Meichukei Retzonecha). Thus, the group of people who were the Shelichim to overcome the Yevanim, had a name hinting to the Chamisha Chumshei Torah, as they were fighting for the Torah against those

wanting to uproot learning and observance of the Torah.

We can add that "Chashmonaim" also has the letter Vav, to hint to the Shisha Sidrei Mishnah, which contains the Torah She'Ball Peh. {Rav Pinchas M'Koretz zt"l said that the 36 Neiros of Chanukah (not including the Shamashim) hint to the 36 Mesectos of Talmud Bavli, which help explain the Torah She'Ball Peh.} The letter Ches in Chashmonaim also hints to Torah, as the Torah was given after seven weeks of seven days. Thus, the Torah hints to Ches. {Torah is above Teva, nature. Thus it was given after seven times seven, hinting that the Torah relates to eight, as it is above Teva. This, *agav*, as an aside, was the reason the Yevanim were so much opposed to the Torah, as it *shlugged* up, showed the incorrectness of their ideology that everything is based upon Teva, and there is nothing Lemaalah Min HaTeva, above nature.} The letter Nun in Chashmonaim also hints to Torah, as the Torah was given on the fiftieth day, on Shavuot. The Yud of Chashmonaim hints to Torah, as the Aseres HaDibros contains all the Torah in them (as is Mekubal). The Mems in this word hint to Kabalas HaTorah, as the Luchos Shenios came after forty days. The letter Alef hints that

the Torah was given from Hashem, Min HaShamayim.

We see that Chanukah and the Chashmonaim relate to the Chashivus of Torah. This is another reason we should use these special days to strengthen ourselves in Limud HaTorah, both Torah She'bichsav and Torah She'Ball Peh.

The Chida zt"l and the Bnai Yissaschar zt"l say that the word "Chashmonai" is a Notrikun for a number of things: 1. Chodesh, Shabbos, Milah, Veneis Neiros, Ashreichem Yisroel. 2. Chodesh, Shabbos, Milah, VeNeis Neiros, Osam Yekaymu. 3. Chodesh, Shabbos, Milah, Nidah, Arusah, Yichud Hashem. {This refers to the previously mentioned decree against Chodesh, Shabbos and Milah, together with decrees against accepting Hashem and the infamous decree mentioned in the beginning of Kesubos.}

4. Chodesh, Shabbos, Milah, Asaru Yevanim Veatah Nitaknu.

In conclusion, the *gematria* of Chashmonaim is equal to Mikdash, with the Kollel. In the *zechus* of learning from the Chashmonaim to be *moser nefesh* for Torah and *mitzvos*, we should soon see the rebuilding of the Beis HaMikdash speedily.

Secret to Success

A Rav and Psychotherapist Speaks

RABBI AKIVA STOLPER LCSW

It is particularly satisfying when events in life achieve success and proceed according to plan. On the other hand, it is extremely frustrating when our dreams and plans are not realized. According to Maran Harav Yitzchak Hutner *zt"l* these predictable human reactions have their roots in the way Man was created. When the Almighty created Man, he declared, "let us make Man" (Bereishis 1:26). Since the creation of Man was the culmination of a planned declaration, our personalities therefore are wired to specifically enjoy events when they achieve fruition and go according to plan.

If there was ever an individual whose dreams and aspirations were totally shattered, it was Yosef Hatzadik. Yosef was rejected and hated by his brothers. To exacerbate the situation, he was mercilessly sold into slavery and accused of immoral crimes he never committed. One would expect Yosef to be depressed, miserable, and dysfunctional, yet the Torah testifies that he was a highly successful and accomplished human being. What was the secret to Yosef's success?

The Gaon of Vilna points out that the Torah reveals Yosef's formula to success in the following Pasuk, "in all of his deeds, Hashem brought him success." (Beraishis 39:3) Yosef was a man of action, a dynamic and proactive individual. This is consistent with the prophecy of Ovadiah which states, "The house of Yaakov will be a fire and the house of Yosef a flame and the house of Eisav like straw." (Ovadiah 1:18) Yosef was the proactive and dynamic flame, which projected the fire of Yaakov, assuring the destruction of the straw-like house of Eisav. It was the *activity* of Yosef that spared him from depression and emotional distress, paving the way for his enormous success in life.

Yosef's secret of success is consistent with the psychological intervention called "*behavior activation*", a third generation behavioral therapy for treating depression. Its basic premise is that when people get depressed, they increasingly disengage from their routines and withdraw from their activities. Over time, this avoidance exacerbates their depressed mood, as individuals lose opportunities to be positively

reinforced through pleasant actions, social activities and experiences of accomplishment. "*Behavioral activation*" seeks to increase the patient's contact with sources of fulfillment and reward, by helping him be more active, and in doing so improve his *joie de vivre* i.e. zest for life.

With this in mind, Harav Elchonon Wasserman Hy"d suggests how Yosef was able to perceive the true interpretation of the dreams of the chief baker and the wine steward. The baker dreamed of birds eating out of wicker baskets perched on his head. The wine steward dreamed that he squeezed grapevines into the cup of Pharaoh and subsequently placed the cup onto Pharaoh's hand. Yosef observed that the baker was passive in his dream while the wine steward was active. Passivity is associated with emotional and physical death, while activity is indicative of success and life. Yosef, therefore, brilliantly and clairvoyantly predicted the beheading of the chief baker and the reinstating of the wine steward.

Not only can our behavior control our emotions but it also has the capacity to alter our beliefs and judgment. Tradition has it that Harav Aharon Halevi *zt"l* (13th century student of the Rashba) gave his sons a special and unique Bar Mitzva present. He presented them with a *halachic* and philosophical work on all the 613 *mitzvos* of the Torah. Today we refer to this magnum opus as the "Sefer HaChinuch." In many ways we have become sons of R' Aharon Halevi, as we have all been inspired and touched by his many straightforward and incisive comments. One of his famous insights is his comment on Mitzvah 16 (the prohibition of not breaking bones of the Pesach Korban), "*One ought be cognizant that we are influenced by our behavior. Our feelings and thoughts are drawn after our deeds whether they are for the good or for evil. For instance, if an established rasha i.e. evil person, whose designs and thoughts are always wicked, alters his behavior and begins performing the commandments of the Torah, even without sincerity, he will immediately transform in a positive way and with the force of his deeds eradicate the evil in his heart, as it is axiomatic that our hearts are influenced by our behavior. The same is true concerning a*

righteous person, whose thoughts and designs are always for the good. If he is coerced to compromise his deeds, for example, the king forces him to be involved in an offensive or hideous service, eventually his heart will no longer desire good and he will transform into an evil person."

Eliyahu Hanavi revealed the following in regards to the efficacy of our deeds, "I testify before Heaven and Earth, whether Jew or Gentile, Man or Woman, slave or free man, it is commensurate to one's deeds that the Divine Spirit rests upon them. (Tanna Devai Eliyahu 9) We have demonstrated that our behavior can heal our emotional distress, alter our thoughts and beliefs, and create greatness no matter what our social status is in life. How comforting and empowering it is to know that the key to success lies within our reach by training ourselves with good habits and deeds.

The following anecdote told over by the Brisker Rav, Harav Velvel Soloveitchik *zt"l*, highlights the significance of even the most minor and insignificant of actions. The Vilna Gaon's rebbeztin and her best friend were dedicated to collecting funds for indigent families in Vilna. The two friends swore to each other that upon the demise of either one, the deceased would return in a dream and reveal the extent of the Divine judgment. The rebbeztin's friend passed away first and returned in a dream with the following report: "*I am not permitted to reveal to you the depth of the Divine judgment but since we swore to each other, I can tell you the following. Remember the time we tried to solicit funds from a particular woman but she was unfortunately not home? As we continued on our way you spotted her and raised your hand pointing to her across the street. We then approached her and succeeded in raising money. Be aware, my dear friend, that in Heaven we are equally inscribed as the solicitors of the money. You, however, are individually mentioned for that insignificant deed of raising your hand and pointing to her across the street, setting in motion our successful solicitation.*" Rav Shach *zt"l* shared that he personally saw this story in the town ledger of Vilna.

There is one caveat. Even though we have demonstrated that good deeds have so many benefits, we



must be careful to exercise modesty in their performance. The second Amshinov Rebbe, Rav Menachem Kalish *zt"l* offered the following creative insight. The *pasuk* says, "Yosef would bring evil reports about them to their father." (Vayeishev 37:2) G-d forbid that a Tzadik like Yosef would slander his brothers! Rather, Yosef was so exemplary and outstanding in his accomplishments that Yaakov used him as a golden yardstick to judge his brothers. This made the brothers look bad in Yaakov's eyes due to the high standard of Yosef's attainments. Yosef is thus being faulted for being too conspicuous with his accomplishments and not exercising enough modesty.

As Akavya Ben Mehalalel lay on his deathbed, his son asked him to intercede upon his behalf to the Sages. The dying Akavya refused to intercede on his son's behalf but gave him the following advice: "*It is your deeds that will bring you close or your deeds that will distance you.*" (Eduyos 5:7) In other words, you do not need my involvement with the Sages, rather it is within your hands that they draw you near and honor you.

We should all take Akavya Ben Mehalalel's empowerment to heart, as it is within our abilities, by means of our deeds, to positively affect our emotional stability, establish holy and righteous attitudes and achieve greatness and success in our lives, no matter what our social reality is.

Wishing you and your loved ones an action-packed Shabbos!

Rabbi Akiva Stolper is the former Rav of Congregation Ohr Chaim in Miami Beach and is currently a licensed clinical social worker in private practice in Flatbush. He may be reached via e-mail at rapstolper@aol.com.



Partners with Hashem II

EXCERPT FROM ARTSCROLL/MESORAH BOOK BY DR. MEIR WIKLER

Once you have at least a good guess as to why your child is having difficulty making and keeping friends, you can then move on to the next step — developing a plan to solve this problem.

Any strategy to remediate your child's lack of friends will fail miserably unless it is developed together with your child. You cannot expect to simply present your scheme as a finished product to your child. Rather, you must construct the program as you would a model ship or car you were building together with your child. You would not attempt to complete the project all by yourself. Neither would you expect your child to work on it alone. By working together, however, you would achieve the best results along with the most learning and growth on the part of your child.

During the course of your deliberations with your child, you could toss in a few of the following suggestions.

1. Divide your class (bunk, club, etc.) into three groups: those you would love to be friends with but do not realistically expect them to want to be friends with you; those you would not want to be friends with even if you could; and, those you would like to become friends with who might also want to be friends with you. Then concentrate your efforts only on two or three members of the third group.

2. Initiate conversation with a potential friend about a subject that would interest him. For example, "How was your weekend?" "Who is your favorite teacher?" "What is your best sport (game, subject, etc.)?"

3. Invite someone to join you in a game, for a walk, for a bike ride, for supper or for the weekend. Or, just offer to do homework together. Everyone is flattered by an invitation. Even if it is not convenient for him to accept now, he will still remember in the future that you reached out to him.

Developing a Plan

4. Share something to eat. Offer some of your snack. Or, suggest that you both go out for a soda or pizza together. Sharing food is a great way to further any relationship.

5. Send an e-mail or text message. Or, make an old fashioned phone call. It does not matter so much what you say that counts. What will be remembered and appreciated is that you took the time and made the effort to contact him.

6. In order to achieve the long term goal of making friends, try to make the short term concession of deferring to others and accommodating their wishes. The importance of this suggestion is best illustrated by the following case history.



about how she could repair the rift. At first, Esther insisted that she no longer wanted to be their friends. Eventually, however, Esther consented to making reconciliation a short term goal of our work together.

We started by looking at some of Esther's comments and actions from her friends' point of view. Esther admitted that "occasionally" she had been selfish and demanding. Finally, Esther agreed to try my "experiment."

For the sake of reconciliation, Esther would apologize for a hurtful comment she had made. Furthermore, she would consent to join her former circle of friends wherever they went and without any complaints for a one week trial period.

At the beginning of our next session, Esther's broad smile and cheerful greeting told me all I needed to know. Yes, Esther had succeeded beyond her wildest dreams. She had become reinstated with her former circle of friends and was now so busy with them that she was pressed for time.

Surely, not every lonely child can succeed as quickly as Esther did. And repairing damaged friendships is sometimes easier than building new ones. But every friendless child can make some progress, with proper parental support and encouragement, toward making solid friendships that last.

The Case of Esther

Esther's parents were in full crisis mode. They both felt desperate as they described their daughter's problem.

Esther had had a falling out with her closest friends. For the next four weeks she went out of the house only to attend her tenth grade classes. Every evening, and especially on weekends, Esther moped, cried and angrily complained that she had no friends. Her parents could no longer tolerate Esther's histrionics so asked me to meet with her.

During the first session, Esther cried bitterly, as she vented her feelings of self pity and hopelessness. In the second session, she described the composition of her class and explained why it was unrealistic for her to expect to have any friends in school. At the third session, she began to give me some of the history of her relationships with her former friends. At that point, it became clear to me how self absorbed she had been within her social circle.

Initially, I could only sympathize with Esther because that was all she could tolerate hearing. Gradually, I began to problem solve with her

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Rav Pam

CONTINUED FROM PAGE 4

Days like in no other era in history, even more than the *Dor HaMabul*, the Generation of the Great Flood. The shockingly steep decline in immoral behavior and the elimination of any sort of personal decency in our times is a clear indication that the End of Days cannot be far off. A Jew must toil mightily to fight off the terrible spiritual pollution that has engulfed mankind in recent decades.

Nevertheless, this battle takes its toll, and those who live at this time cannot help but be affected to a certain degree from the unlimited exposure to the *tumah* of the time. Thus, the *navi* says that there will be three distinct levels of *nevuah* in the End of Days. Those who are young children at that time and have had minimal exposure to the *tumah* around them will experience the highest, most sublime level of prophecy. Those who have already lived a portion of their lives in the period before the End of Days, and

have been affected by the impurity and sinfulness all around them, will experience a reduced level of prophecy, the level of visions. The elderly, who lived most of their lives in this pre-Messianic era of corruption and wickedness, will experience an even-lower level of prophecy called dreams.

Rav Pam commented on this explanation of the *Malbim* that it is clear that we are in the final stages before the age of *Mashiach*. Those who are born now or are very young children have the enormous potential for being the prime recipients of this Heavenly flow of spirituality. It is they who are the future hope of *Klal Yisrael* to *shteig* (grow spiritually) to the greatest heights of *kedushah* and *taharah* (purity). We must do whatever we can to make it possible for every Jewish child to develop this potential and learn as much Torah as he can. Only then can we await the great day of the coming of *Mashiach*, speedily and in our days.

HALACHOS & HANHAGOS FROM

MARAN RAV CHAIM KANIEVSKY SHLITA

RABBI MOSHE BOYLAN



The following are questions and answers (relating to the halachos of a siyum) are based upon the Sefer "Yuma Tova Lerabanan" from Rav Moshe Dinin Shlita and Rav Chaim Binyamin Goldberg Shlita. The section of Teshuvos from Maran Rav Chaim Kanievsky Shlita starts on Page 119. Brackets are additions from the author. Rav Chaim said that the teshuvos are not meant to be relied upon lemaaseh, but rather to look into the halacha or to ask someone who is fitting to pasken, decide halacha. {Q means question and A means answer.}

Q: On a *taanis*, fast of Chaf Sivan or Erev Shabbos Chukas, if one usually fasts, is he allowed to eat if there is a *siyum mesechta*?

A: On any *taanis* that is not obligatory, one can eat if he makes or attends a *siyum mesechta*. If the fast is obligatory (he accepted it as a *neder*) then he has to be *matir neder* with three people before eating at the *siyum mesechta*.

Q: If one made a *neder* to fast, can he be *matir neder* to enable him to eat at a *siyum mesechta*?

A: He can *matir neder* using a *pesach* (an opening) that had he known that there would be a *siyum mesechta* he would not have accepted the *neder* on himself.

Q: Is a *Bechor* on Erev Pesach allowed to hear the *Siyum* using the telephone?

A: I don't know. {Rav Shlomo Zalman Auerbach *zt"l* held that Bishas Hadechak he can hear the *siyum mesechta* through a telephone and thereby eat.}

Q: On Motzai Tisha B'Av is it *bedieved* allowed to hurry to learn the *mesechta* quicker than usual or finish the *mesechta* somewhat beforehand and wait until Motzai Tisha B'Av, so that one can make the *siyum mesechta* at this time and eat meat?

A: This can be permitted.

HISTORY OF THE WORLD

MARK ANDREWS/
TRIBUNE CONTENT AGENCY

Dec. 7: On this date in 1787, Delaware became the first state to ratify the U.S. Constitution.

In 1941, Japanese forces attacked American and British territories and possessions in the Pacific, including the home base of the U.S. Pacific Fleet at Pearl Harbor, Hawaii.

Dec. 8: On this date in 1941, the United States entered World War II as Congress declared war against Japan, a day after the attack on Pearl Harbor.



USS Arizona during the Pearl Harbor attack.

Dec. 9: On this date in 1940, British troops opened their first major offensive in North Africa during World War II.

Dec. 10: On this date In 1958, a Boeing 707 jetliner made its first domestic trip on a National Airlines flight from New York to Miami.

Dec. 11: On this date in 1792, France's King Louis XVI went before the Convention to face charges of treason. Louis was convicted then executed the following month.



Journalists stand beside the spider hole in which Saddam Hussein was hiding when he was captured.

In 1961, a U.S. aircraft carrier carrying Army helicopters arrived in Saigon - the first direct American military support for South Vietnam's battle against communist guerrillas.

Dec. 12: On this date in 1792, Ludwig van Beethoven, 22, received his first lesson in music composition from Franz Joseph Haydn in Vienna.

In 1988, PLO leader Yasser Arafat accepted Israel's right to exist.

Dec. 13: On this date in 1769, Dartmouth College in New Hampshire, one of the eight Ivy League schools, received its charter.

In 2003, former Iraqi dictator Saddam Hussein was captured by U.S. troops.



Flatbush Focus

PHOTOGRAPHY TIPS BY AARON AKSELRUD

And the Photos They Keep on Coming!!

Really now, I am rather pleased with the response to my earnest and sincere call for creative photography. It seems that I am receiving creative work on a weekly basis, many images from readers who are new to these pages. Case in point are the photos submitted by Joy Rosenwasser, soon to become a frequent contributor, I hope, here is what she sent.

Dear Mr. Akselrud,

Enclosed are two shots of a tree in front of my home (this season, but last year... it is happening the same way again now).

I thought it was amazing how Ha-shem had this tree shed its leaves. It recalled telling a child to think about what the leaves would be saying ...I want to go first ...or why did I have to go first....How come he got to....when it is just the right time for us, Ha-shem will direct us as where we must go!

P.S. I saw your ad on another page...that the opportunity only comes once (You only get one shot at it). I liked the photo....I enjoy good photography at weddings. I always try to help the photographers to get their best shots as a *mitzvah* to

make the *chosson* and *kallah* happy! I remind the *kallah* to smile...I wipe the sweat off her face after the first dance, so she doesn't look too shiny! And I swing her chair to face the photographer who is on the ladder, so he doesn't have to move to get the shots of people dancing in front of her!

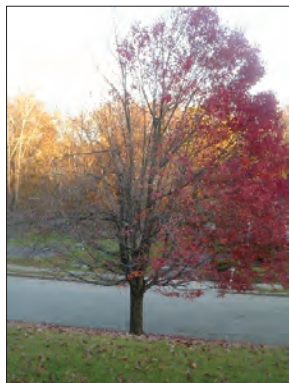
Bye from Joy R

Dear Joy,

Thanks for the effort you expended in submitting both the photos along with the lesson for life. If you may permit me to offer a comment on the photos, not the thought, the essence of the tree and the fall foliage appear to be somewhat lost by

the distracting houses in the background, and perhaps the lack of color and contrast. Please accept this as a constructive criticism, hopefully this will not discourage you from submitting future photos.

I also appreciate the effort you expend at a wedding insuring that the *kallah* looks her best; thanks for the assistance. Your swinging the chair around is something my assistants would do; excellent work on your part.



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

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Bnei Binyomin 727 AVENUE O
Knesses Bais Avigdor 1720 AVE J
Sharei Eliezer 1882 NEW YORK AVE

8:30 PM

Avenue N Jewish Center 321 AVE N
Congregation Tenke 1643 E. 21ST ST
Chabad of Marine Park 3040 NOSTRAND AVE.
Cong. Bnei Avrum 197 WEBSTER AVE.
Khal Keser Yisroel Mordechai 2016 AVENUE L
Shaarei Halacha 3417 AVE L

8:45 PM

Beis Medrash D'Bertch 3302 AVE P
Beth Mordechai 1358 EAST 13TH ST
Cong. Bnei Avrum 197 WEBSTER AVE
Cong. Kehal Imrei Shaul D'Modtitz 1542 CONEY ISLAND AVE
Lazewniks 1500 E. 9TH ST
Marpeh L'Nefesh 3017 BEDFORD AVE

9:00 PM

Agudath Israel of Flatbush 1302 OCEAN PKWY
Agudas Yisroel of Madison 2122 AVE S
Bais Eluzer D'faltishan 1516 E 24TH ST
Bais HaMedrash Hagadol of East Flatbush 3120 BEDFORD AVE
Bais Moshe Shmuel 1782 E 28TH ST
Beis Avrohom 1524 E 17TH ST
Bnei Israel 3190 BEDFORD AVE
Bnei Yitzchok 1143 E 19TH ST
Chasidei Gur 1409 OCEAN PARKWAY
Congregation Sfard 1575 CONEY ISLAND AVE
Congregation Shaaray Zion 1659 E 13TH ST
Congregation Sheves Achim 1517 AVE H
Ginzei Yosef AVE R BET. 12TH & 13TH ST
Khal Beis Avrohom 1524 E. 17TH ST
Khal Bais Ephraim 2802 AVE J
Khal Bnei Shlomo Zalman 2002 AVE J
Khal Kinyan Torah 1570 CONEY ISLAND AVE
Khal Toras Chaim D'Flatbush 2201 AVE L
Mapeh L'nefesh 3017 BEDFORD AVE
Mayan Yisroel 3315 AVE N
Nachlas Yehoshua 1655 E. 24TH ST
Sasregen 1279 E 24TH ST
Sharei Eliezer 1882 NEW YORK AVE

9:15 PM

Bnei Torah Bais Naftoli 3514 FLATLANDS AVE
Bnei Torah of Marine Park 3523 AVENUE S
Bostoner Beis Medrash 2822 AVENUE J
Congregation Bais Aryeh 1069 EAST 4TH STREET
Congregation Ahavas David 924 EAST 10TH
Congregation Keren Orach 812 DITMAS AVE
Congregation Nachlas Tzvi 2201 EAST 23RD
Congregation Tiferes Tzvi 1307 E. 8TH ST
Ginzei Yosef AVE R BET. 12TH & 13TH ST
Kolel Zichron Shmuel Chenskowitz 1167 E. 13 ST
Monastritch 2702 AVE M
Narol Beis Hamedrash 2409 AVE U
Rabbi Lezevnik's Shul 1500 E 9TH STREET
Tehillah L'Dovid 1950 E 21 STREET
Young Israel of Midwood 1694 OCEAN AVE
Yeshiva of Brooklyn 1200 OCEAN PKWY

9:20 PM

Kehilas Moresches Yaakov 1757 OCEAN AVE

9:30 PM

Agudas Yisroel Bais Binyomin 2913 AVE L
Agudas Yisrael Snif Zichron Shmuel 2141 CONEY IS.
Bais Avrohom Dkrula Spinka 1177 E. 18TH ST
Bais Hamedrash of Flatbush 1485 E. 29TH ST
Beis Avrohom 1524 E 17TH ST
Bais Medrash Ateres Shloima 2905 AVE K
Beis Medrash Beis Y'shaya AVE I & E. 22ND ST
Beis Medrash Bais Halevi 671 EAST 7TH ST
Beis Menachem Mendel D'Flatbush 1703 AVE J
Chasidei Gur of Midwood 1937 OCEAN AVE.
Horodenke 3011 AVE. K
Kehillah of Marine Park 3605 QUENTIN RD
Khal Ohr Gedalyahu 1554 CONEY ISLAND AVE
Khal Shalheves Kodesh 2920 AVE J
Khal Talmidei Hayeshivos 1609 AVENUE M
Khal Zichron Avrohom Yaakov 3203 BEDFORD
Kolel Bnei Torah 1323 E. 32ND ST
Kolel Bnei Yeshivos 2402 AVE P
Yeshiva Gedola Ohr Yisrael 2899 NOSTRAND
Yeshiva Kol Yaakov 1197 E.17 ST

9:40 PM

Agudas Yisroel Bais Binyomin 2913 AVE L

9:45 PM

Agudas Yisroel of Madison 2122 AVE S
Bais Eluzer D'faltishan 1516 E 24TH ST
Bais Hamedrash Kol Torah 2016 AVE M
Cong Bais Yisroel of Kensington 693 EAST 7TH
Congregation Bet Yaakov 1801 OCEAN PKWY
Khal Zichron Mordechai 2645 NOSTRAND AVE
Kol Torah 2022 AVENUE M
Marei Yechezkel of Flatbush 1016 E. 15TH ST

9:50 PM

Kolel Makarov 3118 QUENTIN RD

9:55 PM

Avenue O Synagogue 808 AVENUE O

10:00 PM

Agudas Yisroel of Madison 2122 AVE S
Ahi Ezer 1885 OCEAN PARKWAY
Beis Medrash Chasdei Chaim 1575 CONEY ISLAND
Beis Medrash D'Bertch 3302 AVE P
Bais Medrash Torah U'Tefilah 3304 BEDFORD
Bet Yosef 2108 OCEAN PKWY
Bnei Binyamin 727 AVENUE O
Beth Mordechai 1358 EAST 13TH ST
Cong. Kehal Imrei Shaul D'Modtitz 1542 CONEY ISLAND AVE
Congregation Keter Torah 2220 AVENUE L
Khal Bais Eluzer D'faltishan 1516 E. 24TH ST
Khal Bnei Shlomo Zalman 1093 EAST 21ST
Khal Toras Chaim D'Flatbush 2201 AVE L
Kolel Bnei Yeshivos 2402 AVE P
Kolel Hashechunah 1228 EAST 34 ST
Knesses Bais Avigdor 1720 AVE J
Lakewood Minyan 1495 CONEY ISLAND
Midrash Moshe Ben Maimon 59 GRAVESEND NECK RD.
Nachlas Yitzchok Soblov 3418 AVE L
Ohr Eliyahu 702 AVENUE O - SIDE DOOR
Sharei Eliezer 1882 NEW YORK AVE
Tomchei Torah 1966 OCEAN AVE
Young Israel of Avenue J 1721 AVE J
Young Isreal of Flatbush 1012 AVE I

10:05 PM

Zichron Alter 1486 OCEAN PARKWAY

10:10 PM

Khal Zichron Aryeh Leib 2915 AVE J

10:15 PM

Agudas Yisroel Bais Binyomin 2913 AVE L
Congregation Bnei Binyamin 3190 BEDFORD AVE
Khal Bais Ephraim 2802 AVE J

10:30 PM

Beis Medrash Chasdei Chaim 1575 CONEY ISLAND
Bostoner Beis Medrash 2822 AVE J

11:00 PM

Agudas Yisroel Bais Binyomin 2913 AVE L
Bostoner Beis Medrash 2822 AVE J

Bnai Yosef: 1616 OCEAN PARKWAY Every 30 minutes from Shkiah until 11 pm
Khal Veretzky/Rabbi Laundau's: AVE L/E. 9 Every 15 minutes throughout evening

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לז"נ מרת עטא שרה בת ר' בנימין ע"ה - נפ' כ"ג אדר א' תשס"ח



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פרשת וישב

"וישנאו אותו ולא יכלו דברו לשלום" (לז:ד)
"And they hated him, and they could not talk to him in peace."

Hagaon Reb Yehonason Eibeschitz, Z'T'L, notes that if they would not have cut the lines of communication and would have sat down to discuss their grievances they might have been able to reach an amicable accord. Most disagreements can be resolved as long as both sides are willing to talk to each other. Once the dialogue ceases - "ולא יכלו דברו לשלום" - then the situation is beyond hope.

"ויאמר האיש נסעו מזה" (לז:יז) אחז"ל: ממדתו של מקום
"And the man said [to Yosef], 'They [your brothers] have travelled from this'..." Chazal note: They have abandoned the quality of Hashem.

Which characteristic of Hashem is referred to here?

The *Chanukas Hatorah* says that, according to the Midrash, the brothers decided to kill Yosef because they saw through *Ruach Hakodesh* that Yaravom ben Nevat [the most wicked king of Yisroel] would be descended from him, and they wished to prevent him from coming into existence.

This, however, is not the characteristic of Hashem. Hashem judges a person according to his present merits - "באשר הוא שם" (בראשית כא:יז) - and does not take into consideration the sins which he or his offspring will perpetrate in the future.

"ויקומו כל בניו וכל בנותיו לנחמו" (לז:לה)

"And all of his sons and daughters stood to comfort him..."

The Ohr Hachaim notes that the Torah does not explain how Yaakov's children attempted to comfort him.

It is possible to explain this according to the Shach in Hilchos Aveilus (Yoreh Deah 387:1) that both the mourner and the comforters should sit on the ground at the time that they are comforting him [unless the mourner tells them to sit on chairs].

It could be that Yaakov's children wanted to give him hope that Yosef was still alive and that the laws of mourning did not apply to him, by not following the strict laws of Aveilus and not sitting down while comforting him. According to this we can explain the Posuk *D'derech Drush*: "and all of his sons and all of his daughters stood up" and did not sit on the ground with him. The purpose of this was "to comfort him" by not treating him as a true *Aveil*.

HALACHIC DISCUSSIONS

(not to be relied upon for Halacha L'Ma'aseh)

The Rishonim and Acharonim discuss why we do not observe a ninth day of Chanuka in Chutz La'aretz because of *S'feika D'yoma*.

The Abudraham, quoting the Ba'al Ha'itim, writes that since Chanuka is D'Rabbonon, and we know the calculations of the *Molados*, the Rabbonon did not add an extra day for *S'feika D'yoma*.

The Pri Chodosh (O.C. 670) offers two more reasons:

1) To allude to the fact that the Yevonim wanted to abolish the Mitzva of Milah that is performed on the eighth day. 2) So that the duration of the miracle of the jug of oil should be known.

The Minchas Chinuch (301:6,9) is of the opinion that in the times that the months were sanctified based on the testimony of witnesses, Chanuka was indeed observed for nine days in Chutz La'aretz.

An expanded discussion of this topic is found in the Halacha Inyan of this issue.

QUESTIONS OF THE WEEK

- 1) What was the name of Potifar's wife?
- 2) Which three men in Tanach are praised for overcoming the temptation to commit a sin with a woman?
- 3) Why didn't Yaakov marry another woman to have another child to take the place of Yosef after he feared that he had been killed?
- 4) What happened to the items which Yehuda gave Tamar as a security [*Eiravone*]?
- 5) When did Moshe pray for the welfare of the *Chashmona'im*?
- 6) In which two Batei Midrash did Yosef study?
- 7) Who was the first person that we know of to use a ring for Kiddushin?
- 8) Who brought the *Kesonas Pasim* to show Yaakov that Yosef had been killed?
- 9) Why does the word "וימאן" (לז:ח) have the cantillation, *Shalsholes* on it?
- 10) Whose image appeared to Yosef to dissuade him from sinning with the wife of Potifar?
- 11) The Posuk says that Yaakov "guarded the matter" (37:11) concerning Yosef's dreams. How did he do so?
- 12) How many dreams did Yosef have concerning his future relationship with his family?
- 13) How did Yaakov manifest his mourning over Yosef during the 22 years of their separation?
- 14) Over how long a period of time did the wife of Potifar attempt to convince Yosef to sin with him?
- 15) When did the incident of Yosef and the wife of Potifar take place?

ANSWERS

- 1) Potifar's wife's name was Zelicha (Sefer Hayashar, Parshas Vayeishev).
- 2) The three men in Tanach who are praised for not sinning with a woman are: Yosef, Boaz and Palti ben Layish (see Sanhedrin 20a).

- 3) Yaakov did not take another wife to have another son to take the place of Yosef because he had sworn to Lovon that he would not take another wife (see Yalkut Shimoni 143).
- 4) Tamar lost the items that Yehuda had given her as a security, but Hashem performed a miracle and made other items appear that looked like the lost ones (Bereishis Rabba 85:7).
- 5) In the Bracha that Moshe gave to the tribe of Levi before he died, he prayed for the success of the *Chashmona'im* (Rashi, Devorim 33:11).
- 6) First - in Yitzchok's [for nine years] and then - in Yaakov's (Yelamdeini, cited in Torah Sheleima 37, #42; Seder Olam).
- 7) Yehuda (Da'as Zekeinim 38:17).
- 8) Yehuda (Bereishis Rabba 84).
- 9) To indicate that he refused many times to sin with her (Midrash Lekach Tov).
- 10) According to the Bavli (Sota 36) - his father. According to the Yerushalmi (Horayos 2:5) - his mother Rochel.
- 11) He took a quill and wrote down the day, the hour and the location in which Yosef's dreams took place (Bereishis Rabba 64:12). The Tosafos Hashaleim notes that the letters of "שמר" are the same as "רשם" ["wrote down"].
- 12) The Chizkuni (37:5) and the Hadar Zekeinim (37:8) write that Yosef had three dreams, but the first one is not written down. The Eimek Nakei from the Bartenura (37:5) writes that the first dream which is mentioned in Rashi in Parshas Vayechi was: ten candles cannot extinguish one candle.
- 13) He didn't sit or lie on a bed - only on the ground (Tanchuma, Vayigash 4).
- 14) Over the course of twelve months (Tanchuma, Vayigash 8).
- 15) Either on an Egyptian holiday (Sota 36b, Bereishis Rabba 87), or on Shabbos (Yalkut Shimoni).

HAKARAS HATOV

This issue of Torah Lodaas is dedicated by Mr. & Mrs. Daniel Smith of Boro Park, and for a Refuah Sheleima for Chanoch Henoch ben Etta Sara בתוך שאר חולי ישראל.

Due to many practical considerations, Torah Lodaas is only available through e-mail. Anyone who wishes to receive Torah Lodaas is asked to send his name and e-mail address to: TorahLodaas@gmail.com

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AGUDAS ACHIM OF MIDWOOD RABBI YOSEF STERN 1564 Coney Island Avenue 718.252.7289 » Shacharis Mon. & Thurs. 6:40 am, Tues., Wed. & Fri 6:45 am, Sun. 7:30 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, 10:15, 11:00 pm » Mincha 15 min. before Shkia, 1:05 Winter, 5:00 Summer

AGUDAS YISROEL OF FLATBUSH RABBI MOSHE WEINBERGER 1302 Ocean Parkway 718.627.1947 » Shacharis 6:00, 7:30 am » Mincha 6:30 pm

AGUDAS YISROEL OF MADISON RABBI YISROEL REISMAN 2122 Avenue S 718.998.8029
» Shacharis Sun.-Fri. 6:20, 7:15, & 8 am » Mincha Mon.-Thurs.1:40 & bizmano
» Maariv Sun.-Thurs.: Bzman, 9, 9:35, & 10 pm

AGUDAS YISROEL OF MIDWOOD RABBI DOVID GIBBER 817 Avenue H
» Shacharis 6:25 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 AHAVA 1801 Ocean Parkway
» Shacharis 6, 7 am » Mincha 15 minutes before Sunset » Maariv After Mincha

AHAVAS ACHIM RABBI ELIMELECH BLUTH 549 East 2nd Street 718.853.1959
» Shacharis 6, 7, 8 am » Mincha 15 min. before Shkia, 1:00 Winter, 6:00 Summer
» Maariv 50 min. after Shkia

AHAVAS CHESED RABBI TZVI BAJNON 3007 Avenue L 718.252.6903
» Shacharis 5:55, 6:30 am » Mincha 10 minutes before Shkiah » Maariv 55 min. after Shkia

AHAVAS DOVID RABBI SHMUEL DOVID BECK 924 East 10th Street 718.692.0960
» Shacharis 7:10, 7:15 am » Maariv 9:15 pm

AHAVAS SHALOM RABBI AHARON GULKOWITZ 864 East 26th Street 718.253.2708
» Shacharis 7:00 am, Sun. 8:00 am » Mincha 10 min. before earliest zman » Maariv after Mincha

AHI EZER RABBI SHAUL MASELTON 1885 Ocean Parkway 718.376.4088 » Shacharis 5:45, 7, 8 am Sun. 6, 7:30, 8 & 9 am » Mincha 15 minutes pre Shkiah » Maariv after Mincha, 10 pm 718.627.2500

AHI EZER YESHIVA 2433 Ocean Parkway 718.648.6100 » Shacharis 7:00 am

AVENUE N JEWISH CENTER RABBI DANIEL EISENBACH 321 Avenue N 718.339.7747
» Shacharis 6:15, 6:30, 7:15 am Sun. 6:30, 8 am » Mincha Bzman » Maariv after Mincha

AVENUE O SYNAGOGUE (OHEL YESHUA V'SARA) 808 Avenue O 718.627.0880
» Shacharis: 6:45 » Maariv: 10:05

AZ YASHIR 1301 East 18th Street 718.677.1665
» Shacharis 7 am » Mincha 6:30 pm » Maariv after Mincha

BAIS ALEXANDER 1215 East 7th Street 718.258.2960

BAIS AVROHOM RAV BENZION HALBERSTAM 1124 East 21st Street 718.377.4432
» Shacharis VASIKIN, 6:50, 7:30 am » Mincha 20 min. after Shkiah » Maariv 40 min. after Shkiah

BAIS AVROHOM DKRULA SPINKA RABBI SHMIDMAN 1177 East 18th St.
» Shacharis 7:00 am » Maariv 9:30

BAIS ELUZER DFALTISHAN RABBI YONASAN BINYOMIN KATZ 1516 East 24th St. 718.252.2537
» Shacharis 6:45, 7:20, 8:00 am Shabbos 9:00 am » Mincha 10 minutes before shkiah
» Maariv Sun.-Thurs. after Shkiah, 9:00, 9:45 pm

BAIS EPHRAIM RAV YITZCHOK STEINWURZEL 2802 Avenue J 718.253.7572 » Shacharis 6:15, 7:05, 8, 9 am » Mincha 15 min. before Shkiah, Summer: 6 pm » Maariv 9, 10:15 pm

BAIS HAMEDRASH ISHEI YISROEL MODZITZ 1364 East 7th Street 718.338.5610
» Shacharis 6:30, 7:30 am » Mincha 10 min. before Shkiah » Maariv 1 hour after Shkiah

BAIS HAMEDRASH HAGADOL OF EAST FLATBUSH RABBI YAAKOV ZAKHEIM ZT"L 3120 Bedford Avenue 718.377.7774
» Shacharis 6:15, 7:30 AM Sun: 6:30, 8 AM » Mincha Bizmano » Maariv after Mincha & 9 pm

BAIS HAMEDRASH OF FLATBUSH RAV HERSCHEL ZOLTY 1485 East 29th Street 347.248.2613 718.692.4393 » Shacharis 7 am » Mincha 20 Min. Before Shkiah » Maariv following Mincha, 9:30 pm

BAIS MEDRASH ATERES SHLOIME RABBI MORDECHAI TWERSKY 2905 Avenue K 718.569.7689 » Shacharis Sun. 7:30, 9 am Mon.-Fri. 6:30, 8:30 am » Mincha 10 min. before Shkia » Maariv after Mincha, 9:30 pm

BAIS MEDRASH BEIS Y'SHAYA RABBI FISHER Avenue I & East 22 Street 718.692.3414
» Shacharis 6:50, 8 am » Mincha 15 min. before Shkiah » Maariv following mincha & 9:30 pm

BAIS MEDRASH BEIS HALEVI RAV YOEL HALEVI WOSNER 671 East 7th Street 646.373.6889 » 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. 8 am » Mincha Sunday 15 min. before Shkiah
» Maariv Sun: Following Mincha

BAIS MOSHE SHMIEL RABBI ROTTENBERG 1782 East 28th Street 917.553.5353
» Shacharis 6:15, 6:45, 7:20, 8:00 am » Mincha 10 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

BAIS TEFILOH 1217 East 36th Street

BAIS YISROEL OF KENSINGTON RAV CHAIM KRAUSZ 693 East 7th Street 718.633.5047
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» 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 718.582.5229
» Shacharis 6:15, 7, 7:30, 8 am » Maariv 10 min. after Shkiah, 7:45, 9, 9:30 pm

BEIS MEDRASH CHASDEI CHAIM 1575 Coney Island Ave
» Shacharis 8:15 am » Mincha 2:00 pm » Maariv 10, 10:30, 11:30 pm, 12 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 RABBI DAVID COHEN 2208 Avenue S 917.692.1734
» Shacharis 6:25, 7:00, 8:15 am » Mincha 7 pm » Maariv after Mincha & 10 pm

BET YAAKOV 820 Avenue S

BETH AARON OF FLATBUSH RABBI SHLOMO DOVID KATZ 1670 Ocean Avenue 718.377.4016
» Shacharis 7:30 am » Mincha 15 minutes after Shkiah » Maariv 45 minutes after Shkiah

BETH EL JEWISH CENTER OF FLATBUSH 1981 Homecrest Avenue 718.375.0120
» Shacharis Sun. 7:45 am, Mon./Thurs. 7 am

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, 8:45 pm, 10 pm in the summer

BETH TORAH RABBI Y. ARI AZANCOT 1061 Ocean Parkway 718.252.9840
» Shacharis 6:45, 7:00, 7:15, 8:00 am » Mincha 6:45 » Maariv following Mincha

BETH TORAH RABBI NUTA WAIDENBAUM 3574 Nostrand Avenue 718.627.1386
» Shacharis 8:45 am only Shabbos

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» Shacharis Sun. 7,8 am Mon. & Thurs. 6:40, 7:50 am, Tues., Wed. & Fri. 6:55, 7:50 pm
» Mincha Sun 1:45 pm, Mon-Thurs 10 minutes before Shkiah » Maariv 5 minutes after Shkiah, 9:00 pm

BETH YOSEF 2108 Ocean Parkway 718.645.0448 » Shacharis 5:45, 7:30 am
» Mincha 7:45 pm » Maariv 8:00 pm

BJX BEIS MIDRASH RABBI MOSHE FINGERER 2915 Avenue K 718.513.1093
» Shacharis Mon.-Fri. 7:30 am Sun 8:45 am Shabbos 9:05 am

BNAI BINYOMIN RABBI SERUYA 727 Avenue O 718.376.3500 » Shacharis 6:50 am Sun 7:50 am » Mincha 20 minutes before Shkiah » Maariv after Mincha, 8:15, 10:15 pm

BNEI ISRAEL RABBI AVROHOM GARFINKEL 3190 Bedford Avenue 718.253.6624
» Shacharis 6:30 am » Mincha 10 min. before Shkiah » Maariv following Mincha

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» Shacharis From 6:30, 7:00, 7:30, 8:00, 8:30, 9:00, 9:30 » Mincha 20 min. before Shkiah
» Maariv 8:00, 9:00, 10:00 11:00 pm

BNEI TORAH RABBI SHLOMO CYNAMON 2917 Avenue K 718.252.7019
» Shacharis 7:30 am » Mincha only Sunday 15 min. before Shkiah » Maariv after Mincha

BNEI TORAH BAIS NAFTOLI RABBI BENZION SCHIFFENBAUER 3514 Flatlands Avenue 718.316.8241 » Shacharis 6:30, 7:30 am, Sunday at 8:00 am » Mincha 10 min. before Shkia
» Maariv after Mincha, 9 pm

BNEI TORAH OF MARINE PARK RABBI YONASON EPSTEIN 3523 Avenue S
» Shacharis Sun. 7:45 am, Mon.-Thurs. 6:55 am » Mincha 10 min. before Shkiah, Sunday only
» Maariv following Mincha Sunday only

BNEI YITZCHOK RABBI DOVID GOLDWASSER 1143 East 19th Street 718.339.4582
» Shacharis 6:20 am, Shabbos 8:45 am » Mincha 10 min. before Shkiah » Maariv after Mincha

BNEI YOSEF RABBI HAIM BENJUEL 1616 Ocean Parkway 718.627.9861
» Shacharis 20 minutes before sunrise, 6:00, 6:30, 7:00 am » Mincha 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 pm » Maariv 9:15, 10, 10:30, 11 pm

CHASIDEI GUR OF MIDWOOD RABBI CHAIM KOHN 1937 Ocean Avenue 718.253.9345
» Shacharis 7:00 am » Maariv 9:30 pm

CHEVRA SHAS V'MISHNAYOS OF FLATBUSH 1564 East 7th Street
» Shacharis 7:15 am » Maariv 9:00 pm

CHEVRA SHAS ZICHRON ELIEZER 1666 East 7th Street 646.319.6138

CHIZUK HADAS RABBI GORNISH 1421 Avenue O 718.376.3755 / 718.757.8076
» Shacharis 6:25am » Mincha 7:30pm, Shabbos 1/2 hr. before Shkiah » Maariv 9:30pm

CHUNA DOVID-TENKA 1336 Ocean Parkway

CONGREGATION AHAVATH ACHIM RABBI ARI KAGAN 1741 East 3rd street 718.375.3895
» Shacharis 6:30 am - Mon. & Thurs. 6:20 am » Mincha Shabbos 20 min. before Shkiah
» Maariv following Mincha

CONGREGATION AVREICHIM RAV SHLOMO FEIVEL SCHUSTAL 1114 Avenue O
» Mincha 1:30 pm » Maariv 9:45 pm

CONGREGATION BET YAAKOB RABBI ELI J. MANSOUR 1801 Ocean Pkwy (Ave R)
» Shacharis 6:45, 7 am » Maariv 9:45 pm

CONGREGATION BNEI AVRUM RABBI LICHTIG 917 Webster Avenue 718.871-5993
» Shachris Shabbos 9:30 am » Mincha Shabbos 10 min. after candlelighting
» Maariv Sun.-Thurs. 8:30 pm, Shabbos 1.25 hours after candlelighting

CONGREGATION IGUD AVREICHIM RABBI PINCHOS FRANKEL 3017 Bedford Avenue
» Shacharis Sunday 8:30 am, Mon-Thurs 7:15 AM, Shabbos 9 am
» Mincha 15-20 min. before Shkiah » Maariv Following Mincha

CONGREGATION ISRAEL OF KINGS BAY 3903 Nostrand Avenue 718.615.1549
» Shachris Mon.-Fri. 6:45, Sunday 8 am

CONGREGATION KEHAL IMREI SHAUL D'MODZITZ RABBI NEWMARK & RABBI STEIN 1542 Coney Island Ave.(Ave. L) 718.838.4645
» Shacharis Mon-Thurs 7 am, Sunday 8 am » Maariv 8:45, Sunday 10 pm

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
» Shacharis Shabbos 7, 8:50 am » Mincha call for zmanim

CONGREGATION SFARD RABBI DOVID SCHWARTZ 1575 Coney Island Avenue
» Shacharis Shabbos 9 am, Sunday 8 am » Mincha Erev Shabbos 6:30 pm, Shabbos 2:15 pm
» Maariv Thursday 9 pm

DARCHEI YOSHER RABBI SHARF 1410 East 10th Street 718.998.5400
» Shacharis 7:25 am » Mincha 4:55 pm » Maariv 6:45 pm

DERECH EMMUNA D'VIEN RABBI CHAIM SEGELBAUM 2305 Olean Street 718.258.4871
» Shacharis Mon & Thurs 6:15, 7, 7:30 am Tues, Wed & Fri 6:30, 7, 7:30 am

DERECH HASHEM SEPHARDIC 2600 Ocean Avenue

ETZ CHAIM OF FLATBUSH RABBI SIMCHA SILVERMAN 1649 East 13th Street 718.687.2246

FLATBUSH MINYAN RABBI MEIR FUND 1517 Avenue H 718.338.8442
» Shacharis 7am, Sun. 8 am » Mincha 5 min. before Shkia » Maariv 9 pm

GINZEI YOSEF RABBI YOSEF ROSENBAUM 1305 Avenue R 718.645.6605
» Shacharis 7:15, 8 am » Mincha at Shkia » Maariv after Mincha & 9 pm

GVUL YAABETZ RABBI DOVID COHEN 1580 Coney Island Avenue 718.258.8023
» Shacharis 6:50 am

HAYIM SHAAL 1123 Avenue N 718.627.6052

HORODENKE RAV H. ASHKENAZI 3011 Avenue K 718.252.9494
» Shacharis 8 am » Mincha 30 minutes after Shkiah » Maariv after Mincha

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 646.339.3364
» Shacharis Mon & Thurs 6:20 am, Tues, Wed & Fri 6:25 am, Sun 7:45 am, Shabbos 9 am » Mincha Friday 10 minutes before Shkiah & 10 minutes before Plag, Shabbos 6:30 pm » Maariv at Shkia, 9pm

KEHILAS MORESHES YAAKOV RABBI AVRAHAM BINSKY 1749 Ocean Avenue 718.998.1237
» Maariv 9 pm

KEHILAS ORACH CHAIM RAV MEIR SCHEINBERG 1002 Avenue M

KEREM SHLOMO 1880 East 27th Street

KESER YISROEL MORDECHAI RABBI MEIR PLATNICK 2016 Avenue L 917.703.7241
» 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 7:15 am » Mincha 6:15 pm » Maariv after Mincha & 10 pm

KETER TORAH RABBI AHRON/RABBI MOSHE HARARI-RAFUL 2220 Avenue L 718.506.6660
» Shacharis Sun. 7:30 & 8 am, Mon-Thurs 7, 7:45 am » Mincha 7pm & 15 min. before Shkiah
» Maariv at Shkiah & 10 pm

KHAL KINYAN TORAH 1570 Coney Island Avenue bet. Ave. J & K
» Shacharis 7:30 am » Mincha 3:30 pm » Maariv 9 pm

KHAL POZNA RABBI AVROHOM EISEN 2422 Avenue I 917.566.1023
» Shacharis Sun 8, 9 am, Mon-Fri 6:25, 8 am » Mincha 1:30 PM & 5 min. before Shkiah
» Maariv following Mincha, 8 pm in winter & 10 pm in summer

KHAL TALMIDEI HAYESHIVOS 1609 Avenue M enter from Municipal lot, corner E. 17th & Chestnut
» Early Shabbos Mincha 5 minutes before licht » Shacharis Shabbos 8:30 am
» Mincha Shabbos 1 hour before shkiah

KHAL SHAR HASHAMAYIM RABBI CHANOCH POSY 2916 Avenue M (bet. E. 29th & Nostrand)
» Shacharis Shabbos 9 am

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 Ave.
» Shacharis 6:30 am

KHAL ZICHRON MORDECHAI RABBI SHIMSHON SHERER 2645 Nostrand Ave 718.692.3231
» Shacharis Sun. 7:20, 8,9, Mon-Fri 6:15, 7:45 am » Mincha 15 min. 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 10 min. after Mincha

KNESSES BAIS AVIGDOR RAV AHRON KAHN 1720 Avenue J 718.258.1380
» Shacharis Sun. 8 am, Mon. & Thurs. 7:20 am, Tues., Wed. & Fri. 7:30 am
» Mincha 12:45, 1:45 pm » Maariv 8:15, 10 pm

KOL ISRAEL RABBI RAYMOND HARARI 3211 Bedford Avenue 718.951.1417
» Shacharis 6:10, 7, 8:45 am » Mincha 15 minutes before Shkiah » Maariv after Mincha

KOL TORAH RAV LIPA GELDWERTH 2022 Avenue M 718.232.4808 » Shacharis 6:55 am, Sunday at 8 am » Mincha 15 min. before Shkia » Maariv at Shkia, 9:45 pm

KOLLEL BNEI TORAH RABBI YOSEF EISEN 1323 East 32nd Street
» Shacharis Vasikin (30 minutes before Netz) » Mincha 2:30 pm » Maariv 9:30 pm

KOLLEL BNEI YESHIVOS RABBI MOSHE SCHEINERMAN 2402 Avenue P 718.692.3309
» Shacharis 6:40, 7:30 am » Mincha 10 min. before Shkiah » Maariv bazman, 8:15, 9:30, 10 pm

LAKEWOOD MINYAN OF FLATBUSH RABBI MORDECHAI MARCUS 1495 Coney Island Avenue 718.252.5274 » Shacharis Shabbos 8:30 am
» Mincha Mon.-Thurs. 4 pm » Maariv 10 pm

LAZEWNIS RABBI LAZEWNIK 1500 East 9th Street 718.375.6770
» Shacharis 7, 8 am, Shabbos 9 am » Mincha 15 min. before Shkiah, Shabbos 6 pm
» Maariv 35 minutes after Shkiah, 8:45 pm

LEV SOMEACH-ALESK 203 Avenue F 718.431.0002 call for zmanim

MACHNE ISRAEL 2413 East 23rd Street 718.332.8788
» Shacharis Sun. 7:30 am, Mon-Thurs 6:30 am, Shabbos 9 am » Mincha 15 minutes before Shkiah, Shabbos at sundown » Maariv at Shkiah

MADISON TORAH CENTER RABBI DANIEL TAWIL 2221 Avenue R » Shacharis 7 am » Mincha 6:45 pm » Maariv after Mincha

MAGRIV BEIS ARYEH RABBI SHEA KATZ 1069 East 4th Street I & J 718.338.4925
» Shacharis 7:20 am, Sun 8 am » Maariv 9:15 pm

MAREH YECHZEKEL OF FLATBUSH RAV BINYOMIN RUTTNER 1016 East 15th Street

718.252.2521 » Shacharis 6:45 am, Shabbos 9 am » Mincha 15 min. before Shkiah
» Maariv Following Mincha & 9:45

MARLBORO JEWISH CENTER RABBI DOVID LANG 2324 West 13th Street 718.635.7020

» Shacharis 7:30 am, Sunday 8 am, Shabbos 9 am

MAYAN YISROEL RABBI VIGLER 3315 Avenue N 718.677.0030

» Shacharis Sunday 8, 9 am, Mon-Thurs 7, 7:45 am » Mincha Sunday 5 min. before Shkiah »
Maariv Sun-Thurs after Mincha, Mon-Thurs 9 pm

MERKAZ HATEFILLAH RABBI HOROWITZ 1898 Bay Avenue 718.339.3363

» Shacharis Sun. 8 am, Mon & Thurs 6:45, Tues, Wed & Fri 7 am » Mincha 2 pm, 10 minutes
before Shkiah » Maariv 35 minutes after Shkiah

MERKAZ YISROEL OF MARINE PARK RABBI ELISHA WEISS 3311 Avenue S 718.376.5200

» Shacharis Sun. 8:30, Mon & Thurs. 6:15 am, Tues, Wed. & Fri. 6:25 am, Shabbos 9 am
» Mincha Sun. 15 minutes before Shkiah (followed by Maariv), Shabbos at candlelighting
» Maariv Mon.-Thurs. 8 pm, Fri. 10 min. after candlelighting, Motzei Shabbos 50 min. after Shkia

MIDRASH MOSHE BEN MAIMON RABBI ALFIA 59 Gravesend Neck Rd 718.336.2023

» Shacharis 6, 7:15 am » Mincha 15 min. before Shkia » Maariv 10 pm

MIRROR YESHIVA 1791 Ocean Parkway 718.645.0536 » Shacharis 7:30am » Mincha 1:50 pm**MIRROR YESHIVA VASIKIN MINYAN** RABBI SHOLOM STEINBERG 1791 Ocean Parkway

718.415.3845 » Shacharis 30 minutes before Netz

MONASTRICTSH RAV NOCHUM RABINOWITZ 1301 East 27th Street 718.338.8895

» Shacharis 7 am » Mincha 10 min. before Shkia » Maariv after Mincha, 9:15 pm

MYRCB ALUMNI MINYAN OF AVE I 911 East 13th Street

» Shabbos Shacharis 8:30 am

MYRCB ALUMNI MINYAN OF AVE L 3007 Avenue L » Shabbos Shacharis 8:30 am**NACHLAS DOVID** RABBI DANIEL OSHER KLEINMAN 1589 East 28th Street

» Shacharis 7:20 am » Maariv 9:00 pm » Mishmar Thurs. 9:00 pm

NACHLAS LEVI YITZCHOK RABBI LEVI HENDEL 3040 Nostrand Avenue 718.207.0308

» Shacharis 6:20, 8:15 » Mincha at Shkiah » Maariv following Mincha

NACHLAS YEHOSHUA RABBI DOVID TOIV 1655 East 24th Street 718.338.0500

» Shacharis 6:40, 8:00 am » Mincha 10 minutes before Shkiah » Maariv After Mincha, 9 pm

NACHLAS YITZCHOK RABBI AVROHOM YOSEF SEKULA 3418 Avenue L 718.377.6051

» Shacharis Sun. 7, 8, 9 am, Mon-Thurs 6:40, 7, 8 am » Mincha 10 min. pre Shkiah
» Maariv following Mincha, 9 pm

NETIVOT ISRAEL 1617 Ocean Parkway 718.998.2534

» Shacharis 6 am » Mincha 4 pm » Maariv 10 pm

NEVE YAAKOV 1359 East 9th Street**OHEL MOSHE LUBAVITCH** 849 Ocean Parkway 718.437.0050

» Shacharis 7 am, Sun 7:45 & 8:45 am » Mincha 2:30 pm

OHEL YITZCHOK RABBI AVROHOM KELMAN 1419 Dorchester Road 718.284.8032

» Shacharis 6:30, 7 am, Shabbos 9 am, Sun. 8 am » Mincha Fri. 20 min. before Shkiah, 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 Ave. » Shacharis 7:15 am

» Maariv 9:30 pm

PERSIAN CONGREGATION OF FLATBUSH RABBI SHMUEL SOLEIMANI 1434 Ocean Parkway

718.382.0773 » Shacharis Sun 7 am, Mon.- Fri. 6:50 am » Mincha 15 min. before Shkiah
» Maariv After Mincha, 10 pm

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 Ave. R 718.376.4400 / 917.589.1905

» Shacharis Sun 8 am, Tues.- Wed. & Fri 7:00 am, Mon. & Thurs. 6:50 am, Shabbos 9 am
» Mincha 30 min. before Shkiah, Fri 5 min. before candlelighting » 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, & 9 am » Mincha At Shkiah » Maariv Following Mincha

SEPHARDIC CONGREGATION RABBI MOSHE MAYOR 2831 Nostrand Avenue. 718.951.1300

» Shacharis 6 am » Mincha After Shkia » Maariv 8 pm

SEPHARDIC HOME RABBI AVROHOM AMOR 2266 Cropsey Avenue 718-266-6100

» Shacharis 9am » Mincha 1:45 pm, Shabbos 4pm

SEPHARDIC LEBANESE CONGREGATION RABBI E. ELBAZ 805 Avenue T 718.627.5300

» Shacharis 5:45, 6:45, 8 am » Mincha 7:25 pm » Maariv After Mincha, 10 pm

SEPHARDIC INSTITUTE AND SYNAGOGUE RABBI MOSHE SHAMAH 511 Avenue R

718.375.3263 » Shacharis Sun. 7, 8 am, Tues.-Wed. & Fri. 6:20, 6:50 & 8 am » Mincha 7 pm
» Maariv following Mincha

SEPHARDIC YOUTH MINYAN OF MIDWOOD RABBI YEHUDA KRAVITZ 1694 Ocean Ave.

212.671.0083 » Shabbos Shacharis 9:00 am followed by Kiddush

SHAARAY ZION RABBI BRAUN 1659 East 13th Street 718.336.2132

» Shacharis 7:25 am, Shabbos 9 am, Sun. 8 am » Mincha Shabbos at candlelighting » Maariv 8:30,
Shabbos 60 min. after Shkiah

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 Ave.

» Shabbos Shacharis 8:30 am

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

» Shacharis 7:05 am » Mincha 10 minutes before Shkiah » Maariv Immediately following Mincha

SHAARE TORAH YESHIVA 1680 Coney Island 718.645.6676 » Shacharis 7:40 am » Mincha 3:15 pm**SHAAREI TORAH** RABBI MOSHE PLUTCHOK 98 West End Avenue

» Shacharis 7:00, 7:45 am » Mincha 15 min. before Shkia » Maariv After Mincha

SHAAREI ZION 2022 Ocean Parkway 718.375.3834 check website**SHALHEVES KODESH** RABBI YEHUDA SHEINKOPF 2920 Avenue J 917.837.3354

» Shacharis Tues.-Wed. & Fri 6:20 am, Mon. & Thurs. 6:10am Sunday 8am

» Mincha Shabbos-10 min. before Shkiah » Maariv 9:15 pm, 55 min. after Shkiah

SHAREI ELIEZER RABBI YEHUDA HOROWITZ 1882 New York Avenue, 718.758.0449

» Shacharis 6:30, 8, 9, 10 am Shabbos 9 am » Mincha 15 min. before Shkiah

» Maariv Following Mincha, 9, 10 pm Shabbos 50 min. & 72 min.

SHAREI HALACHAH RABBI ELIMELECH LEBOWITZ 3417 Avenue L » Shacharis 6:20, 7:10 am**SHAREI ZION** RABBI CHAIM HALBERSTAM 3210 Kings Highway 718.338.3545

» Shacharis 7 am » Mincha 10 minutes before Shkiah, Friday 10 minutes after candle lighting

» Maariv After Mincha

SHEVES ACHIM 1184 East 14th Street**SHEVET ACHIM** 708 Avenue T**SHOMREI HADAS BIKOVSK** 1340 East 9th Street 718.336.4287**SKVERER BAIS MEDRASH** 1657 Ocean Parkway 718.627.2918

» Shacharis Sun 9 am » Mincha 25 min. after shkiah » Maariv 50 min. after shkiah

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, 7, 8:00 am » Mincha 10-15 min. before Shkiah » Maariv Immediately after Mincha

TALMUD TORAH AHAVATH ACHIM 1741 East 3 Street 718.375.3895 » Shacharis 6:30 am**TEHILA LEDOVID** RABBI BOAZ BAR-DEA 1950 East 21st Street 718.758.4989

» Shacharis 7:05 am Mincha 1 pm » Maariv 8:30 pm

TENKE RABBI YITZCHOK ISAAC FRIEDMAN 1643 East 21st Street 718.258.1643

» Shacharis 6:45 am, Shabbos 9 am » Mincha 10 min. before Shkiah » Maariv following Mincha

TIFERES AVROHOM ZIDITCHEV RABBI YECHESKEL EICHENSTEIN 4017 Avenue P

718.338.0298 » Shacharis 6:25, 7:00, 7:30, 7:55, 8:30, 9:05, Sun. 7, 8, 9, 9:30 am

» Mincha 10 minutes before Shkiah » Maariv 10 min. after Shkia, 8:30, 10:15 pm

TIFERES HATALMUD RABBI ELIAHU BRESSLER 1329 East 9th Street 718.787.9775

» Shacharis 9 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: 8:15 am, Sunday: 8 am

TIFERES TZVI RABBI MICHOEL SPITZER 1307 East 8th Street » Shacharis 6:55 am

» Maariv 9:15 pm

TIFERES YAAKOV RAV AVROHOM SCHORR 1212 East 15th Street 718.377.1676**TOMCHEI TORAH** RABBI SHOLOM PLUTCHOK 1966 Ocean Avenue 718.336.8886

» Shacharis Mon.-Thurs. 6:35, 8 am; all other days 6:45 am » Mincha 20 min. before Shkiah

» Maariv 30 min. after Mincha, 10 pm

TOMOSHOV CONG. KOL ARYEH RABBI SIMCHA RUBIN 1212 Avenue I 718.258.1338

» Shacharis 6:30, 8 am » Maariv 9, 10:10 pm

TORAH TEMIMAH 555 Ocean Parkway 718.853.8500**TORAH UMESORAH** 1090 Coney Island Ave (Foster & Ave. H), 3rd Floor » Mincha 2 pm**TORAH UTEFILAH** RABBI SHIMON ALSTER 3304 Bedford Avenue » Shacharis 6:30 am

» Maariv 10 pm

TORAH VODAATH DORMITORY MINYAN RABBI SCHORR 452 E. 9th Street 718.284.4989

» Shacharis 6:50 am » Mincha 7:45 pm (summer) » Maariv 8:30, 9:15

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

TVATIKIN 1950 East 7th Street 718.415.7419

» Shacharis 40 min. before sunrise, 6:30, 7, 7:30, 8:30 am, Shabbos 1 hour, 5 min. before sunrise

» Mincha 15 min. before Plag Mincha » Maariv following Mincha, 10 pm

YAD YOSEF TORAH CENTER 1032 Ocean Parkway 718.677.3707**YAM HATORAH** RABBI YITZCHOK MOHADEB 1573 East 10th Street 718.376.3022

» Shacharis Mon.-Fri. 6:45 am, Shabbos 8:30 am, Sun 7:30 am » Mincha 20 minutes before
shkiah » Maariv following Mincha, 10 pm

YAVNE MINYAN OF FLATBUSH RABBI DR. MOSHE SOKOL 1102 Ave L 718.377.3807**YESHIVA BAIS YOSEF NAVARDOK** 1502 Avenue N » Shacharis 7:45 am » Mincha 1:30 pm

» Maariv 9:30, 10:30 pm

YESHIVA CHOFETZ CHAIM 1271 East 35th Street 718.258.9006

» Shacharis 7:40 am » Mincha 2:30, 2:45 » Maariv 7:10, 8:10, 10 pm

YESHIVA GEDOLA OHR YISRAEL RABBI AVROHOM N. ZUCKER 2899 Nostrand Avenue

718.382.8702 » Shacharis 6:25, 8 am » Mincha 2:45 pm » Maariv 9:30 pm

YESHIVA MIKDASH MELECH 1326 Ocean Parkway 718.339.1090

» Shacharis 7:00, 7:40 am » Mincha 1:40, 3:15 pm » Maariv 10 pm

YESHIVA SHAREI TORAH RAV HILLEL DAVID 1162 East 12th Street

» Shacharis 6:00, 6:45 am » Mincha 15 minutes before Shkiah » Maariv 35 min. after Shkia

YESHIVA ZICHRON ELIEZER 1543 East 9th Street 718.336.9629

» Shacharis Sun. 8:15, Fri. 7:15 am » Mincha 1:15 pm » Maariv 9:15, Sun. 9:30 pm

YESHIVAS OHR YITZCHOK 1214 East 15th Street 718.258.7007

» Shacharis 6:30, 8, 8:25 am » Mincha 1:15, 2:30 pm » Maariv 9:45 pm

YESHIVAT ATERET TORAH 901 Quentin Road 718.375.7100 » Shacharis 7 am

» Mincha 1:30 pm » Maariv 10:15 pm

YESHUOS CHAIM CHENTZKOVITCH RABBI SHMUEL TEITELBAUM 1167 East 13th Street

» Shacharis 6:30 am » Mincha Sunday 25 min. before Shkiah » Maariv 9:15 pm

YESHURAN MUZHAI ROPSHITZ 1454 Ocean Parkway 718.375.0292**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, 8 pm » 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 Sun. 7, 8 am, Mon. & Thurs. 5:40, 6:40, 7:55 am, Tues.-Wed. & Fri. 5:55, 6:55, 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 / 718.375.6942 » Shacharis 6:15 am

YOUNG ISRAEL OF BEDFORD BAY RABBI TZVI FRIED 2114 Brown Street 718.332.4120

» Shacharis Sun. 8 am, Mon. & Thurs. 6:20 am, Tues.-Wed. & Fri. 6:25 am, Shabbos 8:45

» Mincha 10 min. before Shkiah, Shabbos 5 min. after candlelighting » Maariv following Mincha

YOUNG ISRAEL OF BRIGHTON BEACH RABBI EFRAIM ZALTZMAN 293 Neptune Avenue

718.648.0843 » Shacharis 7 am

YOUNG ISRAEL OF FLATBUSH RABBI KENNETH AUMAN 1012 Avenue I 718.377.4400

» Shacharis 6:45 & 8 am » Maariv following Mincha, 10 pm

YOUNG ISRAEL OF KENSINGTON 305 Church Avenue 718.871.4543 » Shacharis 6:30 am**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 15 min. pre Shkiah » Maariv 40 min. after Mincha, 8:15

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Rabbinic Message

CONTINUED FROM PAGE 6

pain. And also when she bore her second child, whom she named Shimon because “*Ra’ah Hashem Ki Sinuah Anochi*”, Hashem saw that I am less loved. Another difficulty with translating *hoda’ah* exclusively as “thanks” is the Gemara in *Be-rachos Daf Zayin*, which states that from the day Hashem created His world, no one gave *hoda’ah* until Leah came and said *Hapa’m Odeh Es Hashem*. The *mefarshim* ask that we find that Avraham’s servant, Eliezer, thanked Hashem for leading him to find Rivkah as a wife for Yitzchak, as Eliezer declared, *Baruch Hashem!* etc. And it is also inconceivable that the *Avos* themselves never thanked Hashem.

Mori V’Rabi, Rav Yaakov Kamenetsky *zt”l* explained that the essential meaning of *hoda’ah* can be deduced from *Rashi* on the words *Hapa’m Odeh Es Hashem*. *Rashi* explains that she was giving *hoda’ah* at this point *Shenatalti yoser m’chelki*, “because I received more than my share.” Leah knew (through *ruach hakodesh*) that twelve *shevatim* would be born to Yaakov from herself and his other three wives — Rachel, Bilhah and Zilpah. If shared equally, each would bear Yaakov three sons. When Leah had her fourth son, she gave *hoda’ah* for receiving more than her share. Thus, the essential meaning of the word *hoda’ah* is “acknowledgement.” The other senses in which *hoda’ah* is used all derive from this essential meaning, depending on what is being acknowledged.

For example, the word *viduy*, which comes from the same root *hod* as *hoda’ah*, means in that context “confession,” which is an *acknowledgement* of sin.

In the well-known expression *hoda’as ba’al din k’meah eidim domi*, it means an *acknowledgement* of guilt or indebtedness.

Leah was the one who originated using the word *hoda’ah* in the sense of gratitude to Hashem for giving her more than she deserved!

Indeed, it is in this sense that we say every morning upon awakening *modeh ani lifanecha*. We are thanking Hashem for the enormous gift of life itself, even to those who are undeserving of it. After all, we are far from perfect! As Shlomo HaMelech says: *ki ein tzaddik b’aretz asher ya’aseh tov v’lo yecheta*

(*Koheles 7:20*), there is no *tzadik* on earth who does only good and never sins. And still, Hashem in His kindness and mercy grants us more than we deserve — the opportunity to improve and live on!

This message is powerfully conveyed in the words of the classic *bircas hoda’ah* recited by the *arba’a tzrichim l’hodos*, the four who have been spared from threatening circumstances, who proclaim in their *brachah*: *boruch ata Hashem...hagomel l’chayavim* “*to vos shegimalani kol tov*.” When one is found in a vulnerable situation — often a *sakanah mamesh* — the Satan is given a freer hand, and it takes many *zechusim*, merits, to be saved — merits that we might not have! So when we are finally safely removed from harm’s way, we acknowledge to Hashem *Yisborach* our gratitude for sparing our lives even though we may have been “*chayav*” — “guilty” or “undeserving.”

It is interesting to note that the son named Yehudah — for the *hoda’ah* that his mother gave — is the father of *malchus*, of the dynasty of Jewish kings. Perhaps, it is for the following reason: A king becomes elevated far above the rest of the nation, and is afforded many privileges and much prestige and power. Perhaps he will become arrogant and think, *kochi v’otzim yadi asah li es hachayil hazeh* (*Devarim 8,17*), *it was my own strength and personal power that brought me this wealth*. So the king has only to call to mind his ancestor’s name “Yehudah” and its message: This is more than I deserved! The king has not earned his position, but inherited it, and is but the representative of Hashem, Whose *malchus* he represents.

Chazal in *Sifri* on *krias shema* spell out this concept clearly: “*bi-chol livovcha*” *ohavo k’Avraham Avinu... “uvichol nafshecha” k’Yitzchok Avinu she’okad atzmo al gabei mizbayach, “uvichol miodecha” havei modeh lo k’Yaakov Avinu k’inyan shene’emar* (*Bereishis 32, 11*) *katonti mikol hachasodim umikol haemes asher asisa es avodecha*. “Give *hoda’ah* as did Yaakov, as it states that he declared, *I am unworthy of all the kindness and truth that you have done Your servant*.”

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The Chofetz Chaim writes in the name of R’ Yonasan Eibishitz that if one does not learn Hilchos Shabbos very well, it is impossible not to be over on a forbidden act on Shabbos.

What is the proper way to open a food package on Shabbos?

Opening specific types of food packagingIt is preferable to open all packages prior to *Shabbos*.

Plastic strips or tabs that must be cracked or peeled off (e.g. on plastic takeout, candy or dip containers)

These are not permitted to be opened on *Shabbos*.

Soda can

There is a *machlokes* among the *Poskim* whether a soda can, or any bottle with a similar pull tab, like an orange juice bottle may be opened.

Plastic milk container

The standard plastic milk containers are closed with a plastic cap that has a ring along the bottom that, when pulled, becomes separated from the top cover, allowing the top to be easily removed. This type of cover should be opened by inserting a thin object such as a knife along the inside of the bottom rim to loosen it, allowing the entire cap to be lifted off in one piece.

Puncturing a hole

There is a difference of opinion among *Poskim* regarding puncturing a hole in a box drink; one should consult one’s Rav

It is not permissible to puncture the top of any store-bought bottled liquid if puncturing is required in order for the contents to be used.

It is permissible to insert a straw through the covering of a *leben*.

It is not permissible to insert a nozzle into a piping bag.

Certain foods are packaged with a covering sheet of aluminum or plastic that requires the food item to be pressed against it, thereby puncturing it (e.g. frozen garlic cubes, gum, certain medications etc). If letters are present on the cover sheet and they will be ripped when the sheet is punctured, it is not permissible to do so. Rather, the sheet should be peeled off.

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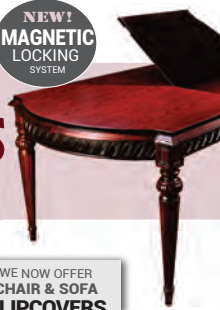
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YOSSI'S

16TH AVENUE ▼

BERKSHIRE BANK
DAGAN PIZZA STORE
DUANE READE
EINHORNS
FISCHMAN'S GROCERY

GROSS BAKERY

KAFF'S KAFE

KIDDUSH CUP

KOSHER MEATS

LIEB PHARMACY

MITTELMANS

MOTI'S PIZZA

MR. BOCHNER

SANTANDER BANK

SATMAR MEATS

18TH AVENUE ▼

BP SUPERMARKET
HADAR GEULAH
MENDEL'S PIZZA
MENDELSONS PIZZA
THE WINERY
WISSER SUPERMARKET

FIVE TOWNS:

CEDARHURST ▼

BAGEL DELIGHT
BANK OF AMERICA
CAPITAL ONE BANK

CHASE BANK

CITIBANK

CRAWFORDS

DIME SAVINGS BANK

EZRA PHARMACY

GOURMET GLATT

OH NUTS

PIZZA AND BOUREKAS

WOK TOV

Z. BERMAN

FAR ROCKAWAY ▼

FRANKELS

PIZZA WORLD

LAWRENCE ▼

J2 PIZZA

MEISNERS

SEASONS SUPERMARKET

SUNFLOWER CAFE

TRADITIONS

WAFFELINO

QUEENS:

KEW GARDENS HILLS ▼

ARON'S SUPERMARKET
BRACH'S

CHASE

JUDAICA & STAM

KOSHER FISH MARKET

LABELLA PIZZA

MEAL MART

MENDY'S BAKERY

NAOMI'S PIZZA

SEASONS

SHIMON'S PIZZA

WASSERMAN'S

KEW GARDENS ▼

BLUE RIBBON

BOOKMANS

ROSENBLUM'S

MANHATTAN:

UPPER EAST SIDE ▼

CONG. ORACH CHAIM

SABAS PIZZA

UPPER WEST SIDE ▼

BOYANNE SHTEIBEL

CONG. OHAV SHOLOM

CONG. HEICHAL MOSHE

SABAS PIZZA

SEASONS

SUNFLOWER CAFE NYC

BY THE WAY BAKERY

WEST SIDE JUDAICA

MONSEY:

WESLEY HILLS ▼

BUBBA BAGELS
CRAVES
WESLEY KOSHER

TUVIA'S AREA ▼

BARBER SHOP

BLEW CLOTHING

EXXON GAS

TUVIA'S

MECHEL'S TAKE-OUT

MONSEY GLATT

LIFEPLEX

SHELL STATION

ATRIUM AREA ▼

ALL FRESH SUPERMARKET

CHASE

EVERGREEN

OH NUTS

SHELL GAS STATION

TOWN SQUARE

59 & 306 AREA ▼

MONSEY BBQ

MAZAL CLEANERS

ACCESSORIES PLUS

BABER SHOP

PURPLE PEAR

REDLICIOUS

ROCKLAND KOSHER AREA ▼

BAGEL STORE

GREENBAUMS PHARMACY

SHOPPER HAVEN

TRADING POST

MAPLE AVE. ▼

HATZLOCHO GROCERY

SOUTH MONSEY ▼

NEWDAY

LAKEWOOD:

aisle 9

BLUE RIBBON

BONKY'S ICE CREAM

BOOKMANS MEAT

CHASE BANK

CLASSY CLEANERS

DELTA GAS STATION

DELUX

DR. SHANIK

EAT A PITA

EVERGREEN

FARM FRESH

FELDMANS

FOODEX

FOUR CORNERS - COUNTYLINE

GELBSTEIN

GOURMET GLATT

HERSHEYS

JERUSALEM GLATT

JUDAICA PLAZA

JUST 4 WHEELS

KOLLEL SUPERMARKET

KORNS BAKERY

KOSHER GYM

KOSHER VILLAGE

KOSHER WEST

LAKEWOOD CLEANERS

LAKEWOOD COURTYARD

LAKEWOOD GYM

LAKEWOOD JUDAICA

MADISON PHARMACY

MR. CLIPPER

LEISURE CHATEAU

MUNICIPAL BUILDING

REFUAH PHAR. - WESTGATE

REFUAH PHAR. - COUNTYLINE

SEASONS

SHLOMIES

SOUTH SIDE SANDWICH SHOP

SPRINKLES

SRULLY'S MECHANIC

SUPER STOP

TORAH UMESORAH

WESTGATE PHARMACY

YAPTCHIK

YUSSI'S

PASSAIC:

BAGEL MUNCH

KING OF DELANCY

KOSHER CONNECTION

25,000 WEEKLY
200,000 READERS
ADS@THEFJJ.COM
718.692.1144
EMAILED GLOBALLY

FJ

FLATBUSH
JEWISH
JOURNAL

FLATBUSH
BORO PARK
MANHATTAN
MONSEY
LAKEWOOD
PASSAIC
FIVE TOWNS
KEW GARDENS

2017 ADVERTISING OPTIONS

**Full
PAGE**

\$1,100 color
\$700 bw

8.75" x 11.25"

\$700 color
\$400 bw

**Half
PAGE**

8.75" x 5.5"

**Half
PAGE**

\$700 color
\$400 bw

4.25" x 11.25"

**Quarter
PAGE**

4.25" x 5.5"

\$400 color
\$200 bw

**Eighth
PAGE**

4.25" x 2.65"

Cover Strip (large) \$850

8.75" x 1"

Cover Strip (med.) \$750

4.93" x 1.45"

Cover Strip (small) \$500

3.69" x 1.45"

Inside Strip

\$500

8.75" x 2.65"

Display Classified

\$100 color
\$75 bw

2.8" x 1.85"
40 words max

2017 ADVERTISING RATES	1x	
	COLOR	BW
PREMIUM PAGE (PAGES 5,7,9)	\$1,600	—
FULL PAGE	\$1,100	\$700
HALF PAGE	\$700	\$400
QUARTER PAGE	\$400	\$200
EIGHTH PAGE	\$250	\$150
DISPLAY CLASSIFIED	\$100	\$75
CLASSIFIED (UP TO 25 WORDS)	—	\$30

DISCOUNTED ADVERTISING RATES FOR MULTIPLE INSERTIONS:

4x 10% off WITHIN 8 WEEKS	8x 15% off WITHIN 16 WEEKS	12x 20% off WITHIN 24 WEEKS	18x 25% off WITHIN 36 WEEKS	26x 30% off WITHIN 52 WEEKS	52x 40% off WITHIN 104 WEEKS
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► **Full pre-payment due at time of contract for entire duration of insertion.**

► No refund for early terminations. ► No changes allowed to initial insertion.

► Purchase valid within maximum weeks listed above.

SPECIAL AD OPTIONS

Back Cover	Page 3	Premium Pg.	2 Pg. Spread	2 Pg. Center	4 Pg. Center	Cover Strips	Full Cover Ad	Cover Sticker	Printed Insert
\$2,000	\$1,900	\$1,600	\$1,950 (18.5 x 11.25)	\$2,500 (18.5 x 11.25)	\$4,500	large \$850 • med. \$750 • small \$500	\$5,000 (8.75 x 5.5)	\$2,250	\$2,500

Reservation Deadline: MONDAY 5:00 PM

Insertion Deadline: TUESDAY 11:00 AM

Distribution: EVERY THURSDAY

- All ads must be submitted camera-ready. ► Advertisements must be submitted electronically in Adobe Acrobat PDF format. (Formats NOT accepted: Microsoft Publisher Files, Word, Powerpoint or Excel files, GIF files, low resolution Tiff or Jpeg files.)
- Errors are the responsibility of the advertiser. ► FJJ reserves the right to omit advertisement submitted for publication.
- Classified advertising multiple discount rates are based on consecutive weeks only. ► Prices subject to change without notice.

718.692.1144 | ads@thefjj.com | classifieds@thefjj.com | www.thefjj.com

2017

PUBLICATION SCHEDULE

JAN 5	TRAVEL
JAN 12	HOME & DÉCOR
JAN 19	HEALTH & FITNESS
JAN 26	
FEB 2	SIMCHA
FEB 9	
FEB 16	EDUCATION
FEB 23	
MAR 2	PRE-PURIM
MAR 9	PURIM
MAR 16	HEALTH & FITNESS
MAR 23	TRAVEL
MAR 30	PRE-PESACH
APR 6	PESACH
APR 27	
MAY 4	SIMCHA
MAY 11	LAG B'OMER
MAY 18	TRAVEL & CAMPING
MAY 25	SHAVUOS
JUN 8	HOME & DÉCOR
JUN 15	FOOD & DINING
JUN 22	HEALTH & FITNESS
JUN 29	SUMMER
JUL 20	NINE DAYS
JUL 27	TISHA B'AV
AUG 24	
AUG 31	BACK TO SCHOOL
SEP 7	
SEP 14	PRE-ROSH HASHANA
SEP 21	ROSH HASHANA
SEP 28	YOM KIPPUR
OCT 3	SUCCOS
OCT 19	SIMCHA
OCT 26	HEALTH & FITNESS
NOV 2	TRAVEL
NOV 9	EDUCATION
NOV 16	FOOD & DINING
NOV 23	AGUDAH CONVENTION
NOV 30	GIFT & HOME
DEC 7	PRE-CHANUKAH
DEC 14	CHANUKAH
DEC 21	SIMCHA
DEC 28	

Cedarhurst



THE VILLAGE FOR SHOPPING

SHOP • DINE — & — *Stroll*

FOR THE HOLIDAYS

SHOP FOR YOURSELF AND EVERYONE ON YOUR LIST.
CEDARHURST SHOPS AND BOUTIQUES OFFER THE LATEST IN
FASHIONABLE AND TRENDY MERCHANDISE.

TAKE A BREAK AND GRAB A BITE TO EAT.
CEDARHURST OFFERS PLENTY OF DINING OPTIONS FROM CASUAL
TO GOURMET TO ETHNIC AND EVERYTHING IN BETWEEN.

PLUS FREE PARKING

DEC. 1ST - JAN. 1ST

**STARTING AT 12 NOON MON-FRI
IN ALL MUNICIPAL LOTS
METERED SPACES ONLY**

**DOES NOT INCLUDE
METERED PARKING ON STREETS
DOES NOT INCLUDE
PERMIT PARKING IN LOTS**

WWW.SHOPCEDARHURST.COM