

VOLUME 6, NO. 34

OCTOBER 15, 2015

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ב' חשון תשע"ו

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# FJJ

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# Some things ARE BETTER ENJOYED TOGETHER

1 A PIE OF PIZZA



2 A BIRTHDAY PARTY



3 A CONVERSATION



4 A GAME OF CHESS



# 5 SHABBOS

Some things are just better when enjoyed together. A Shabbos without guests is ok, but if you add guests it becomes an experience you will cherish forever. So, what are you waiting for? **INVITE SOMEONE TODAY.**

The Shabbos Project originated in South Africa and has spread to over 65 countries, reaching over 1 million Jews worldwide and uniting them by keeping one Shabbos together. Project Inspire is one of the many Shabbos Project partners. To get involved contact **646-291-6191 | info@theshabbosprojectNYC.org | www.theshabbosprojectNYC.org**

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23/24  
**OCTOBER**  
2015  
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# A Vort From Rav Pam

RABBI SHOLOM SMITH, REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

## Parshas Noach

### Consolation After Affliction

*Noach, the man of the earth, debased himself and planted a vineyard. He drank of the wine and became drunk and he uncovered himself within his tent.* (9:20,21)

Rashi says that Noach made himself profane by first planting a vineyard. He should have involved himself in a different sort of planting, which did not have the potential to harm him. His error brought about his tragic degradation and the eternal curse of slavery he placed on his grandson Canaan, son of Cham, which had a profound effect on the entire history of mankind.

The Midrash (*Bereishis Rabbah* 36:4) says that on the day he planted the vineyard, it produced grapes. He immediately squeezed them and made wine, from which he subsequently

became drunk. The *Dubno Maggid* (*Ohel Yaakov, Noach* pp. 88-89) learns a profound lesson from this multifaceted miracle. Normally it takes a very long time for a grape seed to flourish into a vineyard filled with grapes. After the grapes are picked, the fermenting process to transform their juice into wine takes many months as well. Yet here everything happened in one day, including Noach's drunken stupor which ended in catastrophe.

The *Maggid* explains that after the total destruction of the world at the time of the *Mabul* (Great Flood), "Hashem caused a spirit of consolation and relief to pass before Him" (*Rashi* 8:1). This brought a great wave of Hashem's infinite mercy with enormous opportunity for *siyata diShmaya* (Divine assistance) to rapidly

CONTINUED ON PAGE 73



# FJJ Publisher's Message

MORDY MEHLMAN, PUBLISHER

## An Ark In a Storm

In this week's Parsha, we read about Noach being alone – for 120 years he painstakingly constructed the Teivah, as people mocked him and doubted the forthcoming *Mabul*. Even as the flood waters began, Noach was almost alone in his belief in Hashem and the forthcoming destruction of the world. He entered the Ark, and survived the storm protected by Hashem.

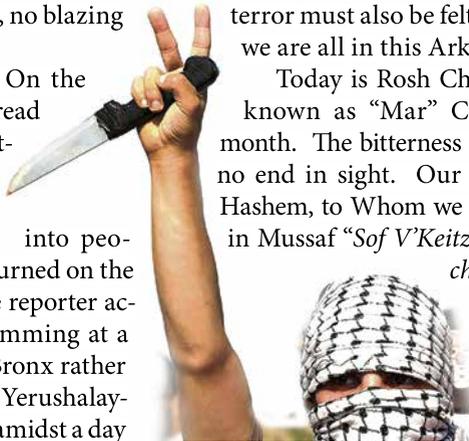
We too, travel in an Ark, alone in a storm. The storm of anti-Semitism rages throughout the world, nowhere more than in our beloved Eretz Yisroel, nowhere more intense than in Yerushalayim Ir Hakodesh. As a wave of terror rages across Israel, killing and injuring scores of our brothers and sisters, the world remains silent! No U.N. anti-terror resolutions, no condemnation from President Obama or other world leaders, no blazing headlines in the media.

The silence is deafening. On the internet this morning, I sadly read about numerous terrorist attacks in Yerushalayim today, including stabbing murders on a bus and a car ramming into people at a bus stop in Geulah. I turned on the radio to hear updates, and the reporter actually did talk about a car ramming at a bus stop - an accident in the Bronx rather than an intentional murder in Yerushalayim. The Yerushalayim attack, amidst a day

of rage and murder called for by the Palestinian and Hamas leadership, seemed non-existent to American and world media. The press that does speak about the crisis in Israel, such as the terrorist defending anti-Israel New York Times has its own unique way of telling the story. Yesterday, the day an Arab woman detonated a deadly car bomb just yards away from a packed Egged bus, The Times headline read "Israeli Retaliatory Strike in Gaza Kills Woman and Child". By ignoring the Israelis killed and maimed that day, and missiles from Gaza (which precipitated the Gaza air strike), The Times sent a strong message – Jewish blood is cheap, the terrorists are right.

We Jews live in a lonely world, in an Ark whose journey is getting more turbulent by the day. The *Achdus* we exhibit in times of terror must also be felt in times of calm. For we are all in this Ark together.

Today is Rosh Chodesh Cheshvan, also known as "Mar" Cheshvan – the bitter month. The bitterness is overwhelming, with no end in sight. Our only hope is through Hashem, to Whom we fervently prayed today in Mussaf "*Sof V'Keitz L'chol Tzoroseinu, Techila V'Rosh Lefidyon Nafsheinu*". May we merit the suffering to end and the Geulah to begin speedily in our times.



# ZMANIM

FOR THE FLATBUSH AREA

THURS 15	7:07 Neitz	9:54 Latest Shema	6:16 Shekiah	6:58 Tzeis	ב דשו"ן נייד נד
FRI 16	7:08 Neitz	9:54 Latest Shema	6:15 Shekiah	6:56 Tzeis	ג דשו"ן נייד נה
שבת 17	7:09 Neitz	9:54 Latest Shema	6:13 Shekiah	6:55 Tzeis	ד דשו"ן נייד נו
SUN 18	7:10 Neitz	9:55 Latest Shema	6:12 Shekiah	6:54 Tzeis	ה דשו"ן נייד נז
MON 19	7:11 Neitz	9:55 Latest Shema	6:10 Shekiah	6:52 Tzeis	ו דשו"ן נייד נח
TUES 20	7:12 Neitz	9:56 Latest Shema	6:09 Shekiah	6:51 Tzeis	ז דשו"ן נייד נט
WED 21	7:13 Neitz	9:56 Latest Shema	6:07 Shekiah	6:49 Tzeis	ח דשו"ן נייד ט

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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.

## Choosing Our Words

In a recent edition, one of the letter writers mentioned being retarded as a joke (first saying that they were retarded and then saying that they meant to say retired). While undoubtedly he didn't mean this in a bad manner, it is important to realize that using the word "retarded" as a joke can be very insulting to people who have relatives or acquaintances that are retarded. As a father of an autistic daughter who is low functioning, I feel bad when people use this term as a joke. I hope in the future the FJJ and other news venues should use more discretion in using this term.

### Hoping for Sensitivity

## Is This Chinuch?

To the *bochurim* of the *yeshiva* in Flatbush who on Simchas Torah night decided in their drunken stupor to sing and dance in the street at 1 AM, I say shame on you.

To the *bochur* of the same *yeshiva* who walked down the block the next morning to the local *shul* and was caught filling up a full cup of Glenlivet 18 scotch to take back to the *yeshiva*, I say for the same *geneiva* you could have taken the whole bottle.

To the *menahel* and *rebeim* who let their fifteen, sixteen and seventeen year old *bochurim* get drunk, I say get out of *chinuch*. If your young *bochurim* have to get drunk Simchas Torah at night to enjoy the *simcha* of *torah* it does not speak highly of the *chinuch* you are providing them. If you don't teach them *derech eretz* and *middos* what does all the *blatt* they learn mean? What about those *bochurim* who the next morning couldn't get up for Shacharis because they were sleeping off their hangovers or vomiting up all they drank, is that also *chinuch*?

By the way this *yeshiva* claims to take in only *mitzuyonim*. Oy Vey.

Yitzy Spitzer

## Shaking Hands

Unfortunately, I sadly have to admit that even though I am a Shomer Torah U'mitzvos, shaking hands of women was something I did without thinking of its *halachic* ramifications.

After the Secretary of President Rivlin of Israel recently balked at shaking the Pope's hand I had an epiphany and said, "Hey, one second here! If she can resist, with the whole world watching then so could I"!!!

So now for the last two weeks, I have been walking around with my hands in my pockets, my hands behind my back, my hands folded across my chest, my hands holding my two cell phones and quite frankly it has been a challenge!

"Oh I am sorry, I am an Orthodox Jew and don't shake women's hands", has pretty much been my story line. Although it works well and women are generally understanding, it still is quite awkward! As I am in a business where I am constantly meeting new people it certainly is a daily challenge. Be"Hashem I will meet the challenge as I take comfort in the words of Chazal, "Haba letaher, mesayin lo", he who comes to purify himself Hashem helps.

I am open to hearing any tips from FJJ readers as to how they deal with this touchy subject.

Yaakov Finkelstock

## FJJ Poskim

First, thank you for informative and entertaining reading week after week. All the efforts of you and your staff have not gone unnoticed by our family. Of tremendous benefit is the letters section where, due to the dearth of Rabbonim in our spiritual wasteland, readers from all over are able to share with us *halacha limaaseh* on topics such as Tznius, Tefilla, Kvod Beis Haknesses, Kvod Rabbonim, Hilchos Lulav and many other *halachos* that are shared,

CONTINUED ON PAGE 124

## TEHILLIM LIST

חולמים:	
ר' מתתיהו חיים בן עטל	
אברהם בן לאה	
מושה נחמן בן מלכה מורים	
מושה זאב בן רחל	
רפאל בצלאל מרדכי בן חנה רייזל	
גולדה בת מורים	
חיים ברוך יהודה בן הינדא שרה	
ר' שלמה חנו בן חנה זיסל	
יצחק שמואל בן פשע שרה	
צירל בת אלתר רבקה	
יואל בן יטל	
רפאל חיים ישעי בן חיה	
משקט לאה בת מלכה מירל	
ר' שמעון בן ליה לוסיה	
רבקה לאה בת חנה מנוחה	
משולם נתן יהודה בן טשארנה	
יצחק בן דבורה	
רפאל חיים צבי בן לאה	
חיה אשתר בת פייגא יענטא	
ר' ישראל אברהם בן שיינא רחל	
ר' ישעי יעקב בן רייזעל	
ר' יגל בן יעל	
אליעזר בן רחל	
שמוחה בת מורים	
מנחם מנדל בן פערל דינה	
חיים עזריאל בן דבורה	
אשתר הינדא בת שפרה	
דב ישעיה בן אשתר	
ר' משה יצחק בן סירל	
צבי מנחם בן אשתר	
אשתר בת חנה ריבה	
ברוך הלל בן רבקה	
זיסל בת רחל	
אשר ישעי בן הינדא נאכה	
ישראל פייל בן חנה ביילה	
אהרו צבי בן זלדה	
רחל חיי בת אשתר	
ר' יצחק שמואל בן פעשא שרה	
דוד רפאל חיים בן סופיה	
ראובן בן הענא	
יוסף מלך בן שרה שפרה	
שרה בת רבקה רחל	
אברהם בנימן בן רחל בתשבע	
יוסף יהודה בן שינדאל	
שבויים:	
יונתן בן מלכה	
שלום מרדכי הלוי בן רבקה	
דוב ישראל מרדכי בן חיה שרה	
לייב בן פנחס	

## WEATHER FORECAST

<b>THURSDAY</b> Oct 15 Sunny 64° 53°	
<b>FRIDAY</b> Oct 16 PM Showers 64° 47°	
<b>SATURDAY</b> Oct 17 Mostly Sunny 59° 40°	
<b>SUNDAY</b> Oct 18 Mostly Sunny 53° 40°	
<b>MONDAY</b> Oct 19 Sunny 56° 46°	
<b>TUESDAY</b> Oct 20 Sunny 64° 51°	
<b>WEDNESDAY</b> Oct 21 Mostly Sunny 69° 55°	

## IMPORTANT NUMBERS

Hatzolah	718.230.1000	NYC Helpline	311
Chaveirim	718.431.8181	Emergency	911
Shomrim	718.338.9797	Poison Control	800.222.1222
Misaskim	718.854.4548	Bikur Cholim	718.253.3119
Police 70 PCT	718.851.5511	Torah Phone	718.436.4999
Police 61 PCT	718.627.6611	Kol Halashon	718.906.6400

## Out of the Box

MUSINGS ON TIMELY ISSUES



RABBI YAAKOV SALOMON

## The Truth Hurts

The year is beginning anew. I think now is a great time to sit down, with a *Rov*, a *Rebbetzin*, a mentor/teacher – for 60 minutes – and do a spiritual accounting. Do I need to learn more? What should I learn? Should I focus on caring sincerely for others? How? What about my *Yiras Shomayim*? *Ahavas Yisrael*? *Shalom Bayis*? *Tefila*? Patience? *Simcha*? Too much time on my cellphone? Am I the best parent I can be? Grandparent? Sibling? Take a really honest and very personal inventory with someone you respect and get ready to hear the truth. Actually, this is something we should be doing with ourselves...all the time. But we don't. This plan is not a substitute for self-reflection. But maybe it can get us started. Sounds scary? It is.

But maybe that's why we should seriously consider doing it.

## אנא ד' הושיעה נא

Please say tehillim for those injured in recent terror attacks in Eretz Yisroel:

נאור שליו בן רות • אוראל בת לימור • אדל בת מרים  
 משה בן אורלי • נתן בן אדל • מאיר יצחק בן שרה  
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## SNAPSHOT OF THE TWO-DAY EVENT:

**SUNDAY, OCTOBER 18<sup>TH</sup>.....3:00PM Check-in**  
ELEGANT DINNER AND NETWORKING WITH INDUSTRY LEADERS  
KEYNOTE: **Putting On Your Oxygen Mask First**

**BREAKOUT SESSIONS INCLUDE:**

- Enhancing Your Marriage: The Greatest Return for Your Investment
- The Superwoman's Guide to Balance
- Effortless Success: Do Less, Stress Less, Accomplish More!
- Is G-d on Your Calendar? Nurturing Your Spiritual Self

**MONDAY, OCTOBER 19<sup>TH</sup>.....9:00AM - 5:00PM**

KEYNOTE: **Embracing Reality to Succeed**

**Ariela Balk,**

Founder, CEO of Ariela and Associates

Ariela and Associates is a privately-held global manufacturer of intimate apparel, sleepwear and swimwear. Ariela began her company with \$15,000 and is now one of the largest female vendors in Walmart. As a successful businesswoman with a husband and eight children, she is uniquely positioned to share her experiences and help other women realize their potential.

**BREAKOUT SESSIONS INCLUDE:**

**Get Moving:**

- *How Much Am I Worth? Pricing Your Service Based Business*
- *How Much Should I Sell For? Pricing Your Products*
- *Leading a Winning Team*
- *Gaining Traction: Identifying Key Areas for Growth*

**Get Noticed:**

- *Become an Instagram Master*
- *Communicating Your Brand in a Noisy World*
- *Ten Crucial Seconds: Crafting a Winning Elevator Pitch*

**Get Growing:**

- *The Client Experience: Your Strategy for Bringing Customers Back*
- *Getting Your Products onto Shelves in the Big Box Stores*
- *Cold Calling, Warm Leads, Closing the Deal: Expanding Your Service Based Business*
- *The Tipping Point: Crucial Decisions for CEO's*

**INDUSTRY BREAKOUTS:** Network with others and hear from leaders in your field addressing industry trends and how to master your market. Industries include: B2B Services, Retail, Wholesale, Creative Services, Healthcare, Professional Services, Authors and Bloggers, Food Services, and more.

THEJWE THE JEWISH WOMAN ENTREPRENEUR

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# FACES OF THE



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OCTOBER 23-24 שבת פרשת לך לך, י"א חשוון

# The Shabbos Project

KEEPING IT TOGETHER

**THE FOLLOWING קהילות AND רבנים ARE PARTICIPATING IN THE SHABBOS PROJECT** by opening their doors and encouraging their קהילות to invite less-affiliated relatives, friends, business associates and/or neighbors to join them for Shabbos.

**HARAV AARON SCHECHTER SHLITA**, Rosh Yeshiva, Mesivta Yeshivas Rabbi Chaim Berlin  
**HARAV YISROEL BELSKY SHLITA**, Rosh Yeshiva, Yeshivas Torah Vodaas



**Adath Yeshurun of Flatbush**, Rav Avrohom Klein  
**Agudas Yisroel Bais Binyomin**, Rav Moshe Tuvia Lieff  
**Agudas Yisroel Of Madison**, Rav Yisroel Reisman  
**Agudas Yisroel Of Midwood**, Rav Dovid Gibber  
**Bais Ephraim**, Rav Yitzchok Steinwurzle  
**Bais Hamedrash Of Flatbush**, Rav Herschel Zolty  
**Bais Medrash Ateres Shloime**, Rav Mordechai Twerski  
**Bais Mordechai D'Bertch**, Rav Zvi Elimelech Rokeach  
**Bais Moshe Shmiel**, Rav Moshe Shmiel Rottenberg  
**Beit Michael**, Rav Nissim Lazar  
**Beth Torah**, Rav Nuta Waidenbaum  
**Bnei Yitzchok**, Rav Dovid Goldwasser  
**Brooklyn Jewish Experience**, Rav Yitzchok Fingerer  
**Chabad of Manhattan Beach**, Rav Avrohom Winner  
**Cong Ohel David and Shlomo**, Rav Yosef Bitton  
**Cong. Talmud Torah of Flatbush**, Rav Yaakov Shulman  
**Congregation Bet Yaakov**, Rav Eli Mansour  
**Congregation Bnei Israel**, Rav Avrohom Garfinkel  
**Flatbush Park Jewish Center**, Rav Yisroel Perelson  
**Givul Yaavetz**, Rav Dovid Cohen  
**Kehila Marine Park**, Rav Baruch P. Mendelsohn  
**Kehillas Veretzsky-Rabbi Landau's Shul**, Rav Yitzchak Meir Landau  
**Khal Bnei Avrohom Yaakov**, Rav Moshe Bergman  
**Khal Bnei Torah Kollel Dirshu**, Rav Shlomo Cynamon  
**Khal Faltishan-Skver**, Rav Yonoson Binyomin Katz  
**Khal Igud Avreichim**, Rav Pinchos Frankel

**Khal Keser Yisroel Mordechai**, Rav Meir Platnick  
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# Stop the Talking in Shul!

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*(Drush Chasam Sofer vol 2, pg. 309b)*

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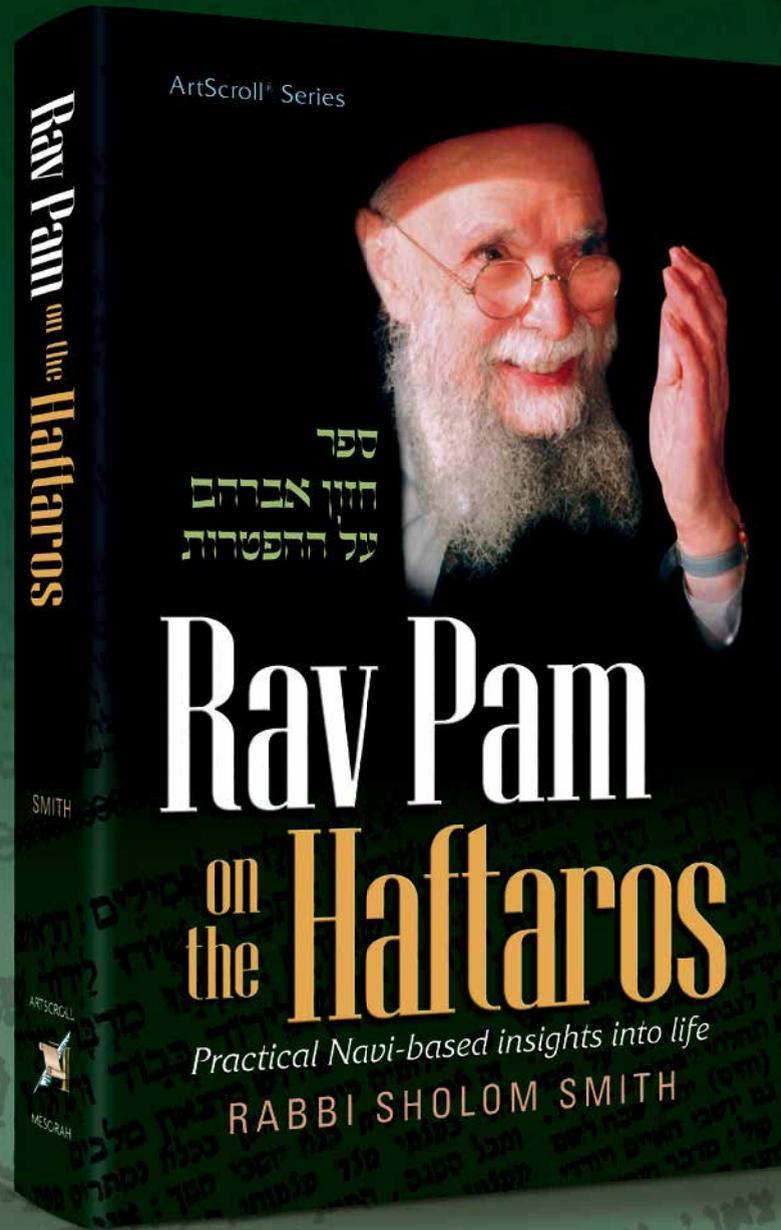
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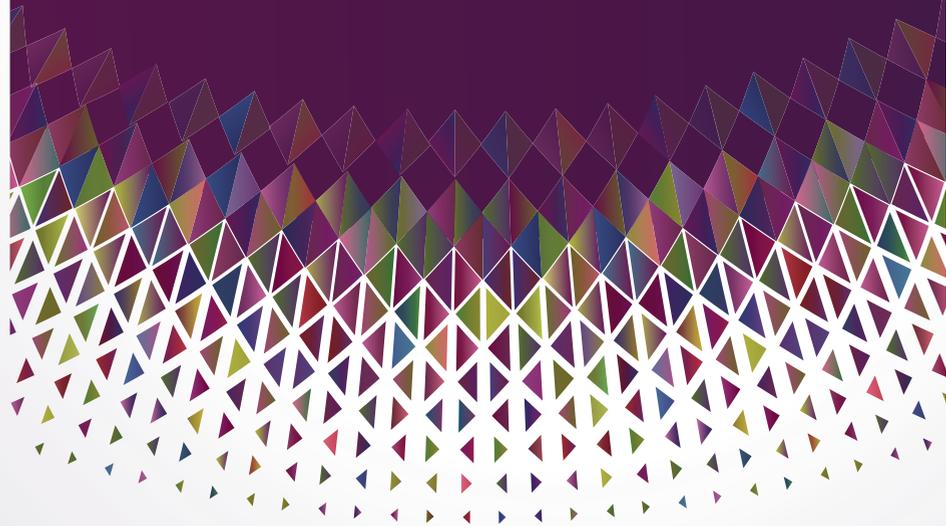
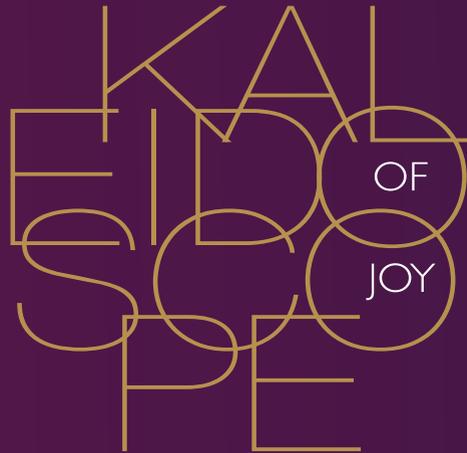
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## PERSPECTIVES IN JEWISH ART

A REVIEW OF THE MEANING IN JEWISH ART & JUDAICA BY  
RABBI YONAH WEINRIB

### The Teivah

The waters of the *Mabul* would soon eradicate the entirety of civilization. Only Noach, his wife, his children, and their wives were saved to begin the task of rebuilding humanity. Kosher and non-kosher animals were brought into the *teivah* upon Hashem's command to Noach and were saved to populate the world anew. The devastation caused by the *Mabul* was followed by Hashem's promise to mankind and the animal kingdom that hope can emerge even after great devastation.

"You shall make a *Tzohar* for the *Teivah*" — Rabbi Abba the son of Rabbi Kahana said, it means a window. Rabbi Levi said it means a jewel. Rabbi Yochanan said, Hashem said, "Place in the *Teivah* precious gems and pearls so it will be illuminated like the moon" (Talmud, *Sanhedrin* 108b).

Rabbi Pinchas said in the name of Rabbi Levi, in the twelve months that Noach was in the *Teivah* he did not need the light of the sun during the daytime nor the light of the moon at night. He had a jewel that he suspended, and when it was dim he knew it was day and when it was bright he knew it was night (*Bereishis Rabbah* 31:11).

The time that Noach and his family spent in the *Teivah* was approximately one year. Later (*Perek* 8:22) Noach is told that after the flood waters had receded, the "natural" course of events would take place regarding the seasons. Day and night, cold and hot, summer and winter periods would return to their normal state of activity. This would seem to say that the cycles of seasons and all of that activity were suspended during the year in the *Teivah*.

The purpose of the *Tzohar* is a dispute among *Chazal*. There was no need to see out through the window if there was only devastation

outside. Only later, when Noach sent out the raven and the dove, was there a need to send something from within the *Teivah*. The day and night

crack of dawn, while others had to be fed much later. It meant juggling their own personal timetables to be available to feed all the animals,

of the social structure that caused the *Mabul* to be brought. Outside there were torrents of rain for forty days and nights, and an eerie silence of utter devastation after that. Noach was alone with his family, the sole survivors from all the inhabitants of the civilized world. Being inside the *Teivah* was a tremendous blessing, and an awesome responsibility. In moments of reflection and solitude, he could peer out into the abysmal darkness — and try to feel the pain of his fellow men that did not merit salvation. He had to look beyond the gift of the life that he had been given, to recognize the awesome devastation without (heard in the name of Rav Beryl Povarsky *shlita*).

It was taught that the lower level was for garbage, the middle level was for the animals, and the upper level was reserved for the human population.

The construction of the *Teivah* would have all of the necessary "trappings" of a vessel used for conventional navigation. The *Midrash* (31:11) states that the middle floor was for Noach's family, as well as the ritually clean animals.

Rabbi Yehuda the son of Shimon and Rabbi Shmuel the son of Rabbi Yitzchok said, when Noach entered the *Teivah* he was forbidden to propagate the human species (*Bereishis Rabbah* 31:12).

The verse specifically mentions that Noach should come, then his son, then his wife, then his sons' wives, thus separating him from his wife, and his sons from their wives, as cohabitation was forbidden in the *Teivah*.



schedule was needed in the *Teivah* in order to determine the feeding times of the various species. The *Midrash* later says that Eliezer, the servant of Avrohom, met Shem, the son of Noach. He told him that in those twelve months their eyes never saw sleep. Some animals would eat at the

whenever it was time to feed them.

The interpretation which says the *Tzohar* was a window is puzzling. If in fact there was no cycle of daytime or nighttime, what was there to see? The time spent in the *Teivah* was to help rebuild a world of *chesed*, since it was the breakdown

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## Power Points on the Parsha

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***The end of all flesh has come before Me, because the earth is filled with theft, and behold, I will destroy them ...***  
(Bereishis 6:13)

The Midrash explains that although many sins were transgressed by the generation of the Flood, the decree was sealed because of theft. It seems that in some ways, theft is worse than any other sin. The Chofetz Chaim would speak on Yom Kippur before Neilah and plead that everybody repent for any form of theft which they might have transgressed. Rav Yerucham Levovitz would also warn his students to be especially careful about theft on the High Holidays. He would offer common examples, such as using another person's prayer book without permission, or talking during the prayers, thus robbing others of the opportunity to answer "amen."

***The end of all flesh has come before Me, because the earth is filled with theft, and behold, I will destroy them ...***  
(Bereishis 6:13)

The Sages emphasize the severity of theft, even minor theft, as it was the cause of the destruction during the Flood. The Chazon Ish used to say that if one borrows money without the ability to repay the loan in an acceptable manner, it is considered theft. Somebody once asked him if it was permissible to borrow money if one had faith that G-d would help him repay his debt. The Chazon Ish replied, "Only if you would be willing to lend money to somebody based on that type of faith!"

***The end of all flesh has come before Me, because the earth is filled with theft, and behold, I will destroy them ...***  
(Bereishis 6:13)

The Midrash relates that the people in the generation of the Flood would steal amounts worth less than a few cents. Although everyone's stealing of the product added up to a sizeable amount, it would be impossible to prosecute each individual.

Our Sages were careful not to cause others any loss, regardless of how little that loss might be. When Rav Michel Yehuda Lefkowitz would

buy shoes, he would put a towel on the floor before he would try the new shoes on. He refused to walk on the floor in the shoes out of concern that they might not fit, and the scuff marks might cause the store owner a bit of a loss.

***...I will make a covenant with you that never again will all flesh be destroyed by the waters of the flood ...***  
(Bereishis 9:11)

After the Holocaust, several surviving Roshei Yeshivah met in Israel. They spoke of the devastation of the European *yeshivos* during the Holocaust and the need to rebuild Torah in Israel. The Ponovezher Rav, who was known as a very practical person, stood up and interjected, "Please excuse me, but I think the discussion is completely wrong. G-d has already promised that Torah will never be forgotten among the Jewish people. We don't have to worry about that. The question is only how we can take part in the great merit of rebuilding Torah for the future generations. That is what we should be discussing."

***Only Noach survived, and those with him in the ark ...***  
(Bereishis 7:23)

The Midrash teaches that Noach was once late feeding the lion, and he was mauled by the lion. Rav Avrohom Kalmanovitch addressed the Vaad Hatzalah, the American organization dedicated to saving Jews during and after the Holocaust. He asked why Noach deserved to be punished by the lion after caring for all the animals with such dedication. Why is being late one time considered so serious an offense? He answered that this was no mere lion—it was the *only* lion left after the Flood. When it is the only surviving lion, the responsibility is that much greater, and being tardy even once is reason enough to be judged severely. Similarly, the Rav admonished, the fate of the Holocaust survivors was the same. These were not merely fellow Jews; they were the sole survivors of families, communities, and towns. As such, the responsibility to help each survivor was enormous, and even a slight delay would be judged accordingly.

## Parshas Noach

***They said, 'Let us build a city with a tower reaching the heavens, and let us make a name for ourselves ...'*** (Bereishis 11:4)

The Midrash explains that the intentions of the Generation of the Tower were to rebel against G-d's authority. Rabbi Avraham Twerski explains that they believed in their own strength and wisdom so much that they could not see the Almighty's Hand.

Yuri Gagarin, the first Russian astronaut in outer space in 1961, commented on his trek, "I looked and looked in the heavens, but I did not see G-d." Someone nearby retorted, "That may be true, but when you got back down to earth, and your wife delivered a perfectly formed baby—that is where you could have seen G-d." G-d can be seen everywhere, unless man closes his eyes and refuses to think.

***...Make for yourself an Ark of gopher wood...*** (Bereishis 6:13)

Rav Yitzchak Hutner draws a parallel between two arks: Noach's Ark and the Ark in the Mishkan. Noach's Ark was meant to protect its inhabitants from the evil influences outside. The Holy Ark, the Aron, on the other hand, was meant to radiate holiness to the outside. The Rosh Yeshivah observed that in earlier generations, *yeshivos* served as Holy Arks, whose primary goal was to spread the influence of Torah throughout the community. Today, however, with the negative influences pervasive throughout society, *yeshivos* serve another role, too: to protect the students within from the ills of society. Even those who may not study in a *yeshivah* must build an ark for themselves, too—if not physically, at least a spiritual oasis of Torah study and prayer—in order to protect themselves from outside influences.

When Rav Shlomo Wolbe escaped to Stockholm, Sweden during World War II, there was very little there for a *yeshivah* student to be able to thrive. Rav Wolbe rented a storefront to serve as a *beis mussar*, and he devoted time each day to study *mussar*. He later said that without his *beis mussar*, he would have had no chance of surviving spiritually.

***...Let Us descend and confuse their language that they should not understand each other...***  
(Bereishis 11:7)

Rav Levi Yitzchak of Berditchev once approached a person after *davening*. He said to the man, "B-zzz B-zzz." The man looked at the Rav uncomprehendingly, "Excuse me?" Rav Levi Yitzchak repeated himself. The Rav then gently admonished the man, "That is what your prayers sounded like! How do you expect Hashem to understand your words if you cannot even understand them yourself?" The man hung his head in shame.

Later, after Rav Levi Yitzchak returned home, he heard his baby babbling. His wife turned to the baby. "Oh, you must be hungry! I'll bring you food in a moment."

The Rav asked his wife, "How do you know the baby is hungry?"

"A mother understands her baby's sounds," she replied confidently. "Oy!" Rav Levi Yitzchak cried. "I was mistaken! Even if a person may garble his prayers, our Father in Heaven certainly understands his intentions."

Rav Shalom Schwadron would repeat this story and remark, "Although it is true that Hashem may understand such prayers, it is still embarrassing when an adult garbles his words like an infant."

***G-d saw the earth and behold it was corrupted, because all flesh had corrupted its way upon the earth.***  
(Bereishis 6:12)

Rav Elya Lopian explains that when human beings sin, they create a negative energy that pollutes everything, from animals to the very earth itself. That is why G-d felt it necessary to destroy the entire world at the time of the Flood.

Rav Elchanan Wasserman once came to America to collect funds for his *yeshiva* in Baranovich. As he was being driven to several philanthropists, Rav Elchanan was engrossed in a *sefer* when he suddenly felt a choking sensation. "Where are we? I can't breathe!" he exclaimed. It turned out that they had just passed an area known for its levity and promiscuous behavior, and without realizing it Rav Elchanan had felt the spiritual pollution in the air.



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## Nachas Notes

RABBI YITZCHAK SHMUEL ACKERMAN, LMHC

Does your child have an overactive amygdala? Is there any way to know? Is it your fault? Can you fix it?

Yes, there is a way to know. If he does, it's not your fault, and you can't fix it. What you can do is help your child learn how to manage it.

The amygdala is a small, almond shaped mass of nuclei located in the temporal lobes of the brain near the hippocampus. It can trigger the so-called flight-or-flight response, which prepares the body to either fight or flee a threat. This acute stress response can be triggered by both real and imaginary threats. If the amygdala is too excitable, you react with fear to things that others wouldn't find all that scary. Some would find those same things pleasant!

Harvard psychologist Jerome Kagan has studied children to determine which ones have a relatively calm amygdala and which ones have an overly reactive one. He shows a 4 month old baby a toy he's never seen before. After twenty seconds he shows him another one, twenty seconds later another one, and then another. Some of them find it pleasant, but some "hate it, crying so hard they shake in protest." (Daniel Goleman, *Social Intelligence*, page 147)

When one 4 month old reacts to a situation with glee and another reacts to the same situation with terror, it isn't their parents' fault. Infants are born with different neurotransmitter patterns. Those patterns excite each infants' amygdala to a different degree, and you see a very different response to the same stimulus.

So yes, you can tell, and it's not your fault, and you can't fix it. So why discuss it all? And what is any of this doing in a book called "Social Intelligence."

According to Professor Kagan, the infants who are discomfited by the changing toys grow into the toddlers who are wary of new people and places, and the school children who are shy. In other words, if your child is shy, it's not your fault. He was born that way. He will find it harder to be gregarious than someone who wasn't born that way. Your role is to help him when it's hard. Helping him doesn't mean that you tell him it's not hard, or that it

shouldn't be. Here's a conversation I had with a mom who wanted her son to make friends with some boys in his class.

*Why can't I get him to realize that there's nothing for him to be afraid of. They're just children like him. They'd like to be his friends but he's so awkward, he comes across as aloof.*

He appears awkward because he is nervous. He stands apart from them to avoid risking rejection, and they think he is rejecting them.

*But if he would walk over to them and be natural, they'd be fine with him; they're nice boys.*

Can you ride a bike?

Sure. Why?

When you bought your son his first bike, did you assume he would be able to ride it as naturally as you can?

*No, I got him training wheels. He still managed to fall down a few times, and then a few times more when I took the trainings wheels off.*

When he fell off, he eagerly climbed back on?

*Oh no. He wanted to quit. He said he didn't care if he never learned how to ride. But I told him he'd get hurt less often if he kept trying, and then he'd enjoy it. That it was worth the bruises.*

Right. You didn't tell him that it didn't hurt, that there was nothing to be afraid of. You told him to brave the fear and tolerate the discomfort, and you soothed and encouraged him when he did get hurt. Gradually, he gained his balance, and now he enjoys riding his bike.

*So it's okay for him to be afraid to try to make friends?*

Yes, just as okay as it is to be afraid of falling when you try to ride a bike. What's not okay is to let your fear stop you from learning something or doing something that's scary. With practice, it becomes less scary, and maybe, after a long time, it isn't scary anymore at all.

The fight or flight response is sometimes appropriate. Some things that are scary should be avoided. Other fears can be overcome. Not fixed; managed.

The Rambam wrote that to overcome a bad trait you have to go the opposite extreme. A miser needs to become profligate, not just generous,

## The End of the World, at Least!

### Or: How to Ride a Bike

for awhile. Why is that? Because it is not enough to expand your comfort zone. You have to move out of your comfort zone into a place that is truly uncomfortable for you, and learn how to tolerate that discomfort. The novice bike rider falls down, but over time he creates and stabilizes neural networks in his brain that enable the coordinated physical movements that come with repeated efforts, and setbacks. Eventually he stays upright. If he cannot tolerate falling down, he'll never get to enjoy riding.

*So what should I say to him when he says he's afraid to walk over to the boys and try to join their conversation?*

Ask him what he thinks will happen when he does what he's afraid to do.

*What if he says he's afraid he'll say the wrong thing and they'll laugh at him?*

Ask him what he wants to say to them. Role play with him, and see if he can come up with something to say that he thinks they won't laugh at.

*But he's still going to be afraid that they might laugh at him. How can I convince him that they won't?*

Convince him that they won't? How can you predict that? Maybe they're going to laugh at him no matter what he says?

*Right, that why he's scared.*

I understand that. So ask him what he intends to say or do if they laugh at him, because you agree with him that they might.

What do you do when you try to be nice to someone and they laugh at you? You can ask them what's so funny, or you can decide that maybe this person isn't your best choice for a friend and look elsewhere. You get knocked down, and it hurts. You feel bad, get up, dust yourself off, and try someone else. Your world doesn't come to an end.

Help your child learn to overcome his fear of being hurt and disappointed. Not because it won't happen; you can't promise him that. What you can promise him is that when it does, it won't be the end of world.

*Rabbi Yitzchak Shmuel Ackerman, LMHC, has been working with parents for over 30 years. He can be reached at 718-344-6575. Men's and women's groups now available. Call for details.*

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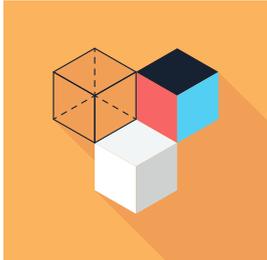
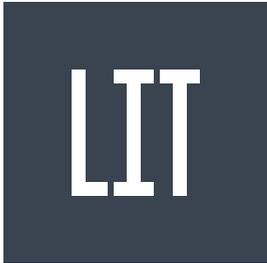
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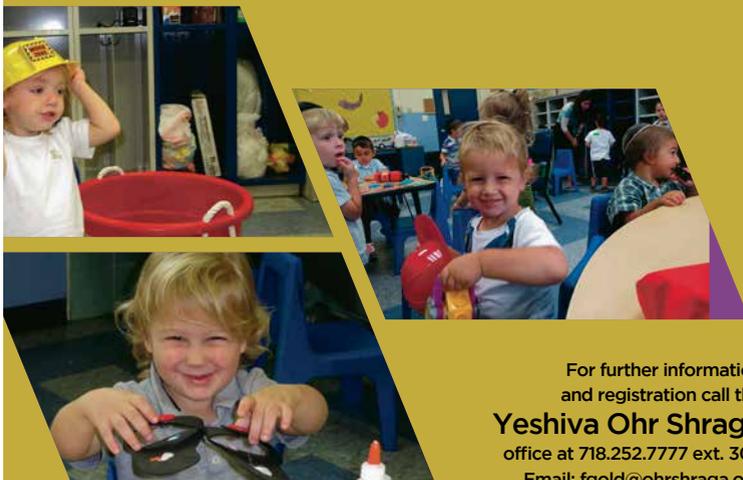
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# Class Acts

RABBI NACHMAN SELTZER, WITH PERMISSION FROM ARTSCROLL/MESORAH

If Rabbi Hirsch thought it strange that his normally silent class was filled with whispers that were becoming progressively louder, he gave no sign. He merely proceeded, citing stories, anecdotes and points of interest to bring his lesson to life. Yet no matter how absorbing the material or fascinating the delivery, no one was able to concentrate.

Finally one girl couldn't control herself any longer. She raised her hand.

"Yes, Miss Lieber? You have a question on my quote from Rav Dessler?"

"Not exactly."

"So what is it?" Cool as a cucumber.

"Well, it's just that we've never seen you dressed this way before and are a little ... surprised. If it was *Rosh Chodesh Adar*, we'd understand ... But that's months away."

Rabbi Hirsch smiled. "I don't understand the problem, Miss Lieber," he replied. "I'm a Yankees fan and I

wanted to show the world where I stand on this vital topic. Now, back to our lesson."

And no matter how our attention wandered, he stuck to the topic at hand and refused to be drawn into the matter of his sports team affiliation. And we girls continued to wonder.

Over the next few days, the same story repeated itself over and over. Rabbi Hirsch walked the halls of Bnos Tehillah seemingly without a care in the world, Yankees cap firmly in place, blue T-shirt contrasting starkly with his spotless white dress shirt. His standard response when questioned was to say, "I don't understand what you're asking. I'm a Yankees fan and I want everyone to know it!"

This line was delivered with such innocence that it left the questioner speechless, trying to figure out why such a normal-sounding statement felt so wrong. And so it went, until one afternoon class when everything finally came to a head. Nobody was

## The Yankees Fan

(Continuation)

able to sit still. The note-passing and twisping in Rabbi Hirsch's class had reached an all-time high, when Michal Rubin raised her hand.

"Yes, Miss Rubin?"

"Rabbi Hirsch, we know that people keep asking you why you're wearing a Yankees cap and shirt, and you keep saying that it's because you're a die-hard Yankees fan and want everyone to know it. But we're not buying it, Rabbi. We're just not!"

He raised an eyebrow.

"And why is that?"

"Because it doesn't make sense. You've been a *rabbi* here at Bnos Tehillah for years and nobody can recall you ever doing such a thing before. I've even spoken to alumni of this school from years gone by, and nobody remembers you ever doing such a thing. So this whole baseball fan thing can't be true."

"So what if it's not true?" he asked mildly.

"Even if it *was* true, you shouldn't be doing it!"

"And why is that?" he asked.

"I don't know." Michal frowned. "It's just wrong."

"Let me get this straight," Rabbi Hirsch said. "It's wrong for me to wear clothing that makes a statement about my preference for a particular sports team?"

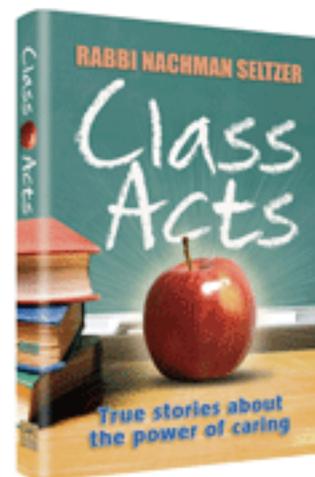
Michal thought about his question for a few long seconds.

Finally, "I don't think that's wrong exactly .... It's just wrong for a *rabbi* to come to school dressed like this. Obviously, you can say that every person is entitled to dress the way they like, but there's something here that's rubbing the entire student body the wrong way."

"But why?"

"Because you're a *rabbi*, for crying out loud!" she burst out. "You're supposed to act, dress and live a certain way. You're not supposed to run around looking like a sports fan with a Yankees cap on your head. You're supposed to be above all that."

"I see." Rabbi Hirsch leaned back. "Now, let me get this clear. You're saying that most people can get away with acting a certain way, but when a person's a *rabbi*, he has to carry himself in a different fashion that does not include sports paraphernalia. Did I sum that up right?"



Heads nodded vigorously around the classroom.

"So what you're saying," he went on, "is that certain people are expected to dress in a certain way, correct? That the greater the person is, and the higher his spiritual level, the more that's expected of him. Am I right?"

Heads nodded around the room once again.

"So here's the thing," he said. "The girls I teach are the daughters of the King. They are royalty. They all understand that a *rabbi* shouldn't wear a sports jersey or cap. But why, then, don't they all understand that a religious girl has to dress modestly, like a princess? If they understand that *my* dress is wrong, why aren't they grasping the same lesson about themselves? Don't they know who they are and what they represent? Why are they wearing the moral equivalent of a Yankees cap without any compunction whatsoever?"

There was utter silence in the classroom when Rabbi Hirsch finished his impassioned speech. He had brought the point home in a way that would remain with us forever.

That was the last time Rabbi Hirsch wore his Yankees cap and T-shirt to school. They retired his number that same day. Things changed in the dressing department soon afterward. We had finally grasped the point. We were royal princesses of *Am Yisrael* and had to dress (and actually live) the part.

And that's the story of how Rabbi Hirsch changed our approach to *tznius* with nary a word of *mussar* or reproach, but rather by personal example, which is always the best way to teach anything. But then, we didn't expect any less from our master *mechanech*. After all, when it came to *chinuch*, if we were royal princesses, then he was the king.

As heard from one of Rabbi Hirsch's *talmidos*

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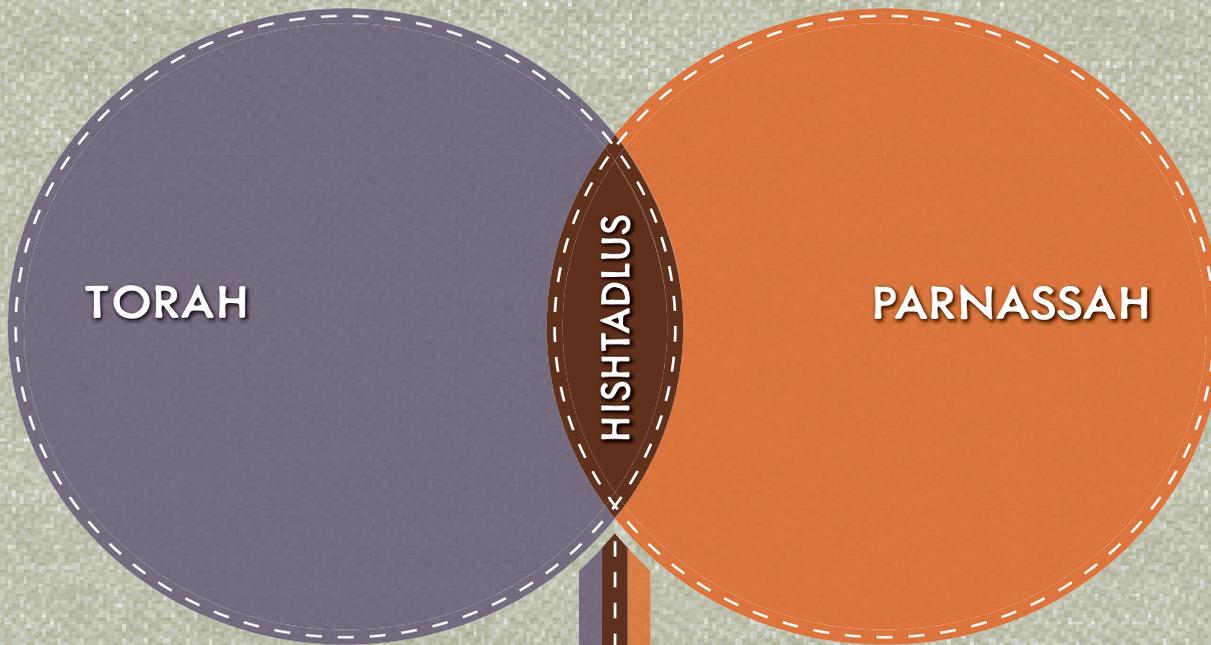
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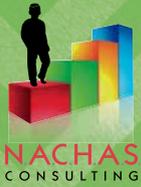


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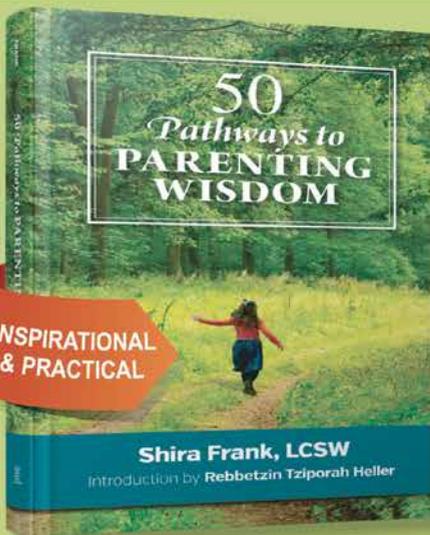
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Written by  
 Weekly Hamodia Columnist



**50  
 Pathways to  
 PARENTING  
 WISDOM**

Shira Frank has written a highly practical guide to parenting our children in an increasingly complex world. Informed by decades of practice as a therapist helping parents strike the delicate balance between love and limits, this book presents easily implemented approaches to raising children through use of praise, empathy and an unemotional and gentle strategy for limit setting. In addition to suggesting practical, Torah-informed strategies for improving communication, Mrs. Frank tackles special challenges such as helping children deal with divorce, and providing guidance for parents faced with the unique stress of parenting children with special conditions such as attention deficit disorder, anxiety disorders or pervasive developmental disorder. Shira Frank has provided our community with an invaluable resource for helping parents navigate the increasingly complex demands of raising children. I highly recommend this book.

David Pelcovitz, Ph.D.,

Professor, Straus Chair in Psychology and Education, Azrieli Graduate School of Jewish Education and Administration, Yeshiva University.

50 Pathways to Parenting Wisdom is an enlightening collection of practical ideas for good parenting. The fact that this little book is very concise is a further enhancement for busy parents to read and learn from. The author, Shira Frank, provides the tools which will benefit parents and children alike. May Hashem grant her much success in helping Klal Yisroel.

Rav Shmuel Kamenetsky,  
 Rosh Yeshiva  
 Talmudical Yeshiva of Philadelphia

**SHIRA FRANK, LCSW**

is a psychotherapist, whose areas of specialization includes play therapy, parent training and family therapy.

With over thirty years of experience, she is a featured lecturer on Kol Halashon, has published over 80 articles, and has CDs available at Judaica stores in the New York area.

For an appointment, she can be reached at [shirafranklcsw@gmail.com](mailto:shirafranklcsw@gmail.com)  
 Available online at [Shirafrank.com](http://Shirafrank.com)  
 or 718-421-7182

Without question, the greatest challenge people face is "successful parenting." The traditions and practices that formed the framework in the shtetl are gone, and the high-tech, instant gratification of our culture require special techniques to raise healthy, productive, happy and respectful children, Shira Frank has provided us with 50 techniques, stated concisely and clearly, to help us meet this awesome challenge of modern life.  
 Rabbi Abraham J. Twerski, MD



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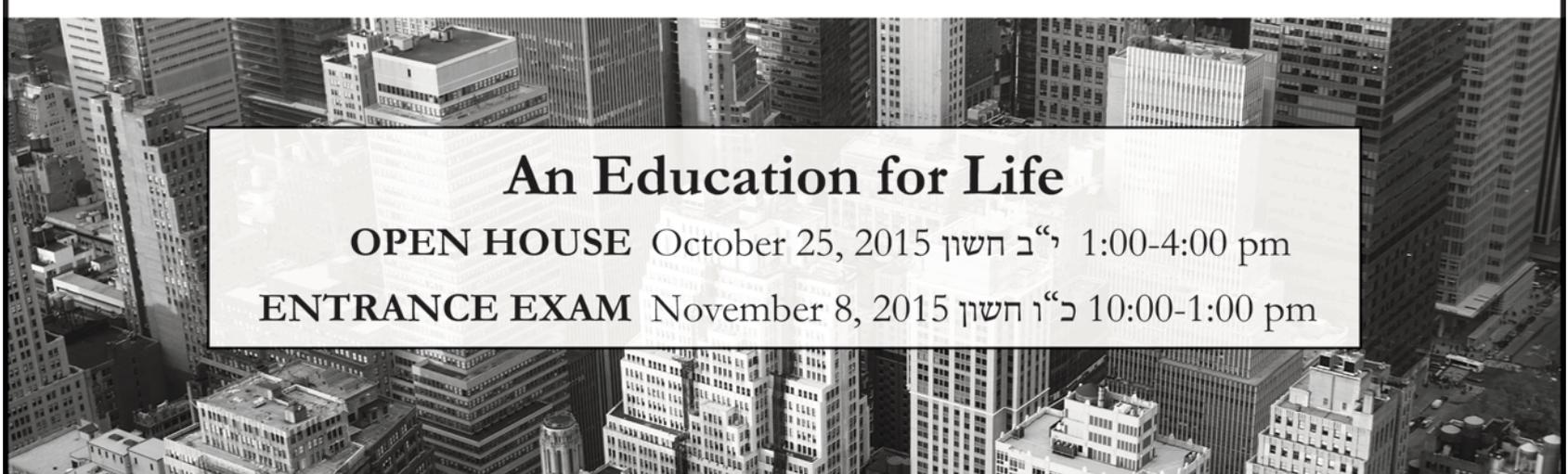
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The greatest common fear among seniors is the fear of falling. This is not unwarranted. 33% of seniors will fall every year and each fall is potentially life changing. Falls often lead to hospitalizations, serious injury or the need for assisted living of some sort. In the most severe cases a fall can be the beginning of the end.

Even falls that do not cause serious injury often result in hospitalization, whether for observation or imaging (x-rays, MRIs etc.). If this scares you, it should. According to the Center for Disease Control and Prevention, Hospital-Acquired infections (also known as nosocomial infections - yes, they even have a name for it!) account for 1.7 million infections yearly and result in, or contribute to, 99,000 deaths each year. Given these statistics, fear of hospitalization is more than justified. You should be doing everything possible to avoid hospitalization. Since falls account for over 2.5 million emergency room visits and 700,000 hospitalizations yearly it is critical to do everything possible to avoid falling.

Ask yourself the following questions:

- Do you feel like you are going to fall?
- Do you feel unsteady when you get up from a chair or bed?
- Do you avoid going out because you are afraid you will fall?
- Do you feel like a burden to those around you because you need to hold on to someone when you walk?
- Are you worried about walking on the grass or uneven sidewalks?
- Have you been avoiding taking a vacation because you are afraid of all the walking?
- Are you afraid to shower by yourself but embarrassed to ask for help?

If you answered yes to any of the above questions (or have a stubborn

spouse or parent who is in denial) you need to take action NOW to prevent a fall and not wait until you fall to address the problem!

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If you are not worried that you or someone you love will fall then you have no reason to call for this free report. If, however, you think it is possible that you or a loved one could be at risk of falling... you do not want to pass up on this FREE information!

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January 2, 9, 16, 23, 30	7:30 pm
February 6, 13, 20, 27	8:00 pm
March 5, 12	8:30 pm
March 19, 26	9:30 pm
April 2, 9	10:00 pm
April 16	10:15 pm
April 24	10:30 pm
May 7, 14, 21, 28	10:30 pm
June 4	10:30 pm

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# Functional Psychology

DR. YAAKOV SIEGEL

Irritability is at the root of many mood disorders and it commonly presents in everyday life. The irritable person is one who snaps at others, reacts emotionally to slight provocation and to disappointment. What is the root of irritable mood and what steps can we take to combat it?

We know that thoughts create moods. Here's a simple exercise: think "I am bad," - you feel lousy; now "I am good" - you feel great! What we think, believe - or say to ourselves, dictates the way we feel.

So in order to reverse a mood, we must identify the thoughts that feed that mood. When it comes to irritable mood, the underlying thought may be strictness or "kapdanus." Kapdan typically translates as "inflexible." One who is a "makpid" stands on principal. He is tough, strict and unyielding. She demands perfection and expects things to be done "right" leaving little room for error. He may be considered intolerant.

But Artscroll introduces a new definition: irritable. In Tashlich, we ask HaShem to distance us from "gaavah, kaas and kapdanus" which Artscroll translates as "haughtiness, anger and irritability." To be strict, to stand on principal, to be unyielding and demanding is to be irritable. It is that perfectionism and obstinacy that leads to irritability!

Imagine for a moment that a mother works to get a room neat and clean only to find her 12-year-old son, who certainly knows better, walking through with two hands full of chips, leaving behind a crummy mess. There is reason for legitimate outrage: Firstly, it is not time for potato chips!! And certainly not in this room!! And why is he leaving a trail?!!!

Mother becomes righteously indignant and reacts with irritability; she snaps - screaming, yelling, telling him off! As a result, the child is hurt and Mom feels terrible.

To change the mood, she must change her thoughts. Instead of

## Keep Calm And Drive On

her justifiable *kapdanus*, she can choose to be deliberately tolerant. To achieve this, she may say "I wanted to floor to be clean, but I guess HaShem had other plans." Or "this too is for the best."

The ability to bend is dependent on the difficult and elusive Middas HaBitachon. Bitachon is trust and it translates into security. When one is secure, it is easier to be forbearing. A great illustration of Bitachon is the Waze app.

"It was Erev Rosh HaShanah and we were driving from Lakewood to Brooklyn. We were running a bit late, but luckily we had trusty Waze guiding the way. Or so we thought, until the impossible occurred - Waze directed us straight into traffic! This was not our usual route, but putting our faith in The App, we calmly followed directions straight into bottlenecking cars!!

"At first, we were incredulous. It just couldn't be that Waze got it wrong?! Our next stage was anger, outrage at being stuck in bumper-to-bumper traffic, fuming at the app's creators. But then we began to rationalize, to exercise control over our thoughts

"Surely Waze knows where we are, and of course Waze knows all of the different routes to Boro Park with up-to-the-minute traffic info and the ETA for each. And, without a doubt, Waze wants

us to avoid traffic and is definitely directing us in the easiest way possible. If there were a quicker, more pleasant and swifter route, no doubt that Waze would lead us there right now!

"So it must be that this traffic is completely unavoidable - the only and the best choice for us, and any other road would present with even more problems. Waze is protecting us and saving us from disaster!

"And so, as we inched forward in that sea of cars, we were calm and praising Waze for knowing what we could never know and saving us from a worse traffic nightmare."

The lesson is clear: we understand that a smartphone app is acting in our best interest and knows things that we will never understand. We put our complete and total faith in the wisdom of the app, how much more so is our Omnipotent, Omnibenevolent, Omniscient and Merciful Father.

When life does not go our way, when there are troubles and obstacles, it is upon us to think it through and realize that He knows where we are, He knows all of our needs and all paths are open before Him. He is leading us on the surest, best and most wonderful course. Let us calmly follow His Waze.

*Yaakov Siegel, Psy.D., is a licensed psychologist with offices in Lakewood and Brooklyn, where he treats adolescents and adults. Dr. Siegel 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 917-300-8151 or www.siegelpsychological.com*

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# Maran Harav Ovadia

RABBI YEHUDA HEIMOWITZ, WITH PERMISSION FROM ARTSCROLL/MESORAH

On the 12th of Tishrei 5761/1920, the eldest son of an Iraqi goldsmith was born. Named Ovadia Yosef after his paternal grandfather, his name was also chosen to commemorate two recently departed *hachamim* who were among the greatest *gedolim* of Iraq: Rav Ovadia Someich, author of *Zivhei Tzedek*, and the Ben Ish Hai, whose name was Rav Yosef Haim.

The grandfather he was named after was a successful merchant whose primary business interests were in Baghdad.

By that point, Jews had lived in Iraq (known in Hebrew as Bavel) for close to 25 centuries, having originally arrived there upon the destruction of the first *Beit HaMikdash*. In the second half of the 1800s, the country was at a turning point. Until then, Jews had lived under relatively peaceful conditions; the Arab rulers of the country and the governing officials of the cities generally treated their Jewish citizens fairly. From approximately 1850, however, the atmosphere began to change. Jews were often attacked in the streets by Arab civilians, and although the authorities officially opposed such assaults — and even punished the aggressors in some cases — they frequently turned a blind eye to the attacks.

Interestingly, the attacks coincided with an era of prosperity for the Iraqi community, prompting at least one leading scholar, R' Avraham Haim Someich, to see a direct correlation between the two. In an essay in *Hatzefirah* he writes that there were two general reasons why the Muslims were attacking their Jewish neighbors: out of hatred, as fanaticism began to gain ground in Baghdad, and out of jealousy. He describes the luxury and modernity that had become commonplace among Baghdad's Jews, many of whom were living beyond their means. As an example, he writes, "If you walk in our streets on Shabbat, dear reader, you'll see people dressed in [princely robes]. You will be surprised and surmise that out of ten portions of wealth that came down to earth, nine of them must have gone to the Jews of Baghdad. But then you'll come back the next day to find out what trade these people engage in, and you'll be shocked to find out that one is a greengrocer, the second dyes shoes, a third sells firewood, and so on... And the 'princesses' you

saw walking around yesterday are in similar industries (or suffering from the same poverty) as the men."

Another factor that led to the Arabs' loss of respect for their Jewish neighbors was the spread of assimilation. Until the mid-1800s, most of the Eastern lands where Sephardic Jews resided escaped the scourge of the *Haskala* (Enlightenment), and the Jews in those countries remained religious even as many of their brethren in Europe began to stray. But the Alliance schools — the educational wing of a movement that began in France under the name *Kol Yisrael Haveirim* and expanded rapidly through Europe — eventually spread their wings through the Eastern world, leading many youth astray. The first Alliance school in Baghdad opened in 5625/1864, and caused a rapid deterioration in the commitment to Judaism that had been the crowning glory of Iraq's Jews for many centuries. Rather than find respect in the eyes of their Arab neighbors, the "enlightened" Jews triggered even more anti-Semitic attacks.

"Our city also [suffers] from the enlightened youth groups," writes R' Avraham Haim Someich, "whose first objective is to shuck the yoke of *emuna* and our holy customs. [Enlightened Jews] do not find favor in the eyes of the Muslims... the Muslims respect a genuine Jew far more than they respect an assimilated Jew."

With the turn of the 20th century, the attacks on Jews grew in intensity and frequency. In 5634/1876, a Jew was burned alive at a central intersection in Baghdad as a "warning" to the community. By 5678/1917, government complicity in assaults on the Jewish community became more common. The governor, Turkish military commander, and police chief of Baghdad banded together to accuse the city's Jews of engaging in illegal commerce that led to a devaluation of the Turkish currency during the recently ended World War I. Seventeen community leaders, many of whom had lent significant sums to influential Muslims, were arrested by Turkish authorities, beaten, and then dismembered and thrown into the *Hidekel* (Tigris) River.

Among those killed in one such uprising shortly after the turn of the 20th century was R' Abdullah Yosef, the grandfather for whom Harav

## A Blossom Emerges

(continuation)

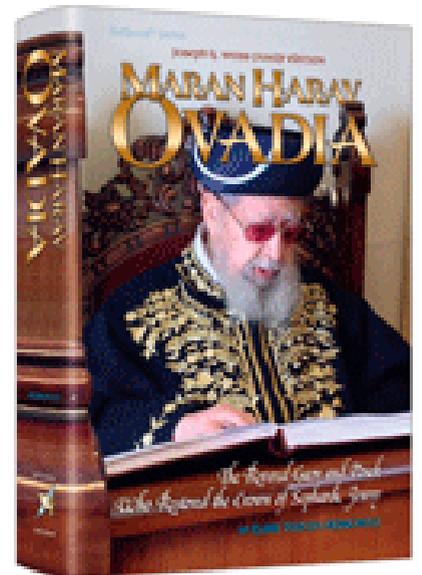
Ovadia was named. His son Yaakov was just six years old at the time, and his wife Hatoun needed the help of her sister and brother-in-law, Sala and Zahla Shabo, who also resided in Baghdad, in raising her young children. The couple "adopted" and raised Yaakov along with their own children, among whom was their daughter Georgia. Like most children of simple, non-aristocratic families in Baghdad at the time, Yaakov attended a Talmud Torah for a number of years, but then had to put his studies aside and learn a trade. He chose to apprentice with a goldsmith, and became an expert in the craft.

When Yaakov and Georgia turned 18, they married. Although his Jewish education was limited, Yaakov was famous for his love of Torah. He was nicknamed "Gali" because each year on Simhat Torah he would sing and dance in the honor of the Torah for many consecutive hours, and his favorite *piyut*, which he would sing over and over, was "*Gali Gali Ziv Hodi* (reveal the shine of my glory)."

The Torah would indeed reveal its glory through R' Yaakov, with the birth of his son Ovadia Yosef.

Before proceeding any further, we should clarify a point regarding Harav Ovadia Yosef's family name. His father, R' Yaakov, was actually called R' Yaakov Ovadia; his family name in Iraq was Ovadia, and the family continued to use that name when they moved to Eretz Yisrael. All of Harav Ovadia Yosef's brothers used the Ovadia family name throughout their lives; only he used the surname Yosef.

The simplest and most obvious reason for his name change was that since he was called only by his first given



name, Ovadia, were he to have kept the family name Ovadia he would have been known as Ovadia Ovadia, which would have been confusing. He therefore adopted his other given name, Yosef, as a family name, and his children continued to use that as their surname.

In *Abir Haro'im*, Harav Ovadia's grandson and biographer R' Yaakov Sasson sheds light on the deeper, more intricate — and historically fascinating — background for this name change:

It seems that most people in Iraq did not use a typical surname, but rather identified themselves with their given name, followed by their father's given name. Harav Ovadia's father was known as Yaakov Ovadia, for instance, because *his* father (for whom Harav Ovadia was named) was named Ovadia. Harav Ovadia's grandfather, in turn, was known as Ovadia Yosef because *his* father was Yosef.

In theory, Harav Ovadia and all of his siblings should have used the family name Yaakov, adopting their father's name as their family name. Families that moved to Eretz Yisrael, however, generally stuck with the last family name they used in Iraq, so his brothers retained the name Ovadia.

To be continued ....

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## 2 Cheshvan

**Rav Baruch Hager, the Seret-Viznitz Rebbe**, the Makor Baruch (1895-1963). Born to Rav Yisrael of Vizhnitz and Rebbetzin Hinda, a daughter of Rav Meir Horowitz of Dzikov, Rav Baruch was named after his grandfather, the Imrei Baruch of Vizhnitz, who had passed away two years earlier. He established a Talmud Torah, a Beis Yaakov school and worked extensively for Agudas Yisrael. In 1935, Rav Baruch moved to Seret, a Romanian town of about 2,000 Jews. The Ahavas Yisrael passed away soon afterwards and Rav Baruch became the Admor of Seret-Vizhnitz. It is estimated that of about 150,000 Romanian Jews exiled to Transnistria (including all those from Seret), some 90,000 perished of hunger, cold and persecution. Rav Baruch was ransomed for a huge sum in Adar of 1944 and made his way back to Romania. He finally moved to Antwerp, Belgium in 1946 together with his brother, the Imrei Chaim, and they stayed there for close to a year. He arrived in Eretz Yisrael in Sivan 1947, and set off to Haifa where he set up his court. There Rav Baruch established a yeshiva, a Talmud Torah and other Torah institutions. This laid the ground for the establishment of the famous community of Ramat Vizhnitz, built on the side of Haifa's Mount Carmel, laying its foundation stone on the 3rd day of Tammuz, 1954. Sadly, Rav Baruch passed away at the age of sixty-eight before the culmination of his building project.

**Rav Elazar Simcha Wasserman** (1992). The oldest son to his illustrious father, Rav Elchanan Wasserman, and a nephew of Rav Chaim Ozer Grodzensky, Rav Simcha learned at Novardok for several years, beginning shortly after his Bar Mitzvah, under the Alter of Novardok. He was also very close to the Chafetz Chaim. After his last visit with him, his father sent him to Strasbourg, France, where he started a yeshiva (at the time, the only yeshiva in France). He stayed until 1938, when he moved to America. He first taught at Torah Vodaas,

where he became close to Rav Shraga Feivel Mendlowitz. He worked closely with Rav Aharon Kotler in the Vaad Hatzalah during WWII. In 1944, Rav Simcha established the Bais Yehuda Day School in Detroit, the first in Michigan, and appointed Rav Avraham Abba Freedman as a Rebbe. Their first Shavuos, they were the only two to learn all night in the Beis Midrash. When Rav Simcha left in 1953, he left Rav Avraham Abba, who stayed another 50 years. He then founded the West Coast Talmudic Seminary (WCTS), or Ohr Elchanan (named after his father) in Los Angeles. In 1979, he and his rebetzen (daughter of the Novardok rav, Rav Meir Abowitz) fulfilled a lifelong dream by moving to Eretz Yisrael. Together with Rav Moshe Chadash, he established Yeshiva Ohr Elchanan in Yerushalayim.

## 3 Cheshvan

**Rav Yisrael of Ruzhin** (1797-1850). Born to Reb Shalom, the Rebbe of Prohibisht (who was a son of Reb Avraham HaMalach, the son of the Maggid of Mezerich). When Reb Yisrael turned sixteen his older brother, Reb Avraham (who had succeeded their father), was niftar, leaving no children. He was then succeeded by Reb Yisrael. When word reached the Rebbe that the Russian Czar intended to build a big church in the Old City of Yerushalayim, the Rebbe summoned Reb Nisan Bak who lived in Yerushalayim. Reb Nisan arrived there a few days ahead of the Russians and succeeded in buying the plot of land. The Czar was forced to buy a different plot of land, known today as the Russian Compound. The shul was known as the "Reb Nisan Bak Shul" and stood until 1948 when it was destroyed by the Arabs. Following the orders of the Czar, the Rebbe was locked up in the Kiev dungeons. The Rebbe spent 22 months locked in a small dark and damp cellar. A few days after the Rebbe was freed he fled Russia and settled in the town of Sadiger. The Rebbe's derech was carried on through his six sons. The Rebbe's oldest son, Reb Shalom Yosef, was niftar less than a year after his father and was succeeded by his son Reb Yitzchak, who became the first Bohusher Rebbe. The Ruzhiner's second son, Reb Avraham Yaakov, took his father's place in Sadiger. He had two sons, the eldest, Reb Yitzchak, was the first Boyaner Rebbe and the younger son, Reb Yisrael, was rebbe in Sadiger. The third son of the Ruzhiner was Reb Dov Ber who was rebbe in Lieov and the fourth son,

Reb Menachem Nachum, was rebbe in Sthefanesht. The fifth son was Reb Dovid Moshe, the Chortkover Rebbe, and the sixth son was Reb Mordechai Shraga, the Husyatiner Rebbe.

## Rav Yitzchak, son of Rav Chaim of Volozhin

### Rav Eliezer of Dzikov (1860)

**Rav Yosef Zundel of Salant** (Lithuania) (1786-1865), teacher of R' Yisrael Salanter; learned under Rav Chaim Volozhiner, then after his petira in 1821, he would make trips to learn with Rav Akiva Eiger.

### Rav Eliyahu Horoshovsky, Rav of Drohbitz and author of Pnei Eliyahu and Ezur Eliyahu (1883).

**Rav Yitzchak Zelig Morgenshtern, the Sokolover Rebbe** (1864-1939). Born in Kotzk, he was the great - grandson of the Kotzker Rebbe.

**Rav Mordechai Miller**, principal of Gateshead Seminary (1920-2000); one of the closest students of Rav Eliyahu Dessler. R. Miller held a postgraduate degree in law. He had a promising future in the professional world. His uncle had a law firm in London and with his great talents he would have been given a good position. But he gave it all up in order to spend his life al haTorah ve'al ho'avodoh.

## 4 Cheshvan

**Rav Kalonimus Kalman Shapiro, Piassetsna Rebbe**, author of Chovas Hatalmidim and Aish Kodesh (1889-1944). His father, Rav Elimelech of Grodzisk, was a direct descendant of the Magid of Kozhnitz and of the "Noam Elimelech" of Lizhensk. He was named Kalonimus Kalman after his maternal grandfather, the Maor Vashemesh.

**Rav Aryeh Leib [Aryeh Zev] ("Reb Leib") Gurwitz**, rosh yeshivas Gateshead, author of Roshei She'arim (1982)

**Rav Yaakov Yitzchak Dan Landa, the Strikover Rebbe** (1943). The son of Rav Elimelech Menachem Mendel Landau, he was murdered by the Nazis.

**Rav Yoav Yehoshua Weingarten of Kintzk**, the Chelkas Yoav (1845-1923). His foundation in learning was established by Rav Zev Nachum Borenstein, the Agudas Eizov, but his rav muvhak was his son, Rav Avraham Borenstein, the Avnei Nezer, who was only 6 years his elder. In 1883, Rav Yoav accepted the positions of Rav and Rosh yeshiva in

Litomirsk. In 1889, he became Rav of Gustinin, and founded a yeshiva there. From 1894 until his petira, he served as Rav in Kintzk. In 1894, he published Chlkas Yoav. He also published a sefer called Kava Dekeshisha, 103 unanswered kushyos on Shas intended to whet the minds of bnei yeshiva. After the petira of the Avnei Nezer, Rav Yoav accepted the authority of his son, the Shem MiShmuel. After his own petira, his only son, Rav Meir succeeded him as Rav of Kintzk. His son held the post for 27 years until he and his entire family were murdered.

## 5 Cheshvan

### Rav Tzvi Hirsh Kalisher

**Rav Moshe Birdogo**, son of Rav Avraham. Rav Moshe resided in western Morocco and was known as the Rosh Mashbir (1730)

## 6 Cheshvan

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

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

**Rav Yechiel Menachem of Alexander-America** (1988)

## 7 Cheshvan

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

**Rav Yehuda Tzvi Eichenstein of Rozdol**, author of Daas Kedoshim (1791-1847). The son of Rav Moshe of Sambor and son-in-law and suc-

## A Tribute to Zoli, z"l

Just two days before Yom Kippur our dear friend Zoli Brenner, z"l passed away and his pure soul ascended to Heaven. That morning *klal Yisroel* recited *selichos* and the phrase עמך רחמים שאלו seemed so apt. As he did in life, we know that Zoli will beseech HKB"H to have mercy on *klal Yisrael*.

Who was Zoli Brenner? He was our dear friend and neighbor in Flatbush and we now miss him so much. He appeared always to be at peace with himself and he was a true mensch. His face shone with a happy countenance and he treated everyone with kindness and respect. His life he dedicated to his family and to the ideals of the Torah.

In his responsibility for providing for his family Zoli worked for various high-tech companies developing software which included his contribution toward the NASA shuttle project. In his non-working hours Zoli devoted his time to *chesed*, to learning Torah and to teaching. For many years, as a participant in the Partners in Torah project, he taught his *chavrusa* Chumash and Rashi.

Paradoxically, as his body became ever weaker, Zoli's determination to live a full and meaningful life kept increasing. On a daily basis, even as he was wheel-chair bound, he eagerly looked forward to attending his *shiurim*. This is in addition to *daf-yomi* which he studied at home, and the various *chavrusos* he had with friends. During his *shiurim*, whether in shul or at home, his friends marveled at his piercing questions and his insightful comments.

Zoli's own interest in Torah study was eclectic. In addition to Gemarah he loved studying Ramban and he had a passion for Nach. Despite his accomplishments and his knowledge, Zoli was modest and self-effacing. It was only during the last few months of his life that his close friends became aware that Zoli had been compiling a collection of his *chidushim* on Torah, Neviim and Kesuvim. Even as his disease ravaged his body Zoli continued creating new *chidushim*, only now he dictated them to his family and friends who would type them into his computer.

Zoli was passionate about the safety and well-being of *klal Yisrael*. A few months before Zoli passed away he remarked to a friend, **"I have no complaints against HKB"H as to why I was afflicted with ALS, but when I come up to Shamayim I would like to ask HKB"H, When will the suffering in Eretz Yisroel finally come to an end?"**

Zoli, of course, did his own *hishtadlus* on behalf of the people in Israel. Zoli was active in NORPAC, an organization that lobbies United States Congressmen on behalf of the State of Israel. He would travel by bus to attend lobbying meetings in Washington and he would encourage his friends to do the same.

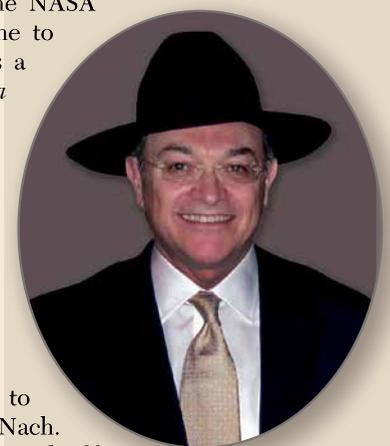
Zoli exemplified the ideal of *hakaras ha-tov*, showing appreciation to all those who helped him. To his friend who would drive him to his shiur each morning, Zoli insisted that he reimburse him for the cost of the gasoline. To his friends who would come to his home to learn with him he never failed to thank them and to express how much he appreciates their time and efforts.

Zoli lived with a pure heart and did not allow himself to wallow in self-pity. On rare occasions he would shed a single tear. He assured us, even as the end seemed imminent, that he had no fear of death. He dreaded only his encounter with the Divine where he would need to give an accounting of his life. Frankly, we, Zoli's friends, did not understand his concern. When one ascends on High it is asked, *"What do the people say about this person?"* The answer of his friends is unequivocal: Zoli dedicated his life to his family and to the ideals of the Torah. He loved his fellow man and he was beloved by all.

Zoli is survived by his wife Judy who unselfishly dedicated so much time and effort to his care, his three wonderful children, Chanie, Dovi, and Naftali, their spouses and grandchildren.

This Monday night Zoli's friends and family will be gathering together at Congregation Ner L-Meiah to mark his *shloshim* and pay tribute to his life.

Concurrently, a new weekly shiur on halachah, *lezecher nishmas* Zoli (Chaim Yehuda ben Zev) is being established. The shiur will be given by the renowned Rav Ben Zion Gips every Sunday night after *maariv* at Ner L-Meiah, 2876 Nostrand Avenue, between Kings Highway and Avenue P. Everyone in the community is invited and urged to attend the *shiur*.



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CONTINUED FROM PAGE 56

cessor of Rav Zvi Hirsch of Zidachov, he became the Rebbe of Rozdol and was considered one of the leading kabbalists of his generation.

**Rav Nosson Dovid Rabinowitz of Shidlova** (1865)

**Rav Yerachmiel Tzvi of Biala-Shedlitz** (1905)

**Rav Shimon Deutsch of Dobornil**, author of *Nachalas Shimon* (1801)

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

## 8 Cheshvan

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

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

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

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

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

for 27 years until he and his entire family were murdered.

## 9 Cheshvan

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

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

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

**Rav Dovid Laniado of Aram Soba** (Aleppo, Syria), author of *Le-Kodshim Asher Ba'Aretz*

## Reb Leibush Atlas, z"l: A Heart Full of Song

MORDY MEHLMAN

I have just returned from a *Levaye* on *Rosh Chodesh Cheshvan* for a man from my past. Reb *Leibush Atlas, z"l*, was a man filled with *Simcha* and warmth, a *Chassidishe Yid* who truly sang the song of life.

During the *Levaye*, my memories flashed back to *Kabolas Shabbos* in *Rabbi Ashkenazi's shul*, when Reb *Leibush*, our *Kehilla's* favorite *Baal Tefillah*, would melodiously welcome *Shabbos* at the *Amud*. His *freiliche nigunim*, which exuded from a *freiliche* heart, lifted our hearts to welcome *Shabbos* properly. I still hear the tunes till this very day, and see his wide smile towards *Hashem*.

Despite his beautiful voice and so many other special attributes, Reb *Leibush* was a man of great modesty and impeccable integrity. His attachment to the *Bobove Rebbe, zt"l*, and the *Chassidus* of yesteryear were great lessons for us as youth growing up in modern *America*.

I will forever miss his heart full of song, a heart that did so much for so many.

He leaves behind a beautiful *Mishpocho* of *Shomrei Torah U'Mitzvos*, the special family that he built together with his devoted wife, *A"H*. May he be a *Meilitz Yosher* for them, and so beautifully daven for them and all of *Klal Yisroel* at the *Kisei Hakovod*.



 **MISASKIM**   
**SHIVA LISTING**

NIFTAR/NIFTERES & FAMILY	ADDRESS OF SHIVA	GETTING UP
<b>Mrs. Norma Gindi z"l</b> R' Alferd Sutton - Brother R' Sam Richi Gindi - Son R' Joe Jay Gindi - Son R' Ronnie Gindi - Son Mrs. Barbara Bardavid - Daughter	1542 E 2nd St Ave N & O Flatbush	Friday Afternoon 10/16/15
<b>Mrs. Feiga Weinberger-Engelman z"l</b> R' Yankel Engelman - Husband R' Hershy Stein - Brother R' Jerry Stein - Brother Mrs. Rochel Leah Schwartz - Sister Mrs. Branchu Reiss - Sister R' Pinky Weinberger - Son R' Yakov Weinberger - Son R' Moishe Weinberger - Son	3805 15th Ave #29 38th & 39th St Boro park	Friday Afternoon 10/16/15
<b>R' Chaim Bieber z"l</b> Mrs. Selma Bieber - Wife R' Arnie Bieber - Son R' Ralph Bieber - Son Mrs. Rivka Lader - Daughter	815 Jefferson St Island & Longacre Ave Woodmere	Friday Afternoon 10/16/15
<b>R' Yossel Weiss z"l</b> R' Hershel Weiss - Son R' Alter Boruch Weiss - Son R' Yitzchok Isaac Weiss - Son Mrs. Sura Zlata Lungar - Daughter Mrs. Tzipporah Gruber - Daughter	209 Lee Ave Lynch & Heyward Williamsburg	Friday Afternoon 10/16/15
<b>Mrs. Regina Raizel Sholomon z"l</b> Mrs. Esther Rivka Fuchs - Daughter Mrs. Chaya Faiga Breinman - Daughter	851 45th St 8th & 9th Ave Boro Park	Friday Afternoon 10/16/15
<b>Mrs. Beatrice Roness z"l</b> R' Allen Roness - Son	5 Baker Ln Off Carefree Ln Suffern	Sunday Morning 10/18/15
<b>Mrs. Lillia Ontman z"l</b> R' Michael Ontman - Husband R' Zev Ontman - Son	393 Ave S #3H E1st & E2nd St Flatbush	Sunday Morning 10/18/15
<b>Mrs. Faiga Klein z"l</b> R' Yehuda Klein - Son	12 Manord Dr Off Blauvelt Monsey	Sunday Morning 10/18/15
<b>R' Yedidya Leitner z"l</b> Mrs. Leah Leitner - Wife R' Pinchos Leitner - Son R' Moshe Elya Leitner - Son R' Mordche Leitner - Son	1748 56th St 17th & 18th Boro Park	Monday Morning 10/19/15
<b>Mrs. Reizel Fleishman z"l</b> R' Tovia Fleishman - Son Mrs. Railu Rosenberg - Daughter	1329 53rd St 13th & 14th Ave Boro Park	Monday Morning 10/19/15
<b>Mrs. Rosa Rochlitz z"l</b> R' Yitzchok Rochlitz - Son R' Yisroel Dovid Rochlitz - Son Mrs. Etty Deutsch - Daughter Mrs. Judy Klein - Daughter Mrs. Agnes Estreicher - Daughter	173 Taylor St Lee & Bedford Avenue Williamsbur	Monday Morning 10/19/15

**Mourning my Son**  
*On the 4th yahrtzeit of Akiva Ehrenpreis;*  
*R' Akiva Shamai ben Eliezer z"l*

AHAVA EHRENPREIS

On my desk I have a photo of a handsome young man at Café Rimon in Yerushalyim. A piece of cake with a single bright candle sits on the table in front of him. My son Akiva's eyes are alight with the joy of fulfilling the dream of learning in Ir Hakodesh, of so much more to do, to "mechazek the world with Torah."



When I visited him in Israel when he was learning in the Mir Yeshiva, it seemed every vendor in Meah Shearim knew him. "The rugelach are really fresh about midnight on Thursday night, Mom, come meet the baker." Another mother of the Chaim Berlin Yeshiva group who were together with him in Israel later told me, "It's so nice your son makes sure there's food and nosh for Shabbos for the bochorim in the dirah even if he goes away for Shabbos!" Many other young men confided to me that Akiva helped them settle in, find the best chavrusas, insisted in their going to a higher shiur. "Just like the donuts," one friend said.

"Donuts?"  
"Yes, he always brought them to yeshivah in Brooklyn for anyone who stayed late for mishmar."

I did remember him appearing *bein hasedarim* to borrow the car to pick up donuts. That smile, that raised eyebrow. "How you doing, Mom? I picked up this new CD, I knew you'd like it." Everyone was his concern, from younger siblings who, even when he was in Eretz Yisrael, would get a Thursday night phone call to check how each was doing. *Kiruv rechokim* was in his every cell. "I met these people, Mom, lawyers from the Upper East Side, why not have them all for Shabbos? It'll be great, they've never been at a Shabbos table." If I looked a little dubious or overwhelmed, he'd reassure me, "Mom, you're going to be so happy we did this!" And I always was. As I received the glowing thanks of all those he brought to us and to Torah life, I'd assure them, "I'm just part of Kivi's staff. He's the driving force."

Perhaps we were the elders, but he made us grow with his pursuit of *mitzvos*. Life with him was always striving for a higher *madreigah*. Life without him means I must strive to reach spiritual goals on my own without his shining, joyful light to lead me to a higher plane.

These may be the emotions of a mother but I heard them echoed in a letter we received from Akiva's Rebbe in the Mir: "Of all of my *talmidim*, throughout all the years, there has never been a *bochur* who had and continues to have such *hashpa'ah* on me. I cannot forget his *ahavas haTorah*, his *hasmadah* and his special *koach* to make everyone around him a better person and a better learner. His dedication to understanding the *sugya*, his *simchah* when things became clear, and his drive to always demand from himself more and more were unique. The willingness to be *nosei ba'ol* and help every friend was something that left an impression on all who came in contact with him ... When I spoke to him I always felt that even though he was so young, I was in the presence of an *adam gadol*. I am sure that in *shamayim* Akiva has a place with the *gedolei hador*."

I was on the corner of the street where Akiva had lived soon after his marriage. I could see his beloved *yeshivah*, which he'd attended throughout his school years and into *kollel*. I could see him in my mind's eye waiting for the light to change so he could get to *seeder*. He was the one who turned on the lights of the *beis medrash* and turned them off at night. He doesn't live there anymore, his Creator having called him to join the *Beis Medrash Elyon*.

A child's absence impacts every aspect of our *simchas ha'chayim*. One can never forget even in the midst of the immense joy of Shabbos, of a Yom Tov, or a personal *simchah*, that there was once another who the One Above chose to take from us. *Simchah* isn't a given; we must work to achieve it. True *simchah* cannot be realized until Mashiach.

*Adapted from Mishpacha magazine*

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מנהיג הראשי של כל עדת המזרח מן הרה"ג ר' עובדיה יוסף זצ"ל



Reprinted to Mark the Period of His Yahrtzeit:

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

RABBI CHAIM LEVY / REPRINTED WITH PERMISSION FROM AISH.COM

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

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

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

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

DESTINED FOR GREATNESS

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

When Hacham Attiya spoke to the father, the father explained that the family business was a small grocery store and he needed the help of his son as a delivery boy. The Hacham attempted to convince the

father of the importance of Torah study, and tried to find a solution to the manpower issue, but it was to no avail. The father would not budge.

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

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

TORAH PRODIGY

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

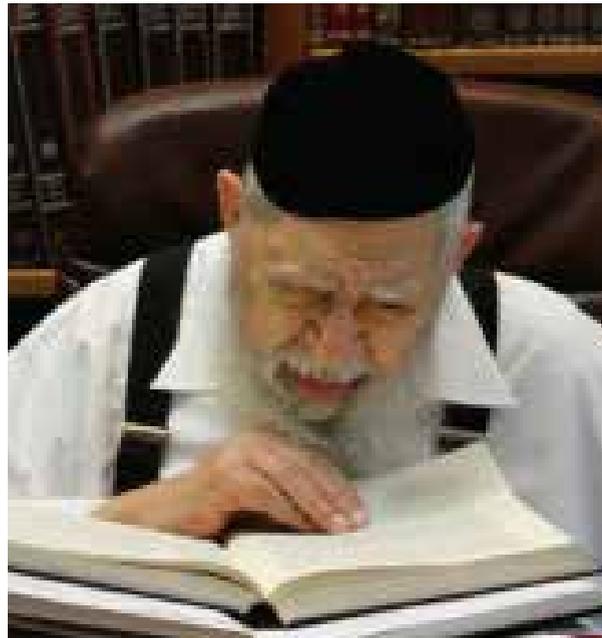
Once a guest walked in and asked, "Rabbi I heard that you have a photographic memory. Is that true? Do you know all of these books by heart?"

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

As the man reached towards the set of *Shas* (Talmud), everyone around started to smile. "You might

want to try something not so easy," they said.

His son, Hacham Daveed Yosef *shlit"a*, once told me in the name of his father, "He wishes that everyone would know that his mastery of Torah is not only due to being a



prodigy but also to his tireless effort and toiling in Torah. One morning his kids noticed a very peculiar action; Hacham Ovadia woke up in a blaze, ran towards the sink to wash his hands, recited *Birkat HaTorah* (blessings recited before learning Torah) and rushed to look at a responsa of the Rivash. The children were very curious for an explanation. "We know that you have a love of Torah," they said, "but what is the urgency?"

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

check the source he mentioned and indeed it was there."

UNQUENCHABLE THIRST

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

Hacham Ovadia replied, "I woke up early to learn, climbed on a ladder to get a book and fell on the ground. I tried calling for help, but it was too painful and no one heeded my call, so instead of lying on the floor and simply writhing in pain and wasting time, I grabbed the *sefer* I could reach and decided to learn." It was later discovered that he had broken a bone in his back that required surgery.

His Heart was with the People

Around ten years ago, Hacham Ovadia suffered his first heart attack and he was

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

Yet the uniqueness of Hacham Ovadia goes beyond his brilliance and compassion. There was something else that he possessed that

## מנהיג הראשי של כל עדת המזרח מן הרה"ג ר' עובדיה יוסף זצ"ל



Reprinted to Mark the Period of His Yahrtzeit:

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

YEHUDA AZOULAY

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

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

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

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

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

But perhaps the most significant quality that made Rabbi Ovadia Yosef such an esteemed and beloved leader is his remarkable ability to relate and connect to the masses. Already during his years in *yeshiva*, he stood out not only as an exemplary student, but also as a gifted educator. Just as he was unparalleled in his caliber of scholarship, he was similarly unparalleled in his ability to inspire ordinary laymen. For many years, he delivered weekly lectures on Saturday night combining Torah wisdom, stories and humor, appealing to Jews of all different levels. These sermons are recorded and broadcast around the world, in Montreal, New York, Los Angeles, London, France, Djerba, and even Tehran, Iran.

Rabbi Yosef's vision was a Torah society led by Sephardic *halachic* authorities, and based upon the rulings of Rabbi Yosef Karo's Shulhan Arukh. Unlike many Ashkenazic authorities, Rabbi Yosef refused to consider *meta-halachic* factors in determining proper *halachic* protocol, advocating instead strict adherence to the rulings of the Shulhan Arukh. Through his thousands of students and dozens of published works, he succeeded in promoting this vision and establish-

ing the authority of the Shulhan Arukh as the arbiter of Torah law. Rabbi Ovadia was widely regarded as the most important Sephardic figure since Rabbi Yosef Karo, and it can be truthfully stated that "from Yosef [Karo] to [Ovadia] Yosef there has arisen none like Yosef."

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

### Biographical Portrayal of Hacham Ovadia Yosef a"h

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

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



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

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

In 1947, the couple moved to Egypt, where Rabbi Yosef served as Deputy Chief Rabbi and head of the Rabbinical court, until eventually assuming the position of Chief Rabbi of Cairo. After three years in Egypt, he returned with his wife and children to Israel and was appointed judge in the Bet Din of Petah Tikva. By this time, Rabbi Yosef had already

CONTINUED ON PAGE 64

## The Bluzhever Rebbe – Rav Yisrael Spira zt"l – *Yahrtzeit*: 1 Cheshvan

NESSANEL GANTZ

On Sukkos, the picture of the Bluzhever Rebbe, Rav Yisrael Spira ZT"l was on many Succah walls as part of a montage of Gedolim of yesteryear. However not much is known of the Bluzhever Rebbe, a member of the Moetzes Gedolei Hatorah (council of Torah sages), to today's generation. Through a few point rendering stories of this venerable Gadol we will hopefully be allowed a glimpse of who he was and what he stood for.

The Rebbe was born in the year 1889 in the town of Reischka in Galicia to Rabbi Yehoshua Spira (the previous Bluzhever Rebbe). He was the beloved grandson of the Tzvi LaTzaddik, Rav Tzvi Elimelech. He was known as a Masmid (diligent in Torah study) with an extreme thirst for learning. At the tender age of 13 he had already received Semicha, (Rabbinic Ordination) from the Maharsham, the Rav of Brezhan. His Hasmadah (diligence) was visible for all to see especially when he became a public persona later in life. Rav Aaron Kotler ZT"l used to tell people of the Hasmadah of the Bluzhever Rebbe.

After his marriage, he became the Rav of Istrik. Many people turned to him with their questions in Halachah, as well as to seek his advice. After his father's passing in 5691 (1931), he was crowned as Rebbe in his place and continued the glorious Bluzhev dynasty.

The Rebbe was known to be a person of deep emotion and sincerity. Every action and Mitzvah was performed with serious concentration and thought. His emotions were crystal clear for all to see while Davening and other special occasions such as Hakafof on Simchas Torah. The Rebbe was an avid storyteller especially telling over inspirational stories from the Holocaust. The Rebbe felt it was his mission to give over the message of strength shown by the Yidden throughout the Holocaust as well as the theme of Klal Yisrael's eternity despite all travails.

The Bluzhever Rebbe is forever synonymous with the Holocaust, his perseverance through it and his Emunah (faith) and heroism displayed during those difficult times. The fact that the Rebbe had the fortitude to create a new Kehillah (congregation) in New York after the war is the greatest witness to his triumph. Here are a select few of these stories:

Perhaps the most famous story involving the Bluzhever Rebbe is one told over in the name of many, however the story involves him.

The Rebbe was known to greet everyone he met with a meaningful wish of "good morning". This greeting was extended to all, including the Gentiles of his native Poland. There was a German named Muller who was residing in Poland at the time. Every morning the same scene would repeat itself, the Rebbe would say, "Good morning Herr Muller" and Muller would reply "Good morning Herr Rabbiner". After the Holocaust began, the Rebbe was sent to the dreaded concentration camp in Bergen-Belsen. In their sadistic manner the Nazis would line up the Jews in rows where an "angel of death" at the front of the line would decide if the person should live or die.

The Rebbe was no exception and waited his place in line. When his turn approached, the Rebbe recognized the German face in the Nazi uniform. The Rebbe said "Good morning Herr Muller"; despite the very different place the response was the usual "Good morning Herr Rabbiner". The Nazi pointed to the right side, the side for the living.

During one of their cruel games, the Nazis told the weary, starved Jews that they have to jump over a large pit and if they were to not make the jump, they would be shot on the spot. The jump was extremely difficult for a healthy robust person to make, let alone an emaciated prisoner of the camps at that time. After witnessing so many people being shot down, the person behind the Bluzhever Rebbe suggested they accept their fate and not even attempt the jump. The Rebbe said that they must try and miraculously they both made it to the other side. Incredulously, the prisoner turned to the Rebbe and asked him how he made it to the other side. The Rebbe replied "I hung on to the coat-tails of my ancestors and they carried me across". The Rebbe then asked him how he made it across; he said "I hung on to your coat-tails"

There is a fascinating story of how the Rebbe met his 2<sup>nd</sup> Rebbetzin. (The Rebbe lost his whole original family at the hands of the accursed Nazis Y"l). Although the Nazis especially despised Rabbinic figures there was one commandant in Bergen-Belsen who would occasionally strike up the Rebbe in conversation.

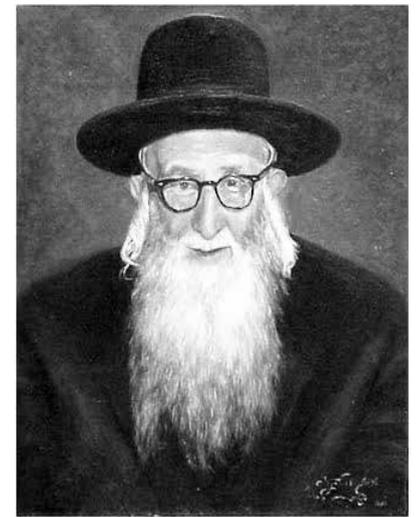
Before Pesach, people started to remember the days gone by where they would bake Matzahs. No one thought they would be able to procure Matzahs in these deplorable conditions. The

Rebbe took a chance; during one of their regular conversations he casually broached the idea of baking Matzahs. He said "We have a holiday approaching of utmost importance to the Jews. This holiday requires us to bake a special type of bread. Would the 'Herr Commandant' be able to procure for us a small amount of flour and water for this purpose? It would have to be done in a secret manner lest anyone find out". The Nazi stared at the Rebbe, mouth agape. The Rebbe began to back away fearing for his life as he was afraid he had overestimated their relationship. After a minute that felt like an eternity, the German said "I'll see what I can do".

Amazingly, a week before Pesach the German told two of the Jews to pick up a package which contained a tiny oven big enough to bake one Matzah at a time, plus some flour and water. That evening they quickly began to bake the Matzahs as fast as possible. After a short while people heard the thunderous footsteps of an approaching soldier. Someone said "keep on working as it is the commandant that gave us the oven". He was wrong, it wasn't. The Nazi saw what was happening and with one heavy stomp of his foot the oven was gone.

That evening, a tumult broke out over who should receive the precious few Matzahs they were successful in baking. Besides for the obvious physical need of food, there was a serious desire for the spiritual nourishment that the Matzahs would provide for the soul.

They all turned to the Rebbe for guidance; his initial thought was to give it to the adults who helped bake the Matzahs. Suddenly they heard a voice cry out "Binoreinu U'Vizkeinenu, Binoreinu U'Vizkeinenu!" A woman was lying on the floor almost lifeless, however she mustered the strength to explain "Binoreinu U'Vizkeinenu (with our youth and elders), when Pharaoh was initially agreeable to let the Jews out of Egypt, Moshe Rabbeinu relayed Hashem's commandment: "Binoreinu U'Vizkeinenu Neileich (with our youth and our elders we shall leave). They were going out to receive the Torah and Hashem put the young ones before the older people. So too



here in this place, the Matzah should be given to the youth. Who knows what will happen to all of us in this accursed place? Hopefully we will survive, however who knows the tolls the war will take on us, on our youth? At least if the children get to eat the Matzah here, they will carry that with them for the rest of their lives.

The Rebbe told the woman "Binoreinu U'Vizkeinenu, you are right". That year the children of the Bergen-Belsen camp ate Matzah. After the war the Rebbe married this special woman and they began their life anew.

Based on an interpretation of a Passuk by the discussion of the selling of Yoseph, the Rebbe made the distinction between remembering and forgetting by often repeating the following saying: "There are events of such overbearing magnitude that one ought not to remember them all the time, but one must not forget them either. Such an event is the Holocaust"

The Rebbe passed away on Tuesday the 2nd of Cheshvan in 1989 in Brooklyn, at 100 years of age. Following his Levaya (funeral) in Brooklyn, a large crowd gathered in Eretz Yisrael before his burial in Har Hezeisim (Mt. of olives).

Yehi Zichro Baruch.



The Bluzhever Rebbe zt"l with Horav Gedaliah Schorr zt"l

# The Magical Name of Rabbi Shmuel Kunda z"l

MORDY MEHLMAN

A few years ago, I and all of Klal Yisroel were shocked and saddened to hear about the petirah of Rabbi Shmuel Kunda, z"l, the legendary individual who touched the hearts and inspired the souls of hundreds of thousands throughout the world. The following article is based on the hesped I gave at his levaya:



My initial reaction upon being asked by the family to speak at this levaya was to decline. Who am I to speak? It is much more fitting for Rabbonim, Roshei Yeshiva and family. Upon reflection, I thought – what right do I have not to speak? Forty years ago, a person came into my life who changed me forever – Rabbi Shmuel Kunda z"l.

As my 7<sup>th</sup> grade Rebbe, he presented me with a *chinuch* I had never experienced before – that learning can be fun, a Rebbe can be warm and friendly, I can actually look forward to Yeshiva each day. Add to that the enjoyable Shabbosim I spent in his home, complete with the remarkable spirit and warmth he and his wife supplied. The next summer, he opened Camp Naarim, where

my parents registered me as the first camper. I spent over twenty enjoyable summers there – as a camper, staff member, administrator, and as his *chavrusah*. We worked together around the clock, and what an enjoyable working relationship it was. The *keshet* continued until the end, most recently with a beautiful visit with him this past summer.

For 40 years, Rav Shmuel Kunda inspired and uplifted me. How could I not speak? As a Talmid, a friend, an avid admirer, I have to speak at his *levaya*.

A few moments ago I spoke to Rav Emanuel Goldfeiz, a prominent Rav in Baltimore and close friend to the Kunda family. He outlined the Halachic limitations of speaking at a *levaya* on Rosh Chodesh, and suggested that I open with the Zohar, who says: “the day of death of a Tzaddik is a day of rejoicing.” Similar to the rejoicing on the *yahrtzeit* of Reb Shimon Bar Yochai, we rejoice in their great accomplishments. Rav Shmuel had so many, and today we rejoice.

In Mishlei it says: “the day of death is better than the day of birth.” This is explained with a *moshol* of a ship that departed for sea. At that point, its success or fate is unknown since it is only embarking on its journey. However, when it returns, laden with treasures or merchandise, it is deemed a success, and the completion of its mission is celebrated. Today we celebrate Rabbi Kunda’s life – a life of accomplishments, of inspiration, of *simcha*, of caring – and this is permitted on Rosh Chodesh.

“U’Shmuel bikorei shemo” – the name said it all! The name,



Shmuel Kunda, was magical. Mention it to any child or adult throughout the world, and it brought a smile to their face. To them it meant a person that loved people, cherished family, lived for *simcha* and to be *mesameach*, and loved to artistically create things *l’shem shemayim*.

Reb Shmuel had so many accomplishments: an outstanding family that he built together with his devoted *eizer kenegdo* – his beloved wife, Naomi a”h; a legendary camp that raised thousands to new levels, a *chinuch* career second to none, and hundreds of thousands of *talmidim* worldwide – through his remarkable tapes, books, artwork, and story-telling.

The sad part is that he could have accomplished so much more. For this we cry. This reminds me of the story told by Rav Paysach Krohn – that of the Israeli soldiers crying at the *kosel hamarovi* on the day of its conquest in the 1967 Six day war. The religious soldiers were crying – for the *churban*, for the *kedushah*, for the reclamation. The secular soldiers were just standing and watching, totally unmoved. Suddenly, one of the secular soldiers began to cry. A religious soldier asked him: “*lamah atah bocheh*” – Why are you crying? He answered: “*Ani bocheh al asher ani lo bocheh*” – I am crying because I am not crying. I cry today because it’s Rosh Chodesh and we are not permitted

CONTINUED ON PAGE 64

## Missing Zaidy | Heshi Himmelstein Mrs. Pitkin

How do you start, when your heart’s torn apart?  
To describe a man so humble, yet so great?  
You need his genius, to enable you to create,  
A song or a rhyme that can truly define  
A *yid* so unique, a dear friend of mine.  
People clamored and ran to buy his tapes and CD  
How many incredible characters could Rav Kunda possibly be?  
He was “*heartzig*”, he was real,  
His Ahavas Yisroel you could feel.  
A perpetual smile lit his face,  
Each song and rhyme had its place  
A *gadol* of a man in his own way  
His warmth and music we continue to play.  
His amazing talents he used, for Torah to imbue  
For children, for adults and for anyone he knew.  
A master creator, brilliant as such  
Your *neschama* and heart, he had the ability to touch.  
He was a rare combination, this giant of a man,  
Everyone became an instant fan.  
A kind word he found time to give to another,  
Each fellow Jew was truly a beloved brother.  
Having been touched by Rav Kunda’s magic,  
my life was never the same,  
My heart was uplifted at the mere mention of his name.  
So, I will *daven* and beseech Hashem to please not delay  
To bring Moshiach and Tchiyas Hamaysim quickly and in our day.  
Because I know when our Tzaddikim will finally return,  
The “*niggen*” they’ll be humming will be a Shmuel” Kunda tune,  
Because all his music and songs came from the purest source  
From a *neschama* filled with *simcha*, an unstoppable force.  
And until that day I will continue to pray and implore.  
That Klal Yisroel not suffer *tzaros* anymore.  
As I wait for my heart to mend -  
And I’m reunited with my *Gadol* of a friend.

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## "My Teacher, My Hacham & My Source of Inspiration"

CONTINUED FROM PAGE 61

authored five scholarly Halachic works, and word of his unsurpassed mastery of Torah, and how he had committed to memory hundreds upon hundreds of volumes, quickly began to spread throughout the Torah world.

In 1960, he was appointed as a judge in Jerusalem's Bet Din HaGadol, and in 1968, he was named Sephardic Chief Rabbi of Tel Aviv. It was then that he and his family achieved a degree of financial stability for the first time, after many years of poverty and hardship. Four years later, in 1972, Rabbi Ovadia Yosef won the election for Sephardic Chief Rabbi of the State of Israel.

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

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

Hacham Ovadia Yosef *a"h* had a profound and incalculable impact

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

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

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

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

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

CONTINUED FROM PAGE 60

made him truly irreplaceable; he was the Commander-in-Chief of the Worldwide Torah Community. No matter what facet of Jewish Life was concerned, he was the one everyone went to.

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

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

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

The greatness of Hacham Ovadia was not only his Torah knowledge and pristine character, but also that he was able to show the

world from whichever place they were standing that the Torah has the answers to everything. This fact was clearly reflected in his funeral – by the sheer numbers of attendees and the incredible diversity of those that were in attendance. Every type of Jew from every walk of life was standing in solidarity with one another, mourning over the loss of such a great man.

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

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

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

## The Magical Name of Rabbi Shmuel Kunda z"l

CONTINUED FROM PAGE 63

to cry. I cry today because the loss is a shock, and I can no longer excitedly say to my family "I am going to visit Shmuel Kunda!"

Today being Rosh Chodesh, we said *borchi nafshi*. This clearly applies to Rabbi Kunda: "*Borchi nafshi es Hashem*" – Rabbi Kunda was a blessed person. "*Hashem elokei godaltoh*

*meod*" – Rabbi Kunda accomplished so much for Hashem and His people. "*Hod vehodor levoshto*" – Rabbi Kunda's reputation preceded him.

Today being Wednesday, we said for Yom Revii: "*Im omarti motoh ragli, chasdecha Hashem yesadeini*" – Reb Shmuel, Naomi, the children carried on through so many challenges, so many trials and tribulations, with great *emunah* and *simcha*.

Their challenges culminated in Naomi's illness and *petirah*, Reb Shmuel's illness and *petirah* – and through great *mesiras nefesh*, their loving and caring children made sure they had dignity till the very end.

May this Chodesh be one of the end to suffering for this outstanding family and the beginning of only *simchas* and *menuchas hanefesh* for them.

I began with *Ushmuel bekorei shemo* and I would like to end with the next words of the *posuk* – "*vehu ya'aneim*." May Hashem answer the cries and *bakshos* of the *mishpacha*. May we be *zoche bekorov* to *biyas hamoshiach* and *techiyas hameisim* when we will once again meet Rabbi Kunda with his magical smiling face.

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Askonim in Six Flags on Chol Hamoed

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Rav Eliezer Ginsburg Visiting a Cheder in Kiryat Sefer



Simchas Beis Hashoeva at the Avenue N Jewish Center

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Simchas Beis Hashoeive at the Sukkah of Chanina Sperlin in Crown Heights JDN



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Sukkos Around the World JDN



Sukkos Around the World JDN



## Rav Pam

CONTINUED FROM PAGE 3

rebuild the world. Whatever Noach would have involved himself in would have been blessed with phenomenal success. Noach should have realized this and chosen something of far greater importance than the planting of a vineyard. He squandered this unique opportunity and is therefore referred to with the derogatory term of a “man of the earth.”

The *Maggid* develops this concept by saying that after a person, or the Jewish community as a whole, undergoes a difficult period of suffering or tragedy, Hashem showers His abundant mercy on the person or community and there is great opportunity for blessing and success. This is alluded to in the words of the *navi* (*Yeshayah* 54:7, read as the *haftarah* of both *Parashas Noach* and *Ki Seitzei*), *For but a brief moment have I forsaken you, and with abundant mercy will I gather you in.*

A contemporary example of this is the post-Holocaust period where, after suffering through a devastation unparalleled in the annals of mankind, *Klal Yisrael* has rebuilt itself in a clearly miraculous fashion with the blossoming of Torah life in all parts of the Jewish world. Similarly, when a person goes through a tragic period in his life and feels the sting of the *Midas HaDin* (Attribute of Strict Justice) on his flesh, he should be comforted by the fact that this Heavenly rebuke will be followed by a loving embrace from a Merciful Father in Heaven. When that comes, it will be an opportunity to accomplish great things for oneself and for *Klal Yisrael*.

### A Tzaddik in His Time

*Noach was a righteous man, perfect in his generations.* (6:9)

The Midrash (*Tanchuma* 5), quoted by *Rashi*, offers two opinions of the Sages about the meaning of the word, *in his generations*. Some say that this is a praise of Noach, that he remained a *tzaddik* even in a generation of terribly wicked people. Had he been in a generation of righteous people, he would have been even greater. Other Sages find criticism in the word.

Compared to his wicked contemporaries he was a *tzaddik*, but had he lived in the time of Avraham Avinu, he would have been relatively insignificant.

This second opinion of the Sages is hard to understand. Why diminish the Torah’s praise of Noach? If the Torah calls him a *tzaddik*, why downgrade that statement to say that had he lived in the times of Avraham he would have been insignificant?

There is a profound insight to be learned from this opinion which can serve as a source of great inspiration to the people of our generation:

Even if, in relation to Avraham, Noach would be considered insignificant, nonetheless, in his generation he was, quite literally, the *tzaddik* who was the foundation of the world.

All of mankind since the *Mabul* are his direct descendants, and the world he built after the Flood is the world we have today. Notwithstanding his shortcomings, he is the father of humanity.

This is an enormous *chizuk* for our lowly generation. Torah-true Jews who remember the great *talmidei chachamim* of the pre-Holocaust era or read about the towering Torah personalities and *baalei ruach hakodesh* of a century or two ago feel totally insignificant in comparison. When one studies the Talmudic novellae or *halachic* responsa of Jews who lived a mere few decades ago and sees how the entire *Shas* and *poskim* were at their fingertips, he realizes how he pales in comparison, even if he considers himself a distinguished *talmid chacham*.

When he contemplates the fact that mastery of the entire Talmud and fluency in all four sections of the *Shulchan Aruch* and its basic commentaries was a *minimum* requirement to apply for a rabbinical position in many tiny Eastern European Jewish communities, he sees how far our generation has fallen in aspiring for and attaining Torah greatness.

Nonetheless, a Torah-true Jew today is like Noach, the *tzaddik* of his generation. He has to fight the overwhelming spiritual pollution all around him and deal with enormous *nisyonos* (moral tests) that his ancestors never dreamed of facing. Remaining a *tzaddik* under such difficult circumstances is, indeed, a great accomplishment. Therefore, he should not minimize his own achievements, even if, in relation to that of previous generations, they may seem to be insignificant.

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## Over 700 Women Entrepreneurs Expected At The JWE Third Annual Business Conference

*The Jewish Woman Entrepreneur (JWE)* announces its 2015 Business Conference. To accommodate the growing demand, the conference has been expanded to a two-day event. Beginning Sunday evening on October 18<sup>th</sup> and ending Monday afternoon, this year's program will take place at the Crowne Plaza Hotel in Stamford, CT.

The JWE event is the only conference of its kind, bringing together business owners, non-profit leaders, and professionals from across the world for a day of learning, networking, and innovation. It is an unprecedented opportunity for serious female entrepreneurs to learn, network, and collaborate. The conference addresses crucial business topics within an atmosphere that is supportive of shared Torah values. Attendees span a range of stages of business—from women in the startup phase to executive women. Women also span a range of industries, with attendees including business owners with biotech companies, educational

development companies, manufacturing and more.

This year's conference theme is momentum: driving one's business forward. Attendees can choose from over 20 sessions, including a newly added industry-specific breakout, which gives participants the chance to connect and interact with leaders in their fields. A special track has been designated for women in the startup phase of business.

The Sunday program focuses on nurturing the entire entrepreneur: mind, body, and soul. Sessions include: "Investing in Your Marriage," "Finding G-d in Business," and "The Superwoman's Guide to Balance," among others. The Monday program focuses on business topics, including "Leading and Mobilizing a Winning Team," "Communicating Your Brand in a Noisy World" "Cold Calling, Warm Leads, Closing the Deal: Expanding Your Service-Based Business," "Getting Your Products onto Shelves in the Big Box

Stores," "Communicating Your Brand in a Noisy World" and "The Tipping Point: Crucial Decisions for CEO's."

An exciting new addition to this year's conference is *Take it To a Million: A Pitch Platform* for women to access funding and feedback from wealthy investors and a panel of prestigious judges. Women will have the opportunity to present their pitch and take up to a million dollars home to invest in their company, while other women entrepreneurs in the audience watch and learn, reality-show style.

Last year's event drew 500 women from 13 states and over 700 women are expected this year. The conference has also attracted the attention of a number of international and national companies who have chosen to partner with The JWE. Notable examples include Eisner Ampner, one of the largest consulting and CPA accounting firms in the nation, and Ariela & Associates, one of the largest women-owned vendors to Walmart,

owned by a *frum* mother of 8 who will keynote the event.

For information about *The Jewish Woman Entrepreneur* 2015 Business Conference, and to register for the conference, visit [thejwe.org/conf](http://thejwe.org/conf). Questions may be directed to [conference@thejwe.com](mailto:conference@thejwe.com). Pitch decks can be sent to [pitch@thejwe.com](mailto:pitch@thejwe.com).

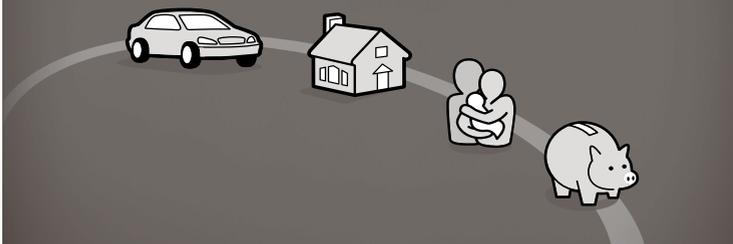
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### What is the JWE?

The JWE is a national nonprofit organization, with a network that includes over 1,000 women nationwide. As the leading educational resource for Jewish women entrepreneurs, the JWE's mission is to promote financial stability and independence in the community by helping women launch and sustain successful businesses and careers. The JWE offers its members comprehensive and holistic support, providing access to business education, city chapters, and mentorship.

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## 'Start-up Nation' Israel to Host Forbes Magazine Young Entrepreneurs Summit

JNS:

Forbes magazine announced that it will host its Under 30 EMEA (Europe, Middle East and Africa) Summit in Israel for the first time in April 2016.

The conference is expected to bring together some 600 young entrepreneurs, with 200 from Europe, 200 from the U.S., and 200 from Israel. The summit has been hosted in Philadelphia for the past two years. It will include presentations, speeches, a pitch competition, and cultural immersion opportunities in Jerusalem and Tel Aviv.

Rafi Rosenfeld and Nir Barzilay, the publishers of Forbes Israel, said they are

“happy and proud to be a part of the first international conference of its kind, which will bring 600 of the most influential young people in the world to Israel.” The choice to host the conference in Israel is a vote of confidence from the world’s leading financial magazine, they said.

Randall Lane, editor of Forbes magazine, said, “We look forward to bringing our successful Under 30 Summit to the EMEA region, and there is no better place than the ‘start-up nation,’ where innovation is at the core of everything that is going on.”

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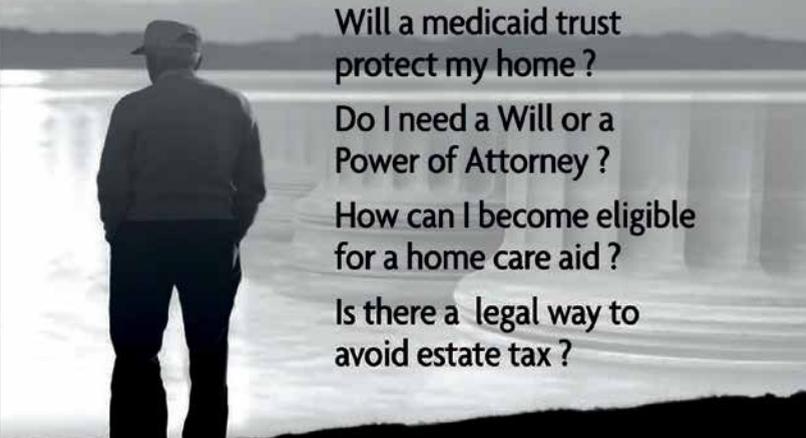
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# The Shadows – A Novel

RABBI NACHMAN SELTZER, WITH PERMISSION FROM ARTSCROLL/MESORAH

## Zhukovka Village, outside Moscow, April 2012

The BMW bounced down rutted roads, which were hemmed in on both sides by miles and miles of loamy, black, sweet-smelling Russian earth. Off in the distance, one could see modern-day peasants bending over the soil, tilling and pruning and growing enough wheat to feed hungry Mother Russia. The vehicle was far more accustomed to the new and improved Russian highways, but she bore her burden with grace and dignity, forging ahead while the teeth of those inside the car rattled along with her. They were headed to the family *dacha* in the forests surrounding Moscow.

The cow track finally came to an end, and the middle-aged driver—a man named Pavel who enjoyed a good thimbleful of vodka every now and again—smiled as he maneu-

vered the car back onto a smoother, recently paved road. Now that the jouncing had stopped, a peaceful silence filled the car. The occupants seized the opportunity to catch a few winks of shut-eye. A man in his mid-fifties occupied the front seat of the vehicle. There might have been a roll of fat round his middle, but there was absolutely nothing soft about Dmitri Vankin. He had served in the KGB before it was disbanded, and in the organization known as the FSB, which arose in the post-KGB era to take its place. A long scar ran down the length of one cheek and under his jawbone, giving him a well-deserved sinister look—a present for life, he liked to say, from the hills of Afghanistan.

In the back seat, behind Dmitri, was another man who shared the same look. Brutish and dark, he muttered constantly under his breath as if he were angry at the

## Chapter 2

world and would pay it back one day for what it had done to him. Legend had it that Yuri hadn't known even one happy day since the collapse of Communism two decades earlier.

Sitting directly behind the driver was a young man who looked completely out of place in such thuggish company. Clear of skin and complexion, with a light smattering of freckles across the bridge of his nose, and jet-black hair that he grew deliberately longer than conservative length, he appeared somewhat delicate; but his innocent blue eyes belied a strength of character that his bodyguards soon learned to respect.

His name was Mikhail, and he was known as “the Prince.” Scion of one of the richest businessmen in Russia, his personality had remained untainted by all the wealth around him, unsullied by the morass that had sucked in the collective Russian soul as it searched for its own personal path to riches. Mikhail didn't have to worry about finances, nor would he ever have to if nature took its course, since he stood to inherit a few hundred million dollars at some point in the distant future. Ironically, he didn't care about money in the least.

Mikhail excelled in school. He was a leader, at the top of his class in every subject and at the forefront when it came to sports. He was captain of the wrestling and soccer teams and had represented his district in city-wide debating contests, making his way to the finals before victory was abruptly snatched from his grasp by a brilliant student from Leningrad.

But now it was vacation time, and he'd been perfecting his rowing skills on the nearby river when his father had called. He'd been ordered to drop everything and be driven to the *dacha* right away.

“I'll drive over,” he told his father.

“No,” his father said, his voice mild but the authority in it unmistakable. “You will

take Dmitri and Yuri with you, just in case.”

“I can take care of myself, Papa,” he tried to argue. But his father wasn't listening.

“I'll see you soon,” he said, and Mikhail knew that the argument was over—that it had never even begun.

If Mikhail was the Prince, it was because Boris Ruganin was the King. And when the King gave an order, nobody ever said no. Ruganin had made his mark on the financial markets at a young age by brokering a number of extremely successful deals between some of Russia's most powerful weapons manufacturers and a few of the African countries to which no one paid attention. He'd been paid in blood diamonds before the world started protesting their use of currency. In the process, he'd earned a reputation for being a man who did what he wanted without concern for what others might feel about it. He seldom raised his voice to his son. He didn't have to. Not the King.

And now Boris Ruganin wanted to see him in the middle of vacation. It wasn't like his father to ask him to come out to the *dacha* like this. They seldom used the *dacha* for family gatherings. There was some party that he vaguely recalled from years before, where they'd all been together: children, parents, and grandparents, all smiling and laughing around the large wooden table in the *dacha's* garden under the plum trees. He remembered lying in the hammock with his grandfather, placidly swinging away the afternoon after they had eaten their full of the piroshki and borscht. But he hadn't seen his grandparents in years. They lived abroad and almost never visited. Grandfather was a very busy man, always working, and Papa—well, the King was too preoccupied with keeping all his many balls in the air to have either the time or the inclination for socializing. Which made the order to come to the *dacha* so bizarre.

He shrugged his shoulders and leaned into the deep leather seats. There was no point wondering what this was all about. He'd find out soon enough.

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## Thoughts on Mar Cheshvan Based Upon A Michtav From: Maran Harav Hagaon Rav Yitzchok Hutner zt"l

RABBI MOSHE BOYLAN

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

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

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

We speak about the ways of their completeness (shleimus) at the same time that we skip over the internal fight that has occurred in them. The impact we have based upon our discussion about our Gedolim is that it is as if they came produced in their completeness immediately.

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

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

The end result is that when a young person who is a spiritual person, who desires great things... finds himself tripping, falling and having yeridos, he feels that he is comparable in his eyes that he is not planted in the house of Hashem.

According to the fantasies of this young man, being planted in the house of Hashem means to sit with peace and enjoy the Yetzer HaTov as the Tzadikim sit and derive pleasure from the glory of Hashem's Schechina, as their crowns our on their heads, sitting in Gan Eden. On the

other hand, they are not bothered by the winds of the Yetzer Hora, similar to what it said "the dead people are free".

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

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

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

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

This is as it is written that Hashem saw all that He created and it was "Tov Me'Od" (very good). Chazal say that Tov is the Yetzer HaTov and Me'Od is the Yetzer Hora.

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

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

At the time that you feel in yourself the winds of the Yetzer Hora, you should know that you are more

comparable to the Gedolim much more than in the time that you find yourself in the complete rest that you want.

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

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

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

va Yud (standing for Yipol) Tzadik Vav (standing for Ve'Kam), with the Minyan HaOsios and the Kollel is equal to MarCheshvan.

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



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## Partners with Hashem

EXCERPT FROM ARTSCROLL/MESORAH BOOK BY DR. MEIR WIKLER

• **Disregard for *tefillah*, prayer.** A *shul* or *beis medrash* is supposed to be a place primarily for *davening* or learning. During a *tzedakah* campaign, *shuls* are sometimes transformed into collection centers for our junior fund-raisers. At times, they will not only disregard their own *tefillos* but they will disturb others as they make their rounds. This one jingles the change in his *pushka*, making it sound like a *Purim gragger*; that one waves receipt books disrespectfully in the faces of men, some of whom are still *davening Shemoneh Esrei*; still another collector combines both techniques by jingling a fistful of change as he waves his receipt book.

• **Aggressiveness training.** I always used to think that a refined demeanor, what we call *aidelkeit*, was a universally valued Torah virtue. But one day the *menahel* of an elementary school advised a father, “You really should try to toughen him up.”

The *menahal* was responding to the father’s concern about the excessive use of corporal punishment on other boys in the *yeshivah*, and the impact it was having on his son. The following year the father registered his son in a different *yeshivah* because he also believed *aidelkeit* is a Torah value, albeit not a universally recognized one.

Perhaps in many communities, children gently and modestly display their *pushkas* and receipt books to passersby on the street. But in some neighborhoods that I’ve visited, children armed with *pushkas* and receipt books surround, jostle, and otherwise disturb every adult who is not in uniform or walking a dog.

Furthermore, since the more experienced would-be-prizewinners have found that change purses are not bottomless and that only the first few “in line” will be “served,” they quickly learn that only those who push ahead of the competition will prevail. This may be a valuable lesson for the business world but, quite frankly, it’s a lesson I prefer my children did not learn.

When it comes to questions of *chinuch* and child rearing it is best not to make decisions based on purely subjective, gut reactions. So although it struck me as poor par-

enting to allow my children to “go collecting,” I decided to consult Torah authorities before setting any official policy in my home. Since I was dealing more with *hashkafah* than *halachah*, I felt free to consult with more than one Rav.

The first Rav, Grand Rabbi Levi Yitzchok Horowitz, *shlita*, the Bostoner Rebbe, asked, “Will you or your wife accompany your children as they go collecting?”

I replied that for these *tzedakah* campaigns, the children generally go around the neighborhood on their own.

“How will you know whether your children are properly safeguarding the money they collect if you do not supervise them?” the Rebbe wanted to know. I had no adequate reply.

The second Rav, Rabbi Eliezer Ginsburg, *shlita*, Rav of Agudas Yisroel Snif Zichron Shmuel and Rosh Kollel of the Mirrer Yeshivah, seemed to weigh the pros and cons carefully. He asked how I felt and what my considerations were. He wanted to know why I felt that my children *should* participate.

I explained that all of the other children “go collecting” and eagerly look forward to the prizes. If I deny my children the opportunity to join in the fun, how could I possibly justify it to them?

There was a long pause. Then Rabbi Ginsburg said, “I’ll tell you what I have advised other parents. I told them to ask their children to tell them what the average amount collected was, and that the parents should then write out a check to the organization for that amount. In this way the children do not lose out on their prize. But you are right to be concerned about them collecting in the streets. Explain your objections to your children and they will surely accept them.”

In essence, that is how I resolved this dilemma in my home.

My purpose here is not to imply that every Rav would agree with the *Rabbanim* with whom I consulted. My purpose is only to point out that, as parents, we do have alternatives to having our children go around collecting.

**Addressing the Other Side of the Coin**

## Two Sides of the Coin of Tzedakah Campaigns (Continuation)

The issue of young children collecting *tzedakah* in the street is not a simple two-sided coin, but rather a multifaceted gemstone. Reactions to the view I have expressed could range from surprise and disappointment to dismay and outrage. Because some will object to what I have stated thus far, I would like to address specific arguments which may be raised against my contention that the current collection campaigns clamoring for our coins on every corner of the community instill negative *middos* in our children.

Some might claim that enlisting children to collect *tzedakah* in the street is a time-honored practice which has been endorsed by leading *Gedolim* of previous generations. In fact, it has been practiced for so long that it may even have achieved the status of a *minhag Yisrael* — an accepted Jewish tradition.

To address this objection, it should be noted that there is a phenomenon, which is not new, called “getting out of hand.” Simply stated, even honorable practices with sacred origins can sometimes be taken to excess. One illustration should suffice: Initially, it was an accepted practice to dress deceased people in expensive clothing before burial. Although this and other lavish expenditures during mourning had become the norm, these customs were eventually modified after they had gotten out of hand. (See *Moed Katan* 27a and 27b.) Similarly, I believe that reforms are now needed in the practice, however time honored, of children taking to the streets to collect *tzedakah*.

Others could argue that just because there is *potential* danger to our children’s *middos* by collecting publicly does not mean that we should modify the practice any more than we would prohibit our children from lighting a Chanukah *menorah* because of *potential* safety hazards.

This viewpoint only strengthens my case, because I seldom see these junior collectors accompanied by their parents as they roam the streets and *batei medrash* of my neighborhood. Perhaps if more parents chaperoned their *gabbaim*-in-training, just as they oversee the lighting of Chanukah *menorahs*, we would see less change bouncing out of young

pockets and getting lost as the youngsters run about their rounds. In this way, all of the money which had been donated would actually reach the intended recipients. Additionally, the rudeness to which some people are subjected would be eliminated.

Finally, some might contend that collection campaigns are the best vehicle for children to learn about the important value of *tzedakah*, so for all their shortcomings, these campaigns should not be tampered with, in any way.

Enlisting children to solicit funds does not automatically teach children the value of *tzedakah*. As noted, it may even teach children bad *middos*. Among the more obvious problems is that on more than one occasion, children have been tempted by the astronomical (to them) sums of money in their pockets to “borrow” some for nosh or other personal uses. Without careful, close adult supervision, such misappropriation of funds is inevitable.

These youthful indiscretions make the most irrefutable argument for collection-campaign reform.

Children do need to learn about *tzedakah* through active participation, just as they learn about all other *mitzvos*. But revisions are sorely needed in our current collection code for children.

A good place to start would be to require closer parental supervision. If that is not possible or practical, then the campaigns could be focused on raising the funds from the children themselves, so that they can learn the true meaning and joy of giving to others.

Whether you encourage or discourage your child from participating in the current *tzedakah* collection campaigns which are being sponsored in our communities, you need to consider the impact of your decision on your children. The position you and your spouse take on this issue is but one of many which will have a profound impact on one of the most important aspects of your child’s development: his or her *middos*.

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



## Pathways of the Prophets

RABBI YISROEL REISMAN, WITH PERMISSION FROM ARTSCROLL/MESORAH

Finally, we come to one of the most difficult aspects of parenting married children.

What happens when you see your child making a mistake? Parents are trained to correct children when they see them err. If we were to take an honest look at ourselves, we would have to admit that even when our children were young there were instances in which our criticism was less than constructive. We would be better parents if we would learn to look aside and ignore some of our children's mistakes rather than try to correct them each time. But when children get married, correction of their errors must not be a way of life. Children are allowed to make mistakes. They will learn from their mistakes — the same way you learned from yours.

A father once told his son, "You rush too much. Stop rushing!" "Remember when you were my age?" the son asked. "Didn't you also rush at my age?"

"Yes, you're right" he admitted with a smile.

We forget that we also used to make mistakes. If you see your children making mistakes, as long as they are getting along with each other, they are fine. If you get involved, they will probably get into a fight over it, and their marriage will head for dangerous territory.

When I was in fourth grade, my *rebbe* once turned his back to the class to write something on the blackboard — which is something a *rebbe* should never do — and the boy sitting behind me made a very disrespectful noise. The *rebbe* whirled around, instinctively strode toward me, and gave me three resounding smacks in rapid succession. I guess past experience led him to believe that I was the culprit, but he was wrong. (Honest, it wasn't me!) I didn't say anything, but some other boys cried out, "*Rebbi*, it wasn't him!"

My *rebbe* felt terrible. He had hit me three times for no reason.

## Lessons for In-Laws (continuation)

### Extend Credit

He handled the situation in an amazing way. He went over to his desk, took out a paper, fashioned a credit card, and wrote, "Credit — 3 Smacks" on it. I was entitled to pull out the credit card the next three times that I deserved corporal punishment, and use the smacks I had received unjustly to pay for future infractions.

Later the same day, I must have misbehaved, for I remember using the credit card. My *rebbe* crossed out the 3 and wrote a 2; leaving me credit for two additional occasions. Unfortunately, I left the credit card in my pants pocket and it went through the washing machine, where it became ruined.

Eventually, though, I settled the score with my *rebbe*. Many years later, I married his daughter. I am probably the only son-in-law in the world with a credit card for two smacks from his father-in-law.

Every father-in-law and mother-in-law should extend credit to their

children. Allow them to make mistakes!

Yehoshafat thought that he would be able to make Ataliyahu mend her ways by marrying her to Yehoram. If there is one lesson that we can learn from his mistake, it is that we cannot change our in-law children. The nature of the in-law relationship does not allow for it.

At *sheva berachos*, we ask Hashem to bring joy to the *chasan* and *kallah k'sameicha'cha yetzeercha b'Gan Eden mikedem*, just as He brought joy to Adam and Chavah in Gan Eden on the first day of Creation. What was so special about that time?

*Pardas Yosef* writes — tongue in cheek, I'm sure — that the joy Adam and Chavah experienced then was so great because there were no *mechutanim* to cause friction between them.

Let's do the same for our married children.

# Winter Merchandise is Here!

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# Let's Get Real

MRS. LEBA SCHWEBEL

As we all settle in for the upcoming winter season, packing away our *sukkah* decorations and cleaning up after the hectic *yomtov*, it's time to think about the next few months and how we can utilize them for the best.

We just began to read the Sefer Bereishis, and while the Torah discusses the creation of the world, we too can begin to re-create our world. While the months of Elul and Tishrei were specifically geared to deep thinking and introspection, Hashem always gives us new opportunities for change. It's never too late! This coming Shabbos, Parshas Noach, also marks the beginning of the month of Cheshvan. Rosh Chodesh is a time of renewal. Each month the moon regenerates itself; and we too have the opportunity to start all over again. So let's begin!

How can we relate to the story of Noach and find some relevance to our lives today?

Noach was a *tzaddik*, a righteous man who lived during a challenging time. He was unique to his genera-

tion, in that the people surrounding him were leading wasteful and illicit lives. Noach spent much of his time building a *teiva*, an ark, so that he could survive the flood that Hashem was going to bring upon the generation. The *meforshim*, though, refer to the flood as *mei Noach*, the waters of Noach, and this begs some explanation. After all, Noach was not doing what those around him were doing! Why, then, were the floodwaters called *mei noach*? Why was he held accountable?

Our *meforshim* tell us that Noach was a *tzaddik* but he did not pray for the rest of his generation. He did everything to insulate himself within the confines of his life and his family, yet he did not turn his thoughts to others. Furthermore, he did not try to influence the others in his generation! He was righteous but he could have been a positive influence on the others and perhaps they could have changed their ways and avoided being destroyed in the *mabul*.

We are living during treacherous times. While there is so much Torah and *chesed* in our community, there are many ways we can improve. Can we extend ourselves to think about others? Can we pray for them? Can we teach others who don't know better? Can we *daven* for our brothers and sisters who need to find their way?

The assimilation rate in the United States has reached staggering proportions. As observant Jews, we represent a tiny minority of the Jews living today. So many of them have no understanding of Jewish values and Jewish tradition. The intermarriage rate has risen and we must all do our best to help stem the tide of intermarriage and we can only do that by extending ourselves.

Project Inspire is at the forefront of educating observant Jews to become more inspired to inspire others! This coming week, Parshas Lech Lecha, Jews around the world will be joining together to bake *challah* in preparation for Shabbos and to keep Shabbos, in a magnificent project called The Shabbos Project. Setting off the weekend, we prepare for Shabbos with the Great Big Brooklyn Challah Bake. Women have been tirelessly working to host this event, to be held in the Grand Prospect Hall this coming Wednesday October 21<sup>st</sup>, 2015. It will be a magnificent display of unity and should not be

missed!! Please take a moment now and register *right away* for the *challah* bake at [www.brooklynchallahbake.com](http://www.brooklynchallahbake.com)

Do you know someone you can invite to attend the *challah* bake with you? I'm sure you can! Make plans to come, you can register online, at [www.brooklynchallahbake.com](http://www.brooklynchallahbake.com) and invite someone to join you! It will be a very special evening.

Why don't you invite someone to spend the Shabbos of October 23-24 with you and your family? All you have to do is try. Your guests are sure to enjoy it, and you will feel tremendously gratified that you hosted them. This week's paper has ads describing the different schedules of events throughout the community. Get involved!!! Are you searching for a way to extend yourself in this area? We are looking for volunteers who can study on the phone one-on-one, host events in their homes, or offer their talents and creativity to help as our community grows. If you are interested, please look up the Shabbos Project, or The Great Big Brooklyn Challah Bake. You can also email me at [lwschwebel@gmail.com](mailto:lwschwebel@gmail.com) and I will forward your contact information to the proper channels. I would love to hear from my readers.

Let's use the lesson of Noach and make a *real* effort to stop our generation from drowning!



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# Heart Notes from Argentina

BY MORA LUNI

## Story Told By The Protagonist's Son

Shavua Tov or Shabbat Shalom! How are you doing? You might be surprised by the title but I did not know how to express the beginning of this true story which I got directly from the son of Mr. Meir Suli ben Amelia Z"l, who asked me to write it Leilui Nishmat his father. I loved this story, to share it with you since it has the sort of Mussar which can shake hearts. It goes like this:

Very early one morning, this man called Meir Suli Z"l was enjoying a desolate beach, together with two friends of his who were also observant. Due to the cold weather, nobody wanted to go swimming but Meir, very keen on the sea, decided to enjoy it alone and in spite of the strong wind of the moment he dived happily into the water. His friends were watching him when they suddenly saw that he was waving at them. They smiled at him thinking he was greeting them. But then, after some hesitation, they realized he was shaking his hands asking for help! They started to despair when they noticed he was almost...drowning! The beach was deserted. There was not a living soul in sight. All of a sudden, these two young men (at that moment) could not understand if what was coming closer was a real person or just an illusion. No, it was not their imagination! It was a sailor who turned up running along this lonely beach as if by miracle. Nervously and anxiously they went to him, explained the situation to him and immediately, without even thinking, this good man dived into the sea looking for Meir. Baruch Hashem, he managed to rescue him. They called an ambulance and he was recovered. But now that everything was under control, the Tzaddik's friends asked the sailor how he could be in such an orthodox beach so early in the morning? What for? His answer left them not only amazed but also with a huge lesson of Emunah in many aspects; due to our Tzeniut, Hashem is able to rescue us, at the exact moment or many other Deot which crop out as a real Mussar as a consequence of facts like this. The answer was:

"In fact, yesterday night I don't know why and I can't understand till now, I could not get to sleep, I must have slept just for an hour, so at dawn, I said to myself it could be good to do some exercise and go running to the beach. I needed to clear my head as I felt so suffocated."

This is incredible but the story does not end here. Keep on reading and in

the end try to join the unbelievable connections of this event and we will understand once again that when a Yehudi behaves so well as to get a qualification of '10', up there in Heaven we are given a much higher qualification (Kabiachol) everything is Middah K Middah (reward according to your action). What I can really specify about Meir is that he was always worried about other people's feelings, he never got angry and he knew how to guard his tongue talking very little. And while he was this way, the Internet in the Shamaim of that time, started processing all his data, one information after the other. And here comes the best:

One morning, also very early, his nephew happened to be on a bus here in Argentina, when he saw a Yehudi girl who was very concentrated reading Tehilim. She inspired him to do the same and, by the way, make good use of the long journey. But before that, he stopped to think that he wanted to read to help someone, as he used to do it with Kavanah and quietness. Not knowing who for, he said to himself: "May these Mizmorim be to help the one who is going through a difficult situation at this moment." And he read for about half an hour. Of course this was not something significant for his nephew, who, as soon as he found out what had happened to his uncle on the beach, he asked, just being curious, when and what time the miracle of the rescuer sailor had taken place. When he listened to the unusual answer, the whole story started to spread all over the family and in life. THE ACCIDENT AND THE RESCUE HAPPENED EXACTLY AT THE SAME TIME THAT HIS NEPHEW WAS READING TEHILIM. Or this man was reading tehilim while his uncle was almost drowning.

Nothing is useless. Bore Olam (kabiachol) has a record of everything; our Zechuyot help us go along our life, our Ben Adam Le Chaveroh, our devotion to Emeth, our distance from Machloket. Each and every action which has been done with love has its effect on the years to come and as life goes on, nothing is lost. Everything comes back. Hashem does not forget anything or anybody! I really wanted to share this story with you because I was astonished at the Ashgachah Pratih of Mr. Meir Suli Z"l who from Heaven, will certainly ask for the Gueulah, for all of us here in this Olam. Amen!

Morah Luni

# Ladies Shiurim Directory

Please contact individual Shiurim/Shuls to confirm weekly schedule, which may vary. Shuls & Speakers are welcome to submit shiurim to: info@thefjj.com

MAGGID SHIUR	TOPIC	TIME	LOCATION
AGUDAH WOMEN OF FLATBUSH	Parsha	Shabbos 3:00 PM	Congregation Sfard 1575 Coney Island Ave.
RABBI ALPORT/GUEST/ MRS. ESTHER WEIN	Shmuel Beis	Tuesday 1:15-3:45 pm	Chochmas Noshim West 1259 East 22nd (Ave. L) 718.801.2787
R' AVROHOM BACKENROTH	Hashkafa from the Parsha	Alternate Tuesdays 9:35 PM	Young Israel of Ave K 2815 Ave K
RABBI DANIEL EISENBACH	Parsha	Shabbos 5:30 PM	Avenue N Jewish Center Corner Ave N & East 4th 718.339.7747
RABBI FISHMAN	Parsha	Friday 8 PM	Homecrest Shul 917.361.8268
RABBI FRIEMAN	Parsha & Halacha	Tuesday 9:15 - 9:45 pm	Dial: 646-558-6338 Conference ID 648-4865#
RABBI AVROHOM GARFINKEL	Megilas Rus	Alternate Wednesdays 8:00-9:00 pm	Congregation Bnei Israel 3190 Bedford Avenue
MRS. CHAYA GINZBERG	Pirkei Avos / Mishlei	Tuesdays 8:30 pm	Bet Yakob Shul Ocean Parkway & Ave. R
RABBI DOVID GOLDWASSER	Derech Hashem	Wednesdays 8:30 PM	Avenue O Synagogue 808 Avenue O
RABBI DOVID GOLDWASSER	Pirkei Avos	Shabbos 5:45 PM	Cong. Bnei Yitzchok 1143 E. 19th
MRS. HENDEL / MRS. CHITRIK	Parsha	Wednesday 9:00 PM	Call for location: 718.382.6804
MRS. LINDA JACOBSON/ RABBI C. M. JACOBSON	Pirkei Avos	Thursday 11:00 AM	Homecrest Shul 917.361.8268
MRS. CHAYA KALAZAN	Beur Tefillah	Monday 9:45 AM	Tepler Home 1226 East 29th St.
MRS. IVY KALAZAN	Parsha	Tuesdays 9:45 AM	Elbogen 1069 East 24th Street
REBBETZIN VITAL KALMANOWITZ	Chovos Halevovos	Sunday 10:15 AM	1153 East 9th Street side entrance
RABBI YOSEF KIRSZENBERG	Parsha	Tuesdays 7:30 - 8:30 PM	Lubavitch Yeshiva 841 Ocean Parkway (I & H)
MRS. VICKY LEW	Sefer Shmos	Tuesday 8:00 PM	Young Israel of Bedford Bay 2114 Brown Street, (U & V) 718.332.4120
RABBI MOSHE TUVIA LIEFF	Power of Tefillah	Alternate Tuesdays 8:30 pm	Agudah Bais Binyomin 2913 Avenue L
MRS. SARAH MALKA	Beur Tefillah	Wednesday 1:45 - 2:15 PM	Benno Home 418 Quentin Road
MRS. BREINDY REISS	Megillas Rus	Tuesday 8:00 - 9:15 pm	1552 East 21st Street (N&O)
MRS. SARAH SASSON	Chofetz Chaim & Parsha	Shabbos 11:00 AM	Homecrest Shul 917.361.8268
RABBI REUVAIN SCHARF	Orchos Tzadikim	Shabbos 5:00 PM	Nshei Lamed Hay 1456 E. 35 (KH - Flatlands)
MRS. SHIRA SMILES	Parsha	Sunday 10:00 AM	Young Israel of Ave. L
RABBI YECHIEL SNOW	Parsha	Shabbos 5:00 PM	Young Israel of Midwood
MRS. SHANIE STERN	Parsha/Hilchos Shabbos	Shabbos 4:00 PM	for location email: shaina22@aol.com
RABBI DAVID SUTTON	Inyanei D'Yoma	Sunday 1:00 PM	Strettiner Bais Medrash Bay Pkwy & Ocean Pkwy
RABBI VIGLER	Torah & Tea	Wednesday 10 AM	Mayan Yisroel 3315 Ave N 718.677.0030
RABBI ZECHARIAH WALLERSTEIN	Parsha	Wednesdays 9:30 pm	Ohr Naava 2201 East 23rd Street 718.647.6228
RABBI MOSHE BAREDES	Parsha & Hashkafa	Shabbos 45 min before mincha	Cong. Yam Hatorah 1573 East 10th Street
RABBI YISROEL DOV WEBSTER	Hilchos Tefillah	Wednesdays 10-11 AM	Agudah of 18th Ave. 5413 18th Avenue
ROTATING MAGIDEI SHIUR	Beur Tefillah	Sunday 10:15 - 11:00 AM	Weinreb Home 103 Parkville Ave
GUEST SPEAKERS	Pirkei Avos	Shabbos 5:30 pm	Cong. Tomchei Torah 1966 Coney Island Ave. (N&O)

## How to Get the Most Nutrition From Your Veggies

ROCHELLE ROTHMAN

Have you all survived the marathon of shopping, cooking, and eating this past month of *Yom Tovim*? I know personally, I tried to incorporate lots of assorted fruits and vegetables into my menus for my family. How did you all do in this regard?

I have some good news and some bad news about vegetables. The good news: They're packed with vitamins, antioxidants, and other good-for-you, cancer-preventing nutrients. The bad news: By the time those veggies hit your plate, a substantial amount of those nutrients can be lost. Vitamins are sensitive to heat and air exposure, and some are water-soluble, meaning water will absorb them and carry them away. As a result, some cooking methods are better at preserving nutrients than others. To get the biggest bang for your vegetable buck, try these tips:

**Put your microwave to good use.** Microwaving helps to retain a vegetable's nutrients because it exposes it to very little water. Wash and chop your vegetables, then put them into a Tupperware microwave-safe dish with a lid. Cooking purely with steam in the microwave retains food's moisture, flavor and nutrients for leaner, healthier meals. With the Tupperware Smartsteamer, you save time while cutting calories. (Don't use cheap plastic containers, which can leach chemicals into your food when heated.) Add a few tablespoons of water to the dish and place the special vented seal over it, leaving it slightly ajar. (Each microwave container comes with its own helpful instruction booklet, so keep it for future reference.) Microwave until the vegetables are tender but still crisp — for roughly four to ten minutes, depending on the vegetable and the strength of your microwave. (Tougher, more fibrous vegetables will take longer to cook.) Check them periodically so you don't overcook them.

**Learn to blanch.** Blanching is a method of boiling cut vegetables for a very short period of time — two minutes, tops — and then plunging them into cold water to stop the cooking process. You may lose more nutrients with blanching than with microwaving, but far less than you would with boiling. This is a great option for people who don't like raw veggies because it makes the vegetable slightly more tender and removes some of the raw taste. Try blanching some asparagus or broccoli and then tossing it into a salad.

Researchers found that fruit and vegetable cells remain active and alive, even after being harvested, could lead to specific recommendations to optimize the nutritional value of your food.

"This shows that there might be some credibility with where you store fruits and vegetables," said Bonnie Taub-Dix, MA, RD, CDN, author of *Read it Before You Eat It*, and author of *Everyday Health's Nutrition Intuition* blog. "Foods that are fresher have a greater chance of giving peak nutrient value, and maintaining the chemicals that are good for you."

Until researchers decide on the best practices for manipulating the light-dark cycles of fruits and vegetables, here are some ways to care for your food and keep it fresh:

**Light isn't always best.** Foods that last a long time, like potatoes and onions, do not benefit from sunlight. Rather, these foods should be stored in a cool, dark place. That's why the Tupperware Potato Smart Container and Onion & Garlic Smart Containers are so perfect to keep these fresher longer. "Avocados, bananas, nectarines, pears, plums, and tomatoes don't need to be refrigerated," said Taub-Dix. "But if you leave them out, they can expire if not eaten quickly."

**Wrap them up.** Storing produce in drawers is common practice, but

storing produce in Tupperware Fridge-smart containers can surely help. Preserve your natural resources by keeping them fresher, longer. Simply adjust vents as directed to control airflow and moisture, preventing hundreds (or thousands!) of dollars in food from going to waste each year. To preserve vegetables nearing their expiration date a little longer, try blanching, then storing them in Tupperware Freeze-it containers, and finally freezing them.

**Organize your refrigerator.** Just like caring for children or pets, some foods need more attention than others. Perishables should be kept inside refrigerator doors, while eggs should be kept on a shelf. Vegetables need more humidity than fruits, and should be placed in a more humid compartment. To make it easier, follow the pictures on the Tupperware Fridgesmart containers to vent those veggies that need it.

**Be mindful of your family.** There are downsides to shoving your fruits and vegetables in drawers, said Taub-Dix. "Nutrient retention aside, it's important to have fruits and vegetables washed and readily available in the fridge so that everyone can see them," she said. "It might be healthier to keep them in a container, but labeling them might increase the chances

they get eaten." Many fruits, such as strawberries, should never be washed when stored. Only wash them (see OK Guide) right before you want to eat them or to use them in a recipe, for optimum freshness. Show your family where you keep them, so they can take them without your assistance, whenever they want to enjoy them.

Since the *Yom Tovim* are over, and the children are all back in school, we can concentrate on maintaining our own healthy food plans. It's very important to include some form of continuous exercise too. Over 40 years ago, my best friend, Gitti, A'h, knew about my past enjoyment dabbling in tennis. She suggested I join a tennis league to learn the proper way to play. She said "It will be a great outlet for you! Some women like to knit, do sedentary things, you need this! It's better to hit the ball and not the kids!" I highly recommend giving Honi from Mill Basin Racquet Club a call, at 718-648-0794. She teaches everyone from beginners to great players and sets you up in a league! I find it better than the gym alone! You'll be glad you did!

Please give this dairy dip a try. You may be surprised when your children finish it and ask you to make some more!

### Broccoli and Mushroom Dip

(Dairy) Serves: 12

- 2 cups broccoli, chopped
- 1 clove garlic, minced
- 1 onion(s), chopped
- 1/4 pound mushrooms, chopped
- 2 teaspoon corn oil or canola oil
- 1 cup cottage cheese, low-fat
- 1 dash pepper, black ground

This low-calorie, high-fiber veggie dip also makes a great topping for baked potatoes.

1. Cook broccoli until tender-crisp (2 minutes in the microwave, if you have one). Drain.
2. In a small skillet cook garlic, onions, and mushrooms in oil for about 5 minutes, until onion is tender (or 2-3 minutes in the microwave oven).
3. In food processor or blender process cottage cheese until smooth. Add pepper and vegetable. Process until mixed.
4. Cover and refrigerate in a sealed Tupperware container. Will keep for several days.

Nutritional Info (Per serving): Calories: 29, Saturated Fat: 0g, Sodium: 140mg, Dietary Fiber: 2g, Total Fat: 1g, Carbs: 40g, Sugars: 24g, Cholesterol: 0mg, Protein: 3g; Exchanges: Vegetable: 1 Carb Choices: 2.5



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## Salomon Says

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RABBI YAAKOV SALOMON, L.C.S.W.

I don't have much patience for speeches.

Look around at the audience (as I often do), and you'll notice how fidgety and uncomfortable most people are... provided they are awake. Hair twirling, lint picking, and yawn hiding are the usual fare, among others.

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

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

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

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

"And they are not, 'I love you,'" he added.

The audience stirred. Hair twirling was suspended. Even some lint pickers took notice. I could hear everybody's mind working. "What could be more important than I love you? What phrase could he possibly be talking about? Could any three words really save a marriage?"

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

"You getting that?"

"Like my fingernail?"

"YOU'RE really tired???"

"I was shaving."

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

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

dimension to the connection. It's refreshing, honest, disarming and frequently unexpected.

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

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

So fearful are we of any exposure of weakness, that our defense mechanisms kick into high gear faster than you could say, "Oops...I blew it!"

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

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

"I didn't mean it that way."

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

"I can't believe it! I was just about to call you back!"

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

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

## The Three Most Important Words in the World!

Our universal resistance to admitting fault becomes even more enigmatic, when you consider that we have all experienced that rare occasion when some surprisingly secure soul comes along and actually says, "I was wrong." Like the athlete, mercilessly stalked in the losing team's locker room for the post-game interview, who stoically mutters into dozens of microphones and millions of living rooms, "I blew it. I take full responsibility for our defeat out there today."

What is our unmitigated response to that person?

"He's a hero!" we proclaim.

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

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

But Judaism makes every attempt to set us on the right path. We are infused with the concept that acknowledging our culpability is not only praiseworthy it is also curative. We become accustomed to recognizing our own mistakes by mentioning them in our prayers every day. And the holiest day of the year, Yom Kippur, is distinguished by our ability to honestly admit our shortcomings. It is the extent of that sincerity that determines the forgiveness we receive.

So here's my suggestion.

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

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

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# TERROR IN ISRAEL

## Judea and Samaria Leaders Unsatisfied with PM's Response to Palestinian Terror

JNS

After meeting with Prime Minister Benjamin Netanyahu, Judea and Samaria community leaders, who have been protesting outside the Prime Minister's Residence in Jerusalem, said they were not satisfied with the Israeli government's response to the recent wave of Palestinian terrorist attacks and will continue advocating for further settlement construction.

"Unfortunately, we did not receive a satisfactory answer to our concerns from the prime minister, and we will continue our struggle," the Judea and Samaria leaders said in a statement, adding, "We are open to further talks with the prime minister about the issues we raised,

especially regarding settlements and lifting the construction freeze, but we will not drop our demands."

Several government ministers visited the leaders' protest tent, including Justice Minister Ayelet Shaked (Jewish Home), Agriculture Minister Uri Ariel (Jewish Home), and Science, Technology and Space Minister Ofir Akunis (Likud).

Akunis said Israel should "move forward with construction, regardless of the recent rise in terror attacks." Immigrant Absorption Minister Ze'ev Elkin (Likud) told the protesters, "We are both on the same side....You should know that there has not been a single suggestion made by the security forces that was not approved by the [diplomatic-security] cabinet."

## Israelis Outraged By Biased, Anti-Israel Reporting Of Terrorist Attacks

JNS

*BBC News*, long accused of anti-Israel bias, came under fire again after publishing a misleading headline on their website about a fatal stabbing attack in Jerusalem.

The article that accompanied the headline reported on an incident in which a Palestinian terrorist murdered two Jewish Israelis and opened fire at security forces before he was shot dead by police.

The *BBC* headline initially read, "Palestinian shot dead after Jerusalem attack kills two," sidelining the deadly attack, and ignoring the fact that the Palestinian who was killed was its perpetrator.

American Jewish journalist Jeffrey Goldberg referenced the headline on Twitter, commenting, "To be fair, it takes a great deal of creativity to come up with headlines like this one."

The *BBC* amended the headline following an angry letter from Government Press Office head Nitzan Hen, but, according to reports, did

not officially apologize to Israel for the error.

Hen's letter to Richard Palmer, the head of the *BBC* bureau in Israel, explained why the headline was mistaken, adding that it broke the most basic rules of journalism with its inaccuracy and bias.

Qatari media outlet *Al Jazeera* was also sharply criticized for its initial reporting of the attack. A tweet it published linking to an article about the incident read, "Palestinian shot dead after fatal stabbing in Jerusalem; 2 Israeli victims also killed."

In an editor's note after receiving complaints, *Al Jazeera* wrote, "Many people in our audience have pointed out that the tweet appears to minimize the killings of the Israeli victims and leaves out the context that the Palestinian man was their attacker."

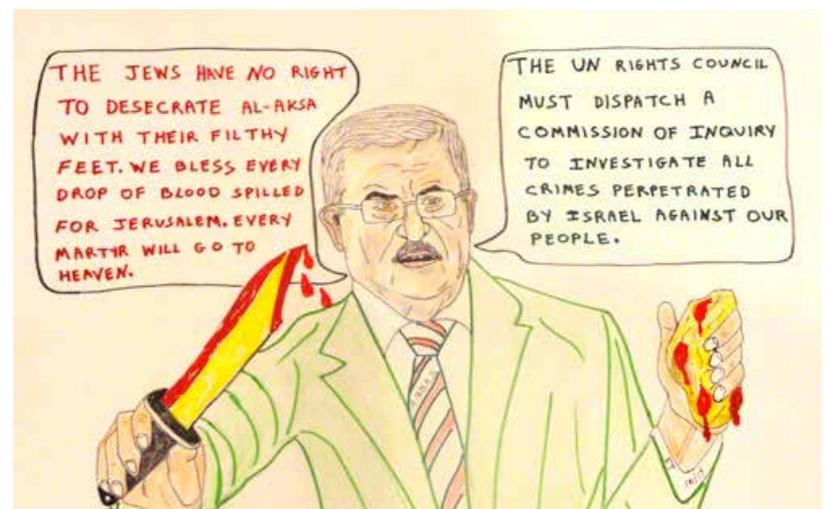
"This criticism is valid and we regret the wording of a tweet written under the pressure of breaking news. The story on the site was briefly headlined with similar wording, which we amended in an update."

## Jewish Umbrella Body: Cut U.S. Funding if Palestinians Fail to Curb Terror

JNS

The Conference of Presidents of Major American Jewish Organizations, an umbrella body representing 53 national Jewish groups, urged the Obama administration "to demand that Palestinian offi-

executive vice chairman/CEO, of the Conference of Presidents. "In fact, Israel restricts Jewish worshippers while allowing far greater freedom to Palestinians to pray at this holy site....Urging Palestinians to rise up to protect the Al-Aqsa Mosque leads



cial act decisively" to curb the current wave of Palestinian terrorism against Israelis, arguing further that a failure by the Palestinian Authority (PA) to stem the violence "should bring a cut in funding" from the United States.

"The leadership of the Palestinian Authority, and in particular, President [Mahmoud] Abbas, must be held to account for their direct and indirect roles in inciting the populace, especially the frequent references to Al-Aqsa being 'under siege,' when they know that not to be the case," said Stephen Greenberg, chairman, and Malcolm Hoenlein,

to the inevitable consequence of confrontation and violence."

Greenberg and Hoenlein continued, "We call on the United States government, which provides hundreds of millions of dollars of funding each year to the Palestinian Authority, to demand that Palestinian officials act decisively to curb the violence. We know that President Abbas can impact the 'Palestinian street' when he wants to. His failure to do so should bring a cut in funding and the isolation of Abbas until he takes concrete steps."

The U.S. funds the PA to the tune of about \$500 million annually.

## Maaleh Adumim Dedicates Cultural Center Just Hours After Palestinian Car Bomb

JNS

Just hours after an attempted terrorist attack rocked the Jerusalem suburb of Maaleh Adumim on Sunday, a new culture center was inaugurated in the city's center. Israeli President Reuven Rivlin and Culture and Sport Minister Miri Regev attended the dedication ceremony.

In the attempted attack, a Palestinian woman detonated a car bomb after being pulled over by Israeli police near Maaleh Adumim on Sunday morning. An Israeli police officer was lightly injured in the blast, and the terrorist was seriously wounded.



# TERROR IN ISRAEL

## What American Jews Can Do In Response To The Henkin Murders

STEPHEN M. FLATOW/JNS

The heartbreaking murder of Rabbi Eitam Henkin and his wife Naama, gunned down by Palestinian terrorists in front of their children, will generate tear-filled eulogies and anguished recitations of *tehillim* (Psalms) throughout the Jewish world. As they should.

But then what?

The depressingly familiar post-terrorist attack ritual is already unfolding before our eyes. The Obama administration has issued a formalistic condemnation, adding its standard, amoral appeal: “We urge all sides to maintain calm...” (As if “all sides” are to blame for disrupting the “calm” in the first place.) The news media will portray the murders as a response to something that some Israeli did or is suspected of doing or might have done, somewhere, at some point. And the United Nations will, of course, remain silent. Palestinian murders of Jews don’t interest anybody in that august building.

American Jews will watch all this in anguish and frustration. There will be some angry press releases, some heartfelt tears, and more *tehillim*. As there should be. (It’s also a particularly personal cause for my own family, which has supported the Henkins’ work at the Torah-study institute Nishmat by endowing the Alisa Flatow Program for International Students in memory of my daughter—who was also a victim of Palestinian terrorism.)

What usually happens next, however, is that the news of the murders retreats from the headlines, the memories of the victims fade from public consciousness, and we all collectively turn the page and shift our attentions elsewhere.

But it shouldn’t be that way. We must not become the turn-the-page business-as-usual generation. There are concrete actions that American Jews can take in response to the Henkin murders.

**Urge President Barack Obama to put Fatah on the official terror list**

The Al-Aqsa Martyrs Brigade, which is the military division of Fatah, has publicly boasted that it



committed the murders. Fatah is the largest faction of the Palestine Liberation Organization, which is the parent body of the Palestinian Authority. (Mahmoud Abbas is chairman of all three: Fatah, the PLO, and the PA.) When the State Department first created its official list of “Designated Foreign Terrorist Organizations” in 1997, it left Fatah off—otherwise, it would have been illegal for the U.S. to keep sending \$500 million to the PA every year.

But the Al Aqsa Martyrs Brigade committed so many suicide bombings and other major terrorist attacks in the years to follow, that eventually the U.S. could no longer turn a blind eye. So it opted to play a little game—to pretend that the Brigade was not connected to Fatah. The Brigade was added to the Terrorist Organizations list in 2002. Fatah was not.

In 2003, a *BBC* investigation of PA documents captured by Israel proved that the Al-Aqsa Martyrs Brigade is directly financed by Fatah. In June 2004, the PA’s prime minister, Ahmed Qurei, declared, “We have clearly declared that the Aksa Martyrs’ Brigades are part of Fatah. We are committed to them and Fatah bears full responsibility for the group.” The U.S. ignored that and hoped nobody would notice. To this day, Fatah is still left off the list. It’s time to urge President Obama to put Fatah on the list.

**Support the Meehan bill for terror victims**

The House of Representatives overwhelmingly approved legislation to take \$43 billion from frozen Iranian assets and give it to American victims of Iranian-sponsored terrorism who were awarded that amount by U.S. courts. The Obama administration would like to just give the money

to the Iranians. The bill now heads to the Senate. American Jewish organizations should be making it their top lobbying priority.

**Advocate for action against killers of Americans**

Rabbi Eitam Henkin was the son of the renowned educators Rabbi Yehuda and Rabbanit Chana Henkin, both of whom grew up in the U.S. More than 100 Americans have been murdered by Palestinian terrorists since the 1960s, most of them in recent years. The U.S. government has a special legal and moral responsibility when American citizens are victimized by terrorists. Yet in all these years and after all these

Palestinian attacks, not a single Palestinian murderer of Americans has been indicted by the American government or extradited to the U.S. America has not even taken symbolic steps, such as insisting that the PA stop naming schools, parks, and sports tournaments in honor of killers of Americans. We must demand that the Obama administration take action.

Yes, this is a time for tears and prayers. But it must also be a time for action by American Jews. Let’s contact our Jewish leaders and our elected representatives, and make it clear that the time for business as usual is over.

## Bar Kokhba-Era Antiquities Site Razed By Palestinian Vandals



JNS

An Israeli antiquities site that served as an encampment for Jewish leader Shimon Bar Kokhba during his revolt against the Romans from 132 to 136 C.E. has been destroyed by Palestinian vandals, *Israel Hayom* reported.

Discoveries made at the Kiryat Araba site, located in Judea and Samaria, have been a vital source of information about the period of the Bar Kokhba Revolt, and its destruction is a blow to research efforts.

In 1968, a winding, branching cave was discovered at the site, the first of the system of caves where Bar Kokhba hid to be discovered. A few years later, the Kfar Etzion Field School began conducting excavations at the site under the guidance of Professor Yoram Tsafrir, which turned up exciting finds and shed light on the final days of the revolt.

The cave was originally dug beneath the ancient community of Kiryat Araba, which is mentioned in scrolls found at Nahal Hever in the Judean Desert. The Nahal Hever scrolls also include military correspondence between Bar Kokhba and his fighters.

Field school director Yaron Rosenthal said that “while the cultured world is appalled at the destruction of ancient cities in Iraq and Syria by [the Islamic State terror group], we are witnessing broad-scale destruction of antiquities in our country.”



# TERROR IN ISRAEL

## Hamas and Islamic Jihad Praise Terror as Stabbing Attacks Continue



JNS

The Palestinian terrorist groups Hamas and Islamic Jihad praised the terrorist attacks that targeted Israeli Jews in Jerusalem, Kiryat Gat, and Petah Tikva, calling on Palestinians to commit more attacks. Indeed, after the three stabbing attacks, they brought more of the same, with a Palestinian terrorist stabbing a Jewish *yeshiva* student in his 20s at a light rail station in Jerusalem's French Hill neighborhood, another terrorist stabbing a man in the village of Kiryat Arba in Judea and Samaria, and yet another terrorist going on a stabbing rampage with a screwdriver in Tel Aviv.

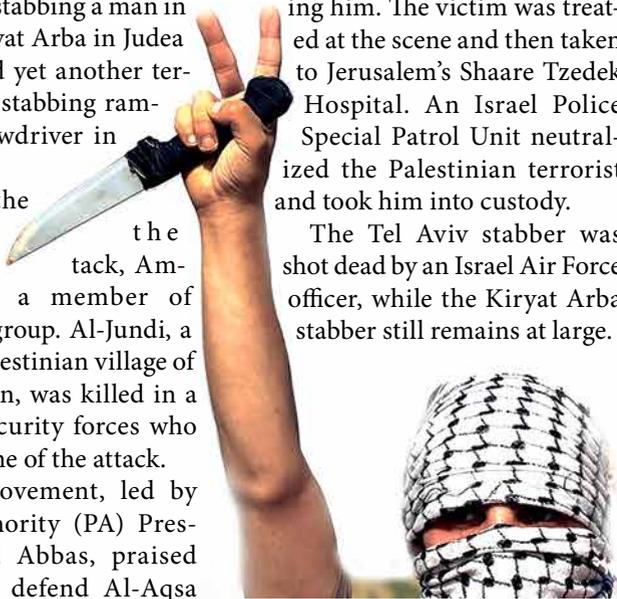
Hamas said the perpetrator of the Kiryat Gat attack, Amjad al-Jundi, was a member of the Gaza-ruling group. Al-Jundi, a resident of the Palestinian village of Yatta near Hebron, was killed in a shootout with security forces who arrived at the scene of the attack.

The Fatah movement, led by Palestinian Authority (PA) President Mahmoud Abbas, praised the "struggle to defend Al-Aqsa

mosque" on the Temple Mount, but at the same time called for the "continuation of popular, unarmed resistance." PA Prime Minister Rami Hamdallah blamed the recent surge of violence on "the crimes of Israeli settlers."

In the light rail stabbing, a 19-year-old Palestinian from eastern Jerusalem tried to grab a service weapon from a security guard, but failed. He then stabbed the *yeshiva* student in the neck, seriously injuring him. The victim was treated at the scene and then taken to Jerusalem's Shaare Tzedek Hospital. An Israel Police Special Patrol Unit neutralized the Palestinian terrorist and took him into custody.

The Tel Aviv stabber was shot dead by an Israel Air Force officer, while the Kiryat Arba stabber still remains at large.



## PM Blames Palestinian Authority and Islamic Movement for Inciting Terror

JNS

Amid the recent wave of Palestinian terrorism in Israel, Prime Minister Netanyahu convened a press conference to address the deteriorating security situation.

"This terrorism did not begin today," said Netanyahu. "It has accompanied the Zionist enterprise from its beginning."

"We will chase them and we will overcome them," he added.

Netanyahu was joined by Defense Minister Moshe Ya'alon, Public Security Minister Gilad Erdan, IDF Chief of Staff Gadi Eizenkot, and interim Police Chief Bentzi Sau.

The prime minister blamed the violence on a campaign of incitement by Hamas (a terror group whose

charter already includes bringing about Israel's destruction), the Islamic Movement in Israel, the Palestinian Authority, and Middle East governments, saying that they are spreading lies about Israel seeking to change the status quo on the Temple Mount when the Jewish state is not planning any such changes.

"We will take aggressive steps against the Islamic Movement in Israel and other inciters," Netanyahu said.

During the press conference, Netanyahu also encouraged the Israeli Knesset's opposition leader, Zionist Union party head MK Isaac Herzog, to join a national unity government, saying "there is reason for a wider government" given the instability in the Middle East.

## Netanyahu: Temple Mount Ban Applies to Jewish & Arab Knesset Members

JNS

Prime Minister Netanyahu made an effort to calm escalating tensions over the Temple Mount—evident by a string of Palestinian terror attacks against Israelis in recent days—by banning Knesset members and government ministers from visiting the holy site in Jerusalem. While originally applying the decision only to Jewish Knesset members, Netanyahu has subsequently added Arab politicians in the ban.

Israel gained eastern Jerusalem along with its holy sites from Jordan during the 1967 Six-Day War. But the Temple Mount is administered by the Islamic Waqf, a Muslim trust overseen by Jordan that limits non-Muslim visitation and bans Jewish prayer. A recent increase in Jewish visitors has been led by Jewish activist groups such as the Temple Institute. The groups have been calling for greater Jewish access to the Temple Mount.

Based on recommendation from Israel's National Security Council, Netanyahu's original decision applied only to Jewish Knesset members in an effort to reduce provocation in the volatile area of Jerusalem's Old City. But the decision drew criticism from Israeli government ministers.

"I believe this is a mistake—why does this not include MKs on the Joint [Arab] List?"

No one incites more than Joint List MKs," Jerusalem and Diaspora Affairs Minister Ze'ev Elkin told *Army Radio*.

The Arab MKs, said Elkin, "propagate lies saying Israel is changing the status quo [on the Temple Mount], they are the ones who are stirring up the people, they are the ones who are clashing with police on Temple Mount. We have all seen the pictures of [MK Jamal] Zahalka, we have all heard [MK] Haneen Zoabi, so I think if Israel wants to have quiet here, the first that should be banned from visiting the Temple Mount are the Joint List's MKs."

Following the criticism, Netanyahu made it clear that the Temple Mount ban applies to both Jewish and Arab Knesset members, a revision that was swiftly condemned by Arab lawmakers.

"Neither Netanyahu nor the [political] right can stop us from entering our Al-Aqsa mosque," said Joint Arab List MK Ahmad Tibi, according to Israel's *Channel 2*.



## Terror Wave Hits Jerusalem Businesses Hard

JNS

The recent surge in Palestinian terrorism has hit business owners hard in Jerusalem. Deterred by the ongoing attacks, the number of tourists visiting the city has dropped significantly, leading to a drastic decline in revenues.

"The ongoing situation has dealt a fatal blow to business owners," the head of the Jerusalem City Center Merchants Association, Eli Levi, told *Israel Hayom*. Levi is the owner of the Eldad Vezehoo restaurant, a longstanding Jerusalem institution.

"People are not going out and our workload has dropped by 60% to 70%," he said. "If this continues we will have to send people [employees] back home. Coffee shops and restaurants are empty. No one wants to go

and have fun, because people are scared of terrorists."

Dror Babay, who operates the Black Bar 'n' Burger joint in Jerusalem, said, "People are staying home because they are scared, and our revenues have dropped significantly, by more than 50%. People are not in the mood to go out, there are less teenagers who go out either, because their parents are afraid, and there are no tourists."

The Jerusalem Municipality said it was premature to take action on the situation.

"At this point, it is not possible to determine whether the ongoing situation has any long term economic consequences on the city, since only a short period has elapsed," the city said.



# TERROR IN ISRAEL

## Palestinian Terror Wave Continues in Jerusalem, Kiryat Arba, Afula

JNS

A Palestinian terrorist stabbed a 16-year-old Israeli man in Jerusalem, and within less than an hour another Palestinian stabbed a policeman in Kiryat Arba as the wave of Palestinian terrorist attacks continued to spread throughout Israel.

The 16-year-old Jewish victim in Jerusalem was stabbed in his upper body and was lightly injured. He did not immediately realize he had been stabbed and tried to chase his assailant, who fled, only to be apprehended by police who were combing the area. The victim was taken to Hadassah Hospital for treatment, *Israel Hayom* reported.

Minutes later, police received word of the second attack, in Kiryat Arba. An Israeli policeman was lightly wounded when his attacker tried to snatch his service weapon, but the terrorist was killed before he could succeed. Later, a female Palestinian terrorist tried to stab a security guard stationed at the entrance to the Afula central bus station. The terrorist was shot and seriously hurt. She was taken to a nearby hospital for treatment.

The ongoing string of Palestinian terrorist attacks also sparked Jewish retaliation, as a Jewish perpetrator

from Dimona stabbed four Arabs, three of them municipal workers in the southern city. Two of the victims were lightly injured and two were moderately-to-seriously hurt in the attack. The attacker, who has a history of drug-related arrests, was apprehended.

Prime Minister Benjamin Netanyahu condemned the attack, saying, "I categorically condemn any attempt to hurt innocent Arabs.... Israel is a state of law and order. We will prosecute to the fullest extent of the law anyone who engages in violence and violates the law, on either side."

In contrast, Palestinian Authority President Mahmoud Abbas has praised the Palestinian "struggle to defend Al-Aqsa mosque," rather than condemning Palestinian terrorism.

Later, hundreds of Palestinians violently rioted near the Israel-Gaza border fence. Israel Defense Forces troops fired at rioters who had approached the no-go buffer zone enforced on the Gaza side of the fence. Five Palestinians were killed in the incident and 35 others were wounded. The Gaza-ruling terrorist group Hamas had declared the day to be a "Day of Rage" against Israel.

## As Palestinian Terror Attacks Cause Panic, Israelis Prepare for Self-Defense

JNS

The recent spate of Palestinian terrorist attacks against Jews has resulted in a surge in the number of daily calls made by worried Israelis to police emergency hotlines. While police normally receive about 600 calls a day reporting suspicious individuals, vehicles, or devices that number has soared to 25,000.

Following a terrorist attack in central Tel Aviv, Israeli civilians made more than 5,500 calls to the Tel Aviv District Police, more than 7,000 to the Central District Police, and more than 6,000 to the Jerusalem District Police. The police have taken notice

of the spike in calls and have reinforced their dispatch centers with experienced officers to provide constant responses and assistance.

To address this rising panic, Rabbi Yisrael Rozen—founder and director of Zomet Institute, which is dedicated to the adaptation of technology to Jewish law—has ruled that it is permissible to carry a mobile phone on Shabbat for emergency use.

Meanwhile, the outdoor equipment retailer Rikushet reported a 400-percent increase in the purchase of self-defense products, mainly pepper spray. Other similar chains

## Hamas Joins Fatah/PA Campaign Claiming Temple Mount Jewish Takeover

JNS

The deputy head of Hamas's political bureau, Ismail Haniyeh, said that the Gaza-ruling terror group intends "to join" the new "Al-Aqsa intifada," Israel's *Channel 10* reported.

"Jews are trying to take over the Al-Aqsa mosque but they will not succeed," Haniyeh said in a sermon, repeating the claim that Jews are trying to take over the Temple Mount.

"We will liberate Al-Aqsa and we as Gazans intend to join" the current uprising, Haniyeh said. "We call for escalating and deepening the intifada... We are proud of you, the heroes of knives," he added.

Israel gained eastern Jerusalem along with its holy sites from Jordan during the 1967 Six-Day War. Currently, the Temple Mount is administered by the Islamic Waqf, a Muslim trust overseen by Jordan that limits non-Muslim visitation and bans Jewish prayer. A recent increase in Jewish visitation to the site has been led by Jewish activist groups that have been calling for greater Jewish access to the Temple Mount as well as prayer rights there.

But according to newly released statistics by the Israeli Foreign Ministry, only 12,000 Jews were actually recorded to have entered the Temple Mount last year, compared to 4 million Muslims and 200,000 Christians. The Jewish figure converts to just 0.3 percent of the total visitation to the holy site.

According to Palestinian Media Watch, "Both Fatah and Hamas

have generated and sustained religious hatred by disseminating the libel that Israel is attempting to destroy the Al-Aqsa mosque...The Al-Aqsa libel includes numerous fabrications: Israel was behind a mosque fire in 1969; Israel is currently digging under the mosque in order to topple it; Israel plans to replace it with a new Temple; Israel is preparing a missile attack on the mosque, and more. This libel has been actively promoted since 1998."

The Israeli Foreign Ministry said, "The status quo protects the right of Muslims to pray on the Temple Mount, as well as the freedom of all people, whether Muslims, Christians, Jews or others, to visit the Mount. The recent series of attacks against Israelis is the direct result of incitement by radical Islamist and terrorist elements ... [and] includes the spread of false claims against Israel, in particular regarding the status quo on the Temple Mount in Jerusalem. The Palestinian Authority, including its chairman Mahmoud Abbas, are using inflammatory Islamic rhetoric to spread false and malicious claims against Israel, and treat those who engage in the murder of Israelis as heroes....Radical Islamists are bringing explosive devices, Molotov cocktails and other weaponry onto the Temple Mount, thus deliberately desecrating, damaging and endangering the holy site and turning it into a battle field."

have also reported increases in the sales of pepper sprays, stun guns, clubs, and plastic restraints.

Rikushet CEO Dudi Mantin estimated that in the past week, Israelis have spent about \$78,000 on self-defense products, *Israel Hayom* reported.

"We sold three weeks' worth of inventory in a single day, about 100 items in total," said Eyal Daniel, co-owner of the Haboleshet Spy Shop on Ibn Gavirol Street in Tel Aviv, the *Times of Israel* reported.

Josh Carr, an immigrant from South Africa and former commander at the Israel Defense Forces' Krav Maga martial arts instructor's school, posted a Facebook invitation for Israelis to join "a free self-defense course."

"The course will focus mainly on knife defense but will include basic fighting skills and how to react in an emergency situation. This course will not turn you into a superhero, however, it could save your life or the life of someone else," he wrote.



# TERROR IN ISRAEL

## Asifas Tefilah For Acheinu Benai Yisroel in Agudas Yisroel of Beis Binyamin

RABBI MOSHE BOYLAN

Introduction: On Sunday night, Chuf Tes Tishrei, an Asifas Tefilah was held to *daven* for Acheinu Bnai Yisroel all over the world and particularly in Artzeinu HaKedosha, who are in an Eis Tzarah.

The *asifah* started with Divrei Hisorerus from Rav Yisroel Reisman Shlita (Mara Deasra of Agudas Yisroel of Madison and Rosh Yeshiva Mesivta Torah VeDaas) and Rav Moshe Tuviah Leiff Shlita (Mara Deasra of Agudas Yisroel of Beis Binyamin). Afterwards, Tehilim was said followed by Tefilas Maariv.

Rav Yisroel Reisman Shlita: We are currently in a difficult time, but also in a special time, as will be explained.

Chazal tell us that Eretz Yisroel is Nikneh BeYisurim, acquired with afflictions. Why do Chazal tell us that it is acquired with Yissurim? Shouldn't they have said that it is acquired despite having to go through Yissurim?

We can answer based upon a statement from the Even HaAzel (from Maran Rav Isser Zalmin Meltzer ZT"l). Rav Isser Zalmin writes that there are two different types of Kinyanim, ways to acquire things. Some Kinyanim are Hachnasah Lireshuso, putting items into ones possession. The *kinyan* is accomplished through taking the item into one's Reshus, possession. Lemashal, Hagbaha (lifting something up), Meshicha, and Mesirah are showing that an item is in ones Reshus, and therefore a Kinyan is accomplished. In contrast, there are different types of Kinyanim in which the person doing the Kinyan by showing shows his Baalus, the fact that he is the owner of the item. Lemashal, one shows that he owns Karka (field) through Naal Gadar U'Paratz (things an owner does like putting a fence around a field). Likewise, an owner of an Eved, slave, shows that he owns the Eved through having him carry items for him to the bathhouse.

Now let us return to our previous question. The Kinyan of Eretz Yisroel is done through showing our Baalus over the land. This is shown

through our demonstrating our love and desire of Eretz Yisroel. {We show how we love Eretz Yisroel and are acting like owners of it through our willingness to undergo Yissurim for it, just as an owner goes through Yissurim for what he owns.}

Thus, going through Yissurim for Eretz Yisroel shows our real attachment to Eretz Yisroel. We find a related concept from the Ohr HaChaim HaKadosh, who explains the words "Vechi Savuo El Haaretz". These words show us that one should not enter Eretz Yisroel merely in order to enjoy Eretz Yisroel. Rather, we should go into Eretz Yisroel because it is the land that Hashem chose for us.

Similarly, we find that Chazal explain that the Chamei Teveriah (hot waters found in Teveriah) were not put by Hashem in Yerushalayim, so that people will not say that it was worthwhile to go up to Yerushalayim in order to use the Chamin, hot waters. Yerushalayim is not supposed to be merely a nice tourist spot, but should be clearly a place one goes to in order to grow spiritually.

The Yerushalmi mentions that both Yerusha, inheritance and Matanah, present, are used in reference to Eretz Yisroel. This means that one cannot merely inherit Eretz Yisroel, but one must also make a Kinyan on the land, through showing its importance and how one feels attached to it as an owner. {Conversely, one cannot merely make a Kinyan on Eretz Yisroel without realizing that it is the land Hashem gave us as a Yerusha.}

I have had the *zechus* of going to Eretz Yisroel over part of the summer, for the last approximately 17 years. One of the most inspiring experiences, however, was the summer I spent there when the Gaza War was going on. During this time, the people who just come to Eretz Yisroel to enjoy themselves did not come. Instead, only those who appreciated the value and Kedusha of Artzeinu HaKedosha were the one inspired to come even during such difficult conditions.

We find a similar Pesak from Maran Rav Elyashiv ZT"l. Rav Elyashiv was asked the following

Shailah: A woman wanted to go on Aliyah to Eretz Yisroel from South America, while here husband did not. The woman argued that she had the right to force her husband to do this, based upon the Mishnah at the end of Kesubos, which said, "Hakol Maalin LeEretz Yisroel". Rav Elyashiv asked the wife why she wanted to go to Eretz Yisroel, and she said that she had more friends there, and kosher food is more available there. Rav Elyashiv *paskened* that this Mishnah does not apply here. The Mishnah only applies if one wants to go to Eretz Yisroel because they appreciate *kedushas* Eretz Yisrael. However, if they want to go for non-altruistic reasons like enjoying the food or friends, then they have no *zechus* to force their spouse to move there.

As we started out, Eretz Yisroel is Nikneh BeYisurim. The current situation is quite difficult, but also gives us a special opportunity to show our Chavivus to Eretz Yisroel. {We can now show our Chavivus to Eretz Yisroel either through visiting it now, or at least showing our *chavivus* through *davening* for it and feeling for the pain of Yoshvei Eretz Yisroel.}

The last century has seen many Yidden returning to Eretz Yisroel. This has been accompanied by many Yissurim, which are again the way in which Eretz Yisroel is acquired.

We see a similar concept to our above discussion from the words of the Pnai Yehoshua. Chazal tell us that one that lives in Eretz Yisroel is without any *Aveiros*. How can we say this when unfortunately there are many Yidden in Eretz Yisroel with *aveiros*? The Pnai Yehoshua answers that this statement of Chazal is only said about people that go to Eretz Yisroel due to their appreciation of its holiness. However, if people go there for Gashmius then merely moving to Eretz Yisroel will not remove them from *aveiros*.

Through showing our Chavivus to Eretz Yisroel, we should merit "Kaasher Yeanu Oso Kein Yirbeh Vechain Yifrotz". Boruch Hashem we have seen many Yidden coming back to Eretz Yisroel from so many lands.

In our current situation we understand the words of Rav Yehuda HaLevi, "Libi Bamizrach Vaani Besoch Maarav", my heart is in the east and I am in the end of the west.

Even if we cannot be in Eretz Yisroel, we must at least feel a Chavivus and Teshuka for Eretz Yisroel.

Though undergoing Tzaar for Eretz Yisroel, or at least being Mishtatef (being like a partner) in the Tzaar of the Yidden in Eretz Yisroel, we are showing our Baalus over Eretz Yisroel.

May Hashem say Day Letzaroseinu and may we soon hear the Shofar of Moshiach Tzidkenu speedily.

Rav Moshe Tuviah Lieff Shlita: Why do the Umos HaOlam hate us? This is not a slight hatred, but rather a seething hatred.

As a *mashal* of such a hatred, we find that more than 250,000 human beings were killed in Syria over the last few years. In contrast, only 25,000 human beings were killed in Eretz Yisroel over the course of many years. Despite this, the United Nations has had 20 Resolutions (just in the last year) condemning Israel, as opposed to only one Resolution in relation to the situation in Syria.

This certainly shows a great hatred for Klal Yisroel, which is represented by the hatred of the Yidden in Eretz Yisroel.

Be'emes, this is nothing new. Chazal discuss the recently celebrated Yom Tov of Sukkos and Shemini Atzeres: On Sukkos we offer 70 Parim, to be Mechapeir for the 70 Umos HaOlam. If the Umos HaOlam would understand how much these Korbonos help them, they would have sent armies to defend the Beis HaMikdosh, so we could offer these Korbonos.

Despite all of this, Klal Yisroel complain to Hashem that the Umos HaOlam still hate us. {Apparently some things don't change.} Hashem tells Klal Yisroel that after Sukkos they should celebrate Shemini Atzeres, in which they will offer one Par and one Ayil.

This is a *mashal* to a king that has someone that he really loves. First he has this person take care of numer-



# TERROR IN ISRAEL

## Over 3,500 Israeli Police Officers Deployed Across Jerusalem to Bolster Security

JONATHAN BENEDEK, TPS

Against the backdrop of a surge in terror attacks throughout Israel, Prime Minister Netanyahu has asked top security officials over the weekend to reinforce police units in Jerusalem and throughout the rest of the country. "I have ordered the mobilization of Border Police companies in order to restore security and order in Jerusalem and around the country," said Netanyahu. "We will continue to do all that is necessary."

So far, Netanyahu has authorized the mobilization of thirteen border police units in addition to three units, which were already mobilized. Police Superintendent



Micky Rosenfeld spoke with TPS about these recent security measures adopted by Israel's police.

"In general, what I can confirm is that the decision was made in order to basically tighten security and boost up security even further both in Jerusalem and the different Israeli-Arab neighborhoods as well as in the Old City," Rosenfeld stated to TPS. "That's a precaution being taken to prevent further attacks from taking place."

"Search teams will be in and around Jerusalem and the different areas to carry out security measures, step up patrols, and to respond in vital points and vital spots that are very sensitive at the moment," Rosenfeld continued. Rosenfeld told TPS that a total of 3,500 police officers have been deployed throughout Jerusalem.

Rosenfeld also referred to public disturbances in other parts of the country over the weekend. "We dealt with disturbances last night in Nazareth and in Ramleah as well," Rosenfeld added. "Different units responded to the disturbances and the riots that took place which were on one hand they were illegal demonstrations and on the other hand they were full scale riots."

Rosenfeld stressed that police units did not use any lethal weapons in their containment of public disturbances over the weekend. "Our police units used only non-lethal weapons to disperse rioters, mainly in Nazareth where we had to deal with that," Rosenfeld said.

## 13-Year-Old Israeli Boy Stabbed While Riding Bicycle in Jerusalem

JNS

A 13-year-old Israeli boy was stabbed by two Palestinian teenagers as he rode his bike in the northern Jerusalem neighborhood of Pisgat Ze'ev.

According to Israeli police, the two Palestinian terrorists, ages 13 and 15, were cousins from the Beit Hanina neighborhood in eastern Jerusalem. The older attacker was

shot dead by police after fleeing the scene, while the younger assailant was hit by a car and seriously injured.

The Israeli victim, who suffered multiple stab wounds to the upper body, was brought to Hadassah Hospital on Mount Scopus, where he underwent emergency surgery. While doctors were able to save his life, the boy remains in critical condition.



A 25-year-old Israeli man was also wounded during the attack, which was the third terror attack of the day in Jerusalem. Earlier, a 17-year-old Palestinian terrorist from eastern Jerusalem was shot dead while attempting to stab a police officer, while an 18-year-old Palestinian woman stabbed a Border Police officer outside of police headquarters on Ammunition Hill.

## 3 Israelis Killed In Terrorist Attacks During Palestinian 'Day Of Rage'

ISRAEL HAYOM/JNS

Palestinians armed with knives and a gun killed at least three people and wounded many others in a series of terror attacks in Jerusalem and central Israel on Tuesday, which was declared a "day of rage" by Palestinian groups.

The deadly attacks occurred in Jerusalem, when two Palestinian terrorists boarded a bus in the city, one armed with a knife and the other with a gun, and attacked the passengers, killing at least two people and injuring 17 others. One of the assailants was killed, an ambulance service spokesman said, and the other was apprehended by security forces.

Initially, the terrorists locked the bus doors to prevent the passengers from fleeing, but border police managed to break in and neutralize the assailants. Minutes later, another terrorist rammed his car into people waiting at a bus stop in the center of Jerusalem, then got out and began stabbing pedestrians, with some reports suggesting that he used an ax. The terrorist killed at

least one and wounded five people, police said. The attacker was killed shortly thereafter. The terrorist, a resident of eastern Jerusalem, was employed by Israel's Bezeq phone company and used a company car to run over the civilians.

The two attacks in Jerusalem were sandwiched by two additional attacks in the central Israeli city of Ra'anana. The first attack, a stabbing, occurred just before 9 a.m. at a bus stop on the city's main road. The victim was lightly wounded, and was able to subdue his attacker and hold him. Four people were hurt in the second stabbing attack, in a commercial center in the city. The attacker, a sanitary worker at a nearby hospital, was apprehended.

The main Palestinian factions, including the Western-backed Fatah movement and the Hamas terrorist group, declared a "day of rage" Tuesday across the West Bank, Gaza, and eastern Jerusalem. The leaders of Israel's Arab community, meanwhile, have called for a commercial strike in their towns and villages.



# TERROR IN ISRAEL

## Divrei Chizuk Le'Or HaMatzav Hashem Yeracheim

Introduction: As Klal Yisroel goes through a traumatic period with the latest terror attacks all over Eretz Yisroel, it is worthwhile to hear the words of Rav Gershon Edelstein Shlita, who is the Rosh Yeshiva in Ponovicz, and is from the Gedolei Roshei Yeshiva in Eretz Yisroel. The following is a translation of his words, and any brackets are additions from the author.

The time we are in is a time which is "Eis Tzarah Hi LeYaakov". The fact that numerous Piguim, terrorist attacks have occurred, Rachaman Lit-zlan, Mah Shehayah Lo Yihyeh, this is an Eis Tzarah. Whenever there is an Eis Tzarah, there is a reason for this. While there is a Sibah Tivis (a reason on a Derech HaTeva level), there is on a deeper level a reason from the Hashgacha Elyonah (the Divine Providence). Everything is dependent on the Hashgacha.

As is well known, Bein HaZemanim is a time of Sakanah, danger. In Bein HaZemanim there have always been Asonos, tragedies, R"L, Shelo Yihyu Yosair. In Bein HaZemanim there is always missing

the Zechus of Torah. It is true that there are Yeshivos Bein HaZemanim, but there is not the same level of *hasmadah* as there is in the middle of the *zeman*. Therefore this is clearly the reason that there are more Asonos during Bein Hazemanim, R"L.

Therefore, there is a great obligation on each and every person in Bein HaZemanim to strengthen themselves, each one in what he is able to be Mischazek.

There are three main things: Torah Avodah and Gemilus Chassadim. {These are the three things the world stands on.}

Torah means *hasmadah* in Torah and Shekius in Torah (getting ourselves totally involved in Torah). Tefilah is Avodah Shebaleiv, Tefilah is Bakashas Rachamim (asking from mercy from Hashem). Gemilus Chassadim is Middos Tovos. If we act with Middos Tovos in Inyanim of Bein Adam Lachaveiro, then we will be *zoche* to Chesed from Shamayim, Midah Keneged Midah. These are the three main things that encompass all the actions of a person.

This is the first thing that we must know. Even women, who don't have the *mitzvah* of Limud HaTorah, still have many Mitzvos and Maasim Tovim which they can do, such as Avodah and Gemilus Chassadim, which can help both themselves and the entire world. This is important for them to know.

{Perhaps we can add a number of things which can help us to fulfill the advice of the Rosh Yeshiva Shlita. If we want to involve ourselves totally in *davening* and Limud HaTorah, then it will be very helpful if we remove ourselves from our cell phones and other technological devices when we are *davening* and learning.

We can also be very careful not to talk in the middle of our *davening*, which is *mesugal* for us to win wars against our enemies. Tzadikim have said that this is hinted to by the Pasuk "Hashem Yilachem Lachem Veatem Tacharishun". If we are quiet during *davening* (Veatem Tacharishun) then Hashem will fight for us against our enemies.

In our *davening*, we can have extra special *kavanah* when we say the

*berachos* of Sim Shalom, Re'ay Na Beanyainu and Shema Koleinu, which all speak to us especially during this difficult period. We can also say the Kapitlach of Tehilim which Gedolim have encouraged us to say. Another thing Rav Brevda ZT"L used to mention as a *segulah* for an Eis Tzarah was to have special *kavanah* when saying "Ki Liyshuasecha Kivinu Kol Hayom". In addition to waiting for the ultimate Yeshua, we can additionally have in mind to have a Yeshua from the Tzarah we are facing currently. This advice is mentioned in the Shaarei Teshuva, which is a Peirush on Shulchan Aruch.

A combination of Torah and Gemilus Chassadim would be for us to help in supporting the Talmidei Chachomim in Eretz Yisroel who are learning Torah with Mesirus Nefesh.

A hint to the above is that the *gematria* of Tuf (standing for Torah), Avodah and Vav, Gimel (standing for U'Gemilus) Chasadim is equal to Moshiach Tzidkenu. In the *zechus* of strengthening ourselves in Torah Avodah and Gemilus Chassadim, may we soon be *zoche* to see Moshiach Tzidkenu Bimhayra Beyameinu Amen.

## Stabbing Thwarted in Jerusalem, 4 Israelis Injured in Hadera in Latest Violence

JNS

Monday began in Jerusalem with a knife-wielding Palestinian terrorist attempting to stab a border policeman in the Old City. The police officer was uninjured, thanks to the protective vest he was wearing, and

the terrorist was shot and killed by police.

The initial investigation revealed that the terrorist had emerged from the direction of the northern Muslim cemetery, near the city's Lions' Gate, with his hand in his pocket. The Border Police officers securing the area became suspicious and asked him to show his hands. The

terrorist then approached one of the officers and stabbed him.

On Sunday evening, four Israelis were injured in a combined car-ramming and stabbing attack in northern Israel. A 20-year-old Israeli Arab from Umm al-Fahm attacked a group of people at a crowded shopping center on Route 65 near Hadera.

The terrorist drove toward a bus stop and attempted to run over a group of shoppers. He then stopped the vehicle, exited it, and began stabbing passersby. A 19-year-old female Israeli Air Force soldier was seriously injured and is under a medically induced coma. She was apparently hit by the car before being stabbed.





# TERROR IN ISRAEL

## The Spiritual Bystander Effect — *The Jewish people needs your prayers.*

SARA DEBBIE GUTFREUND/AISH.COM

“Can you believe what’s going on in Israel?” my mother asked me when I called her in the middle of Sukkot. I felt my heart drop, my breath catch. I hadn’t been keeping up with the news at all. My house was full of guests; children running up and down the steps and trays of food going in and out of the *sukkah*. And I stopped myself from saying: *Don’t tell me. I don’t want to know.* Because part of me really didn’t want to hear what had happened.

Just at that moment my youngest ran into the room and pulled on my skirt. “Ima, hold me.” He rubbed his eyes as I gathered him into my arms and quickly steered the phone call into a different direction. But after I said Shema with him and tucked him into bed, I forced myself to finally go into my office. I sat down at my desk and as the lively din of my guests echoed towards me from downstairs, I opened up the news. The headlines looked like nightmares, one after the other. A father and mother shot in their car while their children watched helplessly from their seats. A father murdered on his way to pray at the Wall. His wife stabbed. His two-year-old daughter shot in the leg. And the young man who came out of his

apartment to help them killed too. I closed my eyes and heard someone calling my name from downstairs.

“Do we have any hazelnut coffee left? Ima, where are you?” I looked down at the names of the wounded and I heard my name echoing from the kitchen a second time. A third time.

“Ima!” And then. “Does anyone know where Ima went?” I turned off my computer. I shut my office door. *What can I do anyway?* I thought to myself. I could pray, but everyone was praying for the victims, for the situation, for the nightmarish headlines that grew worse every day. *Why would my prayer make a difference?* I walked downstairs into the distracting relief of guests looking for coffee, of children finishing brownies and playing cards in the *sukkah*, of a life so very far away from the mounting fear that was rising on every street corner in Israel.

But as I searched through the cabinets for hazelnut coffee, my heart ached. For every Jew who had been hurt. For the innocent lives that had been so cruelly cut short. For the children who were now orphans. For the parents and siblings and friends torn apart by grief. For the fear that was weaving its way through our beloved Land.

Over the next few days, there were emails and text messages on my phone – to say Psalms, to gather in prayer for Israel. And the headlines continued to pour in. More stabbing attacks. Tel Aviv. Afula. Jerusalem. Streets I had walked so many times with my children. Places that I had always considered safe now covered in blood. *But I can’t do anything,* I thought again to myself. *I don’t live there. And there is so much to do right now. I can’t think about it now.*

But everything that I did felt like it was covered by a gray shadow. The trips we went on. The food that I was cooking. And everything felt so much heavier, so caught beneath a murky unexpressed grief, because I wasn’t even praying. I was relying on someone else to set aside the time. Say the words. Plead for help. And then suddenly, I thought about the bystander effect, when everyone assumes that someone else will help. Someone else will call the fire department. Someone else will get the police. Someone else will help the lost child. And as I was picking up one of my fallen *sukkah* decorations, which happened to be a mirrored circle with the words: “Save Your nation and bless Your inheritance,” I saw my reflection. And I held that mirror in my hands, watching my tears like raindrops from

above. And then I placed it carefully on the table, closed my eyes and began to pray.

That’s when I understood that the bystander effect doesn’t just happen in the physical realm. It happens to us spiritually too. We forget that each one of our prayers count. We forget that each of our tears help. We forget how very much every single Jew, every single one of us, is needed. *There is something you can do. You can pray. And there is no prayer that is like your prayer. No tears are like your tears. The Jewish nation desperately needs you now. And no one else’s words or prayers can take your place.*

It doesn’t matter where we live. Praying for, defending and supporting Israel is imperative for every Jew. Donate money to help the victims. Speak up against the outrage of Israel portrayed as an aggressor while our people are attacked on every street corner. The headlines keep pouring in. Don’t stand by while another Jew suffers. Speak now. Act now. Pray now. Don’t be a spiritual bystander.

Israel needs every single Jew to help, to pray, to care. “Save Your nation and bless Your inheritance.” Take the mirror and see the person who the Jewish nation cannot live without. It’s you.

## Asifas Tefilah For Acheinu Benai Yisroel in Agudas Yisroel of Beis Binyamin

CONTINUED FROM PAGE 92

ous other people, and then he said that me and you will spend some time together all alone.

The *nimshal* is that during Sukkos we (Klal Yisroel) offer Korbonos for all the Umos HaOlam. Afterwards, however, we spend some “quality time” all alone with Hashem. The Yidden offer 70 Parim for the 70 Umos HaOlam, but meanwhile they offer a small Korbon of a Par and Ayil for their relationship when they are Kiveyachol alone with Hashem. This shows that if we are close to Hashem, then we don’t need any fancy Korbonos to demonstrate our relationship. {Just as *lemashal* two people who love each other don’t

need to show great things to demonstrate this *ahavah*, so too Kiveyachol our love to Hashem is so intense that it doesn’t need special Korbonos, and a small Par and Ayil will suffice to connect with Him.}

We see from this Midrash that while anti-Semitism is nothing new and has been around for generations, we have a way to deal with it. As long as we connect with Hashem and become close to Him, Kiveyachol, Hashem will protect us from our enemies.

The Chofetz Chaim ZT”L gives us another advice as to how we should deal with the Midas HaDin, when we are affected by Sinah by Umos HaOlam. The Chofetz Chaim said that even when the Midas

HaDin causes that there are new Tzaros Mischadshos BaOlam, we should be Mischazek with the Midas HaChesed. If we in Olam Hazeh are Mischazek in the Midas HaChesed, then Kiveyachol in the Olamos HaElyonim there will be a Hisorrerus of Midas HaChesed, which will help all of Klal Yisroel.

Similarly, Chazal tell us that during the Galus Mitzraim, when we underwent many Tzaros in Galus, Klal Yisroel were Kores Bris to do Chesed one with the other. {Similarly in our Galus, we must make a special effort to do Chesed with other Yidden. Such acts of Chesed can include helping people with Shidduchim, helping support Kollelim in Eretz Yisroel, helping peo-

ple financially, feeling people’s Tzaar and having Simcha when others are having Simchos.}

Chazal also tell us that when Klal Yisroel were in Mitzraim, one of the reasons they were redeemed was due to Lo Shinu Leshonam. Nowadays we can fulfill this through avoiding vulgar language or slang language, and instead speaking in an Eidel and appropriate manner.

We are now going to say Tehillim, and we should realize that through saying these *heilige* words we are actually able to save Acheinu Bnai Yisroel from Tzaros and Pegaim Raim. May our tefilos be miskabeil and lead to Refuos and Yeshuos Lanu U’Lechol Yisroel.

# Amid Oregon Shooting, Israeli Research May Identify Potential School Shooters

MAAYAN JAFFE/JNS

In the fourth shooting at a U.S. college campus since August, 10 people were killed Oct. 1 when a 26-year-old gunman opened fire in a classroom at Umpqua Community College in southern Oregon. Many would be surprised to learn that part of the solution to the American school shooting epidemic might be found in Israel.

School shooters present a challenge to both forensic psychiatry and law enforcement agencies. But new research by Prof. Yair Neuman, a member of the Homeland Security Institute at Ben-Gurion University of the Negev (BGU), is showing promise.

Together with James L. Knoll, a forensic psychiatrist at State University of New York, Neuman says he has developed a personality profiling technique that automates the identification of potential school shooters by analyzing personality traits that appear in their writings. The tool, which has been written up in the "Frontiers in Psychiatry" journal, uses "vector semantics." This involves constructing a number of vectors representing personality dimensions and disorders. The vectors are then analyzed by a computer to measure their similarity with texts written by the human subject.

Neuman explains that the tool helps identify key diagnoses that can lead to violence, such as depressive personality disorder or narcissism. He says it can identify youths who suffer from exclusion, bullying, or other challenges and get them help before something tragic happens.

Neuman selected writings from six shooters involved in high-profile scenarios, including the 2007 Virginia Tech massacre. He analyzed and compared those shooters' writings to 6,000 bloggers' writings and tasked the computer to identify the shooter. He was able to narrow the pool of suspects to 3 percent of the original list; the short group included all six shooters.

The same technique or a similar one, Neuman tells *JNS.org*, can be employed to screen solo terrorists (so-called "lone wolf" shooters), such as 73-year-old Frazier Glenn Miller, Jr. of Aurora, Mo., who shot and killed three people in April 2014 at the Overland Park, Kansas Jewish Community Center and Village Shalom senior living facility.

"These people have quite similar personalities to the ones of school shooters," Neuman says.

Dr. Nancy Zarse, a licensed clinical psychologist and full professor in the Forensic Department at The Chicago School of Professional Psychology, says she believes the Israeli research is too early to show promise.

"All authorities are pretty consistent that there is no profile of a school shooter," Zarse tells *JNS.org*. "We don't profile school shooters, we assess risk factors."

Zarse says she would also be hesitant to empower authorities like the FBI or police to screen for psychological disorders.

"How can someone who is not a psychologist be diagnosing?" she asks. "I have a fundamental concern about the methodology...and suggesting you can diagnose someone without even speaking to him."

Further, Zarse says one should be mindful of distinguishing "hunters and howlers." Hunters are more likely to act. Howlers express grievances in an effort to scare someone, but are unlikely to do anything about this anger.

"This is serious work and it has severe consequences. You assess someone as violent, and their school could suspend or expel that someone," she says.

The other challenging factor is getting access to these potential shooters' texts, which usually come out subsequent to an incident. Neuman says his team has "not dealt with the practical implications" of the study yet. But he is hopeful that parents would agree to have their children screened if they thought it could save their lives. In addition, he says, many texts appear freely online today with social media and blogging.

"Shooters generally inform people about their intentions. If a potential shooter was sitting at a bar in Oklahoma and expressed the intention to carry out a mass murder, and an agent from the FBI had access to that information, the FBI would have the person arrested immediately. Let's imagine that same person is writing about his intentions to friends on social media, it could put up a red flag. Then, if that person goes and purchases a weapon, there could be further investigation," says Neuman.

The Israeli researcher notes that government officials, banks, credit card companies, and the FBI have access to massive amounts of information that could be easily screened through the BGU-developed program. When the data converges, it can provide answers, he argues.

Neuman says that if his methodology picked up, there would be several inevitable ethical considerations.

"The proposed methodology does not pretend to solve the enormous difficulties in profiling and identifying school shooters, but modestly adds another tool to the toolkit of



forensic psychiatry and law enforcement agencies," Neumann says. "Information technology is becoming an important part of our psychological and social domains. We are at a tipping point and it is important to look at both the potential and the dangers of this emerging IT."

## PA Pays Fat Salaries To Palestinian Terrorists Who Killed Hundreds Of Israelis

JNS

Official Palestinian Authority (PA) documents provide the latest proof that Palestinian terrorists imprisoned in Israel who collectively murdered hundreds of Israeli Jews are earning salaries of hundreds of thousands of shekels, paid to them or to their beneficiaries via the PA's Prisoners Affairs Ministry, *Israel Radio* reported.

Moreover, the documents provide details about the salaries of members of the Palestinian security forces who carried out terrorist attacks during the Second Intifada and are currently in prison in Israel. Organizations such as Palestinian Media Watch have [long documented](#) the trend of PA salaries for terrorist prisoners.

The newly revealed documents show that Hamas bomb-maker Abdullah Barghouti, who was given 67 life sentences, received more than 250,000 shekels (about \$65,000) from the PA in 2013. Ibrahim Hamed, the head of Hamas's military wing in the West Bank, who was given 54 life sentences, received a salary of more than 200,000 shekels (\$52,000) that year. Barghouti



and Hamed were involved in the terrorist bombings at Cafe Moment, Hebrew University of Jerusalem, the Sbarro pizzeria in Jerusalem, and a club in Rishon Lezion.

Another terrorist earning a salary while in prison for killing Israelis is Muhammad Arman, who functioned as a liaison between Hamas and the Silwan cell, which carried out some of the terrorist attacks. Arman, currently the top man in the Hamas leadership from inside Israeli prisons, is serving 36 life sentences. He received in excess of 250,000 shekels (\$65,000) in 2013.

Female terrorists Kahara a-Saadi and Sunaa Sahada, who assisted in orchestrating the bombing on King George Street in Jerusalem 13 years ago and were released as part of the exchange deal for captive Israeli soldier Gilad Shalit, each received more than \$50,000 from the PA.

## Nazareth's Arab Mayor Slams Arab Knesset Members for 'Ruining Coexistence'

JNS

The Arab mayor of Nazareth, Ali Salem, harshly criticized Arab Knesset members for "ruining coexistence" with Israel for their roles in ongoing violent demonstrations.

"I blame the leaders. What is happening is not appropriate," Salem, who heads the largest Arab municipality in Israel, told Israel's *Army Radio*. "It is just ruining our future, ruining our coexistence."

Several MKs from the Joint Arab List political party have been involved in organizing and leading protests against Israel, including a demonstration in Nazareth that turned violent. Salem said he saw Joint Arab List chairman MK Ayman Odeh at that protest and told him to leave.

"I said to him, get out of here—I don't need to see you in Nazareth," said Salem.

In another interview, while Salem said he disapproved of Israel's actions on the Temple Mount holy site, he criticized Israel's Arab leaders for their approach to the issue.

"We need to find a way to live together. We cannot fight like this. We are damaging ourselves," Salem told Israel's *Walla* news.



## 22 Lawmakers Visiting Israel Pledge To Buck Boycotts Of Judea And Samaria

ISRAEL HAYOM/JNS

Foreign lawmakers visiting Israel announced that they plan to pursue a bill stating that boycotts against products manufactured in Judea and Samaria communities are in violation of international trade and commerce laws.

Speaking with reporters at the Binyamin Regional Council's industrial park, the delegation—comprising 22 parliamentarians from the European Union (EU), Africa, and Central and South America—stated that its members adamantly oppose the EU's decision to label Judea and Samaria-made products and that they plan to pursue measures to counter that designation.

The MPs further stated they are opposed to any form of economic sanctions that may be imposed on Israel by European countries, and that they support Judea and Samaria communities' business ventures.

"I'm proud to be here and to see the collaboration between Arabs and Jews in Binyamin," European Parliament MP Bas Belder of the Netherlands said, adding that the delegation "will stand steadfast against any boycott of Israeli products."

Israeli Social Equality Minister Gila Gamliel said, "Those who promote boycotts against Israel only escalate the [Israeli-Palestinian] conflict, because they fail to understand that real peace begins with economic peace."

Avi Roeh—head of the Yesha Council, the umbrella organization of municipal councils of Jewish communities in Judea and Samaria—said "reality is stronger than all those who are trying to undermine Israel."



## Central Bureau Of Statistics' Highlights On Israel's Muslim Population

TAZPIT

Statistics released by the Israeli Central Bureau of Statistics (CBS) on September 20, have revealed the demographic and economic developments relating to general information about Israel's Muslim population.

According to the findings, at the close of 2014, the Muslim population stood at 1.45 million people marking an increase of approximately 33,000 thousand since 2013. However, while this represents an increase in number, the growth rate has fallen from a 3.8% growth rate in 2000 to 2.24% in 2014.

The statistics also show that, as expected, Jerusalem is the city with the largest concentration of Muslim residents numbering some 303,000 people. This constitutes a total of 20.9% of all Muslims in Israel and 35.7% of the population of the entire city of Jerusalem. Ramat has the second largest Muslim community with 60,000 people.

Regarding employment trends, the statistics show that 63.5% of the Muslim population were in the workforce during 2014 from age 15-years-old and up (of which 44.3% were men and 23.9% were women).

The report also points out that Muslim female participation in the workforce is significantly lower in comparison to that of their Jewish, Christian and Druze counterparts.

Hamutal Gouri, Executive Director of feminist NGO Dafna Fund, told Tazpit that while the patriarchal prevalence among the Arab communities may restrict Muslim women, the main problem is structural: "Muslim women in Arab localities, where there is no public transportation to nearby cities, have no mobility to commute and employment opportunities that are in the villages are extremely limited," Gouri said.

To resolve this issue, she suggested that employment infrastructure and opportunities be developed within Arab villages themselves along with affordable and accessible public transportation systems.



Alluding to the fact that most households only own one car, as is often the case among Israeli Jews too, she said that "men, and not just Arab men, have more access to private cars and therefore greater mobility."

The CBS report also reveals the gender-related professions common among the Muslim population. Indeed, construction accounts for 26% of male Muslim employment while educational fields account for 37% of the female workforce.

Samah Salame, director of Arab Women in the Center, explained to Tazpit that the reason for this trend in education among Arab women was that "education is still a safe place to be for women. It is not too many hours away from home and the educational system is very attractive because it is public service and offers good vacations."

Salame also commented that "as a teacher you don't have to move to another town in order to work. Most of the Arab women who work as teachers work in their own villages."

Regarding higher education, 5,000 Muslims graduated with academic degrees from Israeli institutions of higher education in 2013-2014. Among those who received a first degree from universities and other academic institutions and colleges, enrollment was notably higher in the following fields: education - 28.7%, teaching and instructing - 29.7%, pharmacy - 31.4%, Arabic and Arabic Literature - 36.1%.

Finally, the average monthly outgoings for Jewish and Muslim households stood at approximately 15,081 shekels (\$3,827) and 12,231 shekels (\$3,104) respectively.

## Spain Grants Citizenship to 4,302 Sephardic Jews Under New Law

JNS

Spain's government has officially granted citizenship to 4,302 Sephardic Jews as part of a new law granting citizenship to the descendants of Jews who were exiled during the Spanish Inquisition.

According to Spanish Justice Minister Rafael Catala, the naturalizations were approved a day after the new citizenship law took effect, the *Associated Press* reported.

Spain's Federation of Jewish Communities praised the law and said that most of its citizenship applicants have come from Morocco, Turkey, and Venezuela.

Earlier this year, Spain's parliament approved the groundbreaking law, under which applicants first need to prove their Sephardic background through either their local Jewish community or a direct family link. Authorities may also accept applicants with a Sephardic surname or the ability to speak Ladino, the Spanish-Hebrew hybrid language. Next, the applicants need to show a special connection to Spain such as speaking Spanish, in addition to taking a basic test about the country.



## Netanyahu Nixes Trip to Germany Amid Palestinian Terror Wave

JNS

Israeli Prime Minister Benjamin Netanyahu has cancelled his upcoming trip to Germany, which was scheduled to mark 50 years of diplomatic relations between the two nations, amid the ongoing wave of Palestinian terrorism in Israel.



According to a senior Israeli official, Netanyahu informed German Chancellor Angela Merkel of the cancellation and is looking to reschedule the visit.

The wave of Palestinian terrorism continued with an Israeli man moderately wounded in a stabbing attack in Jerusalem's Old City, while another Palestinian terrorist stabbed an Israeli soldier in Kiryat Gat. In the second attack, the terrorist attempted to hole up in a nearby building before being shot dead by the police.

## Facebook To Use Israeli-Built Satellite To Bring Internet Access To Africa

JNS

Facebook has announced plans to use an Israeli-built satellite to bring Internet access to impoverished regions of sub-Saharan Africa.

"I'm excited to announce our first project to deliver Internet from space. As part of our Internet.org efforts to connect the world, we're partnering with Eutelsat to launch a satellite into orbit that will connect millions of people," Facebook founder and CEO Mark Zuckerberg said.

"As part of our collaboration with Eutelsat, a new satellite called AMOS-6 is going to provide Internet coverage to large parts of sub-Saharan Africa," he added.

The AMOS-6 satellite, which is being built by Israel Aerospace Industries, is expected to launch in 2016 into a geostationary orbit and will large parts of western, eastern, and southern Africa.

"We're going to work with local partners across these regions to help communities begin accessing Internet services provided through satellite," Zuckerberg said.



## Council of Europe Overturns Ritual Circumcision Ban

JNS

In a victory for Jews observing the tradition of *brit milah*, the Parliamentary Assembly of the Council of Europe (PACE) has overturned a 2013 resolution calling the ritual circumcision of men a "violation of the physical integrity of children according to human rights standards."

In the wake of significant lobbying on the part of leaders from European Jewish communities during the past two years, the council's new ruling now states that the circumcision ritual does comply with the European Convention of Human Rights. Members of the Israeli Knesset also helped convince European parliament members to support the amendment, which was approved.

"From the very first moment, it was clear that the Council of Europe's recommendation was outrageous and irrational and that it blatantly violated many people's freedom of religion," Member of Knesset Yuli Edelstein said, *Yedioth Ahronoth* reported. "I hope that we will not be required to fight for elementary rights like circumcision in the future."

"Religion has always been a key issue in Europe. PACE's adoption of the conclusions serves as an important step in our struggle to ensure that religious rituals can be conducted freely and publicly," said Rabbi Pinchas Goldschmidt, president of the Conference of European Rabbis.

"The adoption of the report essentially cancels the Council of Europe's resolution against circumcision, and will encourage all European countries, governments, and parliament members to insist on Jewish rights in the continent. We will continue to work with the European Union institutions in the future discourse on the issue, and expect the decision to convey the appropriate message to all EU countries," he said.



## Islamic State Reportedly Gains Ground Near Israeli Golan Heights

JNS

The Islamic State terror group is reportedly making gains in the Golan Heights region near the Israeli-Syrian border as rebel groups operating in the area face ammunition and weaponry shortages.

According to a spokesman from the Free Syrian Army, the moderate group fighting both the Syrian regime of President Bashar al-Assad and Islamic State, there are around 500-700 Islamic State fighters currently active in the Syrian Golan Heights towns of Jamlah and Ash-Shajarah, which are adjacent to the Israeli border, the *Times of Israel* reported.

"The current situation is very bad," the spokesman said. "No battles are taking place [with Assad forces] in our sector because there's no ammunition."

The report comes as the Syrian civil war takes the new twist of Russia's military buildup and launch of airstrikes against enemies of Assad, its ally. While Russia is claiming to be targeting Islamic State, the U.S. has accused Russia of launching airstrikes against moderate Syrian rebel groups battling Assad.

At the same time, Israel has long been concerned about the situation near its border in the Golan Heights. During the past year, rebel groups, some of whom are part of the al-Qaeda-affiliated Jabhat al-Nusra terror group, have been battling with Syrian government forces supported by Iranian and Hezbollah fighters in the region. Israel has expressed concern about the increasing regional presence of Iran and its proxy Hezbollah, who are seeking to set up a new terror front in the Golan Heights.



## India's Strong Friendship with Israel Continues to Grow

ALEXANDER J. APFEL, TPS

As Israel increasingly proves itself to be a high tech giant and a seemingly unstoppable contender in the world market, the Jewish state is continually forging strong bonds across the globe including with India, the second most populous country in the world.

*Indians For Israel* was established in 2012 by a group of Indians residing in Europe who were motivated not only by a desire to boost economic relations between the two countries, but also by the desire to combat anti-Semitism which increasingly manifests itself on Europe's streets.

The founder of the organization, Vijeta Uniyal, a Hindu-raised, Indian-educated writer, contributing editor of the British-based *Commentator* and political analyst based in Germany explains however, that the need to forge greater ties with Israel goes far beyond the mere recognition of rising anti-Semitism. Rather, Uniyal told TPS that Israel is looked upon with great admiration by the Indian government headed by Prime Minister Narendra Modi.

Assuming office in May 2014, Modi ran on a reformist platform promising to take India into the modern age. Accordingly, Uniyal says, the prime minister views Israel as a key partner which can facilitate the modernization of India.

Indeed, Israel is India's second largest arms supplier after Russia. Moreover, last July, India broke with its past record of condemning Israel in the Security Council by abstaining in a vote condemning her during last year's Gaza operation.

Despite the military relations however, Uniyal does not feel that this represents the strongest foundation in Indo-Israel ties. Indeed, he told TPS that highlighting the military factor plays into "stereotypes" of Israel as a war-stricken country.

"For me Israel is much more than a conflict so we always highlight the other part of the picture rather than the side the media always imposes on the situation," Uniyal told TPS.

He added that while defensive ties do exist and will grow, economic and technological efforts which will ultimately improve lives, allow

for "soft diplomacy" and are far more important.

Uniyal commented that technology, agriculture, water and irrigation are the most important aspects of Indo-Israeli relations. "India has a great demand for food and water resource management, and all those kinds of things, while considered low tech, would save water and energy and improve the production of food. All this would benefit the Indian population in the long run," he said.

In an op-ed written by Uniyal in the *Jerusalem Post* on September 30, he described how Israel's commitment to developing the desert and greening the earth "extends to the Thar Desert, Gangetic Plains and Wetlands of Bengal." Indeed, September 24th saw the signing of a final part of a bilateral agricultural cooperative deal between the two countries.

Nevertheless, touching on the need to combat terror, Uniyal said that Israelis and Indians share a common sympathy toward one another as the first victims of modern terror, a phenomenon to which, he said, the world only awakened after 9/11. Despite this however, he claimed that the West remained "in denial" about terrorism from the Middle East.

He told TPS that the "bigger picture" is not yet understood in the West as it is in Israel and India. "They think in Kashmir the problem is domestic politics, in Israel they say it is occupation, in Syria they say it is Shia-Sunni friction. But they don't understand that it is part of the same thing. India and Israel have been saying all along that this is a bigger picture that is globalizing and not just isolated regional conflict."

When asked whether he believes that the West will understand in the near future, he responded: "We in India and Israel have to take our own measures. We can't wait for, or rely on, the West."

Second Secretary, Eldo Punnoose at the Indian Embassy in Israel, added that he believed that academic collaborations were key to the alliance. "That is how relations are built up. We have close to 550 Indian students in Israel studying. We should capitalize on this to bring the Israeli and Indian students closer together. The flow of scholars is most important."

## Israeli Team First to Sign Launch Deal in Google Moon Race

JNS

An Israeli team competing in a Google-sponsored rocket launch race to the Moon has signed a deal with the Elon Musk-owned SpaceX with a plan to launch a rocket in 2017, officials said.

Sixteen teams are competing in the rocket launch race for a \$20 million first-place prize. To win the race, a privately funded team must have an unmanned spacecraft reach the surface of the Moon, explore 500 meters (1,640 feet), and transmit high-definition video and photos back to earth.

Israel's SpaceIL is the first team to have its launch agreement approved by XPRIZE, the organization overseeing the race.

"The magnitude of this achievement cannot be overstated," said XPRIZE President Bob Weiss, *Israel Hayom* reported. "This is the official milestone that the race is on....They've lit the fuse, as it were, for their competitive effort."

According to the CEO of SpaceIL, Eran Privman, the agreement with SpaceX comes on the heels of a long search for an affordable way to launch a rocket without government financing, especially because his team's spacecraft is smaller than the majority of those being used by SpaceIL's competitors. The SpaceIL rocket is about 1.5 meters (4 feet, 11 inches) tall and wide, and the SpaceX Falcon 9 launcher is equipped to carry 20 small satellites whose fares will offset the cost of the launch.

"Other teams are trying to find such solutions," Privman said.



## Indian President: 'Palestine Belongs to Arabs Like England to English'

JNS

Indian President Pranab Mukherjee, whose first-ever visit to the Jewish state by an Indian head of state, said at the University of Jordan in Amman that "Palestine belongs to the Arabs in the same sense that England belongs to the English and France to the French."

Indian Prime Minister Narendra Modi is also expected to visit Israel in the coming months, and India has abstained from three United Nations



votes on pro-Palestinian resolutions in recent months. But Mukherjee said that "India's traditional support to the Palestinian cause remains steadfast and unwavering while we pursue strong relations with Israel. Our bilateral relations [with Israel] are independent of our relations with Palestine," according to the *Press Trust of India*.

"India supports a negotiated solution resulting in a sovereign, independent, viable and united State of Palestine, with east Jerusalem as its capital, living within secure and recognized borders," Mukherjee said.

## U.S. Officials Kerry, Power Miss Netanyahu U.N. Speech Over Obama Video Talk

JNS

High-ranking American officials Secretary of State Kerry and Ambassador to the United Nations Samantha Power missed Israeli Prime Minister Netanyahu's speech to the U.N. General Assembly due to a video conference with President Obama, *Breitbart News* reported.

"Ambassador Power and Secretary Kerry were unable to attend Israeli Prime Minister Netanyahu's speech before the General Assembly because they were called into a meeting with President Obama, which they participated in via

video teleconference," a State Department Official told the website, without revealing the reason for the video conference.

Instead, the U.S. was represented at the speech by Alternate Representative of the U.S. to the U.N. for Special Political Affairs David Pressman, Alternate Representative to the U.N. General Assembly Richard Erdman, and Ambassador to Israel Daniel Shapiro, said the official.

During his speech, Netanyahu reiterated Israel's staunch opposition to the Obama administration-brokered Iran nuclear deal.

## White House Cites 'Concern' Over Violence in Israel, Doesn't Use Word Terrorism

JNS

The White House expressed "deep concern" over the growing violence in Israel, but stopped short of calling recent Palestinian attacks "terrorism."

"We are deeply concerned about recent violence and escalating tensions in the West Bank and Jerusalem," White House spokesman Josh Earnest said. "The United States condemns in the strongest possible terms violence against Israelis and Palestinian civilians."

"We call upon all parties to take affirmative steps to restore calm and refrain



from actions and rhetoric that would further inflame tensions in that region of the world," Earnest added.

Palestinian terrorists carried out a string of attacks against Israelis, including stabbing attacks in Petah Tikva, Jerusalem, and Kiryat Gat, as well as a car-ramming attack at the A'zaim checkpoint between Jerusalem and Ma'ale Adumim.

One U.S. citizen, Eitam Henkin, has been killed during the recent spate of Palestinian violence.

## Israeli Jews Assaulted with Molotov Cocktail in NYC

JNS

An unidentified attacker threw a Molotov cocktail at two Israeli rabbinical students in midtown Manhattan in New York City.

Nineteen-year-olds Yosef Rachimi and Yisrael Gadas, who are studying for a year in a Brooklyn yeshiva, were attacked near the corner of West 37th Street and Ninth Avenue. They were not injured and spoke about their ordeal with the *New York Post*.

"I'm in complete shock," Rachimi said through a translator, that "in 2015, an explosive bottle was thrown at a Jew in the streets of New York."

"It is conceivable that the attacker sees these boys every Friday and prepared this bomb to ambush them. A firebomb is not the kind of thing you have sitting in your car or in your bag unless you have someone to throw it at," said Barry Sugar, director of the Jewish Leadership Council.

Shopkeeper Shalom Hegazy, who witnessed the assault, said the attacker "lit something in the bottle—I think alcohol." Hegazy came to the scene and doused the flames with water.

"The bottle broke on the floor, and the fire came up," he said. "Some people walked by, and they called the Fire [Department]."

While the motive for the attack remains unknown, officers from the New York Police Department's Hate Crimes Task Force are investigating the attack. The incident was not the only suspected hate attack against a Jew in New York. An Orthodox Jewish mother was pelted with unknown material while walking with a baby carriage near the Bangladesh Muslim Center in Brooklyn's Kensington neighborhood, according to police. She was not injured.

No arrests have been made yet in either case.

## Reconstructionist Rabbinical College To Admit Intermarried Students

JNS

The Reconstructionist Rabbinical College announced a new plan to admit students with non-Jewish spouses.

"As you are likely already aware, this policy change is the result of many years of discussion within the Reconstructionist movement," wrote Rabbi Deborah Waxman, president of the Reconstructionist Rabbinical College and the Jewish Reconstructionist Communities, in a letter.

"Why have we taken this step? We no longer want to prevent very wonderful and engaged Jewish leaders from becoming rabbis. After years of study, research, and discussion with many members of the Recon-

structionist community, we have concluded that the status of a rabbinical student's partner is not a reliable measure of the student's commitment to Judaism—or lack thereof. Nor does it undermine their passion for creating meaningful Judaism and bringing us closer to a just world. The issue of Jews intermarrying is no longer something we want to fight or police; we want to welcome Jews and the people who love us to join us in the very difficult project of bringing meaning, justice, and hope into our world," she wrote.

Reconstructionist Judaism, wrote Waxman, "has always been predicated upon changing as Jews and Judaism change, even when these changes are emotionally challenging. In the season of Sukkot, we can't help but think of the theme of the *ushpizin*, the guests we welcome into our *sukkah* each year."



## Mayor Bill de Blasio to Visit Israel to Speak About Anti-Semitism

JNS

Starting next Thursday, New York City Mayor Bill de Blasio will make his first visit to Israel since taking office. Visiting the Jewish state has been considered a tradition for mayors of the city with more Jewish residents than any other in the U.S.

During his visit, de Blasio will deliver an Oct. 18 keynote address at the Annual Conference of Mayors, and his remarks will cover the combating of anti-Semitism. The conference is being hosted by the American Jewish Congress, the American Council for World Jewry, and the World Forum of Russian-Speaking Jewry. Dozens of mayors from around the world will convene "to discuss the issues and challenges facing cities," according to a spokesperson for de Blasio.

De Blasio's Israel trip is reportedly being partially funded by the mayor and his staff, and otherwise through a "private gift to the city" by Israeli entrepreneur Baruch Eliezer Gross.

"I'm honored to join Mayor de Blasio in his fight against anti-Semitism and in support of tolerance. New York City can provide other cities with a model for protecting all communities against hate," Gross told *Politico New York*.



## Chol Hamoed Mega Avos Ubanim Event

On Friday October 2, 2015, on Chol Hamoed Sukkos Chasdei Lev hosted an Avos Ubanim Event at Ateres Chynka in Brooklyn from 11:00 am- 2:00 pm in memory of Shlomo Eliezer Zakheim, *a"h*. There were over 1800 participants. In the words of many who attended it was a tremendously moving experience which had an hour of solid learning plus fun and excitement all included. The event was privileged to have Rav Dan Segel, *shlita* lead Tehillim. Rebbe Hill told an amazing story that kept the boys mesmerized. Mr. Mark Garfinkel put on a spectacular magic show which really captivated his audience's attention. There were many fabulous prizes that were raffled off. It was just an amazing event & it was a tremendous Kiddush Hashem in memory of Shlomo Eliezer Zakheim, *a"h*. A special Thank You to the Zakheim

Family for their gracious involvement in Shlomo's memory. Much appreciation to Ateres Chynka and The Cheder for their help in insuring the



success of this years' Chol Hamoed Mega Avos Ubanim Event. Details to follow regarding the upcoming Chanuka Mega Avos Ubanim Event.



## Pirchei Chol Hamoed

Children from all over New York City have found a new way to spend their mornings of Chol HaMoed in a Torahdic way. This past Chol HaMoed Succos, the Pirchei Agudas Yisroel Avos U'Bonim program, called Yeshivas Chol HaMoed, featured nine locations, 5 in Brooklyn

2 in Staten Island, one in Far Rockaway and one in the Lower East Side.

There were over 500 attendees, daily, every morning of Chol HaMoed. Pirchei Agudas Yisroel also has branches throughout the country hosting daily Yeshivas Chol HaMoed Programs. The Yeshivas Chol HaMoed program, in its 8<sup>th</sup> year, was started at the Kensington Branch in Yeshiva Torah Vodaas, as an extension of the existing Pirchei Agudas Yisroel of America Avos U'Bonim program which has been going on for close to 25 years.



All boys received door prizes plus discount coupons to various Chol HaMoed events good for the whole family. Venues included The Living Torah Museum (free admission for learners), Keansburg Amusement Park and a discount coupon for Linick's Toys. There were

raffles for great prizes, daily, as well. Boys who came all 4 days received a bonus prize.

The program gives the opportunity for boys to learn with their fathers daily, and at the same time benefit the rest of the family with discounts to the various aforementioned Chol HaMoed venues.

Additionally we are in the process of adding new Pirchei branch locations throughout New York City. Anyone interested in starting a new Pirchei branch, in their area, should please call 917-584-5722 or the Agudah office at 212-797-9000. We will provide material help and advice to get you started.



**EVENT CALENDAR**

### OCTOBER 2015

25 • Yeshiva Yiferes Yisroel – *Hachnosas Sefer Torah*

### NOVEMBER 2015

1 • Ten Yad – *Chinese Auction*

7 • Be'er Hagolah – *Evening of Entertainment*

8 • Achiezer – *Eldercare Conference*

8 • Yeshiva Torah Ore – *Yovel Dinner*

10 • Bikur Cholim of Flatbush – *Annual Tea / Mini Chinese Auction*

12-15 • Agudath Israel of America – *National Convention*

15 • Mirrer Yeshiva – *Annual Dinner*

15 • Bris Avrohom – *36th Annual Dinner*

15 • Yeshiva Derech Chaim – *Chinese Auction*

15 • Mesivtha Tifereth Jerusalem/Yeshiva of Staten Island – *108th Annual Dinner*

20 • Rivka Laufer Bikur Cholim – *Boro Park Luncheon*

21 • Yeshivas Torah Moshe – *Annual Dinner*

21 • Yeshiva Kesser Torah of Queens – *Melaveh Malkah*

22 • Mesivta Yeshiva Chaim Berlin – *111th Anniversary Dinner*

22 • Ponevez Yeshiva / Batay Avoth – *75th Annual NY Dinner*

22 • ZOA – *Annual Dinner*

22 • Yeshiva Beth Abraham – Slonim of Jerusalem – *Annual Dinner*

22 • Yeshiva Ner Boruch & Ateres Bracha – *20th Annual Dinner*

### DECEMBER 2015

5 • Mesivta Bais Shraga – *59th Anniversary Melava Malka Dinner*

20 • Rivka Laufer Bikur Cholim – *Boro Park Luncheon*

### JANUARY 2016

11-14 • Agudath Israel of America – *Yarchei Kallah*

### JUNE 2016

5 • Yeshiva Derech Chaim – *Annual Dinner*

To add your Event, please email: [EVENTS@THEFJJ.COM](mailto:EVENTS@THEFJJ.COM)

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## Unprecedented Shabbat with the Stars to Highlight Jewish Superstars on November 6-8

Arad Foundation Shabbat to Headline Helfgot, Rabbi Lau, Hoenlein, Dershowitz, Sheinkopf and Ambassador Aharoni

An unprecedented group of the leading personalities in Jewish life, including the dean of Jewish cantors and the Chief Rabbi Emeritus of Israel will join for a historic Shabbat on November 6-8 at the luxurious Sheraton Parsippany in New Jersey. The event, sponsored by the Arad Foundation, will include Cantor I.M. Helfgot, Chief Rabbi Yisrael Meir Lau, Ambassador Ido Aharoni, Malcolm Hoenlein, Alan Dershowitz, and Hank Sheinkopf.

Organizers of the Shabbat with the Stars say that the guests will enjoy a Shabbos of multiple dimensions including the ultimate in cantorial renditions by Cantor I.M. Helfgot, highlighted by a special concert on Saturday night. The keynote address will be delivered by Chief Rabbi Yisrael Meir Lau, author of the bestselling "Out of the Depths." In a series of panels and presentations, the assembled will hear firsthand reports from some of the most prominent Jewish

leaders on the major issues facing Jews worldwide. They will include Malcolm Hoenlein, Executive Vice Chairman of the Conference of Presidents of Major American Jewish Organization and recognized as one of the foremost Jewish leaders of our time, Ambassador Ido Aharoni, Consul General of Israel in New York, Alan Dershowitz, an American lawyer, jurist, author, and political commentator and a leading Jewish voice of reason, and Hank Sheinkopf, a leading mentor to the spiritually afflicted. The venue for this extraordinary event will be The Sheraton Parsippany, the first rate luxurious hotel. Guest will enjoy the highly celebrated haute cuisine of Greenwald caterers.

Arad, is a small but vibrant city in the Negev of 27,000 residents, of whom approximately 45% are immigrants from various countries but principally Ethiopia and the former Soviet Union. In many ways Arad is a model of cooperation and co-existence. A mix of cultures and traditions, Chassidic, Modern Orthodox and secular Jews mingle in harmony in Arad.

The Arad Foundation is a non-profit organization established in 1992, devoted to enhancing the quality of life for the residents of the City of Arad and the northeastern Negev region. Primarily focused on education, health and social welfare, the Arad Foundation spearheads projects that will ultimately benefit all of the area residents, regardless of their cultural or religious background. Founded by the dynamic former Deputy Mayor of Arad, Avraham Kaminer, the

Arad Foundation has benefited from his foresight as the developer of original and imaginative solutions for this unique city. The Arad Foundation enjoys staunch support from a broad base of partners, including governmental bodies such as the National Insurance Institute, the Welfare Ministry, Health Ministry, Municipal Offices as well as a wide array of philanthropists and foundations from around the world. The Foundation's arm in the UK, The British Friends of Arad, chaired by the eminent Sir Ian Gainsford, is a particularly strong source of on-

going support for the Foundation's mission of transforming Arad into a thriving city.

The Shabbat with the Stars will help the Foundation complete such projects as a Nephrology/Dialysis Unit, the Arad Care Complex for families with children who have learning disabilities and/or physical and mental handicaps. The Arad Care Complex, an all-inclusive early childhood campus, will serve 1,000 children a year, providing top-quality remedial support, paramedical services such as occupational therapy, physical therapy, and hydro-therapy, afterschool programs for disadvantaged children, and mother and baby wellness care. The building is currently in the advanced planning stages and has attained a lead gift of \$1.5 million from a USA-based foundation, as well as \$800,000 from the National Insurance Institute and a pledge of \$400,000 from the British Friends of Arad.

For more information and to make a reservation: please call 718-298-3805 or visit: [www.shabbatwiththestars.com](http://www.shabbatwiththestars.com)

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Dovi Florans

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 Duvi and Tehila Greenwald  
 Baby Girl to  
 Eli and Shoshana Ghoori  
 Baby Girl to  
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Agudas Yisroel Snif Zichron Shmuel	85	2141 Coney Island Ave	917-754-8013
Agudas Yisroel of Madison	200	2122 Avenue S	718-375-8083
Ahi Ezer Yeshiva	270	2433 Ocean Parkway	718-648-6100
Avenue N Jewish Center	170	321 Avenue N	718-339-7747
Arrmon Hall	120	2605 Nostrand Ave	718-338-9525
Bais Eluzer Dfaltishan	150	1516 East 24th Street	718-252-6942
Beth Torah	600	1061 Ocean Parkway	718-252-9840
Bnei Binyomin	200	727 Avenue O	347-372-2350
Kollel Bnei Yeshivos	180	2402 Avenue P	917-434-2889/718-692-3309
Chaim Berlin Simcha Hall	350	911 East 13th Street	718-421-0615
Congregation Shaarei Rachamim	300	1244 East 7th Street	718-951-9444
Etz Chaim of Flatbush	160	1649 East 13th Street	718-339-4886
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Har Halebanon	350	820 Avenue S	718-998-3538
Kamenitz Hall	300	1904 Avenue N	718-375-0900
Keser Yisroel Mordechai	120	2016 Avenue L	917-743-4444
Keter Torah	150	2220 Avenue L	718-506-6660
Khal Bnei Shlomo Zalman	200	1093 East 21st Street	917-952-7755
Khal Tomchei Torah	120	1966 Ocean Avenue	917.776.6260
Kingsway Jewish Center	300	2902 Kings Highway	718-258-3344
Kings Terrace	500	815 Kings Highway	917-747-6311
Kol Torah	190	2022 Avenue M	ksimchos@gmail.com
Kol Yaakov	1000	1703 McDonald Ave.	718-336-2200
Masores Hall	200	1395 Ocean Ave	718-692-2424
Merkaz HaSimcha	250	1898 Bay Ave (off M)	718-339-3363
Merkaz Community Center	120	1739 Ocean Avenue	646-261-0196
Midrash Moshe Ben Maimon	350	59 Gravesend Neck Rd (McDonald/V)	718-336-2023
Oz Yoshir Hall		East 18th St (L & M)	718-677-1665
Parkway Paradise	475	1200 Ocean Parkway (Ave L)	718-252-9500
Prospect Park Yeshiva Cong.	400	1601 Avenue R	718-376-4400
Sasson V'Simcha	450	1223 Coney Island Av	718-758-9700
Sephardic Lebanese Cong.	400	805 Avenue T	718-627-5300
Shaarei Zion	1000	2030 Ocean Parkway	718-336-0300
Sisu V'Simchu	175	4127 18th Ave.	718-758-9700
Stretiner Hall	200	4609 Bay Parkway	718-258-9685
Talmud Torah of Flatbush	200	1305 Coney Island Ave	718-377-2528
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Young Israel of Flatbush	75	1012 Avenue I	718-377-4400
Young Israel of Avenue J	200	1721 Avenue J	718-253-8130
Young Israel of Ave. K/Classic Catering	260	2818 Avenue K	718-692-3100
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CITYWIDE HALLS

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Ateres Chaya	800	1415 54th Street	718-871-8220
Ateres Chynka	800	129 Elmwood Ave	718-252-8480
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**NEW TO THE PARSHA:  
THE FIRST DATE PART 1**

Dear Mrs. Rose,

Our son is just about ready to start the *parsha* of *shidduchim*. What advice can you give us to help make this as enjoyable, meaningful and productive as possible? Also, can you explain the protocols of the first date as this is our oldest and first experience.

Thank you, we are eagerly waiting for your response!!

Welcome to the wonderful world of *Kiyum Klal Yisroel*, *Bracha v'hatzlocho*. If you haven't already checked Dor Yeshorim, do so. It's a simple phone call that clears the way. To make this process as smooth as possible, careful preparation is necessary. This means that a GPS is not sufficient, what is necessary is a trial run to the chosen location where the date will be {lounges in Brooklyn, Manhattan, or Lakewood .....!!! where else?} Your son should go into the place and familiarize himself with the surroundings..... This will increase his comfort level.

We did this with our son on his first few dates. He knew where to park, the cost involved, where to get drinks etc. It enhanced his confidence level and it will do the same for yours. For those boys that driving is a new experience, a trial run is critical. Remember, you are taking responsibility for someone's daughter, who if you will be lucky may turn out to be your wife!!!

It's always helpful to prepare topics for conversation. First dates usually run on Family, School, Israel, work, more Israel etc. If you prepare, you'll never run short of what to discuss should the "basics" get covered too quickly, remember to not only be prepared to talk but also to LISTEN. This is not an easy task! With all the preparations planned be ready for the "Caribou Factor", which is the unexpected. How one handles this is the most telling and insightful. A boy scratched a car as he was entering the driveway of his first date. His first hello to her father was asking for paper, pen and tape to write a note to the owner of the car. *Menshlichkeit*, *midos* and poise shone. The rest is history... he became his father-in-law. With all the preparations, he handled the unexpected. Prepare, do the best you can, have confidence and your son will also shine.

I hope to discuss the protocols of the first date in the next issue.....  
*B'hatzlocho*

Chana Rose

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## Thoughts From The Shelah HaKadosh Lechavod Chodesh MarCheshvan

RABBI MOSHE BOYLAN

Introduction: The month of MarCheshvan has no Yomim Tovim in it, but it still has great significance. A *mashal* is said which shows us the importance of this month: A father is trying to teach his son to walk. First he walks together with his son for a while. However, at a certain point he must let his son walk by himself, to enable him to develop the ability to walk independently. The *nimshal* is that at the beginning of the year, Hashem Kiveyachol walks with us, and gives us special attention with all the Yomim Tovim of Rosh Hashanah, Yom HaKippurim and Sukkos. When Chodesh Mar Cheshvan comes, Hashem Kiveyachol distances himself from us, and doesn't give us any Yomim Tovim. This is the reason that it is called MarCheshvan, and is somewhat bitter to us. At the same time, we realize that this serves a function of enabling us to grow without special connection of the Yomim Tovim, enabling us to take the Yomim Tovim and inculcate them in our regular day to day lives.

Since these days are so significant, it is worthwhile for us to learn Divrei Mussar and Hisorrerus, which will help us to maintain what we have gained over the Yomim Tovim. The following are some thoughts from the Shelah HaKadosh which will help to give us Hisorrerus during the days of MarCheshvan.

1. The Shelah HaKadosh said that from Parshas Chayei Sarah we learn that a person must work to grow in spirituality every day. This is the *inyan* of Ziknei Talmidei Chachomim Kol Zeman Shemazkinim Mosifim Chachmah, the elders amongst the Talmidei Chachomim, as long as they get older, they add wisdom. In contrast, Chazal tell us that the elders of Amei Haaretz, as long as they get older, they add stupidity.

This is the *inyan* of Vayaan Lavan U'Besuel. Why did Lavan answer, instead of letting his father Besuel answer first? {Rashi tells us that this shows us what a Rasha Lavan was, that he answered before his father. The Shelah HaKadosh said another answer.} The answer is that since Besuel was in the *bechinah* of Ziknei Amei Haaretz, therefore Lavan had to answer before him, as his father was an Am Haaretz and did not have the knowledge to answer properly.

Another *remez* is that the Torah tells us that the years of Sarah Imenu were Me'ah Shanah VeEsririm Shanah VeSheva Shanim. Why are the first 120 years referred to as Shanah, while the last seven years are referred to as Shanim? We can answer that the last seven years of Sarah Imenu had more Chachmah obvious in them, and this is why we refer to them Belashon Rabim, in plural. {Agav, Rashi said that Sarah Imenu was greater in Chachmah than Avrohom Avinu.} Another *peshat* on the previous question is that the Zohar HaKadosh writes that it is Ashrei, happy, to one that is Maktin (lessens himself with humility) in Olam Hazei. How big and Elyon, great is he in Olam Haba. The fact that Sheva has more Kavod attached to it than Meah and Esririm, shows that if one makes himself small, then he gets more Kavod, than one who makes himself big, who gets less Kavod, ultimately in the Olam Haemes.

Following in this *mehalech*, we can say that through Hachnaah, self-abnegation and humility, one can attain the Maalah of a Baal Teshuva. We see this from what Chazal tell us that Olam Hazei was created with a Hay, which is open on the bottom and has a small opening on the side. Chazal tell us that the wide opening on the bottom shows that a person has Bechirah to go away from the world through *aveiros*, R"L. The opening in the side, shows that a person who wants to do Teshuva will receive Siyata Dishmaya to return to Hashem.

What must a person do in order to get Siyata Dishmaya to return to Hashem? The word of Vayihyu in the beginning of Chayei Sarah (Vayihyu Chayei Sarah) answers our question. This word starts and ends with the letters Vay, and has a Hay in the middle. The Hay represents the possibility of *aveiros* and the opportunity to do *teshuva*. Through accepting the Vay of Yissurim Beahavah and being Machniah oneself to accept these Yissurim, living with Shiflus (humility) one can merit to enter the space on the side of the Hay and do Teshuva Shelaimah.

On the other hand, if *chas veshalom* he lives with *gaavah*, arrogance, and doesn't want to accept the Yissurim and to live with Anivus, he will not enter the space on the side of the Hay, and then he will have to

accept the Vay in Olam Haba (as one cannot do *teshuva* in Olam Haba).

Happy is one that lives with Hachnaah and is Mekabeil Yissurim Beahavah in this world, and ultimately merits to do *teshuva* and get reward in Olam Haba.

The Pasuk states "VeAvraham Zakein Ba Bayamim" (Beraishis 25,1). From this Pasuk we see a *gevaldige mussar haskel*. A person must see to it that in each and every day of his sojourn in Olam Hazei he should do good and not bad. Through this, he will get Chiyus, life in each and every one of his days.

This is the *peshat* on what the Pasuk states, "Yiras Hashem Tosif Yamim" (the fear of G-d increases days). {The *pushut peshat* in this Pasuk is that the *zechus* of Yiras Shamayim gives a person more days.} We can explain that through Yiras Shamayim a person increases his days, as this enables him to use every day properly, giving Chiyus to all of his days. In contrast, "Shenos Reshaim Tiktzornah". This means that even if the Rasha will live to an old age, he is considered even as he is alive as a dead person, as he has wasted his life without doing *mitzvos* and *maasim tovim* in them. {This hints to the famous statement that Reshaim Bechayehem Keruyim Maisim, evil people, even when they are alive are considered dead.}

Now we can understand what the Pasuk means by saying that "VeAvraham Zakein Ba Bayamim". {If Avrohom Avinu was old, wasn't it obvious that he had gone through many days?} The explanation is that in each and every day of Avrohom Avinu's life, he had acquired Chiyus, through using each day for *mitzvos* and *maasim tovim*. This is a *mussar haskel* for a person to always use each and every day of his life for doing *mitzvos* and *maasim tovim*.

2. "Al Tochach Leitz Pen Yisnaeka Hochach Lechacham Veyeehaveka". The *pushut peshat* in this Pasuk is that one should not give rebuke to a scorner, as he will hate you. Instead one should give rebuke to a wise person, as he will appreciate this and will love you for it.

The Shelah HaKadosh gives another *peshat* into this Pasuk. One should not give *mussar* to a person by calling him a Leitz, a low and scorning type of a person. If you do this he will hate you. Instead, one should give *mussar* to someone by

calling him a Chacham, and then he will love you for it.

{This means that one should not give *mussar* to others by belittling them and calling them terrible and low because of their *aveiros*. Instead, one should tell others how special and *chashuv* that they are, and how for such a special person it doesn't "Pass" (it is not appropriate) to act in this way.

{These words were said hundreds of years ago, and they are even more appropriate nowadays than ever. The *mussar* we give to others, including especially our children, should be more on a positive note, showing how great that they are, and how for such elevated people it is not proper to act in this way. It could be added, that even for the *mussar* one gives himself, he should also try to focus on his positive elements, instead of being too negative on oneself, viewing oneself as a Leitz. It is more effective to realize that one is a Chacham, and has great potential, and therefore should not lose using his abilities through acting inappropriately.}

3. During the Yomim Noraim we referred many times to the Akeidah (in the Selichos and in the Kerias HaTorah on Rosh Hashanah). A person should learn a *mussar haskel* from the Akeidah. If one must be *moser nefesh* to give up his entire body for Kiddush Hashem (as in the Akeidah), then certainly one should be willing to give up a Taavhah (desire) or one of his Aivarim (limbs) for the honor of Hashem. This applies, when the Kiddush Hashem requires one to desist from speaking Devarim Betailim, or waking up earlier than he would like to. Likewise, he may have a desire for something in Gashmiyus (physicality) that the Torah does not allow. One should learn from the Akeidah to give up his desire in Olam Hazei for Hashem, just like Avrohom Avinu was willing to give up his entire life for Kiddush Hashem.

In a similar vein, a person should keep in mind, that if a *mitzvah* or *aveirah* comes his way, he should think that perhaps Hashem Yisbarach is testing him now, whether he should do what is right or *chas veshalom* the opposite.

Definitely, if a person would know that Hashem is currently testing him now, then he would be very careful.



# With Hearts Full of Faith

INSIGHTS INTO FAITH AND TRUST IN JEWISH LIFE

RABBI MATTISYAHU SALOMON, WITH PERMISSION FROM ARTSCROLL/MESORAH

## The Ways of The Fathers

(Continuation)

The Rambam uses a very interesting choice of words to describe the rise of Abraham in a world that had turned to idolatry (*Mishneh Torah, Hilchos Avodah Zarah* 1:2-3). "...And in this manner, the world was careening along until the birth of that pillar of the world, our forefather Abraham. As soon as this personage was weaned, he began (*his'chil*) to cast his mind about while still a child, and he began (*his'chil*) to think day and night... At forty, Abraham recognized his Creator. As soon as he came to this recognition and knowledge, he began (*his'chil*) to ask questions to all the people of Ur Kasdim ... And he began (*his'chil*) to let the people know that it was inappropriate to worship any deities other than the Lord of the Universe ... And he began (*his'chil*) to stand up and call out in a loud voice to all the world to let them know that there is One Lord Who controls the entire universe, and it is worthwhile to serve Him ..."

The word *his'chil*, he began, appears five times in the Rambam's profile of Abraham, because this was the central feature of his character and personal-

ity. Abraham was a *mas'chil*, a person who began things. He was a revolutionary, a pioneer. He was the *mas'chil*, the originator and founder of the Jewish people. Abraham was the first in everything he did. He had no father that he could follow, and thus, he was always breaking new ground —with G-d's guidance, of course.

Isaac was just the opposite. He had the consummate father to follow, and therefore, he did not have to break any new ground. Abraham had taught the ways of G-d, and Isaac was not going to veer from his teachings even one iota. In fact, the only new ground Isaac broke was to establish that no new ground should be broken, that sons should follow in the footsteps and traditions of their fathers. This is the enduring strength and power of the Jewish people.

When Isaac was forty years old, he married Rebecca, but they didn't have children for many years. Finally, they realized that she was barren. They prayed to G-d, and He answered Isaac's prayers. Rebecca gave birth to twins, Esau and Jacob. The Torah fur-

ther tells us (*Genesis* 25:26) that Isaac was sixty years old when his children were born.

Twenty years without children! Why did they wait so long to storm the gates of Heaven with their prayers?

Rashi provides an interesting explanation. Rebecca was born right after the Akeidah, when Isaac was thirty-seven years old. Since he was forty years old when he married her, she was only three years old at the time. Therefore, writes Rashi, "he waited ten years from the time he married her until she reached the age of thirteen, which is the minimum childbearing age. Then he waited hopefully for ten more years, *as his father did for Sarah* [emphasis added]. When she still did not conceive, he realized she was barren and prayed for her. [During all this time, however,] he did not want to marry a *shifchah*, a servant woman, because he had been sanctified on Mount Moriah [at the Akeidah] as an *olah temimah*, an unblemished offering."

Once again, we see very clearly how Isaac follows scrupulously in his father's footsteps. His wife is unable to conceive. A year passes. Two, three, five. Still, Isaac continues to wait patiently and hopefully. Why? Because "his father did for Sarah." Abraham waited ten years after they arrived in the Holy Land for Sarah to conceive. But when she remained childless after ten years, only then did Abraham take action. Isaac also waits ten years before he feels he must do something. He does exactly as his father did.

But not quite. The action Abraham took after ten years of childlessness with Sarah was to take a *shifchah*, Hagar, as a second wife. Rashi must therefore anticipate a question. If Isaac followed his father's ways so precisely, why didn't he also take a servant woman as a second wife after ten childless years with his first wife Rebecca — just as his father did? And Rashi provides the answer. Isaac was an *olah temimah*, and as such, it would be inappropriate for him to marry a servant woman, just as G-d did not allow him to descend to Egypt during the famine as his father had done. Due to differing circumstances, there are some exceptions to the rules.

But a question still remains. It is quite understandable that a man that has been sanctified as an *olah temimah*, an unblemished offering to G-d, should not marry a servant woman. It would be beneath him to marry such a

lowly woman. But why didn't he marry a noblewoman, a woman of high social stature, a princess of the land? Why should there be a problem with an *olah temimah* having two highborn wives?

Here we see how meticulously Isaac followed in his father's footsteps. He would not make one move without precedent in tradition. Logic certainly dictated that just as Abraham married for a second time when Sarah remained childless after ten years, so should Isaac marry for a second time. And if he couldn't marry a servant woman, why shouldn't he marry a highborn woman? But there was no precedent for such a thing, no tradition. Abraham had married a servant woman, a purchased woman rather than a free woman. There was no precedent for any other option, and Isaac did nothing without precedent. If his father had not taken a free woman as his second wife, neither could he.

This is the characteristic of *pachad*, fear, by which Jacob defines his father Isaac. It is a holy fear, a dread of making the wrong step, of trampling on the hallowed traditions established by his father. Isaac knew that his father, with G-d's guidance, had shown the way for his descendants for all future generations. He had established the traditions of the Jewish people. Isaac viewed that process with reverence and awe, and he knew it was his responsibility to establish that reverence and awe of the traditions for the future generations of the Jewish people. He dreaded making a mistake. He did not dare deviate from the tradition in the slightest.

We all know people who are always doing things in a certain way because "*azoi hut mein tatte getahn*, that is what my father did." For some of these people, this is not a fear of deviating from the tradition. Instead, it is a form of snobbery and arrogance, as if to say, "I am special, because my family has interesting customs." These people, who are always "doing what their fathers did," also do plenty that their fathers didn't do. They just don't mention their fathers while they are doing those things. But those people who are sincere and humble in their adherence to "what my father did" are following in Isaac's footsteps. Isaac had a *pachad*, a fear. Nothing was confirmed in his mind as acceptable unless he had a tradition for it. Isaac did not blaze new trails. Abraham did. Isaac followed tradition.

*To be continued ....*

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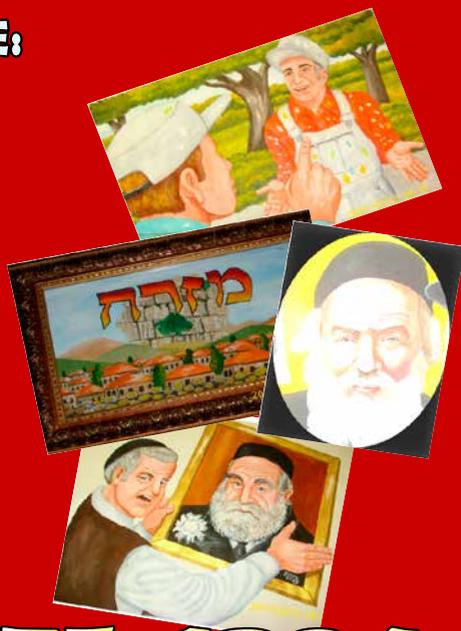
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# Rabbi Mansour: Parasha

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Why did G-d choose to save Noah from the flood specifically by ordering him to construct the Ark?

Several reasons may be given for this command that Noah build the Ark:

1) The Rabbis criticize Noah for his indifference toward G-d's warning about the flood. When Avraham was told of G-d's plans to destroy the corrupt city of Sedom, he intervened on the city's behalf, pleading with G-d to spare its residents despite their depravity. Noah, however, offered no petition to G-d, nor did he make a significant effort to warn the people and to urge them to repent. The Tikun (rectification) for this dereliction was the construction of the Ark. This project took Noah 120 years, during which he was approached countless times by people inquiring as to what he was building. This forced him to speak to the people and inform them of the impending disaster, in the hope that they would repent and have the decree annulled.

2) The Ark functioned as a Tikun for Noah in another sense, as well. The Rabbis tell us that during the year that Noah spent in the Ark, he never had a good night's sleep. He bore the responsibility of feeding all the animals, each of which, of course, had a different feeding schedule and pattern. There was no way for Noah to sleep comfortably for an extended period, as he was systematically moving from one animal to the next to ensure they were all properly nourished. This experience helped Noah overcome his selfish tendencies and learn to show concern for and exert himself on behalf of others.

3) The Rabbis teach that the earth had become so corrupt during Noah's time, the moral fabric of society had deteriorated to such an extent, that even the animals had begun acting immorally, mating with species not their own. The world had reached the point where G-d had to start all over again, to destroy the earth in its entirety and begin anew

## Parashat Noah: Why an Ark?

with Noah and his family. The floodwaters functioned like the purifying waters of a mikveh, cleansing and purifying the world from its state of impurity. It was therefore necessary for Noah to be secluded in the Ark, which protected him from the contamination of the earth. Since he bore the responsibility of building a new, pure earth after the flood, he had to stay in the Ark, in a hermetically sealed environment, so that no vestige of the impurities of the old world would enter and influence the new world Noah was to build.

This final point presents us with a critical lesson for our times, when we, like Noah, live in an immoral, corrupt society. Unfortunately, the spiritual ills of the society around us have penetrated into our communities, to the point where Rabbis must today speak to their congregations about issues that our grandparents would never have dreamt of having to confront. These problems did not grow within our communities; they originate from contemporary secular society. It thus behooves us to protect ourselves and our children from the impurities of the outside world, so that we succeed in preserving our values and our traditions in a society whose values are so diametrically opposed to ours.

**Q:** What is the beracha on a calzone?

The Shulhan Aruch (168:17) addresses a similar case of a pashtida, or casserole, which is prepared as dough filled with meat, fish or cheese and then baked. According to the Shulhan Aruch, one must recite HaMosi and Birkat HaMazon on a pashtida just as we do on ordinary bread. The commentaries to the Shulhan Aruch note a seeming contradiction between this ruling and the Shulhan Aruch's earlier comment (168:7) concerning the category of "Pat Ha'ba'a Be'kisnin." The Shulhan Aruch includes un-

der this category of food, which requires the recitation of Mezonot and Al HaMihya, breaded pastries with pockets filled with various ingredients. Seemingly, a pashtida, baked dough filled with meat or cheese, accurately fits this description. Why, then, does the Shulhan Aruch require that one recite HaMosi and Birkat HaMazon on a pashtida, which meets the criteria of "Pat Ha'ba'a Be'kisnin," upon which one recites Mezonot and Al HaMihya?

The Magen Avraham explains that Pat Ha'ba'a Be'kisnin foods require Mezonot and Al HaMihya only when they are eaten as a dessert or snack. However, foods in this group that one eats as a meal require HaMosi and Birkat HaMazon like ordinary bread. Therefore, since people generally eat a pashtida as a meal, and not merely as a dessert or a snack, the Shulhan Aruch ruled that it requires HaMosi and Birkat HaMazon just like ordinary bread.

Calzones are generally large and quite filling, and people thus usually eat a calzone as a meal, and not as a light snack. It therefore has the same status as the pashtida discussed by the Shulhan Aruch, and one who eats a calzone must recite HaMosi before eating and Birkat HaMazon afterward. The exception to this rule would be a case of calzone prepared with dough that does not taste like bread, such as if it contains excessive amounts of sugar or margarine. In such a case, one would recite Mezonot before eating and then Al HaMihya afterward. The dough in a standard calzone, however, tastes like ordinary bread, and it therefore requires HaMosi and Birkat HaMazon. This is indeed the conclusion of Rabbi Moshe HaLevi in Birkat Hashem (Helek 2, pp. 222, 226), where he cites this ruling in the name of Hacham Ovadia Yosef, as recorded in Yalkut Yosef (Helek 3).

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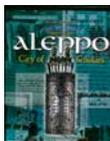
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OCTOBER 29TH ISSUE



# Allepo - City of Scholars

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## MISHANIEH, R' Ezra

(1903 — 1985)

Worthy Talmud Torah teacher of New York. He was born in Aram Soba in 1903 to Yitzhak and Sarah Mishanieh. Orphaned at a young age, he attributed his education to his grandmother who worked as a cook at the *Kitab* (Talmud Torah) of R' Yitzhak Aboud. Each day she took him with her to the *Kitab* and in time he became a prize student. However, he was very poor and learning was his life.

He emigrated alone to America in 1921. Upon his arrival in New York he immediately began tutoring young boys and started his life of teaching. He taught three generations of the Syrian community at the *Magen David* Talmud Torah, which was like home to him.

In the early 1900's there was no Jewish day school for Sephardic children. Young boys attended Talmud Torah classes in the late afternoon after a full day at the local public

school. Teachers like R' Ezra were poorly paid and yet, despite great obstacles, they succeeded in imparting the basic skills of Torah learning to their students.

Operating on a shoestring, he managed to turn simple items into prizes and use them as motivational tools. For example, he would take pencils and crack them into pieces and sharpen them. He would take books from the *genizah* (container for old and discarded *sefarim*) and rebind them. At the same time he was known for maintaining a disciplined learning environment.

Boys were not allowed to go home until they knew the material.

R' Ezra always received the difficult class. Although some of his students at the time didn't appreciate his teaching, years later they would comment, "If not for him I wouldn't know how to read."

During his off-hours from teaching he served the community in many other ways, generally without remuneration. He ran the

youth *minyán* (prayer group) at the *Shaare Zion* synagogue, visited the sick, and comforted the mourners. Some people of the community tried to persuade him to get a license to officiate at weddings. However, he refused, saying, "Our community has *rabbis*; I don't want to take away their livelihood." He also served as the *hazzan* (cantor) for the high holidays in the *Bnai Yosef shul* on Avenue P and blew the *shofar* there.

In 1931 he married Bahia, the daughter of Aslan Esses. They were blessed with two daughters: Sally Ashkenazi and Renee Enker. R' Ezra passed away on 22 Heshvan, 5746 (1985).

## MISSRY, R' Ezra

(19th century)

Worthy scholar of Tiberias. He was born in Aram Soba and moved to Tiberias. However, because of his difficult economic circumstances he was forced to seek help. Therefore in 1830 the rabbis of Tiberias wrote to R' Haim Mordechai Labaton, asking him to approach the philanthropists of Aram Soba for help.

## MIZRAHI, R' Moshe

(20th century)

Worthy Talmud Torah teacher of New York. In addition to being a modest and conscientious teacher, he served as *hazzan* (cantor) in the Orchard Street synagogue on the Lower East Side, whenever needed.

His children were activists in the community. One son organized a *Tehillim* class in the *Shaare Zion* Congregation, which met every *Shabbat* for almost 40 years. The attendance reached over 100 people weekly. Another son followed in his father's footsteps as a *hazzan*. A third son (Yitzhak) became known for his benevolence to people in need.

## MIZRAHI, R' Moshe Ezra

(1863 — 1955)

Chief Rabbi and *Av Bet Din* (Chief Judge) of Aram Soba. R' Moshe became the last of the *rabbis* of Aram Soba to remain in Syria after the emigration of most of the community

following the declaration of the State of Israel.

He served on the *Bet Din* together with R' Shaul Dweck, R' Eliyahu Hamway, who was the *Av Bet Din* until 1916, and R' Ezra Hamway, who was the *Av Bet Din* until 1935. After R' Ezra Hamway left for *Eretz Yisrael*, R' Moshe assumed the *Av Bet Din* position, serving with R' Ezra Shayo.

He was born in Aram Soba in 1863, a son of R' Ezra Mizrahi. His father passed away before he was born and he was therefore named after him. He was educated in the Torah institutions of the city. His teachers were R' Haim Cohen, R' Yitzhak Bekhor Mizrahi, and R' Moshe Swed.

He was a colleague of R' Shaul Kassin and of R' Shalom Hedaya, who became his father-in-law. He began his studies of Kabbalah with R' Abraham Antebi, but after a short while R' Abraham said to him, "You no longer need me. You have already exceeded me."

As a young man of 27 he was already worthy enough for his signature to appear on a document together with that of R' Abraham Ades and R' Meir Laniado.

After the death of his first wife, he married the daughter of R' Shalom Hedaya, who gave birth to a son and a daughter. However, it was not long before this wife also died. The son born to his second marriage, R' Shalom Yitzhak Mizrahi, was brought up in the house of R' Hedaya and became a *dayan* (judge) in the Appeals Court in Jerusalem.

R' Moshe spent all of his time in the *Bet Midrash*, studying and teaching, from midnight until after *Tefilat Arbat*. His eminent son, R' Shalom Yitzhak, once came to visit him in Aram Soba. R' Moshe happened to be teaching a *shiur* (Torah class) when his son arrived. Although

R' Moshe had not seen his son for many years, he did not interrupt the class, but got up to see him after the *shiur* was over. They subsequently spent many months learning together. R' Moshe had such respect for his son that he would stand up whenever his son came into the room.

*To be continued ...*



# Parsha Short & Sweet

RABBI SHLOMO ZALMAN BREGMAN

## THE NAME GAME

*These are the offspring of Noach... (6:9)*

Tikkunei Zohar (21) and Sfases Emes (Noach 5635) say that Noach's name is connected to the Shabbos. How so? This is because Noach and the Shabbos are both connected to the concept of *Menucha* (rest), as they share the same root letters. The deeper meaning of this Zohar is that both Noach and the Shabbos have a power to rescue. It's well-known that Noach's building of the Ark and toil on behalf of the animals saved mankind. Similarly, the weekly observance of Shabbos saves a Jew by preventing him from becoming dominated by his physicality via his difficult work week and almost constant involvement in the finite, temporal world.

## YOUR REAL CHILDREN

*These are the offspring (Toldos) of Noach – Noach was a righteous man, perfect in his generations. (6:9)*

The Torah announces to us that it is about to enumerate for us the offspring of Noach – *These are the offspring of Noach* – but instead it proceeds to tell us what a great and holy person he was. It's only when we reach the next *pasuk* (v. 10) that we're told the names of his children. Why? Rashi cites the famous Midrash (Tanchuma 1 and Bereishis Rabbah 30:6) that even more so than one's children, the main offspring of a person is his good deeds. This is why the *pasuk* says "this is the offspring of Noach" and then immediately talks about his spiritual level.

It's my belief that *Maasim Tovim* (good deeds) and *mitzvos* have more of the elements of offspring/*Toldos* than we would expect and hope our children have. For example, one's good deeds will never turn on a person, they never pick a different path to follow, and they always give a person *nachas*. Additionally, unlike one's children, a person's *Maasim Tovim* are guaranteed to outlive you, they have no possibility of dying, they will never forget your connection to them, and they can never disgrace you!

## BROTHERLY KIRUV

*Noach had begotten three sons: Shem, Cham, and Yafes. (6:10)*

Cham was the youngest of Noach's three sons (see Ramban), so why is he listed here in the middle of the other two? We might have imagined that the name of the youngest brother would be found at either the beginning or end of this list. \*Aleinu L'Shabeiach remarks that when Shem and Yafes (the older brothers) saw their young brother veering off a proper spiritual course, they tried to bring him close to them and influence him towards righteousness. This is why the name of Cham appears between the other two, to represent their deed. And although their efforts didn't seem to bear fruit in Cham's lifetime, there are those who say that their deed blossomed in the form of Tavi, who was one of Cham's descendants. As the Gemara makes clear, Tavi was the servant of Rabban Gamliel and an extremely wise and elevated person. For example, Berachos 16b relates that Rabban Gamliel describes Tavi as a worthy individual and unlike the other Canaanite slaves. In Sukkah 20b and Yoma 87a, we discover that Tavi was a Torah scholar of note.

All of this should inspire us to draw people who are struggling spiritually closer to ourselves, with the knowledge that no effort we put forward will ever go to waste.

## ENCOURAGING WORDS FOR PARENTS

*Noach had begotten three sons: Shem, Cham, and Yafes. (6:10)*

Rashi (Bereishis 5:32) explains that most people in Noach's era gave birth to children around the age of 100, but Hashem didn't bless Noach with children until the age of 500. \*R. Moshe Feinstein, ZTL (Darash Moshe) comments that even when he was finally blessed with kids, Noach only had three. The reason for this is because the blessing of children is given out with a tremendous *cheshbon* and precise calculation. Hashem analyzes each person and determines how many sons and daughters he'll be able to influence

## Parshas Noach

and be *M'chanech* (educate) properly. Hashem determined that all Noach could properly handle was three, and so this is the number of children he was blessed with!

This should give us great *Chizuk* (encouragement) when we encounter difficulties in the parenting of our own children. If Hashem has given us a particular child, it represents His vote of confidence in us that we have the right stuff we need to get the job done. It would be a terrible mistake to give up on a child, because by giving us this particular child, G-d is clearly demonstrated that we have the ability to steer this child to a life of righteousness.

## PRECISE DIMENSIONS

*This is how you should make it – three hundred cubits the length of the Ark; fifty cubits its width; and thirty cubits its height. (6:15)*

The length of the Ark was 300 *amos*, the width was 50 *amos*, and the height was 30 *amos*. What is the significance of these particular figures? \*In Gematria, the number 300 is *shin*, 50 is *nun*, and 30 is *lamed*. Together, these letters spell "Loshon," which means 'speech.' This hints to the idea that Hashem wanted Noach to instill feelings of Teshuva into the people of his generation primarily through the correct use of his own power of speech. \*This idea is also alluded to in Mishlei 18:21 which says, "Death and life are in the power of the tongue." In Loshon HaKodesh, this *pasuk* is expressed as "Maves V'Chaim B'Yad Loshon." It's fasci-

nating to note that the first letters of each of these words are *mem-vuv-bais-lamed*, which can be arranged to spell the word "Mabul" (Flood). It was primarily through his power of speech that Noach was charged to inspire his generation to Teshuva and lead them from the path of oblivion back to the spiritual life!

## ONLY LEAF AVAILABLE

*The dove came back to him in the evening – and behold! An olive leaf it had plucked with its bill! (8:11)*

Of all of the different types of trees or leaves that could have been located and returned to the Ark, why did Hashem arrange it that the dove returned with an olive leaf?

**Gan Raveh** postulates that just as the animals of the world had begun to improperly crossbreed with one another, so too the generation of the Flood had begun to impermissibly crossbreed the trees. Since this is forbidden and represents a perversion of the natural order of the world, the trees had to be destroyed in the Flood. However, Yerushalmi (Kilayim 1:7) says that olive trees are unable to be grafted or crossbred. It simply doesn't work. Therefore, this was the only tree left standing after the Flood. The olive tree was never destroyed and thus it was available for the dove

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## Thoughts On Parshas Noach Based Upon The Shmuessen of Rav Yaakov Yitzchok Halevi Ruderman zt"l

RABBI MOSHE BOYLAN

The following *shmuess* was given by the Rosh Yeshiva ZT"l in 5734 in the middle of the Yom Kippur War. The themes he touches upon are still appropriate, as we are also in a *matzav* of *tzarah* due to various difficulties which Klal Yisroel is undergoing, including in particular the terrible *gezairos* in Eretz Yisroel which put Klal Yisroel (and the Olam Hatorah) in danger:

1. In the first Pasuk in Parshas Noach it mentions Noach's name three times. Chazal tell us that this shows us that Noach saw three Olamos: an Olam Banuy (a built world), an Olam Charaiv (a destroyed world) and an Olam Banuy (a world which had been rebuilt, i.e. after the Mabul). We find a similar thing with regards to Daniel, who also lived in three time periods, experiencing the Bayis Rishon, the time of the Churban, and the rebuilding of the Bayis Shaini. Similarly, Iyov went through three periods in his life. At first he had a family and many possessions, then he lost everything, and finally at the end of his life he returned to his former status.

The Rosh Yeshiva ZT"l mentions that it is interesting that these three people are mentioned in the same context, when there is a big difference between them. Noach experienced three periods with regards to the entire Beriah (creation), Daniel's three *tekufos* related to the Bais Hamikdash, and Iyov's three time periods related to his personal life.

Rav Ruderman explained that really there is a great connection between these three people. The entire creation was in order that Klal Yisroel should accept the Torah (as Rashi mentions in the beginning of Beraishis) and this is the importance of Klal Yisroel in the creation. Similarly every individual of the creation is important, as every person must say, "Bishvili Nivra Haolam" (the world was created for me).

Now we can understand the connection between Noach, Daniel and Iyov. Noach experienced three *tekufos* in the entire creation of the world, Daniel's three *tekufos* related to Klal Yisroel (who the world was created for) and Iyov was one of Hashem's creations (which it was worthwhile to create the entire creation for), and therefore his three *tekufos* are somewhat related to Noach and Daniel. We see not only the importance of Klal Yisroel in the entire creation,

but also the importance of every individual.

As an aside, this realization of "Gadlus Haadam" was one of the foundations of the Mussar of the Alter Fun Slabodka ZT"l, who was the *rebbe* of the Rosh Yeshiva ZT"l.

The Rosh Yeshiva said that keeping the above in mind, we must all feel the *tzaar* (pain) that Acheinu Bnai Yisroel have in Eretz Yisroel, (Lo Aleinu) from their enemies, as every day a number of people are killed, may Hashem Yisbarach have mercy on us.

It is interesting to mention that the Rosh Yeshiva ZT"l also experienced three *tekufos* in his life. The beginning of his life saw the greatness of the European Yeshivos and Gedolei Torah. The Rosh Yeshiva learned in Slobadka, and saw many great Gedolei Torah, including the Alter *fun* Slabodka, Rav Chaim Brisker, the Chofetz Chaim and Rav Chaim Ozer Grodzensky (Zichron Tzadikim Liveracha). At a later period, the Rosh Yeshiva moved to America, which was almost empty from Torah at the time. Additionally, he lived during the time of the Holocaust, when large parts of the Olam Hatorah were destroyed.

The latter part of the Rosh Yeshiva's life saw the rebuilding of Torah in America and Eretz Yisroel. Of course the Rosh Yeshiva played an important role in this Binyan of Torah, through being Maamid Talmidim Harbey as the Rosh Yeshiva in Yeshivas Ner Yisroel in Baltimore for more than fifty years.

When Rav Ruderman came to Baltimore, many people did not appreciate what he was trying to accomplish. Nonetheless, the Rosh Yeshiva did not give up hope that he would build Torah even in America. Once he was walking by a big building and mentioned to Rav Shimon Schwab ZT"l, (who lived in Baltimore at that time) that this building will be a good place for our *yeshiva*. Rav Schwab was surprised that the Rosh Yeshiva would speak about needing such a big building, as the Yeshiva was relatively small at this time. Rav Ruderman told him, "Do you not think that eventually our *yeshiva* will be as big as Slobodka?"

Boruch Hashem the Rosh Yeshiva's belief in the rebuilding of Torah has been fulfilled, as the entire Olam Hatorah, and particularly Yeshivas Ner Yisroel has continued to grow and flourish.

2. The Pasuk says that Noach received a command to leave the Tai-

vah, "Tzey Min Hataivah" (leave the ark) (Beraishis 8,16). The Midrash says that Noach said that the same way that Noach only entered the Taivah with Reshus (permission) so too he would only leave the Taivah with Reshus (permission).

{It could be added that undoubtedly Noach had a great desire to leave the Taivah, after being cooped up for months with so many animals and not being able to live on land as he was accustomed to. Nonetheless, due to his understanding of the need to have *derech erez*, he refused to leave the *taivah* until he was commanded to.}

This shows us a *gevaldige* Limud of the Derech Eretz that one must have. This means that before one leaves the Yeshiva he must have *derech erez* and ask for permission. Likewise, when he enters the *yeshiva* one should show *derech erez* by giving *shalom* (to his friends and *rebbeim*) which is a way of being "Nichnas Bireshus" (entering with permission). Derech Eretz is not just a nice thing, but is also necessary for Torah, as Chazal tell us "Derech Eretz Kadmah Latorah".

The Zohar Hakadosh said another reason that Noach didn't leave the Taivah until he was commanded to: Since the Mabul was an "Idan Rischa" (a time of Divine Wrath) and there was Din and Mishpat (judgment) in the creation, therefore Noach was afraid that he would not be *zoche* in Din if he would leave. He therefore waited until he was commanded by Hashem to leave. {Perhaps the Zohar means to say that as long as Noach was in the Taivah, he felt secure, as he already was saved in this *matzav* for many months. However, once he would leave, he would be in a different situation, and perhaps he wouldn't be *zoche* in *din* to live, given the *midas* Hadin which was being *sholet* at that time. Once he was told to leave, he knew that he could rely on Hashem's command that he would be able to live even in the new creation which existed after the Mabul.}

We see from here how one must be very careful when there is a *midas hadin* which is active in the world. What should one do in order to protect himself during such a situation? Chazal tell us that Limud Hatorah is a *segulah* to save one from Tzaros (Torah Magna Umatzla). Therefore at this time, which is an Eis Tzarah, one must strengthen himself in Torah, and in this *zechus* may Hashem hear our *tefilos* to speedily see the *geulah*.



The Rosh Yeshiva ZT"l was known for his great connection to Limud Hatorah. This was already evident when he was a *talmid* in the Slobodka Yeshiva. One Choref Zeman the Rosh Yeshiva accepted upon himself to finish a large part of Shas. During this *zeman*, the Alter received a letter that the Rosh Yeshiva's father was *niftar*. The Alter didn't tell the Rosh Yeshiva about this *besurah* until he had finished the amount of learning he had accepted upon himself. When someone had *taanos* (difference of opinion) on the Alter for not allowing the Rosh Yeshiva to say Kaddish for his father earlier, the Alter said that for the Rosh Yeshiva to learn Torah was the greatest *kaddish* for his father.

In Slabodka, there was a time in which the *sefer*, "Ohr Sameach" on Zemanim became available. Since there was only one copy in the Yeshiva, people had to take turns learning from it. The Rosh Yeshiva got his opportunity during one night, in which he stayed up all night learning by the light of the moon.

The Rosh Yeshiva was also known for Kavod Hatorah, his great respect for Torah. Once Rav Ruderman was in a *seforim* store and was offered a *sefer* from Rav Chaim Brisker for a certain price. The Rosh Yeshiva immediately said that this was too low a price for such an important *sefer*, and he paid double the price which was asked. Likewise it was known that he paid \$100 for an Oneg Yom Tov (at that time this was a lot of money) as he appreciated the importance of his Torah.

In the *zechus* of strengthening ourselves in Limud Hatorah, Kavod Hatorah and Derech Eretz, may we overcome the Eis Tzarah we are in the midst of, and see the *geulah shelaimah* speedily.

Sources for this article include "Sichos Halevi" (*shmuessen* from Rav Ruderman ZT"l written by Rabbi Avrohom Reuven Askowitz), and an article about the Rosh Yeshiva in "The Jewish Observer".



## Splendor of the Maggid

RABBI PAYSACH KROHN, WITH PERMISSION FROM ARTSCROLL/MESORAH

## Marked for Eternity

Titanic.

The word itself is a paragraph if not a book. The word evokes images of the colossal, the massive, that which is larger than life, something of enormous proportions. Indeed the builders of the great ocean liner, the Titanic, had just such prodigious thoughts in mind. The Titanic was the most enormous ship ever built, a staggering 46,329 tons. It accommodated over 2,000 passengers. Its publicists advertised its durability with haughtiness befitting the size of the ship, as they bragged that it was “the ship that even G-d couldn’t sink.”

The world would soon know differently. A hundred thousand people came to Belfast, Ireland, on April 3, 1912, to see the Titanic embark on its maiden voyage, and within days, millions the world over knew of the calamity that would become a legend in world history. Stories abound about the heroism, sacrifice and misfortune that occurred that night, as the Titanic sank after crashing into a twin peaked iceberg on the open seas of the North Atlantic. I had never heard of a “Jewish story” regarding the Titanic, thus when Mrs. Alyssa Hershkop in Beit Shemesh, Israel, insisted that she had a “great Jewish story” about the Titanic, I was skeptical.

However, research and interviews with descendants of the passengers on that voyage proved she was right. A remarkable episode with Jewish overtones did indeed transpire on that fateful trip. The emotion roused by this story is truly — yes — of titanic proportions.

I am grateful to Mr. and Mrs. Gilbert and Roberta Binder and Mrs. Marie Aks of Virginia Beach, Virginia, for providing recordings and personal information about this story.

In 1910, Mr. Sam Aks of Turek, Poland, immigrated to England where he married the former Leah Rosen. They lived in London for a while after their wedding, and then they decided to move to America where there were better business opportunities. They settled on moving to Norfolk, Virginia.

By this time Leah was expecting their first child and her parents felt

strongly that in her condition she should not make such an arduous trip across the ocean. They felt it would be too exhausting for her and dangerous for the unborn child. It was decided that Sam would travel alone, set up a home in Norfolk and a few months after the child was born, Leah would come with the infant.

The newspapers and media at the time were ablaze with the news of the opulent, gigantic ocean liner, the Titanic, that was to make its historic maiden voyage from Southampton, England to New York City, in April of 1912. The White Star Line, the Flagship Company of the Titanic, confidently claimed that their luxury liner was safe, sturdy and even majestic.

On April 10, Mrs. Leah Aks and her baby, with 912 other passengers, boarded the ship in Southampton, England, accompanied by hoopla, fanfare and ceremony. Leah and her infant were in steerage, the third-class cabin, with many other immigrants to America. The high society, wealthy people were in the luxurious first-class cabins. More passengers boarded at other ports before the Titanic crossed the ocean.

Four days later, shortly before midnight on April 14, as the ship was ninety-five miles south of the Grand Banks in Newfoundland, it sideswiped and crashed into an iceberg that towered 100 feet over the deck. [Ninety percent of an iceberg is hidden beneath the water. Thus the iceberg was literally a mountain of ice close to 1,000 feet from top to bottom. Its massive knife-like edges beneath the water surface punctured and gashed the ship along 250 feet of its hull.] Twenty minutes later, after consulting with the ship’s designer, Thomas Andrews, Captain Edward Smith realized that the ship would sink within two hours. Everyone on board would lose their lives unless they could get on lifeboats and be rescued by passing ships.

Incredibly there were not enough spaces in the lifeboats for everyone. Though there were 2,200 passengers and crew on board, there was room for only 1,178 on the lifeboats. More than a thousand people would surely die! One is astounded at the negligence of not being prepared for

disaster. As the boat began tilting there was panic and pandemonium. The captain and crew ordered that women and children would be saved first.

In the third-class cabin, women were ordered to the front and men to the rear. Leah Aks held her son Frank Philip (Ephraim Fishel) in her arms and tried to get out onto the deck, but the gate in front of the cabin jammed and no one could get out. She stood pressed against the gate, screaming for help. A sailor saw her with her baby in her arms and he reached over the gate and lifted her and the child out, so that she could run to the deck where women and children were being put into lifeboats. (Most of the people in the third-class cabin could not get out and 75 percent of them drowned. The first-class cabin fared better, as only 40 percent died.)

Leah ran up to the deck with her child and waited by the railing, trying to get on line to be rescued. It was frighteningly cold. People were shoving and pushing frantically trying to get onto lifeboats. Meanwhile, down below water poured thunderously through the gaping holes, flooding the bottom of the ship.

As Leah stood on the deck, one of the wealthiest women on board, Lady Madeleine Astor, saw her and the baby huddled against the cold. Lady Astor, who was expecting a child, removed her beautiful eight-foot shawl and gave it to Leah saying, “Here wrap your baby, it’s so cold out here.” Her teeth chattering, Leah thanked her profusely.

During this time, a man had pushed onto a lifeboat that was about to be lowered into the water. When cabin stewards saw him, they forced him out of the boat and pulled him back on deck, yelling that women and children were being rescued first. Somehow this man managed to get onto another lifeboat and once again the stewards saw him and forced him off the lifeboat, fighting with him, as they insisted that women and children were being given priority.

Back on the deck, the man saw Leah standing there with her baby now wrapped in the shawl. He was enraged. His eyes were wild as he

stalked back and forth consumed by anger and frustration. In a demented moment of madness he ran toward Leah and screamed, “You think women are first! You think children are first! I’ll show you,” and he grabbed the infant from Leah’s arms and threw him overboard!

Leah shrieked in horror and cried out for her child. Men on board lunged at this maniac but the deed had been done. People were yelling and screaming — but now it was Leah’s turn to get on a lifeboat. “I won’t go without my baby,” she cried. But the officers told her she had to save her own life. There was no point in staying on the sinking ship. The women around her tried to console her, but Leah cried hysterically as she was placed on the lifeboat and lowered into the water.

The lifeboats drifted for three hours until the Cunard liner, the Carpathia, came and rescued those who were fortunate enough to get off the Titanic. Only 705 were saved, 1,523 people died.

Two days later, the grief-stricken Leah Aks was walking on the deck of the Carpathia when she saw a woman holding a child. The child lunged toward Leah. She recognized him. Leah screamed, “That’s my baby! That’s my child!”

The woman holding the child, Mrs. Elizabeth Ramell Nye, was dressed in a long black dress embroidered with a huge cross. “No it’s not,” she insisted. “This child was entrusted to me!” (Others contend that the woman was possibly Argene del Carlo from Italy.)

A wild argument ensued and Mrs. Nye claimed that while she was in the lifeboat, a child came flying into her waiting arms. To her that was a sign from Heaven that she had to care for the child the rest of her life.

People took sides in the argument. Soon the captain of the Carpathia, Arthur H. Rostron, was called to decide the issue. Leah was crying hysterically while Mrs. Nye was insisting on her position. She would not be denied this child.

When Captain Rostron arrived and heard the points of the argument, he told both women to come with the



## Rabbi Frand on the Parsha

RABBI YISSOCHER FRAND, WITH PERMISSION FROM ARTSCROLL/MESORAH

### Workplace Rules

What if you don't have the bearded *rabbi* look. Does the *kiddush Hashem* imperative still apply?

Absolutely. As long as your co-workers know that you're Jewish, you are equally capable of making a *kiddush Hashem* — and therefore equally culpable if you don't.

Rav Pam had three rules for the workplace: (1) be the hardest worker in the office; (2) be the most pleasant person in the office; and (3) be the most honest person in the office.

That's how you make a *kiddush Hashem*. You don't have to go out and have a beer with your coworkers after work. You don't have to engage in their often inappropriate chatter at the water cooler. Be *professionally* friendly. Don't be *socially* friendly — and especially with members of the opposite gender — but if you're professionally friendly, they'll respect you for who you are. Ask them about their families. Speak to them about politics. There are plenty of subjects you can talk about and maintain a professional, friendly relationship without crossing any boundaries.

Above all, remember at all times that you're an ambassador of the Ribbono Shel Olam. You're on display, whether you like it or not. We represent the Ribbono Shel Olam, and that can have far-reaching implications — much broader implications than we can fathom. Maybe one day your coworker will find his way to the Supreme Court, or to the Federal Reserve, and the impression you made on him will affect the way

he views and rules on issues pertaining to Orthodox Jews.

Rabbi Berel Wein tells a story about the editor of the *Detroit Free Press*, who, at a time when Detroit was a major American city, and at a time when newspapers still had an effect on people, invariably wrote pro-Israel editorials. Why?

This editor explained that when his mother immigrated to the United States from Ireland, she worked as a housekeeper for a Jewish family. The family went on vacation during Chanukah, and they returned around December 23 or 24. When she noticed that they weren't going to be back in time to buy and decorate a tree, she felt really bad for them, so she went out and purchased one.

These people lived in a *frum* neighborhood. You can only imagine the scene: as they drive up to their home upon returning from vacation, what do they find winking at them from their dining room window? An Xmas tree, decorated with tinsel and lights, with all the *hiddurim*.

*Did we make a wrong turn?* The owner of the home must have thought to himself. He checks, and it's the right house!

He walks inside, turns to the housekeeper and says, "What's that?"

"I knew you were coming home right before the holiday, and I felt bad that your house would be bare," she replied, "so I went and bought you one."

The homeowner sat down at the table with this fresh immigrant. "This is one of the nicest things any-

one has ever done for me," he said calmly, "but we don't celebrate this holiday. Could you just take the tree down and put it away?"

He then pulled out \$50 — a tidy sum in those days — and handed it to her as a holiday bonus.

For years afterward, this woman would tell this story to her son, who went on to become the editor of a major U.S. newspaper — and Jewish people living in Israel benefited from his positive editorials decades later.

There was a brokerage company with a motto of, "Changing the world, one client at a time."

This has to become our statement: Make a *kiddush Hashem*, one person at a time.

There are people who have a beautiful *kabbalah* (resolution) to do one *chessed* each day. Imagine if we could resolve to make one *kiddush Hashem* each day! It can be as easy as holding the door for a coworker, saying a nice "good morning" to your neighbor, or even complimenting his dog. That's all it takes to make a *kiddush Hashem*!

### Impressing the IRS

Once we learn to make a *kiddush Hashem* we'll start to see results.

Rav Manis Mandel, the longtime Rosh Yeshiva of Yeshiva of Brooklyn, was once audited by the IRS (Internal Revenue Service) because they flagged certain charitable deductions on his tax return. He came to the audit with all of his cancelled checks, but they did not equal the amount that he claimed

as deductions. When the IRS agent questioned him about the discrepancy, he explained that the rest of his deductions were for cash donations.

"How do we know that you're telling us the truth?" the agent asked. "You need to prove this to us."

Rav Mandel reached into his pocket and pulled out a wad of checks made out to charitable institutions for which he had not claimed deductions, and had the agent add them up. The tally *far exceeded* the number he had claimed as a deduction.

"If you have all these checks to prove your donations," the IRS agent asked in astonishment, "then why didn't you claim a bigger deduction?"

Rav Mandel pointed to the memo line, where he had written one word in Hebrew: *exchange*. He explained to the agent that money children collected for charitable institutions would often be a variegated assortment of coins and small bills. Rather than have them hand over the small change, he would write out a check to cover the full amount, and use the cash for himself. To ensure that he wouldn't erroneously claim these checks as deductions, he would write the word *exchange* on the memo line.

Now, did the IRS agent have a fighting chance of knowing what that word meant? Certainly not. Rav Mandel could easily have claimed those checks as deductions without anyone raising an eyebrow. But when this agent saw how honest the Rav was, he immediately ended the audit.

## Splendor of the Maggid

CONTINUED FROM PAGE 114

child to his quarters where he could reflect and decide the matter.

In the captain's quarters, Leah suddenly called out, "I can prove this is my child." The 18-year-old Leah spoke firmly and with certainty, "I am Jewish and my son was circumcised!" In Europe at that time, only Jewish children were circumcised.

When Captain Rostron saw that indeed the child had had a *bris*,

10-month-old Ephraim Fishel was reunited with his mother. Eventually the Carpathia brought all the survivors to New York.

Frank Philip Aks was raised in his rightful Jewish home. Eventually he married and had children and grandchildren. Frank passed away in 1991 at the age of 80. His wife, Marie, recently told me that as a youngster he would walk for miles on Shabbos to *daven* in the Orthodox *shul* in Norfolk, known as the Cumberland Street Shul.

After the traumatic events of the ill-fated journey, Leah was so grateful to Captain Rostron and his

crew that years later when she had a daughter she named her Sarah Carpathia Aks. Incredibly there was some confusion among the hospital secretaries and they recorded her name on her birth certificate as Sarah Titanic Aks!

When I told this story to Rabbi Dovid Cohen of Brooklyn, he showed me the following Midrash.

When Hashem told Avraham Avinu to circumcise himself, Avraham consulted with three of his friends and confidants, Aner, Eshkol and Mamrei. Aner said, "You are [nearly] 100 years old, will you now risk your life by in-

flicting such pain to yourself?" Eshkol said, "Would you dare [put such an indelible] mark on yourself [and thereby look obviously different] from all your enemies? [That alone could be life threatening.]" Mamrei was the only one who encouraged Avraham to have faith in Hashem and follow His direction (Bereishis Rabbah 42:8 and 44:7).

Said Reb Dovid, "Isn't it noteworthy, that the mark that Eshkol thought would bring scorn on Avraham Avinu and even endanger his life was just the mark that reunited this child with his mother and saved him, so that he would be raised with his family as a Jewish child?"

**ADAS YESHURUN BAIS MOSHE** RABBI AVROHOM KLEIN 3418 Avenue N 718.338.9414  
 ► Shacharis Sunday only 8am ► Mincha Bzman Sunday only ► Maariv Mon.-Thurs. 8:15 pm

**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, 9:40, 10:15, 11:00 pm

**AGUDAS YISROEL OF FLATBUSH** RABBI MOSHE WEINBERGER 1302 Ocean Parkway  
 718.627.1947 ► Shacharis 7:30 am

**AGUDAS YISROEL OF MADISON** RABBI YISROEL REISMAN 2122 Avenue S 718.998.8029  
 ► Shacharis Sun.-Fri. 6:20, 7:15, & 8 am ► Mincha Mon.-Thurs.1:40 & bizmano  
 ► Maariv Sun.-Thurs.: Bzman, 8, 9, 9:35, & 10 pm

**AGUDAS YISROEL OF MIDWOOD** RAV DOVID GIBBER 817 Avenue H  
 ► Shacharis 6:30 am, Sunday 7:30 am ► Maariv 7:45 pm

**AGUDAS YISROEL ZICHRON SHMUEL** RABBI ELIEZER GINSBURG 2141 Coney Island Ave.  
 718.627.3505 ► Shacharis 6:40 am ► Maariv 9:30 pm

**AHAVA VE ACHVA** 1801 Ocean Parkway  
 ► Shacharis 6, 7 am ► Mincha 15 minutes before Sunset ► Maariv After Mincha

**AHAVAS ACHIM** RABBI ELIMELECH BLUTH 549 East 2nd Street 718.853.1959  
 ► Shacharis ► Mincha ► Maariv Call for Zmanim

**AHAVAS CHESED** RABBI TZVI BAJNON 3007 Avenue L  
 ► Shacharis 5:50, 6:30 am ► Mincha 15 minutes before Shkiah ► Maariv after Mincha

**AHAVAS DOVID** RABBI SHMUEL DOVID BECK 924 East 10th Street 718.692.1945  
 ► Shacharis 7:10, 7:15 am ► Maariv 9:00 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. 5:45, 7:30, 8 & 9 am ► Mincha 15 minutes pre Shkiah ► Maariv after Mincha, 10 pm

**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, 7:15 am Sun. 6:30, 8 am ► Mincha Bazman ► Maariv after Mincha

**AVENUE O SYNAGOGUE (OHEL YESHUA V'SARA)** 808 Avenue O 718.344.6199  
 ► Check website for zmanim

**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

**BAIS AVROHOM** RAV BENZION HALBERSTAM 1124 East 21st Street 718.253.2267  
 ► Shacharis VASIKIN, 6:50, 7:30 am ► Mincha 25 min. after Shkiah ► Maariv 45 min. after Shkiah

**BAIS AVROHOM DKRULA SPINKA** RABBI SHMIDMAN 1177 East 18th St.  
 ► Shacharis 7:00 am ► Maariv 9:30, 10 pm

**BAIS ELUZER DFALTISHAN** RABBI YONASAN BINYOMIN KATZ 1516 East 24th St. 718.252.2537  
 ► Shacharis 6:40, 7:20, 7:55, 8:25 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 am ► Mincha 15 min. before Shkiah, 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  
 ► Shacharis 6:30, 7:30 AM Sun: 6:15, 8AM ► Mincha Bizmano ► Maariv after Mincha & 9:00 pm

**BAIS HAMEDRASH OF FLATBUSH** RAV HERSCHEL ZOLTY 1502 East 31st Street 347.248.2613  
 718.692.4393/718.951.6460 ► Shacharis 7 am, Sun: 7:15 & 8:15 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 ► 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  
 ► 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 8pm Sun: Following Mincha

**BAIS MOSHE SHMIEL** RABBI ROTTENBERG 1782 East 28th Street 917.553.5353  
 ► Shacharis 6:45, 8 am ► Mincha 15 min. before Shkiah ► Maariv Following Mincha, 8,9 pm

**BAIS SCHNEIR** RABBI SCHNEERSON 1126 East 12th Street 718.258.4802  
 ► Shacharis Shabbos at 9:30 am ► Maariv following Mincha, Sunday at 8:00 pm

**BAIS TEFILOH** 1217 East 36th Street

**BAIS YISROEL OF KENSINGTON** RAV CHAIM KRAUSZ 693 East 7th Street 718.633.5047  
 ► Shacharis 6:45 am ► Maariv 9:45 pm

**BAIS YISROEL OF RUGBY** 1821 Ocean Parkway

**BAIS YITZCHOK** RABBI YERUCHUM LESHINSKY 1719 Avenue P 718.336.7655  
 ► Shacharis 6:40 am ► Mincha 10 min. before Shkiah & Shabbos 25 min. before Shkiah  
 ► Maariv right after Mincha

**BEIS AVROHOM** RABBI DOV OSHRY 1524 East 17th Street 718.375.3867  
 ► Shacharis 6:15, 7, 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** 1552 East 10th Street

**BET YAAKOV** 820 Avenue S

**BETH AARON OF FLATBUSH** RABBI SHLOMO DOVID KATZ 1670 Ocean Avenue 718.377.4016  
 ► Shacharis 7:30 am ► Mincha 15 minutes after Shkiah ► Maariv 45 minutes after Shkiah

**BETH EL JEWISH CENTER OF FLATBUSH** RABBI PINCHAS PERL 1981 Homecrest Avenue  
 718.375.0120 ► Shacharis Sun. 7:45 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 and 10 pm in the summer

**BETH TORAH** RABBI Y. ARI AZANCOT 1061 Ocean Parkway 718.252.9840  
 ► Shacharis 6:00, 6:45, 7:00, 7:15, 8:00 am ► Mincha 6:45 ► Maariv following Mincha

**BETH TORAH** RABBI NUTA WAI DENBAUM 3574 Nostrand Avenue 917.319.6317  
 ► Shacharis 8:45 am only Shabbos

**BETH TORAH DAMESEK ELIEZER** 403 Avenue I ► Shacharis Sun. 7,8 am Mon. & Thurs.  
 6:40, 7:50 am, Tues., Wed. & Fri. 6:55, 7:50 pm ► Mincha Sun 1:45, 7:05 pm, Mon-Thurs 7:05 pm ► 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

**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

**BNEI SHAARE ZION** RABBI SAUL KASSIN 2030 Ocean Parkway 718.376.0009  
 ShaarezionNY.com

**BNEI SHLOMO ZALMAN** RABBI YOSEF FRANKEL 1093 East 21 St 718.377.9689  
 ► Shacharis From 6:30, 7:00, 7:30, 8:00, 8:30, 9:00, 9:30 ► Mincha 20 min. 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, 7:25 am, Sunday at 8:00 am ► Maariv 9:15 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 6:25 am, Shabbos 8:45 am ► Maariv 9:00 pm

**BNEI YOSEF** RABBI HAIM BENOLIEL 1616 Ocean Parkway 718.627.9861  
 ► Shacharis 20 minutes before sunrise, 6:00, 6:30, 7:00 am ► Mincha 12:30, 1:45 pm

**BOSTONER BEIS MEDRASH** RAV PINCHOS HOROWITZ 2822 Avenue J 718.338.6464  
 ► Shacharis 6:45, 7:15, 8, 9 am ► Mincha 1:45, 2:45, 7 pm ► Maariv 8, 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

**CHEVRA SHAS ZICHRON ELIEZER** 1666 East 7th Street 646.319.6138

**CHIZUK HADAS** RABBI GORNISH 1421 Avenue O 718.376.3755  
 ► Shacharis 6:15am ► Mincha 1pm, Shabbos 1/2 hr. before Shkiah ► Maariv 8pm

**CHUNA DOVID-TENKA** 1336 Ocean Parkway

**CONGREGATION AHAVATH ACHIM** RABBI ARI KAGAN 1741 East 3rd street 718.375.3895  
 ► Shacharis 6:30 am - Mon. & Thurs. 6:20 am ► Mincha Shabbos 20 min. before Shkiah  
 ► Maariv following Mincha

**CONGREGATION AVREICHIM** RAV SHLOMO FEVEL 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 ISRAEL OF KINGS BAY** 3903 Nostrand Avenue 718.934.5176  
 ► 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 7 am, Sunday 8 am ► Maariv 8:45 & 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 7:30 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 SHMUEL FRIEDLER 1649 East 13th Street 718.339.4886

**FLATBUSH MINYAN** RABBI MEIR FUND 1517 Avenue H 718.338.8442  
 ► Shacharis 7am, Sun. 8 am ► Maariv 9 pm

**GINZEI YOSEF** RABBI YOSEF ROSENBAUM 1305 Avenue R 718.645.6605  
 ► Shacharis 7, 8 am ► Mincha time of candlelighting for that week ► Maariv after Mincha & 9 pm

**GVUL YAABETZ** RABBI DOVID COHEN 1580 Coney Island Avenue 718.258.8023  
 ► Shacharis 6:50 am

**HAYIM SHAAAL** 1123 Avenue N 718.627.6052

**HORODENKE** RAV H. ASHKENAZI 3011 Avenue K 718.252.9494  
 ► Shacharis 8 am ► Mincha 4:15 pm ► Maariv 9:30 pm

**IMREI SHAUL D'MODZITZ** RAV ZVI NEWMARK 1542 Coney Island  
 ► Shacharis Mon-Thurs 7 am, Sun. 8 am ► Maariv 8:45 pm, Sunday 10 pm

**JEWISH CTR. NACHLATH ZION** RABBI FRIEMAN 2201 East 23rd Street 718.648.4865  
 ► Shacharis 6:30 am ► Mincha 10 min. before Shkiah ► Maariv Following Mincha

**KEHILAH OF MARINE PARK** RABBI BARUCH P. MENDELSON 3605 Quentin Road 718.645.1300  
 ► Shacharis 6:25, 7 am ► Mincha 10 minutes before Shkiah ► Maariv 9:30 pm

**KEHILAS MORESHES YAAKOV** RABBI AVRAHAM BINSKY 1749 Ocean Avenue 718.998.1237  
 ► Shacharis 7 am

**KEHILAS ORACH CHAIM** RAV MEIR SCHEINBERG 1002 Avenue M

**KEREM SHLOMO** 1880 East 27th Street

**KESER YISROEL MORDECHAI** RABBI MEIR PLATNICK 2016 Avenue L 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 718.377.4791  
 ► Shacharis Sun. 7:30 & 8 am, Mon-Thurs 7, 7:45 am ► Mincha 15 min. before Shkiah  
 ► Maariv 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 10 min. before Shkiah  
 ► MAARIV following Mincha & 30 Minutes after shkiah & 10 pm

**KHAL TALMIDEI HAYESHIVOS** 1213 Elm Avenue enter on E. 13th  
 ► Early Shabbos Mincha 15 minutes before plag ► Shacharis Shabbos 8:30 am  
 ► Mincha Shabbos 6:30 pm

**KHAL TUKAI** Avenue K & Ocean Parkway  
 ► Shacharis 7:30 am

**KHAL VERETZKY (LANDAU'S)** RABBI LANDAU Avenue L corner East 9th Street  
 ► Shacharis ½ hour until 11:00 ► Mincha starting w/ Mincha Gedola ► Maariv 15 min. til 1:00 am

**KHAL ZICHRON AVROHOM YAAKOV** RABBI LEIZER DOVID RAPPAPORT 3203 Bedford Avenue  
 ► Shacharis 6:20 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 25 minutes after Mincha

**KNESSES BAIS AVIGDOR** RAV AHRON KAHN 1720 Avenue J 718.258.1380  
 ► Shacharis 7:30 am ► Mincha 12:45 pm ► Maariv 8:15, 10 pm

**KOL ISRAEL** RABBI RAYMOND HARARI 3211 Bedford Avenue 718.951.1417  
 ► Shacharis 6:45, 8:15, 9 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 7 pm ► Maariv 9:45 pm

**KOLLEL BNEI TORAH** RABBI YOSEF EISEN 1323 East 32nd Street  
 ► Shacharis Vaskin (30 minutes before Netz) ► Mincha 2:30 pm ► Maariv 9:30 pm

**KOLLEL BNEI YESHIVOS** RABBI MOSHE SCHEINERMAN 2402 Avenue P 718.692.3307  
 ► Shacharis 6:40, 7:30 am ► Mincha 10 min. before Shkiah ► Maariv Bazman, 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

**LAZEWNIKS** 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

**MAGRIV BEIS ARYEH** RABBI SHEA KATZ 1069 East 4th Street I & J 718.338.4925  
 ► Shacharis 7:10 am ► Maariv 9:15 pm

**MAREH YECHZEKEL OF FLATBUSH** RAV BINYOMIN RUTNER 1016 East 15th Street  
 718.252.2521 ► Shacharis 6:45 am, Shabbos 9 am ► Mincha 15 min.

**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 917.623.9754  
 » Shacharis Sun. 8:30, Mon. & Thur. 6:15 am, Tues., Wed., & Fri. 6:25 am » Mincha 15 minutes before Shkiah » Maariv 8 pm

**MEVAKSHEI HASHEM** RABBI YEHUDAH LEVIN 3011 Avenue K

**MIDRASH MOSHE BEN MAIMON** RABBI ALFIA 59 Gravesend Neck Rd 718.336.2023  
 » Shacharis 6, 7 am » Maariv 10 pm

**MIRRER YESHIVA** 1791 Ocean Parkway 718.645.0536 » Shacharis 7:30am » Mincha 1:50 pm

**MIRRER YESHIVA VASIKIN MINYAN** RABBI SHOLOM STEINBERG 1791 Ocean Parkway 718.415.3845 » Shacharis 30 minutes before Netz

**MONASTRICTSH** RAV NOCHUM RABINOWITZ 1301 East 27th Street 718.338.8895  
 » Shacharis 7 am » Maariv 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 6:30, 7:30 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, 7:30, 8:20 am » Mincha at Shkiah » Maariv following Mincha, 8 pm

**NACHLAS YEHOASHUA** RABBI DOVID TOIV 1655 East 24th Street 718.338.0500  
 » Shacharis 6:40, 7:00, 8:00 am » Mincha 10 minutes before Shkiah » Maariv 8:30 pm

**NACHLAS YITZCHOK** RABBI AVROHOM YOSEF SEKULA 3418 Avenue L 718.377.6051  
 » Shacharis 7, 8, 9 am, Mon-Thurs 6:40, 7, 8 am » Mincha 10 min. pre Shkiah  
 » Maariv following Mincha, 9 pm

**NAROLER BEIS HAMEDRASH** RABBI SHAPIRO 2409 Avenue U 718.332.9100  
 » Shacharis 6:25, 7:15 am Shabbos 8:45 am » Mincha 10 minutes after Shkiah  
 » Maariv Following Mincha, 9:15 pm

**NETIVOT ISRAEL** 1617 Ocean Parkway 718.998.2534  
 » Shacharis 6 am » Mincha 4 pm » Maariv 10 pm

**NEVE YAAKOV** 1359 East 9th Street

**OHHEL MOSHE LUBAVITZ** RABBI MOSHE KORNBILIT 849 Ocean Parkway 718.437.0050  
 » Shacharis 7, 7:45, 8:45 am, Sun 7:45 & 8:30 am » Mincha 2:30 pm

**OHHEL 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

**OHVE TZEDEK OF FLATBUSH** RABBI NAFTULI HERSH ROTTENBERG 1688 East 18th Street 718.377.4432 » Shacharis 7:30 am » Mincha 2:00 pm

**OHR GEDALYAHU** RAV DOVID STAMM 1554 Coney Island Avenue  
 » Shacharis 7:15 am » Maariv 9:30 pm

**PERSIAN CONGREGATION OF FLATBUSH** RABBI SHMUEL SOLEIMANI 1434 Ocean Parkway 718.382.0773  
 » Shacharis Sun 7, 8 am, Mon.- Fri. 6:50 am » Mincha 20 min. before Shkiah » Maariv 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 Avenue R 718.376.4400  
 » Shacharis Sun 8 am, Tues.- Wed. & Fri 7:00 am, Mon. & Thurs. 6:50 am, Shabbos 9 am » Mincha 30 min. before Shkiah, Fri 10 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 7 9pm

**SEPHARDIC CONGREGATION** RABBI MOSHE MAYOR 2831 Nostrand Avenue. 718.951.1300  
 » Shacharis 5:50 am » Mincha 6:30 pm » 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 6, 7, 8 am » Mincha 7 pm » Maariv 10 pm

**SEPHARDIC INSTITUTE AND SYNAGOGUE** RABBI MOSHE SHAMAH 511 Avenue R 718.998.8171 » Shacharis Sun. 7, 8 am, Tues.-Wed. & Fri. 6:20, 6:50 & 8 am  
 » 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 7:30 am, Shabbos 9 am, Sun. 8 am » Mincha Sun-Thurs 15 minutes before Shkiah, Fri 7 pm, Shabbos at candlelighting » Maariv following Mincha, 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 Avenue  
 » Shabbos Shacharis 8:30 am

**SHAARE TEFILA** RABBI YOSEF OZERI 1679 West 1st St. 718.382.1416 » Shacharis 7:00 am

**SHAARE TORAH YESHIVA** 1680 Coney Island 718.645.6676  
 » Shacharis 7:40 am » Mincha 1:40 pm

**SHAAREI TORAH** RABBI MOSHE PLUTCHOK 98 West End Avenue  
 » Shacharis 7:00, 7:45 am » Mincha 8:15 pm, Tues. 7:45 pm » Maariv 8:30 pm, Tues. 8:45 pm

**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 6:25 am, Mon. & Thurs. 6:20am Sunday 8am  
 » Mincha Shabbos-10 min. before Shkiah » Maariv 9:15pm, 55 min. after Shkiah

**SHAREI ELIEZER** RABBI YEHUDA HOROWITZ 1882 New York Avenue. 718.758.0449  
 » Shacharis 6:30, 8, 9 am Shabbos 9 am » Mincha 15 min. before Shkiah  
 » Maariv Following Mincha, 8:15, 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

**SHEVES ACHIM** 1184 East 14th Street

**SHEVET ACHIM** 708 Avenue T

**SHOMREI HADAS BIKOVSK** 1340 East 9th Street

**SKVERER BAIS MEDRASH** 1657 Ocean Parkway 718.627.2918  
 » Shacharis Sun 9 am » Mincha 25 min. after shkiah » Maariv 50 min. after shkiah

**STRETNER 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 5\*50, 6:50, 8:00 am » Mincha 10-15 min. before Shkiah  
 » Maariv Immediately after Mincha

**TALMUD TORAH AHAVATH ACHIM** 1741 East 3 Street 718.375.3895

**TEHILA LEDOVID** RABBI BOAZ BAR-DEA 1950 East 21st Street 718.758.4989  
 » Shacharis 6:45 am » Maariv 8:30 pm

**TENKE** RABBI YITZCHOK ISAAC FRIEDMAN 1643 East 21st Street 718.258.1643  
 » Shacharis 6:45 am, Shabbos 9 am » Mincha 5 min. before Shkiah » Maariv following Mincha, 8:30 pm

**TIFERES AVROHOM ZIDITCHEV** RABBI YECHESKEL EICHENSTEIN 4017 Avenue P 718.338.0298 » Shacharis 6:25, 7:00, 7:55, 8:30, 9:05, Sun. 8, 9, 9:30 am  
 » Mincha 2:15 pm and 5 minutes before Shkiah » Maariv 8:20, 9:30, 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: 8:10 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 SHLOMO PLUTCHOK 1966 Ocean Avenue 718.336.8886  
 » Shacharis Mon.-Thurs. 6:35, 8 am; all other days 6:45 am

**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

**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 8:15, 10 pm

**TORAH VODAATH DORMITORY MINYAN** RABBI SCHORR 452 East 9th Street 718.284.4989

**TORAS CHAIM D'FLATBUSH** RABBI CHAIM YISROEL WEINFELD 2201 Avenue L 718.951.9389 » Shacharis 6:20, 8:00 » Mincha 10 min. pre Shkiah » Maariv 8, 9, 10:00

**VATKIN** 1950 East 7th Street 718.415.7419  
 » Shacharis 40 min. before sunrise, Shabbos 1 hour, 5 min. before sunrise  
 » Mincha 15 min. before Plag Mincha » Maariv following Mincha

**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** 1277 East 14th Street 718.758.9359

**YESHIVA BAIS YOSEF NAVARDOK** 1502 Avenue N

**YESHIVA CHOFETZ CHAIM** 1271 East 35th Street 718.258.9006  
 » Shacharis 7:40 am » Mincha 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 8 am » Mincha 2:45 pm » Maariv 9:30 pm

**YESHIVA MIKDAASH MELECH** 1326 Ocean Parkway 718.339.1090  
 » Shacharis 7:00 am » Maariv 10 pm

**YESHIVA SHAREI TORAH** RAV HILLEL DAVID 1162 East 12th Street  
 » Shacharis 6:00, 6:45 am » Mincha 15 minutes before Shkiah

**YESHIVA TORAH VODAATH** RABBI BELSKY 425 East 9th Street 718.941.8000  
 » Shacharis 7:35 am » Mincha 1:45 pm » Maariv 9:30 pm

**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

**YESHUOS CHAIM CHENTZKOVITZ** RABBI SHMUEL TEITELBAUM 1167 East 13th Street  
 » Shacharis 6:30 am » Mincha Sunday 25 min. before Shkiah » Maariv 7:30, 9:15 pm

**YESHURAN MUZHAI ROPSHITZ** 1454 Ocean Parkway

**YOUNG ISRAEL OF AVE J** RABBI BARUCH DOV BRAUN 1721 Avenue J 718.338.2056/718.253.0969  
 » Shacharis 6:55 & 8am Mon. & Thurs. 6:45, 8 pm » Mincha 10 min. pre Shkiah

**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 » 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 10 min. after candlelighting » Maariv following Mincha

**YOUNG ISRAEL OF BRIGHTON BEACH** RABBI EFRAIM ZALTZMAN 293 Neptune Avenue 718.648.0843 » Mincha 7:30 pm

**YOUNG ISRAEL OF FLATBUSH** RABBI KENNETH AUMAN 1012 Avenue I 718.377.4400  
 » Shacharis 6:45 & 8 am » Maariv following Mincha, 10 pm

**YOUNG ISRAEL OF KENSINGTON** 305 Church Avenue 718.871.4543

**YOUNG ISRAEL OF KINGS BAY** RABBI DOVID SIMPSON 3007 Ocean Avenue 718.972.2100  
 » Shacharis 6:45 am » Mincha 10 minutes before Shkiah » Maariv after Mincha

**YOUNG ISRAEL OF MIDWOOD** RABBI ELI BORUCH SHULMAN 1694 Ocean Avenue 718.692.2107  
 » Shacharis 5:50, 6:50,7:30,8:30 » Mincha 10 min. pre Shkiah » Maariv 1/2 hr. after Mincha, 9:15

**YOUNG ISRAEL OF OCEAN PARKWAY** RABBI STOLZENBERG 1781 Ocean Parkway 718.376.6305  
 » Shacharis 8 am Shabbos 9 am » Mincha 10 min. before Shkiah » Maariv following Mincha

**YOUNG ISRAEL OF REDWOOD** RABBI S. MODES 619 East 76th Street 718.520.1800

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

**YOUNG ISRAEL OF VANDEVEER PARK** 718.761.2100

**ZERAH KODESH D'SHENDISHOV** 1450 East 4th Street

**ZICHRON ALTER** 1486 Ocean Parkway 718.627.6120  
 » Shacharis Su 6:55 am/ TuWe/Fri 6:45 am » Maariv 10:05 pm

**ZICHRON ARYEH LEIB** RABBI YOSEF RABINOWITZ 2915 Avenue J  
 » Shacharis 6:45 am » Maariv 10:10 pm

**ZICHRON MOSHE MIKOLAYEV** RABBI Y. E. SCHNEEBALG 577 East 5th Street  
 » Shacharis 8:00 am » Maariv 9:30 pm

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# Daf Yomi Directory

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<b>5:20 AM</b>	<b>Lev Someach-Alesk</b> - Rabbi Yisroel Berger (Yiddish)
<b>5:30 AM</b>	<b>Agudas Yisroel of Madison</b> - Rabbi Eli Rabinowitz & R' Eliyahu Goldberg (English) <b>Bais Hamedrash Hagadol of East Flatbush</b> - Rabbi Berel Edelstein (English) <b>Beis Mordechai</b> - Rabbi Yaakov Eis (English) <b>Bnei Yosef</b> - Rabbi David Navaro (Hebrew) <b>Chizuk Hadas</b> - Rabbi Ahron Yitzchok Jacobs (English) <b>Nachlas Yitzchok</b> - Rabbi Avrohom Yosef Sekula (Yiddish) <b>Shalheves Kodesh</b> - Rav Yehuda Sheinkopf (English) <b>Toras Chaim D'Flatbush</b> - Rabbi Chaim Y. Weinfeld (English) <b>Yeshuran Muzhai Ropshitz</b> - Rabbi Yisroel M. Kohn (Yiddish)
<b>5:35 AM</b>	<b>Agudath Israel of East Midwood</b> - Rabbi Berel Edelstein (English)
<b>5:40 AM</b>	<b>Kehillah of Marine Park</b> - Rabbi Dovid Kohn (English) <b>Tiferes Avrohom Zidichoiv</b> - Rabbi Yechezkel Eichenstein (English) <b>Yeshiva Ohr Yitzchok</b> - Rabbi Reuven Zwick (English)
<b>5:45 AM</b>	<b>Agudas Yisroel Bais Binyomin</b> - Mr. Moshe Strimber (English) <b>Bais Alexander</b> - Rabbi Binyomin Schik (Yiddish/English) <b>Bnei Torah Bais Naftali</b> - Bais Naftali - Rabbi Naftali Minzer <b>Ishei Yisroel Modzitz</b> - Rabbi Yisroel Dovid Taub (English) <b>Premishlan</b> - Rabbi Boruch S. Kaczenberg (Yiddish/English) <b>Sasregan</b> - Rabbi Shlomo Teichman (English) <b>Sharei Eliezer-Rabbi Avrohom Ellenbogen (Yiddish/English)</b> <b>Yeshiva Sharei Torah</b> - Rabbi Hillel David (Yiddish)
<b>5:50 AM</b>	<b>Congregation Kehilas Orach Chaim</b> - Rabbi Meyer Scheinberg (English)
<b>5:55 AM</b>	<b>Congregation Skverer Bais Medrash</b> - Rabbi Avrom Lawrence (English) <b>Keser Yisroel Mordechai</b> - Dr. Shlomo Schuck (English)
<b>6:00 AM</b>	<b>Agudath Achim of Midwood</b> - Rabbi Yosef Stern (English) <b>Agudas Yisroel Sniff Zichron Shmuel</b> - Rabbi Shmuel Yosef Lercher (English) <b>Bais Avrohom</b> - Rabbi Benzion Halberstam (English/Yiddish) <b>Bais Eluzer</b> - Rabbi Yonoson B. Katz (English) <b>Bais Medrash Beis Y'shaya</b> Rav Dovid Salb (English) <b>Bais Moshe Shmiel</b> - R' Pinchas Rosenberg (English) <b>Bais Yitzchok</b> - Rabbi Friedman (English) <b>Bnei Shloma Zalman</b> - Rabbi Moshe Green (English) <b>Bostoner Bais Medrash</b> - Rabbi Label Kozlowski (English) <b>Chevre Gemiluth Chesed</b> - Rabbi Mendel Epstein (English) <b>Chizuk Hadas</b> - Rabbi Yisroel P. Gornish (English) <b>Gvul Yaabetz</b> - Rabbi Dovid Cohen (English) <b>Homecrest Congregation</b> - Rabbi Gershon Eichorn (English) <b>Ishei Yisroel Modzitz</b> - Rabbi Moshe Farkas (English) <b>Keter Torah</b> Rabbi Moshe Harari-Rafal <b>Mir Yeshiva Vasikin Minyan</b> <b>Persian Congregation of Flatbush</b> - Rabbi Shmuel Soleimani (Persian) <b>Sharei Halacha</b> - Rabbi Levi Gelbfish (English) <b>Sharei Zion</b> - Rabbi Meshulam Y. Halberstam (English) <b>Skvere Bais Medrash</b> - Rabbi Eliezer Lawrence (English) <b>Tenke Rabbi Friedman</b> <b>Torah Vodaath Dormitory Minyan</b> - Mr. Gedalia Engel (English) <b>Young Israel of Avenue K</b> - Rabbi Moshe Zywica (English) - 6:15 on Tues/Wed/Fri <b>Zichron Alter</b> - Mr. Naftali Dembitzer (English)
<b>6:10 AM</b>	<b>Kerem Shlomo</b> - Mr. Avrohom Augenbraun (English) <b>Tiferes Tzvi</b> - Rabbi Aaron Tennenbaum (English)
<b>6:15 AM</b>	<b>Bais Hamedrash of Flatbush</b> Heshy Katz <b>Kol Torah R' Yaakov Fisher</b> (English)
<b>6:20 AM</b>	<b>Ahavas Dovid</b> - Rabbi Shmuel Dovid Beck (Yiddish/English) <b>Bais Medrash Makarov</b> - Rabbi Berach Steinfeld (English) <b>Magriv Bais Aryeh</b> - Rabbi Mechel Beinhorn (English) <b>Nachlas Yehoshua of Monastritch</b> - Rabbi Avigdor Feintuch (English)
<b>6:30 AM</b>	<b>Bais Eluzer</b> - Rabbi Chaim Zev Stern (English) <b>Bnei Shlomo Zalman</b> - Rabbi Hirsch Chaim Wulliger (Yiddish) <b>Bnei Torah</b> <b>Bnei Yitzchok R' Cheskey Holtzberg</b> (English) <b>Khal Ohr Gedalyahu</b> - Rabbi Heshy Wolf (English) <b>Knesses Bais Avigdor</b> - Rabbi Yisroel Berger (English) <b>Mayan Yisroel</b> - (yesterday's daf - English) <b>Young Israel of Brighton Beach</b> - Mr. Yaakov Stern (Hebrew/English) <b>Young Israel of Midwood</b> - Rabbi Avrohom Dubin (English)
<b>6:40 AM</b>	<b>Khal Bnei Torah</b>
<b>6:45 AM</b>	<b>Agudath Yisroel of Flatbush</b> - Rabbi Yehuda C. Horowitz (English) <b>Bais Avrohom</b> - Rabbi Yosef Dov Oshry (English) <b>Congregation Shaaray Zion</b> East 13th St. (English)
<b>7:00 AM</b>	<b>Agudas Yisroel Bais Binyomin</b> - Rabbi Eliyahu Schneider (English) <b>Agudas Yisroel of Madison</b> - Rabbi Gedaliah Weinberger (English) <b>Bais Ephraim</b> - Rabbi Heshy Kleinman (English) <b>Beth Torah</b> (English) <b>Congregation Netivot Yisrael</b> - Rabbi Netanel Saadon (Hebrew) <b>Darchoi Avoseinu</b> - Rabbi Moshe Ginsburg (English) <b>Khal Zichron Mordechai</b> - Mr. Yossi Gleiberman (English) <b>Lazewinks</b> Rabbi Lubenberg <b>Mosad Adar G'Byr</b> - Rabbi Chizkiya Loebenberg (English) <b>Netivot Israel</b> <b>Sephardic of Nostrand</b> - Mr. Baruch Salamander (English/Hebrew) <b>Talmud Torah Ahavas Achim</b> - Rabbi Elimelech Bluth (Yiddish/English) <b>Toras Chaim</b> - Rabbi Chaim Y. Weinfeld (English) <b>Young Israel of Bedford Bay</b> - Rabbi Baruch Fireworker (English) <b>Young Israel of Ocean Parkway</b> - Rabbi Avrohom Stolzenberg (English)
<b>7:10 AM</b>	<b>Bnai Shloma Zalman</b> - Rabbi Dovid Schonbrun <b>Rabbi Alster</b> - Rabbi Raphael Lieberman (English)

<b>7:15 AM</b>	<b>Yeshiva Gedolah Ohr Yisrael</b> -Marine Park - Rabbi Shmuel Lasker (English)
<b>7:20 AM</b>	<b>Lev Someach-Alesk</b> - Rabbi Yitzchok Aschkenazi (Yiddish) <b>Merkaz Yisroel of Marine Park</b> Rabbi Weiss <b>Young Israel of Flatbush</b> - Rabbi Kenneth Auman (English) <b>Zichron Avrohom Yaakov</b> - Rabbi Eliezer Dovid Rappaport (English)
<b>7:30 AM</b>	<b>Beis Medrash Ahavas Torah</b> - Rabbi Mendel Sprecher (English) <b>Nachlas Yitzchok</b> - Rabbi Yosef Ungar (English) <b>Sasregen</b> - Dr. Shlomo Schuck (English) <b>Stretiner Bais HaMedrash</b> - Rabbi Flaum (English) <b>Yeshiva Ruach HaTorah</b> - Rabbi Mordechai Amsel (English) <b>Young Israel of Midwood</b> - Rabbi Yisroel Anemer (English)
<b>7:35 AM</b>	<b>Bais Avrohom</b> - Rabbi Elchonon Kaplan (English)
<b>7:40 AM</b>	<b>Tiferes Avrohom Zidichoiv</b> - Rabbi Yechezkel Eichenstein (English) <b>Khal Machza Avrum</b> (Wosner) - Rabbi Hertzka Greenfeld (Yiddish)
<b>7:45 AM</b>	<b>Beis Mordechai</b> - Rabbi Yehuda Schwartz (English) <b>Bnai Shloma Zalman</b> - Rabbi Moshe Chopp (English) <b>The Flatbush Minyan</b> - Rabbi Dr. Rashi Shapiro & Rabbi Meir Fund
<b>8:00 AM</b>	<b>B'nai Yosef</b> - Rabbi Eli David (English) <b>Tiferes Yaakov</b> - Rabbi Avrohom Schorr (Yiddish)
<b>8:30 AM</b>	<b>Agudas Yisroel Bais Binyomin</b> - Rabbi Yaacov Emert
<b>9:30 AM</b>	<b>Khal Bais Avrohom</b> (Rabbi Shmidman's Shul) Rabbi Avrohom Katz (English) <b>Sasregen</b> - Rabbi Yitzchok Sadowsky (English)
<b>9:45 AM</b>	<b>Agudas Yisroel Bais Binyomin</b> - Rabbi Shmuel M. Wolner (English)
<b>10:00 AM</b>	<b>Sasregen</b> - Rabbi Yitzchok B. Sadowsky (Yiddish/English)
<b>12:45 PM</b>	26 Court Street, Suite 10001 - R' Blumenkrantz, R' Bratt, R' Kagan, R' Noble (English)
<b>1:15 PM</b>	<b>Yeshiva Torah Vodaath</b> - Rabbi Yisroel Belsky (English)
<b>2:30 PM</b>	<b>Ateret Avot Senior Residence</b> - Rabbi Chaskel Scharf (Yiddish/English)
<b>3:30 PM</b>	<b>Darchoi Yosher</b> - Rabbi Yechezkel Scharf (Yiddish/English)
<b>5:30 PM</b>	<b>Yeshivat Ateret Torah</b> - Rabbi Ellis J. Safdeye
<b>6:00 PM</b>	<b>Yam HaTorah</b> - Rabbi Isaac Mohadeb (English)
<b>6:30 PM</b>	<b>Mirrer Yeshiva</b> - Rabbi Avrohom Y. Nelkenbaum (English)
<b>7:30 PM</b>	<b>Chasidei Gur of Midwood</b> - Rabbi Shlomo Perlman (Yiddish)
<b>7:45 PM</b>	<b>Agudath Israel of East Midwood</b> - Rabbi Yosef Widroff (English)
<b>8:00 PM</b>	<b>Bais Avrohom</b> - Rabbi Chaim Horowitz/ Mr. Yaakov Miller (English) <b>Bais Eluzer Dfaltishan</b> - Rabbi Chanoch Horowitz (English) <b>Bais Ephraim</b> - Rabbi Steinwurz (Yiddish/English) <b>Bais Hamedrash Hagadol of East Flatbush</b> - Rabbi Yosef Widroff (English) <b>Bais Yitzchok</b> - Rabbi Isaac Friedman (English) <b>Bnei Avrohom</b> - Rabbi Zvi Mayer Lichtig (Yiddish/English) <b>Lev Someach-Alesk</b> - Rabbi Alexander Ashkenazy (Yiddish) <b>Nachlas Dovid</b> - Rabbi Boruch Goldstein (English) <b>Narol Flatbush</b> - Rabbi Mendel David (Yiddish) <b>Sasregen</b> - Rabbi Shmuel Tzvi Freund (English) <b>Tarnipol</b> - Rabbi Levi Hettelman (Yiddish/English) <b>Tenke</b> Rabbi Friedman
<b>8:15 PM</b>	<b>Bais Yitzchok</b> - Rabbi Cheski Holtzberg (English)
<b>8:30 PM</b>	<b>Agudas Yisroel Bais Binyomin</b> - Rabbi Yaakov Emert (English) <b>Agudas Yisroel of Flatbush</b> - Rabbi Mordechai Sussman (English) <b>Agudas Yisroel of Madison</b> - Rabbi Nachum Cooper (English) <b>Ateres Shloime</b> - Rabbi Eliezer Stern (English) <b>Bais Medrash Beis Y'shaya</b> Rav Yisroel Anemer (English) <b>Beth Aaron of Flatbush</b> - Rabbi Dovid Shlomo Katz (English) <b>B'nai Yosef</b> - Rabbi Eli David (English) <b>Bnei Binyomin</b> - Rabbi Binyomin Haddad (English) <b>Chasidei Gur of Midwood</b> - Rabbi Avrum Fried <b>Congregation Netivot Yisrael</b> - Rabbi Netanel Saadon (Hebrew) <b>Hisachdes Yereim Veretzky</b> - Rabbi Yisroel Weichbrod (Yiddish) <b>Kollel Bnai Yeshivos</b> - Rabbi Sassoon <b>Monastritch</b> - Rabbi Berach Steinfeld (English) <b>Netivot Israel</b> <b>Premishlan</b> - Rabbi Shloma B. Herbst (Yiddish/English) <b>Tiferes Avrohom Zidichoiv</b> - Rabbi Avrumi Katz (English) <b>Yeshiva Bais Yosef Navardok</b> - Rabbi Heshy Nemetsky (English) <b>Young Israel of Avenue K</b> - Rabbi Sawadsky (English)
<b>8:45 PM</b>	<b>Agudath Israel Sniff Zichron Shmuel</b> - Rabbi Mordechai Shain (English) <b>Keser Yisroel Mordechai</b> - Rabbi Aryeh Zell (English) <b>Mareh Yechezkel</b> - Rabbi Elozor Greenspan (English) <b>Young Israel of Avenue K</b> - Rabbi Sadowsky (English)
<b>9:00 PM</b>	<b>Bais Moshe Shmiel</b> - R' BenZion Weiss (English) <b>Bais Mordechai</b> - Rabbi Tzvi Shapiro (English) <b>Beis Medrash D'Bertch</b> -Rabbi Nachum Fried <b>Cong. Kehal Imrei Shaul D'Modzitz</b> -Rabbi Raphael Liberman <b>Imrei Shaul D'Modzitz</b> - Rabbi Raphael Liberman (English) <b>Khal Varetzky</b> - R' Yaakov Leiberman (English) <b>Lazewinks</b> Rabbi Ahron First <b>Lev Someach-Alesk</b> - Rabbi Yosef Chaim Perlman (English) <b>Mosad Adar G'Byr</b> - Rabbi Aaron Furst (English) <b>Mosdos Boston of Flatbush</b> - R' Yitzchok Gelb, R' Yaakov Herman (English) <b>Tomchei Torah</b> - Rabbi Moshe Einhorn (English) <b>Yeshuos Chaim Chentzkovitch</b> - Rabbi Shraga Silber (English) <b>Young Israel of Avenue J</b> - Rabbi Aryeh Victor (English) <b>Zichron Mordechai</b> - Mr. Daniel Hirsch (English)
<b>9:15 PM</b>	<b>Bais Moshe Shmiel</b> - Mr. B.Z. Weiss (English) <b>Derech Emunah-Vien</b> - Rabbi Shmuel Moshe Solny (English) <b>Nachlas Yitzchok</b> <b>Moreshes Yaakov</b> - Rabbi Shlomo Kozlov (Russian) <b>Toras Chaim D'Flatbush</b> - Rabbi Chaim Y. Weinfeld (English)
<b>9:30 PM</b>	<b>Keren Orah</b> - Rabbi Shimon Susholz (Yiddish/English) <b>Merkaz Yisroel of Marine Park</b> - Rabbi Elisha Weiss <b>Sadowsky Home</b> - Rabbi Yitzchok B. Sadowsky (English) <b>Tiferes Avrohom Ziditchev</b>
<b>9:45 PM</b>	<b>Kollel Bnei Torah</b> - Mr. Dovid Lieber (English)
<b>10:00 PM</b>	<b>Jewish Center Nachlath Zion</b> Sun-Thurs call:646-558-6338 code:648-4865 <b>Kol Torah R' Yaakov Fisher</b> (English)
<b>10:15 PM</b>	<b>Kollel Hashechuna</b> - Mr. Moshe Rubin (English)

# Flatbush Shiurim Directory

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**ALTERNATING** PARSHA HASHUVAH CHABURAH (ENGLISH) Thursdays 9:45-10:30PM **Bais Hamedrash of Flatbush** 347-248-2613

**RABBI SHMUEL YITZCHAK ACKERMAN** CHAZAL ON PARENTING Tuesday Eve. 8:15 PM 1052 East 31 Street

**RABBI MORDECHAI ALPERT** CHUMASH-PARSHA Friday 8:00 PM MESECHTA AVODA ZARA Shabbos 1 hour before Mincha MESECHTA BRACHOS Sunday 9:00 AM **Congregation Bais Yitzchok** 1719 Avenue P / 718-336-7655

**RABBI AVRAHAM BACKENROTH** HASHKAFRA FROM THE PARSHA every other Thurs Eve. 9:35 PM **Young Israel of Ave K** 2818 Ave K

**RABBI MOSHE BERGMAN** CHOSHEN MISHPAT Sunday 9:45 AM **Bais Moshe Shmiel** 1782 East 28th Street / 917-553-5353

**RABBI RAPHAEL BERNSTEIN** HALACHA Sunday 9:00 PM **Shaarei Shalom** 2961 Nostrand Avenue / 718-490-6044

**BOSTONER REBBE** CHASSIDUS SHIUR Monday 9:15 PM Thursday 9:15 PM **Boston** 2822 Avenue J / 718-338-6464

**RABBI YERACHMIEL BRATT** MESILAS YESHARIM Thurs 8:15-8:30 PM **Agudath Israel of Madison** 2122 Ave S / 718-998-8029

**RABBI BRAUN** MESECHTAS BRACHOS Shabbos. half hour before Mincha **Cong. Shaaray Zion** 1659 E. 13th Street

**RABBI ELIVAHU BROG** BABA METZIA Mon. 9:30-11:00 AM MOED KATAN Tues. & Wed. 9:30-11:00 AM BABA BASRA Thursday & Friday 9:30 - 11:00 AM SOTA Sun 8:00 AM SANHEDRIN Sunday 10:30 - 11:30 AM **Bais Yisroel** 1820 Ocean Pkwy

**RABBI CHASKIND** PARSHA & MASHIACH Thursday 9:00 - 10:10 PM **Chabbad** 1923 Ocean Avenue / 718-758-9441

**RABBI BINYOMIN COHEN** SEFER NEFESH HACHAIM Shabbos Afternoon 6:55 PM **Khal Talmidei Hayeshivos** 1213 Elm Ave.

**RABBI NOCHUM COOPER** PARSHAS HASHAVUAH Thurs 9:50 - 10:10 PM **Agudath Israel of Madison** 2122 Ave S / 718-988-8029

**RABBI SHLOMO CYNAMON** CHUMASH Thurs 10:10 PM BOSOR V'CHOLOV Sun 9:30 - 11:00 AM **Khal Bnei Torah** 2925 Ave K

**RABBI YOSSI DREBIN** SHABBOS HALACHA 1 hour pre Shkiah **Bais Moshe Shmiel** 1782 East 28th Street / 917-553-5353

**RABBI SHIMON EDELSTEIN** YERUSHALMI SHVIIS Sun 9:15-10:00 AM **Congregation Kol Torah** 2022 Ave M / 718-232-4808

**RABBI MOSHE EICHORN** GAFA'T WITH ROSH Daily 9:00 PM **Beth Mordechai** 1358 East 13th Street

**RABBI AVROHOM EISEN** CHUMASH & MEFORSHIM Thursday 8:30-9:15 PM OHR HACHAIM HAKADOSH Shabbos 8:30 - 9:00 AM **Khal Pozna** 2016 Avenue M / PIRKEI AVOS Shabbos 6:20-7:00 PM **Kollel Bnei Torah** 1323 East 32nd Street

**RABBI EISENBACH** CHOVOVS HALAVAVOS Mon-Fri following 6:15 AM Minyan MISHNAYOS-MASECHET KESUBOS Shabbos 8:15am **Ave N Jewish Center** 321 Avenue N / 718-339-7747

**RABBI BINYOMIN EISENBERGER** ASSORTED TOPICS B'INYANA D'YOMA Wednesday 8:15 PM 1164 East 23rd Street

**RABBI ERLANGER** Shabbos 10 minutes before Shkiah **Lazewinks** 1500 East 9th Street 718.376.8242

**RABBI YAAKOV FINESTONE** MESECHTE SHABBOS Wednesday 9:15 PM **Khal Bnei Shlomo Zalman** 2002 Avenue J

**RABBI FISHER** GEMARA SHABBOS 1 hour before Mincha **Bais Medrash Beis Y'shaya** Avenue I & East 22nd Street / 718-692-3414

**RABBI FISHER** PARSHA Friday Night 8 PM **Homecrest Shul** 917.361.8268

**RABBI CHAIM FORTGANG** MESECHES ROSH HASHANA Sun,Tues After First Mariv **Sasregen** 1279 East 24th Street 718-338-9633

**RABBI YISSOCHAR FRAND** LIVE VIDEO HOOKUP: HALACHIC ISSUES RELEVANT TO PARSHAS HASHAVUA Thursday 9:00 PM **Young Israel Of Midwood** 1694 Ocean Ave

**RABBI BENTZION FRANKEL** CHUMASH,RASHI, & MEFORSHIM Mon-Thurs 1 Hr. Before Shkiah OHR HACHAIM Shabbos 8:30am YOREH DAYA CHELEK BAIS Monday After Mariv MESECHES BRACHOS Wednesdays 9:15pm **Sasregen** 1279 East 24th St/ 718.338.9633

**RABBI PINCHAS FRANKEL** HILCHOS MUKTZAH Tuesday 9:15 PM OHR HACHAIM HAKADOSH Shabbos 8:30 - 9:00 AM **Khal Bnei Shlomo Zalman** 2002 Avenue J

**RABBI YERACHMIEL FRANKEL** CHUMASH IN DEPTH Thursday 10:00-11:00 AM **Knesseth Bais Avigdor** 1720 Avenue J

**RABBI YOSEF FRANKEL** SHABBOS SHIUR Shabbos 45 min. before Mincha **Khal Bnei Shlomo Zalman** 2002 Avenue J

**RABBI ZELIG FRIEDMAN** MESECHTA AVODAH ZARAH Wed 8:15 PM **Yeshiva Zichron Eliezer** 1543 East 9th Street

**RABBI SHLOMO FURST** MASECHES BEITZA Mon- Fri 9:40 - 10:30 AM **Agudath Israel Brookdale Senior Center** 817 Avenue H

**RABBI AVROHOM GARFINKEL** MESECHTA SUCCA'H Tuesday 8:00 PM HALACHA SHIUR Shabbos 1 hour before Mincha **Congregation Bnei Israel** 3190 Bedford Avenue

**RABBI LIPA GELDWERTH** AMUD YOMI - MESECHTAS KEDUSHIN Monday-Friday 6:20 AM HAFTORAS OF THE PARSHA Sun 9:00 PM MINCHAS CHINUCH Shabbos 70 minutes before Skiah OHR HACHAIM Shabbos 8:00 AM SHIUR IYUN - MESECHTAS KEDUSHIN Tuesday 8:00 PM TEFILLAH Sunday 9:00 PM **Cong Kol Torah** 2022 Ave M / 718-232-4808

**RABBI ELIEZER GINSBURG** CHUMASH Thursday 9:00 PM **Bnei Binyamin** 727 Ave O

**RABBI SHRAGA FEIVEL GOLDSMITH** HASHKAFRA Tues-Thurs 6:00 - 6:45 PM **Bais Medrash Chasdei Chaim** 1575 Coney Island Ave.

**RABBI YOSEF GOLDFEDER** CHABURA BASSER V'CHALAV Mon-Thurs 8:45 PM **Cong Kol Torah** 2022 Avenue M / 718-232-4808

**RABBI CHASKEL DOVID HALBERSTAM** EIN YAAKOV Friday 8:20 PM MINCHAS CHINUCH Sunday 8:30 PM MESECHTA MEGILAH Tuesday 8:30 PM **Cong. Shaarei Zion** 3210 Kings Highway

**RABBI L. HENDEL** GEMARA YERUSHALMI Monday 8:30 PM GEMARA FOR BEGINNERS Monday - Friday 5:45 AM **Nachlas Levi Yitzchok - Chabad** 3040 Nostrand Ave.

**RABBI YISROEL HIRSCH** SHEILOS V'TESHUVOS Seudah Shlishis (30 min. before Maariv) **Khal Shaarei Shalom** 2961 Nostrand Ave

**RABBI SHMUEL SIMCHA HOROWITZ** GEMARA PRIMER / MESECHTA SHABBOS Monday - Thursday 10:10-11:00 AM GEMARA IN DEPTH / MESECHTA BEITZAH Mon - Thurs 9:10-10:00 AM **Knesseth Bais Avigdor** 1720 Ave. J

**RABBI YY JACOBSON** ROTATING TOPICS Tuesday 9:10 PM **Mayan Yisroel** 3307 Ave N / 718-677-0030

**RABBI JURKOWITZ** MESECHTA MIKIVOS Sundays 10:15-11:45am **Bais Hamedrash of Flatbush** 347-248-2613

**RABBI YOSEF KADIN** MESECHTA KESUVOS Tuesday 9:00 PM **Congregation Tomchei Torah** 1966 Ocean Avenue (N&O)

**RABBI AHARON KAHN** MISHLEI / HASHKAFRA WITH PIRUSH HA'GRA Mon/Wed 10:00-11:00 AM GEMORAH B'YUN Fridays 9:15 AM HALACHA Sundays 9:15 AM/BAVA METZIA Tues. 9:00 PM/MUSSAR Thurs. 10:15 PM **Knesseth Bais Avigdor** 1720 Ave. J

**RABBI AVRUM KATZ** MISHNA BRURA Sunday - Thursday 35 minutes before Shkiah **Cong. Shaaray Zion** 1659 E. 13th Street

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

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

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

**RABBI AVROHOM KLEIN** BOYS MISHNAYOS Motzei Shabbos 10 minutes after Maariv MESECHES BRACHOS Shabbos 45 min. pre Mincha CHOVOVS HALIVOVOS Thurs. 8:30 PM MESECHES TAANIS Tues. 8:30 PM **Cong. Adath Yeshurun** 3418 Ave N

**RABBI BARUCH KOTLER** MESECHES AVODAH ZARA Wednesday 8:00 PM **Sharei Zion** 2030 Ocean Parkway (T & U)

**RABBI Y. LEIFER** NESIVOS SHALOM Thursday evening **Khal Toras Chaim** 2201 Ave L

**RABBI YERUCHIM LESHINSKY** MESECHTA ROSH HASHANA Sun & Wed after Maariv MESECHTA SANHEDRIN Mon after Maariv **Cong Bais Yitzchok** 1719 Ave P

**RABBI ZALMAN LIBEROV** MOSHIACH CLASS Tuesday 8:00 - 9:00 PM **The Chabad House** 1923 Ocean Ave (N & O)

**RABBI LICHTIG** CHUMASH B'YUN Shabbos 5:00 PM **Cong. Bnei Avrum** 197 Webster Avenue

**RABBI MOSHE TUVIA LIEFF** MESECHTA MAKOS BIYUN Mon. & Wed. 8:30 - 9:30 PM

HALACHAH SHIUR Monday 9:45 - 10:15 PM CHUMASH SHIUR Wednesday 9:45 - 10:15 PM

PRI TZADDIK Friday 9:00 - 10:00 AM HALACHA BIYUN Shabbos 1 hour before Mincha **Agudas Yisroel Bais Binyomin** 2913 Ave L

**RABBI LITVAK** SEFER SHMIRAS HALASHON Mon, Tues, Thurs 12:00-12:45 PM **Bais Medrash Chasdei Chaim** 1575 Coney Island Ave.

**RABBI YOCHANAN MAROSOV** GEMARAH SANHEDRIN Tuesday 8:30 PM CHASSIDUS IN DEPTH Wednesday 8:30 PM MAAMORIM OF THE ALTER REBBE Shabbos 8:30 AM **Kehilas Bais Menachem Mendel** 1703 Ave. J

**RABBI JOSH MEHLMAN** PARSHA/HASHKAFRA Shabbos 1 hour before Mincha RAMBAM HILCHOS TALMUD TORAH Thursday 9:15 PM **Khal Bais Avrohom** 1524 E. 17th St

**RABBI BEREL MITTELMAN** CONTEMPORARY HALACHIC Shabbos post Mussaf **Agudath Israel of Madison** 2122 Ave S / 718-998-8029

**RABBI MORDECHAI MINTZ** SUGYAS OVERVIEW Sun 10:30 AM MESECHTA SHABBOS Mon-Friday 10:00 AM **Agudas Achim** 1564 Coney Island

**RABBI YOSEF Y. PALTIEL** DAVENING Monday 8:45 - 10:00 pm **Chabad of Flatbush** 1923 Ocean Avenue (N&O)

**RABBI MEIR PLATNICK** MISHNA BERURAH AMUD YOMI Sunday-Thursday MISHLEI Monday 8:45-9:20 PM GEMORAH Sunday 7:15 - 8:00 AM **Keser Yisroel Mordechai** 2013 Avenue L

**RABBI YACOV RABINOWITZ** CHUMASH & MEFORSHIM Mon-Fri 10:30 - 11:30 AM **Agudath Israel Brookdale Senior Center**

**RABBI ARYEH RALBAG** GEMARA SHIUR MASECHES TAANIS Mon-Fri 7:00-7:55 AM HALACHA Mon-Fri. 7am **Young Israel of Ave K** 2818 Ave K / 718-258-6666

**RABBI ELIEZER DOVID RAPAPORT** OHR HACHAIM Shabbos 8:15-8:45 AM HILCHOS SHABBOS After Shabbos Shachris CHUMASH/MEFORSHIM Thurs. 8:30 PM MESECHTA MEGILLA Mon-Wed 9:45-10:30 PM **Khal Zichron Avrohom Yaakov** 3203 Bedford Ave.

**RABBI ZEV REICHMAN** MESECHTA CHAGIGA Sun-Thurs 8:00 AM-8:45 PM **Bais Medrash Chasdei Chaim** 1575 Coney Island Ave.

**RABBI YISROEL REISMAN** PARSHA Thursday 2:15 - 2:30 PM **CALL 712-432-1001 CODE 483003375#**

YEHOSHUA **Ahi Ezer** Corner of Ocean Pkwy & Ave S / 718.998.8029 Live hook up- Lakewood- Cong. Sons of Israel corner of 6th & Madison Motzei Shabbos: April 18/25 10:15 PM, May 2/9/16 10:30 PM

PARSHAS HASHAVUAH Thursdays 9:25-9:35pm YOREH DEAH Sundays 8:50-10am MESEHTA AVODAH ZARAH Thursday 11:30-11:50pm

KUZARI Mon.&Tues. 9:15-9:35pm,Thurs.8:40-9pm **Agudath Israel of Madison** 2122 AVENUE S 718-998-8029

**RABBI ELIVAHU ROMAN** MISHNAS REB AARON Motzei Shabbos 9:00 - 9:30 PM **Kollel Bnai Torah** 1323 East 32 St / 718.692.3307

**RABBI ROTTENBERG** CHUMASH & MEFARSHIM Friday 7:30 PM **Bais Moshe Shmeil** 1782 East 28th Street / 917-553-5353

**RABBI FISCHEL SCHACHTER** PARSHAS HASHAVUA Wed 9:50 PM **Yeshiva Ohr Yitzchok** 1214 East 15th Street / 718-258-7007

**RABBI HERSCHEL SCHACHTER** MESECHTAS SHABBOS Monday 8:15 - 9:45 PM **Young Israel Of Midwood** 1694 Ocean Ave Sunday 8:00 - 9:00 PM **K'hilas Orech Chaim** 1002 Avenue M

**RABBI REUVEN SCHEINBERG** HILCHOS SHABBOS Tuesday 10:00 - 11:00 AM **Knesseth Bais Avigdor** 1720 Avenue J

**RABBI ELIVAHU SCHNEIDER** SIFREI R' AVIGDOR MILLER Thursday 9:00 - 9:40 PM **Agudah Bais Binyomin** 2913 Avenue L SIDDUR HAGRA Thursday 9:45 - 10:15 PM OHR HACHAIM Thursday 10:00 PM **Khal Zichron Mordechai** 2645 Nostrand Avenue

**RABBI MOSHE SCHOENBLUM** DAF YOMI 9:30-11:00 AM **Yad Yosef Torah Center** 1036 Ocean Parkway (Ave. J-K)

**RABBI AVROHOM SCHORR** EIN YAAKOV Sunday 10:00 AM **Khal Tiferes Yaakov** 1212 East 15th Street (L-Locust)

**RABBI SCHRIER** MONDAY - Friday 7:15 Minyan MISHNAH BRURA Monday - Friday between Mincha & Maariv **Avenue N Jewish Center** 321 Avenue N / 718-339-7747

**RABBI SCHWARTZ** PARSHA Shabbos 1 hour before Maariv **Bais Medrash Bais Y'Shaya** Ave. I & East 22nd Street / 718-692-3414

**RABBI DOVID SCHWARTZ** KLI CHEMDAH Shabbos approximately 10:00 AM PERKAI AVOS Shabbos after Shkiah

**RABBI PINCHUS SCHWARTZ** GEMARA IYUN Shabbos Afternoon 5:30 PM **Khal Talmidei Hayeshivos** 1213 Elm Ave.

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

**RABBI SCHWARZBAUM** BATTLING MISSIONARIES Mon & Wed 6:00 AM-6:45 PM **Bais Medrash Chasdei Chaim** 1575 Coney Island Ave.

**RABBI YOSEF SEKULA** CHOVOVS HALEVOVOS Sunday 8:20 PM INYONEI TEFILAH Tuesday 8:20 PM CHUMASH Thursday 9:15 PM **Cong. Nachlas Yitzchok Soblov** 3418 Avenue L

**RABBI ELI BARUCH SHULMAN** GEMARA B'YUN Tuesdays 8:30 PM HALACHA Shabbos 5:30 PM (winter - 1 hour before mincha) SHOFTIM Monday 8:30 PM (Summer only) **Young Israel of Midwood** 1694 Ocean Avenue

**RABBI ZEV SMITH** PRACTICAL HALACHOS Sundays 8:30-9:30 PM **Agudas Yisroel Bais Binyomin** 2913 Avenue L

**RABBI YEHOOSHUA TZVI SPIRA** HILCHOS TZEDOKAH Sundays 9:00-10:00 AM **Kollel Horaah of Flatbush** 1206 Avenue M

**RABBI AVRUM STEIN** MESECHTA MENUCHOS Sun-Thurs 7:15 AM-8:00 PM **Bais Medrash Chasdei Chaim** 1575 Coney Island Ave.

**RABBI YITZCHOK STEINWURZEL** HILCHOS SHABBOS 9:00 AM daily PARSHAS HASHAVUA Fri 8:00-9:00 PM **Bais Ephraim** 2802 Ave J

**RABBI NORMAN STRICKMAN** NAVI Wednesday 7:00 PM **Merkaz Yisroel of Marine Park** 3311 Avenue S

**RABBI MENDEL TEITELBAUM** HILCHOS SHABBOS Shabbos 8:30 AM NIGHT KOLEL - HALACHA SHIUR Sunday - Thursday 8:15 - 9:15 PM **Kollel Zichron Shmiel Chenskowitz** 1167 East 13th Street

**RABBI TURK** BABA KAMA Sunday-Thursday 11:00 AM-12:00 PM **Bais Medrash Chasdei Chaim** 1575 Coney Island Ave.

**RABBI VIGLER** MIMER CHASIDUS Moday-Friday 7:00 AM Shabbos 8:20 AM DAILY TANYA Moday-Friday 8:45 AM GEMARA Monday-Friday 8:00 - 9:00 PM WEEKLY TANYA Sunday 10:00 AM **Mayan Yisroel** 3307 Ave N, 718-677-0030

**RABBI MOSHE WEINBERGER** MESECHES SUCCA'H Monday-Thursday 6:45 AM CHUMASH Friday 8:15 PM MESECHES BRA-CHOS Shabbos 3:30 pm **Agudas Yisroel of Flatbush** 1302 Ocean Parkway

**RABBI BINYOMIN WEISS** HALACHA Tuesday 8:45 PM **Young Israel of Ave K** 2818 Ave K / 718-258-6666

**RABBI ELISHA WEISS** MESECHES BRACHOS Monday 8:00 PM **Merkaz Yisroel of Marine Park** 3311 Avenue S

**RABBI MAYER WEISS** KUZARI Motzei Shabbos 9:00 PM 1433 East 13th Street

**RABBI MOSHE MEIR WEISS** HASHKAFRA Tuesday 9:15 PM **Khal Verezky** Avenue L & East 9th Street

**RABBI YOSEF WIKLER** YOREH DEAH-HILCHOS TAARUVOS Sun 10:00-11:30 AM **Cong. Bais Mordechai** 1358 E. 13th St, 718-336-8544 EVEN HAEZER - HILCHOS ISHUS Sunday 11:45 AM- 12:45 PM MISHNAH BERURAH (TZIZIS) Sunday 8:30-9:45 PM **Minyan Avreichim** 1114 Ave O 718-336-8544

**RABBI ZOLTY** MISHNA BERURAH CHABURAH (ENGLISH) Mon.-Fri. 6:30AM **Bais Hamedrash of Flatbush** 347-248-2613 KESUVAS SHIUR Sundays 830-930pm CHOVOVS HALAVAVOS Shabbos 8am HALACHA Shabbos 30 min. b4 mincha



# Maggid Stories for Children

## Wheels of Wonder

Sam Zeitlin loved to ride his bicycle. As he grew up, he spent many hours practicing to ride as fast as he could. Many times he would race his friends and win.

When he was old enough, Sam joined the American National Cycling Team. He was in races all over the United States. Everyone knew that Sam Zeitlin was one of the best cyclists in America. Maybe he would even race in the Olympics.

There was only one problem. Some of the other cyclists did not like Sam. They would yell at him and call him names. One of them even tried to hurt him. Sam knew that they were doing this for only one reason: because he was Jewish.

Sam was not a religious Jew. He did not know about Shabbos or *davening*. But these others did not care. They hated him anyway.

Sam felt that in America he would never make it to the Olympics. The other cyclists would make sure of that. Sam knew that *Eretz Yisrael* was the Land of his people. And if he could not stay in America, he would go there.

When Sam arrived in Israel, he met with Nati, the manager of the Israeli cycling team. "If you let me join your team," Sam said, "I will help train your cyclists so well, they may even get to race in the Olympics."

Israel had never sent a cycling team to the Olympics. Its cyclists were not good enough. But Nati had heard of Sam. Everyone knew how good Sam was. "I would be happy to have you join our team," Nati told him.

Sam started practicing right away. He was a great help to the team.

Meanwhile, Sam also toured the country. One day he went to the *Kosel Hamaaravi*. He saw that everyone was *davening*. Sam whispered the only prayer he knew, "*Shema Yisrael Hashem Elokeinu Hashem Echad*." Then he looked around. "What is everyone saying?" he thought to himself. "I wish I knew more prayers."

Someone told Sam about Rabbi Gershon Weinberger. Many Jewish young men and women who wanted to learn more about *Yiddishkeit* (Judaism) came to Rabbi Weinberger. Sam loved to learn with him and be his Shabbos guest. He loved to sing *zemiros* and listen to *divrei Torah*. Sam started to use his Hebrew name, Shimon.

One day Rabbi Weinberger said, "Shimon, let me tell you about a place where you can learn much more than here in my home. Rab-

bi Noach Weinberg has opened a new *yeshivah* in Bnei Brak called Yeshivah Magen Avraham. He will answer all your questions and teach you as much as you want. It is the perfect place for you."

Shimon went to Bnei Brak, to Yeshivah Magen Avraham. He learned there every morning. In the afternoons he would ride his bicycle for hours in and around Bnei Brak. Here there were no hills, as there were in Yerushalayim, and there was almost no wind. As he rode, Shimon thought about how exciting it would be to finally make it to the Olympics, and he would sing *Shabbos HaYom Lashem*, which he had learned at Rabbi Weinberger's Shabbos table. It was a quick tune that kept his feet pedaling speedily, mile after mile.

As time went on, Shimon became more and more excited. The time for the Olympic tryouts was nearing. He waited each day to hear the exact time and place. And then the announcement came. The tryouts would be held on Shabbos! Shimon's heart sank. How could the Israeli sports team schedule tryouts for Shabbos? He begged them to let him try out on a different day, but they refused. "We don't make exceptions for anyone," they told him. "Not even for you."

By now Shimon had begun keeping Shabbos. Trying out on Shabbos was out of the question. He tried not to think about the thousands of hours he had spent training, lifting weights, and cycling on hot summer afternoons and cold, rainy winter days to prepare for the Olympics. But Shabbos was more important to him than the chance to win a medal. He would not try out for the team.

That year, 1972, Israel sent eleven athletes to the Olympic games, which were held in Germany. The country did not send any cyclists.

During the games, a group of Arabs attacked the apartments where the Israeli athletes were staying. All eleven were murdered.

Jews around the world were shocked and saddened. How could such a terrible tragedy happen at the Olympic games? Shimon shuddered when he thought of another Shabbos song, "*Ki Eshmerah Shabbos, Keil Yishmarayni* — *If I keep Shabbos, Hashem will protect me.*" He felt that his life had been saved because he kept Shabbos.

For the rest of his life, Shimon thanked Hashem as he sang this song at his Shabbos table with his family. "*Baruch Hashem, I keep Shabbos,*" he thought to himself.

## The Torah True Talking Zoo



BY SOLOMON MEHLMAN ע"ה



## Rafael the Reindeer

I'm Rafael, the Reindeer, you can see each horn,  
My antlers the top of my head adorn.

I love cold weather, the ice and snow!  
I feed on Arctic plants, you know.

I'm a willing, efficient servant of man  
I supply milk and meat the best I can

I'm found in Alaska & Canada too,  
Hospitality I'll discuss with you.  
"Hachnosas Orchim" is a mitzvah true!  
It should be observed by each Orthodox Jew!

Please serve Hashem with a willing heart,  
Don't let strangers from your door depart.

Invite them in & feed them well,  
And when they leave they'll feel quite swell!

When others guests come, be pleasant too!  
For sure, Hashem knows "schar" is due!

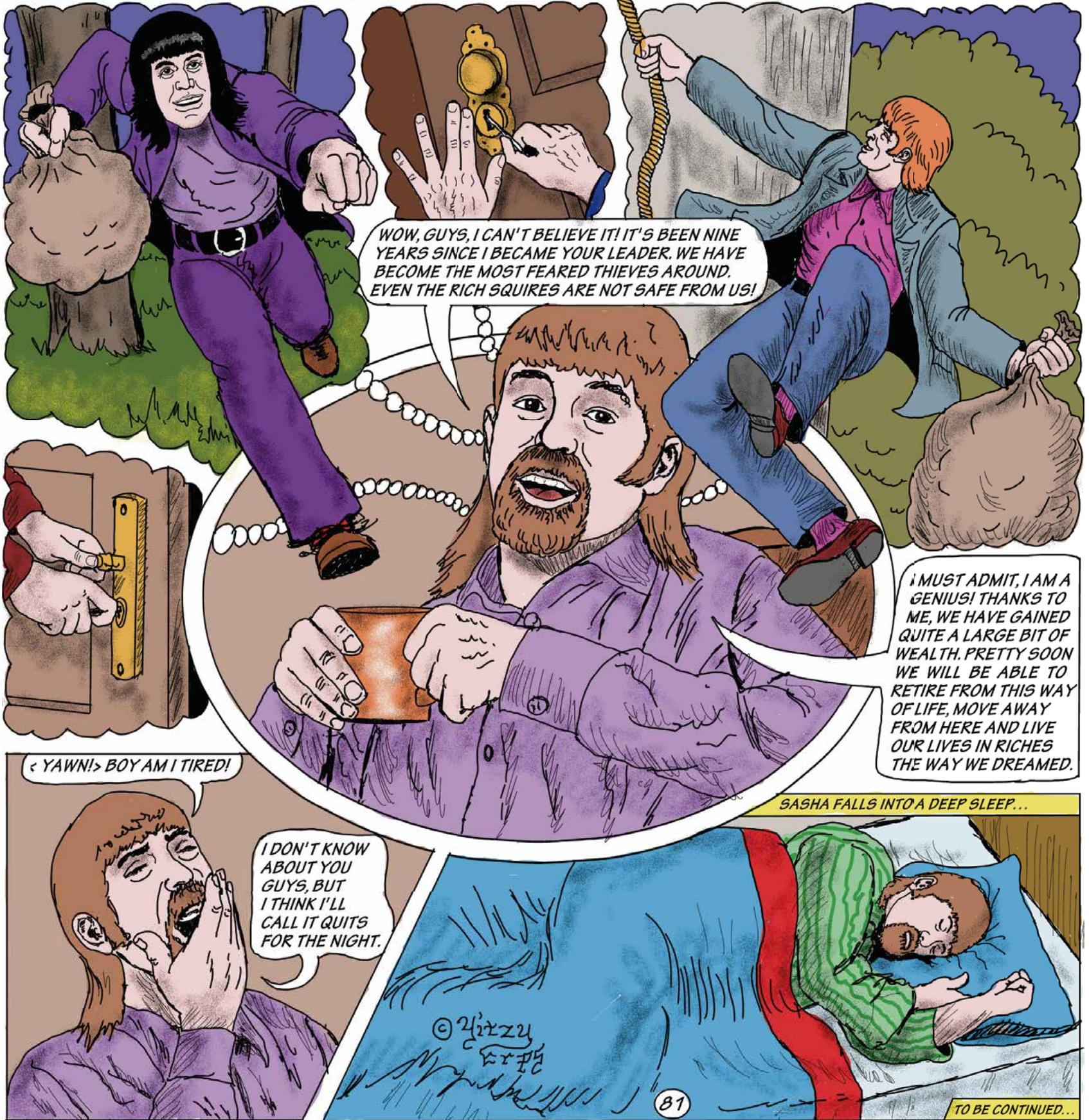


DEDICATED IN MEMORY OF RABBI SHMUEL KUNDA Z'L

# SHRAGE BEN SHRAGE

BY MASTER STORYTELLER AND ARTIST RABBI YITZY ERPS

AFTER BURGLARIZING THE RICH MAN'S HOME WAS SUCH A SUCCESS, VADIM ADMITS THAT SASHA IS A MUCH BETTER THIEF THAN HIMSELF. HE SUGGESTS TO TAKE A VOTE AND APPOINT SASHA AS THEIR NEW LEADER. THEY ALL AGREE UNANIMOUSLY TO APPOINT SASHA AS THEIR NEW LEADER...





## The Person in the Parsha

RABBI DR. TZVI HERSH WEINREB

### Parashat Noach — Filling in the Blanks

The Torah is replete with inspiring stories of its heroes. The lives of Abraham, Jacob, Moses, and David, to name just a few, are narrated at great length and in vivid detail. Their noble acts and admirable accomplishments are described, and even their occasional faults or failures are not hidden from us.

It is, therefore, especially frustrating when the story is incomplete, and facts about their lives which we would love to know are glaringly omitted. Our curiosity gets the better of us, and not only do we wish to ascertain the facts, but we are additionally puzzled by why those facts were omitted in the first place.

In this week's Torah portion, *Parshat Noach* (*Genesis 6:9-11:32*), we are introduced to that majestic personality, our patriarch Abraham, originally Abram. This week, we learn of his birth to his father, Terah; we are informed of the names of his siblings; and of his marriage to his wife, Sarai. We are made aware that Sarai was barren and that Terah set out with some of his family, including Abram, for the land of Canaan. We are told that he stopped short of his destination and settled in Haran. That is all that we are told. The Torah is almost teasingly silent about the details of Abram's youth.

In next week's Torah portion, and for many Torah portions after that, we will become immersed in the dramatic story of Abraham's life. That story will begin next week when Abraham, at age 75, leaves Haran for Canaan at G-d's command.

The gap in the narrative is disturbing. What transpired in Abraham's life from the time he accompanied his father to Haran, presumably as a very young man, until that time when the Almighty saw fit to speak to the now elderly Abraham and enjoined him to leave Haran for the Promised Land?

We also cannot help but wonder why this man, of whose deeds we are told nothing at all, merited to hear the voice of the Almighty. Surely, he must have done something very meritorious to warrant the sacred mission which G-d assigned to him.

Abraham's early life, his formative years, are a blank to readers of the Bible. But those years are not a blank for the readers of rabbinic commentaries, especially the Midrash. For them, details of Abraham's childhood and

early adulthood are not lacking. For the Midrash fills in the blanks, and besides rabbinic scholars, every child fortunate to have a basic Jewish education reaps the benefits of learning the colorful and exciting stories about Abraham's background.

Readers of the Midrash, along with the child in the Jewish kindergarten, learn of Abraham's discovery, at the prodigiously early age of three, of the One G-d, He who created heaven and earth.

They learn too of Abraham's struggle against his idolatrous surroundings, of how he defied his own father, and smashed the idols that were Terah's merchandise.

They are made aware of how Terah cruelly delivered Abraham to Nimrod, the archetypal combination of King and Wizard. They are privy to Abraham's debates with Nimrod, and of how Nimrod was angered to the point where he cast him into a fiery furnace. And they learn that Abraham emerged from that furnace unscathed.

Now that we know all this information, the question becomes ever more tantalizing: Why is there no mention of all this in the text of the Torah? Why was this dramatic narrative of religious courage not deemed worthy of inclusion in the Bible, instead left to the Rabbis of the Midrash to reveal? Many, from the earliest commentaries until this very day, have asked this question.

Ramban, for one, addresses this question, but only after providing even more tales of Abraham's early life, surprisingly even drawing from ancient non-biblical sources. His answer is a fascinating one:

"Scripture avoids describing these wondrous events, because to write about them would have necessitated mentioning the idolatrous views of those whom Abraham debated, and unlike the case of Moses, whose responses to the Egyptian sorcerers are on record, Abraham's responses to his opponents were not made available to us."

I have always felt that somehow Ramban's approach begs the question: Why indeed were Abraham's counter-arguments not recorded? Surely they would have been of, at least, historical interest and may even have proved useful in debating contemporary idolatries.

## Rabbinic Message



A WEEKLY DRASHA FROM FLATBUSH RABBINIM

### Rabbi Moshe Nasan Schreier

Senior Rabbi, Avenue N Jewish Center



The prophet Zechariah has visions of four destructive forces that are countered by four artisans that bring about the redemption of the Jewish people. Who are these artisans? Chazal tell us they are Moshiach ben Dovid, Moshiach ben Yosef, Eliyahu, and Cohen Tzedek. The weekly Torah reading deals with the flood and the destruction of the world. Rashi in Sukkah says that Cohen Tzedek refers to Shem ben Noach. Shem survived the flood and set about to rebuild the world. Merely to rebuild what was destroyed would not guarantee that life would continue on a higher level.

Thus, Shem founded the school of Shem V'Aver, which became the training ground for the Avos and a spiritual life that would have continuity. Eliyahu challenged the people in the famous words on Mount Carmel, Ad Masai Atem Poschim Al Shtei Hasisim. You cannot be both for Hashem and Baal. There needs to be consistency. This is a challenge that was valid then and is equally valid now. The two visions are mutually exclusive.

Permit me to share with you a different approach that I once thought was original to me, but which I have since seen advanced by a number of modern commentators.

It is commonly assumed that Abraham's great contribution to the world was his discovery of monotheism. He, as our Sages taught us, came to "know his Creator" on his own. He spread the word of G-d already in Haran, where he "made souls," as we will read next week.

But it is erroneous, or at least not completely true, that the concept of the One G-d was Abraham's primary gift to the world. Two weeks from now, in the Torah portion of *Vayera*, we will read what G-d Himself considered to be Abraham's greatest contribution: "For I have singled him out, that he may instruct his children and his posterity to keep the way of the Lord by doing what is just and right..." (*Genesis 18:19*).

Teaching justice and righteousness to the world was Abraham's greatest contribution.

The stories included in the biblical text recount Abraham's ethical behavior, not his theology. He is known for his hospitality, not for his metaphysics. He argues for justice, and not against heresy.

Moshiach ben Yosef in our tradition represents Mesiras Nefesh—self sacrifice for the principles of G-dliness. It is the readiness to sacrifice that brings about Moshiach ben Dovid.

In our time, we had the great destruction of the Holocaust. Rebuilding required the creation of Torah institutions, and the recreation of a Torah way of life. We have made great progress in America and Israel and wherever committed Jews live. The process is far from finished. We still have huge obstacles to overcome.

Our ability to triumph depends on our commitment to building solid foundations. Our ability to utilize the aftermath of the Mabul in accordance with the principles of the four artisans, spelled continuity for that generation.

Our perpetuating that lesson in our time will see the continuing growth of Torah, the readiness of our people to make the necessary sacrifices and march steadily to the glorious era of Moshiach ben Dovid.

We can thus conclude that the Torah deliberately omits the stories of Abraham's early battles against idolatry, because those battles are not representative of Abraham's essence. Rather, his essence is better expressed in the stories of his defense of the sinners of Sodom and Gomorrah, in the compassion he showed to his nephew, Lot, and in his generous demeanor in his encounter with those he thought to be idolatrous wayfarers, but who were, in fact, G-d's own angels.

True, Abraham introduced monotheism to the world, but that monotheism is best termed "ethical monotheism." The G-d he came to know was not just One G-d, but a G-d who teaches humankind right from wrong and who expects mankind to abide by that teaching.

While the Torah does not demand that we be theologians, it does demand that we perform acts of righteousness and deeds of justice. Thus, G-d demands ethical behavior from all of us, and that is Abraham's primary teaching. The Torah is quite comfortable in omitting the theological debates, but it will never suppress those stories which illustrate Abraham's historic commitment to eliminate evil from G-d's world.

## Life in the Balance

DR. DAVID PELCOVITZ & RABBI RAPHAEL PELCOVITZ,  
WITH PERMISSION FROM ARTSCROLL/MESORAH

### The Geometry of Happiness: Straight Lines and Circles

#### Straight Lines

Happiness and feeling connected to the straight line of truth and meaning are inextricably intertwined. This concept is captured in the following enigmatic statement:

*There is no greater joy than the resolution of doubt.*

This statement is made in reference to a verse in *Proverbs* which says:

*The light of the eyes will gladden the heart.*

The *Metzudas David* commentary on this verse says:

*Lighting up one's eyes regarding a matter about which one was in doubt will bring happiness to one's heart, because there is no happiness in the world like the resolution of doubt.*

Happiness according to this perspective of *simchah* is the emotion that envelops one who experiences the sense of certainty that accompanies the feeling that one is walking in a path that leads to realizing one's goals and personal truth.

It is of note that the verse that we read at one of the holiest points in the Jewish year — at the beginning of Yom Kippur's *Kol Nidrei* service — is:

*Light is sown for the righteous, and happiness for the straight in heart.*

Rabbi Yaakov Asher Sinclair describes the connection between happiness and knowing the direction to follow to achieve one's goals. He also uses the imagery of a "straight" path alluded to in this passage.

*When you move in a straight line, every step in that line is a product of the one that precedes it. Every step carries the sum of where you've come from. By its very nature, a straight line must go on forever. Without outside intervention, however, a straight line will never stop. What happens when the line leaves its straight path and wanders? A line that twists and turns must eventually falter and end. Its own deviance spells its eventual demise. For something that deviates to the side has lost its connection to what preceded it. It is no longer an expression of a continuum. Every move, every second in a line which isn't straight is disconnected from*

*that which has gone before and from that which is to come. It expresses neither history nor purpose. It is a cold frozen moment alone among another million odd frozen moments. When the line meanders and twists, nothing has any connection to anything else. The world is random. There is no purpose. No beginning. And no end.*

Rabbi Sinclair proceeds to contrast this straight line to an archetype that is often viewed as the equivalent of chaos and evil in Jewish thinking: Amalek. Amalek, the prototype of the sworn enemy of the Jewish people, is an anagram for the Hebrew word *me'ukal* which means twisted. It is noteworthy that in the *kabbalistic* literature, Amalek is often compared to a *zvuv*, a fly, which moves about in a random and disconnected manner that is the very opposite of a straight line. Amalek, whose numerical equivalent is the same numerical equivalent as the Hebrew word *safek*, doubt, is the ultimate symbol of chaos, of a lack of connection and a lack of certitude.

A relevant concept in the secular literature is that of "anomie" — a psychological state related to a lack of connection to family, friends, and faith. This sense of meaninglessness and disconnection has been associated with increased risk for depression and suicide. Anomie is, at times, seen in new immigrants who have lost their connection to the friends, family, and culture of their country of origin and do not feel part of their new community. A population that is at particular risk for depression, behavioral difficulties, and suicide attempts are the children of immigrants. The high rate of emotional and behavioral difficulties often reported in adolescents who are first-generation Americans is theorized to be related to their feeling alienated both from their parents' culture, beliefs, and values as well as from the mainstream culture of their peers. This lack of connection to the "straight line" of continuity makes it very difficult for them to have the happy and often carefree adolescence that they see in their more integrated American peers.

One of the most prominent current psychological theories of hap-

piness is that of "flow": a sense of happiness that stems not necessarily from pleasure, but from connection to the straight line of total absorption in an activity that an individual is skilled in and finds highly challenging. The originator of this theory, psychologist Mihaly Csikszentmihályi, describes flow as having the following characteristics:

#### Clear goals

Attention that is focused in a manner that leads to complete involvement and concentration

Lack of self-consciousness; action and awareness merge

Freedom from worry about failure  
One's sense of time becomes distorted

The experience becomes its own reward

Examples of individuals experiencing "flow" are: a musician totally absorbed in playing his music; a marathon runner who is totally absorbed in the joy of the experience; or a *yeshivah* student poring over a challenging page of the Talmud, who is so "in the zone" that he loses all track of time and place.

In one of the many studies that Csikszentmihályi conducted on the connection between flow and happiness, study participants were paged throughout the day and asked to report their level of happiness at a given moment. Common sense would predict that the highest levels of happiness would be experienced during leisure activities. In fact, people reported their greatest feelings of enjoyment when they were in the middle of the workday and were totally absorbed in a mindful challenge.

#### Circles

If the straight line can be viewed as a symbol for an individual's private connection to meaning and happiness, the circle is often viewed in Jewish thinking as a symbol of the happiness that comes from connection to others. When Jews celebrate at a wedding, *bar mitzvah*, or other festive occasion they typically dance in a circle. At Jewish weddings, the bride circles the groom, guests later dance around the bride and groom, and on the holiday of *Simchas Torah* we dance around the Torah. The Talmud tells us that in the World

to Come the righteous will form a circle around G-d. The Maharal explains that in a circle there is no beginning and no end; everyone is equal.

One way of understanding this concept is to remember a time where you felt treated unequally. Feelings of anger and sadness often are a natural outgrowth of believing that you are not being treated as an equal. A glimmer of such a feeling may be experienced when one feels left out of the circle while close friends dance with the bride or groom at a wedding. In some ways, inequality is the antithesis of *simchah*. The circle is its antidote denoting total inclusion, equality, and belonging to that which is significant.

In a fascinating book on the history of dancing, historian William McNeill notes that community dancing is a universal and uniquely human activity. A common theme he finds in community dancing is a sense of unity, joy, and shared purpose. When such dancing contains rhythmic movement, a regular beat, and continues for a long period of time, he notes that a feeling of euphoria and merging into a cohesive unit often overtakes the dance participants. He views such dancing as an activity that can play a crucial role in building a sense of community and togetherness.

Just as *simchah* doesn't express itself only in conventionally happy moments, the reflex to spontaneously dance can sometimes express itself even in the most somber settings.

Rabbi Dr. Dovid Fox related the following story, told to him by Rabbi Pinchas Katz in the name of one of his teachers:

*As the Nazis closed in on the shul in one of the large German cities, the men in the congregation broke from their typical stately, subdued style and spontaneously clutched hands and danced gracefully, slowly in a circle. No one planned it and no one seemed to know what had motivated it, other than some deeply embedded sense that this was the way to give honor to G-d in that final moment before capture, torture, and deportation. This is the archetype of the Jewish dance.*

CONTINUED FROM PAGE 4

discussed and debated *ad nauseum*. What would we do without the Poskei FJJ *shlita*.

#### YBK and Family

#### Excessive FJJ Vacation

As many others, I am an avid fan of the FJJ, both for content and price. It is truly a great paper and keeps my wife busy over Shabbos, allowing me the Menuchas Hanefesh to have true Oneg Shabbos.

However, I am truly astounded and upset that the FJJ staff has treated itself to an excessive Succos vacation, totaling 21 days (3 weeks!) between the Succos issue and this Parshas Noach issue. I feel it was a careless and insensitive gesture to its readers, and irresponsible for such a prestigious paper. The fact that I don't pay a penny for it is not the point.

Please be more sensitive to the community's needs in the future.

#### Bored in Boro Park

#### An Unwanted Female

I do not subscribe to your paper. However, it appears at my front door once a week, or so. Please remove me from your deliveries. Clearly, as I am female, my business is unwanted, since your paper pretends we don't actually exist. You may begin redelivering the paper when women finally return to existence. Maybe we will have a *t'chiyas hameisim* one day.

#### A Woman Who Exists

#### Learn From the Pope

The Pope's visit to New York City has come and gone and I for one - as an Orthodox Jew - was deeply moved by the pontiff's whirlwind trip to The Big Apple!

In fact, I was deeply moved to the point that tears were streaming down my face as I listened to news reports of the tens of thousands lining Fifth Avenue and the 80,000 people waiting patiently in Central Park to get a glimpse of his eminence's papal countenance! "The cream on the cake" were the front page pictures of his loyalists listening attentively and weighing his every word as he addressed them at St. Patrick's Cathedral and the UN.

Now before you begin wondering whether I had some apostolic ideas ruminating through my mind, I can assure you that not to be the case. To the contrary, my emotions, my tears were directed to our Shabbos morning 9AM *minyán* - right here

in Flatbush - where sadly, although we have seating for 150 men, we can barely scrape a *minyán* together for the Kaddish after R' Yishmael Omer!! And when the attendees do finally arrive and fill the *shul* to capacity - maybe by 9:25AM - their minds and words are directed to the guy sitting next to them instead of to OUR FATHER IN HEAVEN! And when the Holy Torah is opened and the *baal koreh* is about to begin *leining* he has to stop and wait for the *gabbai* to give him "the all clear" that the talking has subsided and he can begin!!

Yes, seeing the excitement in the people's eyes, as they finally made eye contact with the Popemobile and the Pope inside, I was envious and resentful. Where is our excitement, our passion for *davening*, for wanting to get close with Hashem Yisbarach? As Hashem laments in Yeshayahu HaNavi, "Inasmuch as this people has drawn close; with its mouth and with its lips it has honoured Me, yet it has distanced its heart far from Me, and their fear of Me is like a commandment of men learned by rote"! (For those wondering, "rote" means proceeding mechanically and repetitiously; being mechanical and repetitious in nature; routine; habitual: rote performance; rote implementation.)

It is time for change, big change. *But sadly I fear, as much as things change they will stay the same.* Or as a great man once said, "Those who do not learn from history are doomed to repeat it."

*Ah gutten vinter to all,*  
David Dembitzer

#### Selective Chesed

As a divorcee with children I'm writing to point out some people's lack of consideration toward neighbors and acquaintances in my situation. These are the same people who consider themselves big "Chesed-doers" but unfortunately their Hachnosas Orchim is very selective. You see they constantly have guests but the guests never include the divorcee living a few doors away. The guests usually consist of whole families with kids, etc., occasionally an older single, but never the divorcee. They seem to only remember the divorcee's name when someone brings up the gossipy topic to speculate who did what in the marriage to make it go bad, and some even take sides without hearing both partners stories. Yes it does get back to us and that only adds to our pain.

Do you think that just because we smile and act politely at you when we see you outside that we're doing just fine? Do you not understand the loneliness? Isolation? Pain at not having an intact family in which to raise our children? Don't you understand we crave being invited to share a meal with an intact family in a healthy setting so our kids can see what a normal home should be like? To be welcomed? Not to feel like outcasts and rejects? Did you ever stop to wonder how difficult it is for me and my kids to spend very Shabbos and Yom Tov alone?

And incidentally it's not enough to say "Oh if you ever need a meal, give me a call." That's an obvious non-invitation. You know well that most of us wouldn't be comfortable enough calling and inviting ourselves over. Do the right thing, pick up the phone and invite us for a specific meal on a specific Shabbos or Yom Tov at a specific time. Just like you do with your other regular guests. Move out of your comfort zone if that's what it takes and I assure you your *mitzvah* and *s'char* will be greater than when you easily invite your regular groups of friends that my kids and I see going in and out of your home every Shabbos. We're people too, with feelings. How about remembering us the next time you're deciding who to invite for a meal and shower your Chesed upon?

#### Lonely in Flatbush

#### Showing Respect for Minhagim

In a recent edition, a letter writer mentioned that using chickens for Kapparos instead of money is a cause of Chillul Hashem and Tzaar Baalei Chayim.

To show the falsity of this approach, let me give the following *meshalim*: A religious person is caught driving in a dangerous manner (such as driving while texting). Would one say that therefore driving is a cause of Chillul Hashem and all religious Jews now have to only walk? Likewise, if a religious Jew was caught using computers for illegal things, does this mean that computer usage must be prohibited due to causing Chillul Hashem? In these cases, it would seem more logical that the Chillul Hashem could be stopped by using cars and computers properly, instead of prohibiting them totally.

Now let's get back to our subject. If a religious Jew was caught using Kapparos for chickens in an illegal manner, does this automatically

mean that money must be used for Kapparos? Maybe, instead, people should just use caution in ensuring that Kapparos with chickens should be done in an appropriate manner, without any Tzaar Baalei Chayim or violation of laws or *halacha*.

It should be emphasized that using Kapparos for chickens is mentioned in the Rema (in Shulchan Aruch) and is also mentioned by the Ari HaKadosh. This *minhag* has become quite accepted amongst many people in both Sefardic and Ashkenazic communities. As such, it is important to show respect to the *minhag*, together with ensuring that it should not cause Chillul Hashem.

#### Showing Respect for Minhagim

#### Garbage in Flatbush

I am up to my neck in garbage and fed up with the overflowing garbage situation on Avenue J and many other commercial streets in our community. There hasn't been a city garbage can on Avenue J for months, and people are just dumping mounds of garbage on the corners into imaginary garbage cans (see accompanying photo). Where are our politicians and communal leaders to take our garbage seriously? Am I the only one who refuses to live or work in a garbage strewn, soon to be rat infested Avenue J?

#### Not Taking Garbage in Flatbush

#### G Thanks

I cringe when I hear or see a Jew use the term "gee" or "gee whiz". This term is actually a shortened form of *Oso Ha'ish's* name (with which Christians liberally sprinkle their every-day speech.) A Jew should never use the term 'gee' as in "Gee, I didn't know that."

#### Lessons from my Mother

#### Sheitels vs. Snoods

A *sheitel*, any *sheitel*, is in total compliance with the command for a woman to cover her hair. However, a *sheitel* which is too long and/or attracts attention, is **not** in compliance with *hilchos tznius!* This is not an either/or situation. A Bas Yisroel needs to be compliant with **both** requirements to satisfy her Father in Heaven.

A snood or *tichel* which allows too much hair to be exposed is certainly a problem of noncompliance with *halacha*, but one does not have to wear a snood or *tichel* down to her eyebrows; one's forehead is allowed to be exposed. (*shvil hazohov*)

#### A Daughter of the King

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**Littering in Our Community**

It was nice to see so much bustle and enthusiasm on Avenue J in the days and hours leading up to Sukkot. It made me sad, however, to see what was left behind when the tables were packed up. The sidewalks were strewn with garbage -- not just the natural plant material that sometimes falls off the *lulav*, but also plastic wrappers, pizza boxes, and cups and bottles left behind by the sellers and their customers. It was a very poor reflection on our community.

Litter is not just a problem at this time of year, nor just on commercial streets. I have seen children drop wrappers on the sidewalk in front of their school; I have seen drivers toss coffee cups and empty cigarette packs out of their car windows; I have cleaned up litter dropped by pedestrians who mistake the tree in front of my house for a garbage can. Windblown trash from the surrounding area ends up in the bushes by my porch and in the yards of my neighbors.

The solution is not just to be more diligent about sweeping up in front of our businesses and homes. No amount of sweeping up will be enough without a change in our attitudes. We may look at the streets and sidewalks as belonging to no one, but the truth is that they belong to all of us, and until we remember to take care of them the way we take care of our private spaces, the garbage will continue to accumulate.

I'm sure many of your readers remember the anti-littering advertising campaigns of the 1970s and 1980s. Unfortunately, several generations have now grown up without such education, and I believe that we're seeing the results of that omission every day.

Obviously, this problem is not unique to our community, but that doesn't mean we should ignore it. Let's work together to right this wrong. If each adult looks at his or her own behavior and adjusts accordingly, and if parents and teachers work to educate our children on being responsible stewards of our public spaces, we can make our community a nicer place to live.

**Karen Sherman**

**Grilled Tuna Recipe Correction**

In the Sept. 3rd issue on page 76 there is a recipe for Grilled Tuna with Teriyaki Glaze that calls for "chicken broth" which obviously is

not permitted. While most people reading your fine newspaper would obviously know to use *parve* chicken consommé there might be others who would read it who would not know. You might want to print a correction.

**Concerned FJJ Reader**

**Pekalach**

This letter is directed towards the Fogel and Eckstein Families of Congregation Kol Torah. Thank you for enhancing Simchas Torah in our Shul with your beautiful and generous *pekalach* for the children (and some adults). We look forward to them again next year in health and happiness.

**Sarah Kassai**

**Es Myne Kint Es – Ipad for Kids!**

According to my nutritionist, all our weight problems started out from our *Elter Bubbies* from Europe saying; *Es Myne Kint Es!* I remember my elderly Grand Mother chasing the kids around the house when they were younger, with a *gupel* of food trying to shovel it into their mouths every time they even opened their mouths to yawn.

What I really want to write about is the following disheartening occurrence that I personally witnessed before the Yomim Tovim.

I walked into a Heimershe bakery to buy Challah before Shabbos, when I noticed a *frum* lady all dressed up from head to toe very Tzniusdik, [even very *makpid* not to wear her human hair long *shaitel*]. Her very young kid, I would guess to be 7 or 8 yrs. old, was wearing his *Tzitzes* out, with his blond curly *paiyos*, and a big black velvet Yarmulke. However, in his both hands, he was holding to my horror, a huge IPAD in public playing cartoons! I was able to see, since he held it out in the open for everyone to take notice, that it was not Jewish Cartoons.

What was this mother thinking? Does she have to give in to everything that her kid wants? I could tell right away that she does not control her kid, but that he controls her. He was carrying on out loud, and she was giving in to anything that he was *krechzing* about. Why can't Parents "Just say NO"? What are you afraid of that your kid is not going to like you for it? Kids need healthy discipline as long as the punishment fits the crime.

My Rav from Monsey says that "the Smartphone is Smart, but the

*Mensch is a Tipish!* A father once asked his kid what kind of phone does he want for his Afikomen? I saw a young Bar Mitzvah boy sitting in a public Sukkah telling his Grandfather the score of the ballgame that he was watching on his phone, obviously not embarrassed that a Choshuver Rav from Flatbush was sitting right across from him and right next to his Zeide. I like the Yankees too [when they win], but I have enough sense not to announce the scores in a SUCCAH! We give in so easily to our *Yetzher Haras*. My Father Z"l told me over that his Rosh Hayeshiva, Harav Yisroel Zev Gustman ZT"l used to say over that the reason boys don't *shteig ois* in America is because they lack GAAVA! He explained that in Europe the boys aimed to become like Rav Akiva Eiger ZT"l or Rav Chaim Brisker ZT"l, so they didn't actually reach that level, however they became Gedolim in their own right. In America, they don't aim so high. I remember as a young baseball fan running around to get autographs from my superstar Yankees such as Bobby Murcer etc. I even pointed to my Yarmulke and got an autograph from Ron Bloomberg a Jewish Ball Player. Wow! I was in *Olam Habah L'havdil*. Then I laid my eyes on HaRav Yaakov Kaminetsky ZT"l for the very first time and I was swept away. I felt hypnotized in a spiritual trance that sort of cured my baseball fever B"H.

We run after *Olam Hazeh* (me included) Pizza, Ice Cream, Sports, a good Steak [medium rare please], but it doesn't satisfy us for too long afterwards. *Es Chatai Ani Mazkir Hayom*, I remember when my favorite Football team [you guessed correctly "The Dallas Cowboys of course Americas Team-you knew that], won the Super bowl. The next day, I felt an empty feeling inside of wasting my time completely. What was in it for me? Did I get a Super bowl ring or a new fancy sports car? I felt a lot better *L'havdil Elef Havdolos*, when I made my Siyum Hashas on the Daf Yomi for the first [and recently 2<sup>nd</sup>] time B"H. A *rebbe* of mine once said that "Sports is the best *Batallah*". Don't get me wrong, I grew up in America too, and love Pizza, Ice cream (chocolate), and the playoffs [it's October]. I just feel that we're chasing after the wrong dream. We're not *vaksing ois to be groyser Talmidei Chachomim*. I once heard Rav Moshe Brown *shlita* from Far

Rockaway speak on Shavuos Neilas Hachag, and say over how he knew someone who left Yeshiva to run after every *Yetzher Harah* out there in this *Olam HaSheker*. He eventually came back to Yeshiva when he saw that he wasn't getting fulfilled and satisfied. I once tried to fill up my car with Diesel gasoline accidentally – The *Neshamah* needs UNLEADED! "*Achas Shoalti Me'es Hashem Oiso Avakesh-Shivti B'Veis Hashem Kol Y'mei Chayai*"

**Rabbi Moshe Shochet**

**Reflections on the Holidays**

Let us hope our prayers and fast went well yesterday on the solemn day of Yom Kippur. On the day after, I'm reflecting on the world we live in. I'm thinking about world events, past and present. Why is it that significant and major world news events occur and continue primarily around the Jewish holidays of Rosh Hashanah and Yom Kippur? (Hitler's invasion of Poland - Sept. 1, 1939 which triggered WWII, the dreadful 9/11 attacks in the U.S., the Gulf war, Yom Kippur War, and many other events). Ours is the oldest living religion and, as a Jew, I think there must be a deeper connection between world events and our people though I'm unable at the moment of defining them. Your thoughts are welcome.

**Jack Freedman**

**Somewhat Confused**

The *jaquim* are over but something happened to me on Iom Kippur that I would like to share.

It was Erev Iom Kippur and I brought two *machzorim* to *shul*. Because I did not have a seat near a table I left them on the bookcase. I used my *machzor* and when my daughter wanted hers on Iom Kippur day (late morning and Neila time), the *machzor* was nowhere to be seen. What was I supposed to do? Interrupt the *davening* of all the ladies and ask, "Whoever took my *machzor* please return it. My daughter wants to *daven* now"? Many people can't *daven* all day and try to come when they can. To make it short. I went the following day and found it.

I'm thankful that she returned it. I'm happy that someone *davened* better thanks to my *machzor* but what was the lady/girl thinking when she took a *machzor* with my name? Did she think that I brought it for her???

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I got near the bookshelf twice looking for the *machzor* and hoping that the person that took it, noticed that I wanted it.

By the way, I *moicheled* her but thought that she should know what happened and people can learn something from this, too.

DB

**Abstract Beauty**

A special Yasher Koach to Riverside Abstract for the beautiful Hoshana cards that they distributed to so many *shuls* before Succos!

They were beautifully designed and so easy to carry around and they definitely enhanced our entire *shuls* Yom Tov experience - especially on Hoshana Rabba!!

Tizku l'Motzvos!

**Shragie Sommerstein**

**Yom Tov Spirit**

What a Kiddush Hashem driving around Flatbush this past Chol HaMoed Succos.

As I passed by shoemakers, dry cleaners, and other assorted stores, I marveled at how many of them were closed in honor of Yom Tov!

Mi keamcha Yisroel!!

**Yaakov Zev Fromowitz**

**Tehilim Kinus**

Kudos and a huge Yasher Koach to HaRav Moshe Tuvia Lieff and Agudas Yisroel Bais Binyomin on taking the initiative (as they have many times in the past) in hosting a Kinus and Tehillim on Sunday as a *zchus* for Acheinu B'nai Yisroel. Thank you to HaRav Yisroel Reisman, *shlita*, and HaRav Moshe Tuvia Lieff, *shlita*, for sharing *divrei hisrorerus* for the Klal - we appreciate all that you do always for our Flatbush community and many other communities worldwide.

**Anonymous**

**Money and Shidduchim**

I want to thank everyone for agreeing with me, about *shidduchim* and money.

It doesn't make a difference, you can have bad *midos*, bad temper, be verbally abusive, arrogant, treat people like garbage and you'll get a great *shidduch* if you have money! Because we know that's what it's all about.

**Very Eligible Bachelor**

**Shaving In Halacha**

If I may address Facial Hair Falacy. Shaving is a recurring topic in the FJJ, also a powerless victim con-

stantly accused by those who "know better". One writer questioned how it could be possible that those who study in Yeshiva could shave! In the last issue, the writer Aidel S. writes the Torah prohibition against using a razor (Sa'ar) on the beard, and then writes: "*We subsequently infer the intent of the Torah is for men to have beards.*"

It is time to separate your imagined will of the Torah and recognize the stated will of the Torah; for only that is the truth. All the Torah states is not to use a Mashchis, which Rashi defines based upon the Gemara that teaches the law of shaving as a Sa'ar, a razorblade. This Gemara is in Makkot 21 & the Halacha is found in Shulchan Aruch 181:7. In neither location does any opinion state that a Jewish man should have a beard, nor do the *infer the intent of the Torah is for men to have beards.*! As Aidel states, the commentaries write that one can remove a beard with anything other than a Sa'ar (razor). In just one sentence, she contradicts her opinion with the stated fact of the Shulchan Orach and all commentaries on the page.

Any reference to a Rabbinical authority stating that one should have a beard is not based on Halacha, but on other reasoning, either as a social status or based upon Kabbalistic reasoning; either one is not practical Halacha. It is funny to me that we have such a passionate movement against the Flatbush *eiruv* based upon Rav Moshe Feinstein yet passionate dissidence regarding shaving, which he was lenient on; talk about picking and choosing!

If you don't want to shave due to social concerns, be it because you descend from a Hasidic sect or association with a Yeshivish style, notice that there is not anybody telling you to shave; so why do you feel it necessary to try controlling others, reading into the Torah what is not there, just to fill your own sense of self-righteousness?

I smile when people say that a man should have a beard from the verse of "Vihodarta P'nei Zakein", a "beard beautifies the face". Again, this is a play on words; the verse means that one should honor an elder who acquired wisdom.

In this generation before Moshiach, it seems that people have forgotten the true meaning of honoring "Zeh Shakana Chochmah", one who has acquired wisdom, replacing it with a play on words that they thing to be actual Halacha.

May we all merit a successful and blessed year!

**Askanit 2.0**

**Chai 4 Ever**

We want to thank Chai4ever For creating memories that we will always treasure

A few weeks ago we started a conversation

About how to spend our Chol Hamoed vacation

The kids started to fuss And Hershey Park they did discuss

But to everyone's dismay I had to say:

"The expense is too great, the cost is too high

It is not an amount that I can justify

Let's come up with a plan that won't break the bank

One that is fun and also can rank" Then came an email at close to midnight

I shrieked so loud from sheer delight

"You are invited to Hershey to spend the day

If you are interested call without delay"

The kids were sleeping, all awoke to this dream

Chai4ever reads minds it does seem

So from one e-mail

Came a trip planned to the last detail

The kids went from ride to ride

The smiles on their faces were so wide!

You even had us stop to take a break

For a lunch that I didn't have to make!

Then came dancing and song

We are so glad that to Chai4ever we belong!

So to all the organizers we say THANK YOU!!

For making our family's dreams come true

**Rochel K. & Family**

**Please Dont Use Your Cell While You Shop**

Dear fellow supermarket shoppers,

When you are walking down the narrow grocery aisles with your large shopping carts, please do not hold up traffic by pausing to use your cell phone. Whether you are texting someone or responding to an email or whatever it is you're doing, the world does not revolve around you.

This passed Sunday I was walking down the aisles of a supermarket (which I will not name out of respect for not wanting to tarnish their stellar reputation by associating it with this kind of kvetchy letter) and it was mind boggling to see that a young couple was blocking the whole snack aisle, yapping away about which snacks were on sale using their phones. I guess they were on watsonsale or something.

I understand we all want to save some money, I myself love a great deal. But it isn't worth angering your fellow brethren & forcing them to have to say "excuse me" five times.

Be aware of your surroundings!

Sincerely,

**Adina**



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## FJJ Opinions

The Opinions column reflects the opinion of the author only, not necessarily those of the FJJ.

**RABBI YITSHAK RUDOMIN**

The current tragedy being played out in the Middle East as entire countries crumble and millions of refugees pour out into surrounding areas and head for foreign countries is something the Jews of both the Middle East and Europe experienced on a vast scale not so long ago!

Persecutions, expulsions, wars and genocides have been the lot of the Jewish People for centuries and millennia. Now sadly so many other nations and peoples are going through the same set of tragic experiences.

A recent *TIME* magazine article highlights the current tragedy and even switches to large fonts and graphic photos to dramatize this horrible drama. Europe in particular has become the favored destination of the Middle East's refugees.

When thinking about and juxtaposing what is going on now with what has been going on with the Jews, there are so many blatant parallels and historical ironies.

Not so long ago, the very countries in the news, or what's left of them after the brutal civil wars and foreign interventions in them; these were the same countries that were home to millions of Jews until the time of World War Two and the establishment of Israel in the 1940s.

Various reliable sources estimate that just from the 1940s onwards, basically one million Jews were kicked out with nothing but the shirts on their backs from countries that are in today's news headlines: Iraq, Syria, Libya, Iran, Tunisia, Lebanon, Turkey, Yemen and many more!

Most of the Jewish refugees fled to Israel which was the only place that would take them, and many others went to the USA and France and the UK. And all that is from the 1940s on, while the trends of persecutions, pogroms and hate against Jews during the century before that were also very powerful that there were tens of tens of thousands if not hundreds of thousands of Jews who were displaced and had to flee for the

## Middle East Refugees – The Jews Have Been There

lives from the Near and Middle East and North Africa during the 1800s and the early 1900s well before the 1940s.

And to add more irony to an already very ironical situation, the refugees in today's news are fleeing to countries in Europe that were once also havens for their Jews for hundreds and even thousands of years, such as Italy, France, Austria, Germany and the Scandinavian countries.

History and the world knows that the Jews of Europe were mostly annihilated during the terrible Holocaust, and those suffering few that survived were in turn made into "homeless" people who were forced to flee mostly to North America and Israel.

So one must really ask oneself what is really going on here in the greater scheme of things?

Middle Eastern and North African countries whose own people once chased the Jews out from their midst are now themselves forced to flee in the face of enemies they know will either enslave them, torture and humiliate them, put them to the sword/gun, or forcibly convert them to other religions.

This is what the Jews of the Middle East had to face not in some far off time, but about 70 years ago in full force.

And as for Europe, how bizarre is it that the current Middle Eastern refugees want to flee and settle in countries with names that once struck cold terror into every Jewish heart also not so very long ago: Germany, Italy, Austria even

France! The former bastions of Fascism and Nazism that waged a war of total destruction on their Jews are now faced with human floods of new refugees with a religion that is very different to and also opposed to Europe's!

As Jews we are all pained with the suffering of any of G-d's creatures. We have just read the Book of Jonah on Yom Kippur that shows us how G-d has mercy on all his creations as he pitied the city of Nineveh, the capital of the ancient Assyrian Empire and now located in what is left of modern-day Iraq.

G-d has mercy on everyone, and wants mercy and justice for Jews and non-Jews alike!

Yes, we are all in sad pain, but that is because our own pain is much stronger and deeper that has sensitized us to the pain of others as well. We are also extremely close to our own refugee and genocide experiences at the hands of those same countries that are now both the sources and the destinations for today's tragic refugees.

Is it the Divine attribute of "mid-da keneged midda" ("measure for measure") at work? We are not prophets and we cannot know for sure. But as we look at what is unfolding in front of our own eyes in our days, we stand in Awe of our G-d as He Directs ALL the events in the world and in our lives, in world history and in our destiny as a Jewish People. "HaShem Yilachem Lachem VeAtem Tacharishun..."

May we hear *Besuros Tovos* only and witness the *Geulah Sheleimah Bimheira BeYameinu, Amen!*

## What To Do With Israeli Esrogim After Shemitah

If you own an Israeli Esrog, please be aware of the following restrictions;

**CONSUMPTION:** The fruit may only be consumed in its optimum way; i.e., making jam or frying sliced Esrog. Every bit of the Esrog must then be consumed.

You may not feed the esrog to an animal or destroy or damage the esrog. The Esrog should not be pierced with cloves, as this speeds up the drying.

**RETURN TO ISRAEL:** It is proper to send the esrog back to Eretz Yisroel, where the esrogim are collected and placed in fields, to accomplish the mitzvah of biur.

**HERE IN THE USA:** If you retain the esrog here, you will be obligated to preform biur at the appropriate time. The zman biur is dictated by agricultural facts and will likely be in January. The hechsher organizations have pledged to let us know the precise timing.

Until then; save the esrog in a proper place.

At the zman biur, place it in a public place (on a table in shul, for example) and declare it hefker in front of three adults.

After the zman biur, you (or anyone else) may reclaim the esrog. You may not throw it out until it has become so dried (or rotted) that it is unfit for animal consumption. At that time, wrap it in a bag and throw it out.

We pray that by the next Shmitah will be observed by all of Klal Yisroel in Eretz Yisroel, b'shalom v'shalvah.

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## Kol Sassoon: Leiluy Nishmos Shiva Yaldei Mishpachas Sassoon

RABBI MOSHE BOYLAN

Introduction: The following *zemer* was written by the great Mekubal, Rav Shimon Lavi ZT”L. The Roshei Taivos of this *zemer* spell his name. This *zemer* discusses the holy Tanna Rav Shimon Bar Yochai, and is commonly sung on Lag BaOmer. Many Sefardim have the custom to sing this *zemer* every Friday night. While the *zemer* has many Kabbalistic references, this article will focus on the more simple interpretation of the *zemer*.

Bar Yochai Nimshachta Ashrecha, Bar Yochai (a reference to Rav Shimon Bar Yochai), you have been anointed with oil and you are fortunate.

Shemen Sasson MaiChaveirecha, the oil which causes happiness from your friends. Sasson can be interpreted as being connected to the word Shemen or Chaveirecha. Thus, this oil (either literal or figurative) had a quality of happiness and also caused happiness to his friends. Some say that MaiChaveirecha also hints that Rav Shimon Bar Yochai merited his greatness due to seeing the good in Klal Yisroel and trying to defend them from the Middas HaDin (cf. Maseches Shabbos 33A and Maseches Sukkah 45A).

Bar Yochai Shemen Mishchas Kodesh, Bar Yochai with the oil of anointment that was holy

Nimshachta Mimidas HaKodesh, You were anointed with the holy measure. This refers to a Keli, utensil, which measures the holy oil.

Nasasa Tziz Naizer HaKodesh, you carried on yourself the Tziz that is a crown of holiness. The Tziz is one of the Bigdei Kehuna, which was put on the forehead of the Kohen Gadol.

Chavush Al Roshecha Peairecha, bound upon your head is your glory. Meforshim say that the *zechus* of the Zohar HaKadosh (which was written by Rav Shimon Bar Yochai) helped him to merit to be like the Kohen Gadol.

The significance of having a Tziz on his head represents how Rav Shimon Bar Yochai inspired awe in others, just as the Kohen Gadol inspired awe in those that saw him. In addition, the Tziz caused, “Leratzon Lahem Lifnei Hashem” (cf. Shemos 39,30). Just as the Tziz caused a Ratzon between Hashem and Klal Yisroel, so too Rav Shimon Bar Yochai was able to cause the Midas HaDin to go away from Klal Yisroel (cf. Ma-

seches Sukkah 45A). Perhaps we can explain another reason for mentioning that Rav Shimon Bar Yochai had a Tziz. Meforshim say that the *tziz* represents Azus DiKedusha, impudence of holiness. While *chuzpa* is generally not good, it should be used for doing what is right (i.e. doing what is right even when others insult one for doing what is correct). Therefore, Rav Shimon Bar Yochai, who was *moser nefesh* to say that the Romans were bad, even though this may have had bad ramifications, represented the Tziz.

Bar Yochai Moshav Tov Yashavta, Bar Yochai in a good dwelling did you dwell. Some explain that when Rav Shimon Bar Yochai fled the Roman government to hide in a cave for 13 years, he was *zoche* to learn Torah the entire time. This is referred to as a Moshav Tov, as Torah is referred to as Tov. Additionally, the *zechus* of his learning Torah with such *mesirus nefesh* and *bitachon* helped him to reach a very high *madreigah*.

Yom Nasta Yom Asher Barachta, the day you ran away, the day you fled. Meforshim explain that when Rav Shimon Bar Yochai discovered that someone had caused the Roman government to know that he had spoken against them, he first ran away to the Beis Medrash. Afterwards, he was afraid that someone would reveal his hiding place, and therefore he ran away again to the cave. The double Lashon of Nasta and Barachta hints to his running away twice.

Meforshim also tell us that Rav Shimon Bar Yochai is a Nizoz of Moshe Rabbeinu. Therefore, we can understand why his life was parallel to Moshe Rabbeinu, in that both had to run away from a King. {Moshe Rabbeinu ran away from Paroh, and Rav Shimon Bar Yochai had to run away from the Roman government.} In addition, Moshe Rabbeinu and Rav Shimon Bar Yochai were both conduits of giving over Chalakim of Torah. Moshe Rabbeinu brought the Torah down to the Yidden and Rav Shimon Bar Yochai helped to reveal the Zohar HaKadosh.

Bimearas Tzurim Sheamadeta, in the caves of rocks that you stayed in Sham Kanisa Hodecha VaHadarecha, there you acquired your glory and honor. Some explain that this refers to the Hasagos and Madreigos (the spiritual and Torah acquisitions and high levels) that Rav Shimon Bar Yochai acquired

in the Me’arah, cave. An example of this was that before he went into the cave, he would ask a question, and Rav Pinchas Ben Yair would answer him in 12 different ways. After he left the cave, when Rav Pinchas Ben Yair would ask a question, Rav Shimon Bar Yochai would answer it in 24 different ways.

Another interpretation explains the difference between Hod and Hadar. Hod is an outer beauty and Hadar is an internal beauty. Therefore, the fact that Rav Shimon Bar Yochai had both Hod and Hadar represented the fact that he acquired both the internal and external parts of the Torah (Nigleh and Nistar). {Nigleh refers to the part of Torah that is learned by all, and Nistar is referring to the Kabbalah and Zohar, which is supposed to be learned by only a limited amount of people.}

Darshanim tell us that we can learn a *gevaldige mussar haskel* from this part of the *zemer*. While Rav Shimon Bar Yochai went through great Tzaros in the Me’arah, this was truly for his good, as this enabled him to reach such high *madreigos*. Similarly, we should realize that if we go through various Tzaros, R”L, these are for our good, and will enable us to reach higher *madreigos* if you are Mekabeil these Yissurim Be’Ahavah.

Bar Yochai Atzei Shitim Omdim, Bar Yochai like the woods of Shitim in the Mishkan that stand

Limudei Hashem Haim Lomdim, the teachings of Hashem they learn. Some explain that those learning Torah are like the Atzei Shitim, who hold up the Mishkan. Similarly, those learning Torah hold up the dwelling of Hashem. Other Meforshim say that the secrets of the Torah are referred to as the Atzei Shitim. Just as the Atzei Shitim stand forever, and remain forever (and even nowadays are hidden and were not taken by our enemies) similarly the Sodos of Hashem are forever. {We refer to the Sodos, as Rav Shimon Bar Yochai revealed the Sodos HaTorah.}

Ohr Mufla Ohr HaYekod Haim Yokdim, an extraordinary light, the light which shines and flickers they are burning.

Halo Haimah Yorucha Morecha, Behold they will teach you, your teachers. Some explain that Rav Shimon Bar Yochai had great *talmidim*, disciples, who fulfilled what Chazal

tell us that Mitalmidai Yosair Mikulam. This means that a person can learn from his *talmidim* even more than he learns from his Rebbeim and Chaveirim. Thus, his *talmidim* taught him, Yorucha Morecha. Others explain that this refers to the exalted teachers of Rav Shimon Bar Yochai, Moshe Rabbeinu and Eliyahu HaNavi.

Bar Yochai Velisday Tapuchim, Bar Yochai, to the field of apples

Alisa Lilkot Bu Merkachim, you entered to gather in their confectations. The Seday Tapuchim hints to Gan Eden (or a *matzav* which is similar to Gan Eden). Rav Shimon Bar Yochai went into the Seday Tapuchim and gathered Merkachim, which refer to Divrei Torah that are sweet and pleasurable like spices.

Sod Torah Betizim U’Perachim, the mystery of Torah with blossoms and flowers. The secrets of Torah crown the Torah, so to speak, like blossoms and flowers.

Naaseh Adam Neemar Baavurecha, the commandment from Hashem, “Let us make man” was said because of you. The *zechus* of someone who learns Torah Lishmah, like Rav Shimon Bar Yochai, is a reason for Hashem Kiveyachol, to create people.

Bar Yochai Neezarta Bigevurah, Bar Yochai you were girded with strength. Some say that this refers to the strength Rav Shimon Bar Yochai demonstrated when he denigrated the Roman government, which put him in grave danger. Others explain that the *gevurah* referred to was when the Yidden needed rain, and Rav Shimon Bar Yochai was *zoche* to bring the rains down. This is a *bechina* of Gevurah, as the rain falling is related to Gevurah (cf. the beginning of Maseches Taanis, which refers to Gevuros Geshamim).

U’Bemilchemes Aish Das Hasharah, and you started a war for the Torah that was given in fire, without a fear, like one that fights in the gates of his enemies. The fight between Talmidei Chachomim about the correct interpretation of Torah is referred to as the Milchamta Shel Torah. This *milchama* takes place at the gates, which is where the Talmidei Chachomim gather together to discuss Torah topics.

Ve’Cherev Hotzaisa Mi’Taarah, and the sword you removed from its scabbard (some type of holder)

## Kol Sassoon: Leiluy Nishmos Shiva Yaldei Mishpachas Sassoon

CONTINUED FROM PAGE 128

Shalafta Neged Tzorerecha, you drew it against your enemies. Through learning the Sodos HaTorah, Rav Shimon Bar Yochai lifted a Holy sword against the enemies of Kedusha, which are the both the enemies in this world, and the Celestial Mekatregim (angels that are against Klal Yisroel).

Bar Yochai Limekom Avnei Shayis, Bar Yochai to the place of the stones of marble. This is a reference to a place in the Pardes, called the stones of marble (cf. Maseches Chagigah 14A). {This has Kabbalistic connotations, and therefore it will not be elaborated upon.}

Higata U'Penai Aryeh Layish, you arrived and to a place of a lion. Some say that Rav Shimon Bar Yochai achieved the understanding of the Avnei Shayish and also saw the face of the lion, which is one of the faces on the Kisei HaKavod.

Gam Gulas Koseres Al Ayish, also you have understood the secret of the Mazalos and Kochavim. The Kochavim of Ayish are related to the Midas HaChesed, which Rav Shimon Bar Yochai related to. This

was so, as in his Dor, no Keshes was seen, as they didn't need a Divine reminder not to destroy the world, as the *zechus* of Rav Shimon Bar Yochai was Maigin (guarded) on them.

Tashuri U'Mi Yeshurecha, you were able to see, but who can see as good as you.

Bar Yochai BeKodesh HaKadashim, Bar Yochai in the Holy of Holies. Rav Shimon Bar Yochai merited to understand the Kodesh HaKadashim. This hints to understanding the Inyanim of Melech HaOlam.

Kav Yarok Mechadeish Chadashim, a green line that creates new things. This green line surrounds the entire world (cf. Maseches Chagigah 12A).

Sheva Shabosos Sod Chamishim, seven weeks the secret of fifty. Meforshim say that this hints to the seven weeks of the Sefirah, which have 49 days Keneged the 49 Shearim of Binah. The Sod Chamishim is hinting to the Shaar HaChamishim of Binah, which even Shelomo HaMelach couldn't perceive.

Kasharta Kishrei Shin Kesharecha, you have tied on your head the Hasagos, understandings (mentioned

previously) like the Keshes of Tefilin that has a letter of Shin engraved in it. Some Meforshim say that the letter of Shin has three heads, Keneged Hashem, Klal Yisroel and the Torah. This relates to Tefilin, which also has to do with these three things: Sheim Hashem Nikra is Roshei Taivos Shin (Keneged Hashem), "Lemaan Tihyeh Toras Hashem Bepicha" is Keneged Torah and "U'Keshartem Leos" is Keneged Klal Yisroel.

Bar Yochai Yud Chachmah Kedumah, Bar Yochai the Yud of the earliest intelligence. Some say that Yud has to do with Kedumah, first, as it is the first letter in the name of Hashem (Yud Kay Vav Kay).

Hishkafta Lichevudah Penimah, you have looked into its innermost honor. This means that Rav Shimon Bar Yochai understood the Chachmah to its depth.

Lamed Bais Nesivos Raishis Terumah, 32 paths of intelligence in the Penimiyus of the Torah which is called Raishis and Terumah. The Torah is related to Raishis, as it said "Raishis Chachmah". Rashi also tells us that the world was created for the Torah which is called Raishis (cf. Rashi at the first Pasuk in the Torah). Torah is also called Terumah, as the Zohar HaKadosh says that Terumah is Torah Mem, as it was given in 40 days. Meforshim say that Rav Shimon Bar Yochai's high *madreigah* of Torah is related to Terumah, as Chazal tell us that his Torah was Terumos from the Terumos of Rav Akiva. {This meant that Rav Shimon Bar Yochai, who was a *talmid* of Rav Akiva, chose the main parts of the Limudim of Rav Akiva.}

At Keruv Mimeshach Ziv Orecha, you are like a Keruv, cherub that is anointed with the glow of the light. The Keruvim relate to

Limud HaTorah (as they were on top of the Aron in the Mishkan) and relate to Kodesh Kodoshim. Rav Shimon Bar Yochai was great in Torah knowledge and also was Kodesh Kodoshim, as mentioned previously. Some Meforshim say that the light of Rav Shimon Bar Yochai's Torah guarded us. This reminds of what it said in the Piyut "Vaamartem Koh Lechay": "Toraso Magen Lanu Hi Meiras Ainainu...".

Bar Yochai Ohr Mufla Rum Maa-lah, Bar Yochai, a wondrous light in great heights.

Yaraisa Milehabit Ki Rav Lah, you were afraid to look because it is so great.

Taalumah Veain Korei Lah, It is so hidden that it is called "Ayin".

Namta Ayin Lo Seshurecha, you declared that no eye can look at you.

Bar Yochai Ashrei Yoladetecha, Bar Yochai happy is one that gave birth to you. {This is a praise specifically to the mother of Rav Shimon Bar Yochai, since the main Kedusha is dependent on the mother. Perhaps this is the reason that the fact that one is Jewish is determined by this mother, and not by his father.}

Ashrei Haam Heim Lomdecha, happy is the nation that learns your Torah.

Ve'Ashrei Haomdim Al Sodecha, and happy are those that understand your secrets. Some explain that Lomdecha learn the words of the Zohar on a simple level, and are still happy. Those that understand the Sodos HaTorah on a deeper level are even more happy and fortunate.

Levushai Choshen Tumecha Ve'Urecha, wearing the Choshen, and the Urim and Tumim. Through the Sodos HaTorah one can merit Divine guidance and advice, just like the Urim and Tumim.

## Hilchos Shabbos Initiative #5

REVIEWED BY RABBI SIMCHA BUNIM COHEN

*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 oveir on a forbidden act on Shabbos.*

**Is it permissible to play games such as kugelach or marbles?**

It is not permissible to play these games on the ground outdoors because of leveling (Choresch). However, it is permitted for anyone to play *kugelach* and marbles on an indoor floor.

**Is it permissible to play Monopoly on Shabbos?**

According to many Poskim, it is permitted to play Monopoly on Shabbos. Children may rely on this view.

**Is it permissible to use a sand timer? Is it permissible to measure time with a clock?**

Using a sand timer is forbidden on Shabbos and measuring is not allowed because it commonly

relates to business pursuits which often involves writing. (Koseiv)

**Is it permissible to make or break apart a puzzle on Shabbos?**

According to many authorities, it is permitted while some authorities are stringent. One may rely on the lenient view for children.

**Is it permissible to play Scrabble on Shabbos?**

No.

Forming words through letters on movable tiles not attached to a base is permissible. However, games that score by writing, are Rabbinically prohibited because of the likelihood that they will lead inadvertently to the Melocho of Kosaiv.

לזכות רפואה שלמה חי' מלכה בת בשבע

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# Rav Yitzchok Zilberstein: *What if...*

RABBI MOSHE SHERROW, WITH PERMISSION FROM ARTSCROLL/MESORAH

## Vegetables a la Mode

And as for you, take yourself of every food (6:21)

**Q:** 1) On Friday afternoon Aharon saw the owner of a vegetable store throwing out his old produce. Aharon asked him, "Why throw out all of it? Some of it is good."

"Because I feel like it," came the reply.

Aharon asked, "Can I at least take the good stuff?"

"You could," he answered. "But pay me a dollar a pound!"

Since the storekeeper is throwing away the vegetables anyway, can Aharon take them without paying?

Similarly, when farmers destroy their surplus crops in order to regulate prices, could a truck driver carrying the surplus distribute the vegetables to poor people instead?

2) Meir was in the supermarket on Friday afternoon. The owner told him that his ice-cream freezer broke, and there is no time to call a technician before Shabbos. Since the ice cream will melt and spoil by the time Shabbos is over, is it considered *hefker*? As long as the owner so desires, he may retain ownership of his merchandise. Although this should be obvious, a reference to this idea can be inferred from the fact that Noach was commanded to take food for all the animals in the *teivah*, without taking from others.

The *Kli Yakar* explains that even though the flood would destroy any food Noach did not take, it was nonetheless forbidden for Noach to take it because it still belonged to its current, albeit temporary, owners.

Certainly the farmers, who have good reason to destroy their vegetables, have the right to do so, and may enforce their rights. So too the storekeeper, whose ice cream was still good, may still charge the regular price.

The *sefer Orchos Mishpatim* discusses a case of one who broke a bottle of whiskey in an inn during Prohibition. Immediately afterward the king's officer came to search the inn for forbidden liquor. Had the whiskey been found, it would have been confiscated, and its owner fined. Even so, he obligates the man who broke it to pay damages, since the bottle belonged to its owner at the time it was broken. In the case of the vegetables as well, they are not yet ownerless, even though they stand to be, and Aharon must pay for whatever he takes.

## Granting Permission Against One's Will

But flesh; with its soul its blood you shall not eat (9:4)

**Q:** 1) A man petitioned the city clerk in Tel Aviv for a license to open a tattoo parlor. The clerk refused the petition for religious reasons, as tattooing is a violation of *halachah*. The man threat-

ened the clerk that he will take the matter to a higher city official, and the clerk will lose his job. May the clerk issue the license in order to save his job?

2) Reuven asks Shimon to feed him a limb of a living animal, and threatens him that if Shimon will not fulfill his request, he will destroy Shimon's property. May Shimon accede to the request, or does Shimon have to suffer the loss of his property, just as one is obligated to lose all of his money in order not to violate any other Torah prohibition? The *Maharil Diskin* proves that in a case where one is forced to comply with a request to provide means with which to violate a prohibition, there is no violation of *lifnei iver* by fulfilling the request. Perhaps the *Maharil Diskin* is in agreement with the *Mishpetei Shmuel*, who explains that when one provides his friend with the means to violate a prohibition, it is as if he himself is rebelling against the *mitzvah*. That, however, can be considered rebellious only when one does so willingly. When one is coerced, he does not appear as one who is rebelling against the *mitzvah*. Therefore, if one would comply in order to protect himself from even a monetary loss, there would be no prohibition of *lifnei iver*, since he is not doing so of his own volition, and therefore does not appear as one who is disregarding the will of the Torah. According to this, the clerk may indeed grant the license. The same applies to Shimon acceding to Reuven's request.

## Parshas Noach

### Natural Resources

However, your blood which belongs to your souls I will demand (9:5)

**Q:** 1) Yossi's dentist recommended an extremely expensive treatment for his infected tooth. Is it permissible to extract the tooth, simply because extraction is less costly than treating the tooth?

2) Chanoch's finger was wounded in an accident, and he had to make a decision. He could have the finger treated in an attempt to heal it, or he could have the finger amputated. Chanoch chose to amputate, yet the doctor believes that the only reason he did so is to be able to collect disability insurance. Should the doctor honor his patient's decision?

The Torah forbids cutting down fruit trees even in wartime, as it is a destructive act. Similarly, one may not destroy useful property without valid reason. This is the prohibition of "*bal tashchis*."

The Gemara states that there is a prohibition of "*bal tashchis*" on one's body as well as one's property. Therefore, since a limb or tooth is worth much more than the potential profit, it would seem that one may not remove it unless absolutely necessary, due to the prohibition of *bal tashchis*.

The *Shulchan Aruch* rules that if one asks his friend to cut off the first person's hand, and promises that the friend need not fear that he will be asked to pay for damages, the friend must pay the damages regardless of the promise. According to this, the doctor might even be liable to pay, if he honors the wishes of his patient.

## Thoughts From The Shelah HaKadosh Lechavod Chodesh MarCheshvan

CONTINUED FROM PAGE 106

Therefore a person should always think, when something comes his way, that perhaps this is a Nisayon from Hashem. Happy is a person that Hashem is always in his mind.

A person should always take a *mussar haskel* to himself. If one does an *aveirah*, then he should do *teshuva* right away, as this will prevent himself from doing any future *aveiros*. Chas Veshalom, if he doesn't do *teshuva* right away, then the *aveirah* he did will lead to future *aveiros*, as Chazal tell us "Aveirah Goreres Aveirah" (one *aveirah*, sin,

leads to another *aveirah*). We learn this from Kayin. He did an *aveirah* by not offering up a proper *Korbon* to Hashem. Hashem gave him an opportunity to do *teshuva*, by saying "Halo Im Taitiv Se'ais". Unfortunately, Kayin did not take this opportunity, and continued to sin by killing Hevel and ultimately denying Hashem by saying *Leis Din Velais Dayan* (R"l). We should all be *zoche* to do *teshuva* right away, so that our *aveiros* will not lead to further *aveiros*.

4. Shoftim Veshotrim Tieten Lecha Bechol Shearecha. Why does the Pasuk say "Lecha"? The Shelah

HaKadosh explains that this Pasuk hints to what the *Sefer Yetzirah* writes that there are seven Shearim, gates in the Nefesh, soul. These are the two eyes, the two ears, the two nostrils and the mouth. A person has to guard the gates of his eyes, guarding them from looking at bad (and looking at *mitzvos*). He should also guard his ears from hearing *Devarim Betailim* and inappropriate speech, such as *Loshon Hora* and incorrect *Hashkafos*. He should guard his nostrils from smelling bad things and also avoid anger, which is related to Af (as in *Charon Af*). His mouth should be guarded from

speaking *Loshon Hora* and other prohibitions of *Dibbur*. Likewise he should avoid putting things into his mouth that are not acceptable (i.e. the *Hechsher* is not acceptable, or it is unhealthy food).

In conclusion, the *gematria* of Cheshvan (with the *Kollel*) is equal to 365, which is the amount of days in the year. In the *zechus* of following in the path of the Shelah HaKadosh in using all the days of our life for Torah, guarding the Shearim of our bodies and doing *teshuva*, we should use Cheshvan to uplift our entire year to follow in the *mehalech* of *teshuva* we accepted in the *Yomim Noraim*.



# Flatbush Focus

PHOTOGRAPHY TIPS BY AARON AKSELRUD

## Photo Book Ideas BY: KELLY MACDOWELL

These days, we have pictures everywhere. On our phones, our tablets, everywhere, it seems, except for on paper, actually in our hands. Photo books have started to change that—thoughtful, curated volumes of images arranged thematically (even if that theme is just “Random Photos”) with custom templates. On my visits to the homes of friends, there can now be found a photobook on the coffee table, trips, graduation, etc. I still remember the moving images in a photobook on my granddaughter Chavie’s trip to Poland.

They might seem like big projects, but they really don’t have to be. Here are some photo book ideas that’ll get you printing in a flash.

1. Focus on a single event as opposed to entire years.

You don’t have to capture the entire essence of your entire family in a single photo book. Instead, narrow your focus to one fond memory—e.g. a Lag B’Omer outing or a trip to an amusement park—to keep yourself from feeling overwhelmed.

2. Or, focus on a small part of a major event. Cramming an entire wedding, for example, into one photo book could be impossible. Try putting together photos of you and your family getting ready as a thank-you for all their help; or, collect your *sheva brochos* pictures as a gift for your first anniversary.

3. Look for websites with automated features.

Many sites, including Shutterfly and Collage.com, allow you to

upload images directly from Facebook, Flickr, or other social-media platforms, meaning you don’t even have to save your content to a personal device first.

4. Take one photo a day for an entire year.

Did you just move to a new city? Or is your child about to enter their senior year of high school? Capture the excitement of an exciting time by taking one picture each day for an entire year, storing them in a special folder until it’s time to start creating your book.

5. Celebrate a single holiday or family tradition.

Maybe your relatives play *dreidel* together every Chanukah or there’s a picture of every kid in your extended family with birthday cake smashed into their hair. If nothing else, Project: Photo Book will give you an excuse to start some new family traditions you can photograph.

6. Create a coffee-table book from your favorite hobby.

If you’re a music lover, for instance, unload all those concert photos off your phone and into a book. If you coached your kid’s soccer team, ask the other parents to email you pictures they took over the course of the season.

7. Document your world travels.

Devote a book to each stamp in your passport—the summer you spent in Paris, or the Sukkos your family spent in Eretz Yisroel. Every vacation has its own vibe, so why not give each its own photo book?

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

# Flatbush Maariv Directory

TO SUBMIT MAARIV TIMES EMAIL INFO@THEFJJ.COM

### 7:45 PM

Agudas Yisroel of Midwood 817 AVENUE H  
Khal Beis Avrohom 1524 E. 17TH ST

### 8:00 PM

Agudas Yisroel of Madison 2122 AVE S  
Ahavas Shalom 864 E 26TH ST  
Bais Medrash Yaakov Moshe 1221 AVE S  
Bais Moshe Shmiel 1782 E 28TH ST  
Bet Yosef 2108 OCEAN PARKWAY  
Bostoner Beis Medrash 2822 AVE J  
Congregation Chizuk Hadas 1421 AVE O  
Khal Bnei Shlomo Zalman 1093 EAST 21 ST  
Merkaz Hatefilah 1898 BAY AVENUE (M&18)  
Merkaz Yisroel of Marine Park 3311 AVE S  
Sephardic Congregation 2831 NOSTRAND AVE

### 8:15 PM

Adas Yishurin Bais Moshe 3418 AVE N  
Agudas Yisroel Bais Binyomin 2913 AVE L  
Bnei Binyomin 727 AVEN 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. Kehal Imrei Shaul D'Modzitz 1542 CONEY ISLAND AVE  
Lazewniks 1500 E. 9th St  
Marpeh L'Nefesh 3017 BEDFORD AVE  
Cong. Bnei Avrum 197 WEBSTER AVE

### 9:00 PM

Agudath Israel of Flatbush 1302 OCEAN PKWY  
Agudas Yisroel of Madison 2122 AVE S  
Ahavas Dovid 924 E 10TH ST  
Bais Aryeh 1069 E 4TH ST  
Bais Eluzer Dfaltishan 1516 E 24TH ST  
Bais HaMedrash Hagadol of East Flatbush 3120 BEDFORD AVE

Bais Moshe Shmiel 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 Bais Yitzchok 1143 E. 19TH ST  
Congregation Sfard 1575 CONEY ISLAND AVE  
Congregation Bnei Israel 3190 BEDFORD  
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 Sasregen 1279 E. 24TH ST  
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  
Khal Magriv Bais Aryeh 1069 EAST 4TH STREET  
Sasregen 1279 E 24TH ST  
Sharei Eliezer 1882 NEW YORK AVE

Bnei Torah Bais Naftoli 3514 FLATLANDS AVE  
Bnei Torah of Marine Park 3523 AVENUE S  
Bostoner Beis Medrash 2822 AVENUE J  
Congregation Keren Orah 812 DITMAS AVE  
Congregation Ahavas Dovid 924 EAST 10TH  
Congregation Nachlas Tzvi 2201 EAST 23RD  
Congregation Tiferes Tzvi 1307 E. 8TH ST

Ginzei Yosef AVE R BET. 12TH & 13TH ST  
Kolel Zichron Shmiel 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 Moreshes Yaakov 1757 OCEAN AVE

### 9:30 PM

Agudas Yisroel Bais Binyomin 2913 AVE L  
Agudas Yisrael Snif Zichron Shmuel 2141 CONEY IS.  
Ateres Shloime 2905 AVE K  
Bais Avrohom Dkrula Spinka 1177 E. 18TH ST  
Bais Hamedrash of Flatbush 1485 E. 29TH ST  
Beis Avrohom 1524 E 17TH ST  
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 Zichron Avrohom Yaakov 3203 BEDFORD  
Kollel Bnei Torah 1323 E. 32ND ST  
Shalheves Kodesh 2920 AVE J  
Kollel Bnei Yeshivos 2402 AVE P  
Yeshiva Gedola Ohr Yisrael 2899 NOSTRAND  
Yeshiva Kol Yaakov 1197 E.17 ST

9:35 PM  
Agudas Yisroel of Madison 2122 AVE S

9:40 PM  
Agudas Yisroel Bais Binyomin 2913 AVE L

9:45 PM  
Bais Eluzer Dfaltishan 1516 E 24TH ST  
Bais Medrash Ateres Shloima 2905 AVE K  
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  
Yeshiva Chofetz Chaim 1271 E. 35TH ST

9:55 PM  
Avenue O Synagogue 808 AVENUE O

9:50 PM  
Kollel Makarov 3118 QUENTIN RD

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'Modzitz 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  
Kollel Bnei Yeshivos 2402 AVE P  
Kollel 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

10:10 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  
Khal Bnei Shlomo Zalman 1093 EAST 21ST  
Khal Veretzky/Rabbi Laudau's AVE L/E. 9  
Every 15 minutes throughout evening

DON'T MISS THE FJJ SPECIAL ISSUE:

Simcha SUPPLEMENT  
OCTOBER 29TH ISSUE

**HOUSE FOR SALE**

OPEN HOUSE SUNDAY OCT 18, 10:30 am-12:30. 1343 E. 9th M/N Prime block. 2 Fam semi-Att, shared pkg, Ask 1.199 neg. Devora/ Lasker RE 917-536-6951. Looking forward to seeing you!

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- 🏠 E 20's 1 fam 40/100 c/h 5 bdrms, 5 baths, den, fin bsmt, c/a/c patio, pesach kitchen. mic
- 🏠 E 20's 1 fam 50/100 c/h 8 beds, 9 baths, den, library, fin bsmt, for lux buyer, one of a kind
- 🏠 E 20's 1 fam det 3 beds, 3 baths, fin bsmt, c/a/c priced right
- 🏠 Boro park great block 61/92 corner r 5 build house of your dreams for luxury buyer

**Houses for rent**

- 🏠 E 20's 1 fam c/h 4 beds, 4 baths, fin bsmt, mic
- 🏠 Marine Park 1 fam grt blk det 4 beds, fin bsmt

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QUEENS

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STRAUSS BAKERY  
SIZZLE  
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PAPERIFIC  
YOSSI'S

#### 16TH AVENUE ▼

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KOSHER MEATS

LIEB PHARMACY

MOISHA'S PARADISE

MOTI'S PIZZA

#### 18TH AVENUE ▼

BORO PARK SUPER MARKET

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MENDEL'S PIZZA

MENDELSONS PIZZA

THE WINERY

#### KENSINGTON ▼

GROCERY ON SETON

PIZZA KING

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SEASONS SUPERMARKET  
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JUDAICA PLUS

OH NUTS

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TRADITIONS  
WOK TOV  
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### QUEENS:

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JUDAICA PLAZA

KOLLEL SUPERMARKET

KOSHER VILLAGE

KOSHER WEST

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PIZZA PLACE

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REFUAH PHAR. - COUNTYLINE

RIVER AVENUE CAFÉ

SHLOMIES

SHOPRITE

SPRINKLES

SRULLY'S MECHANIC

VILLAGE PIZZA

WINE ON THE NINE

YUSSI'S

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# 2015 PUBLICATION SCHEDULE

JAN 1	HEALTH & FITNESS
JAN 8	TRAVEL
JAN 15	
JAN 22	
JAN 29	
FEB 5	SIMCHA
FEB 12	
FEB 19	EDUCATION
FEB 26	PRE-PURIM
MAR 5	PURIM
MAR 12	
MAR 19	HEALTH & FITNESS
MAR 26	PRE-PESACH
APR 2	PESACH
APR 16	
APR 23	TRAVEL
APR 30	SIMCHA
MAY 7	LAG B'OMER
MAY 14	EDUCATION
MAY 21	SHAVUOS
MAY 28	HEALTH & FITNESS
JUN 4	
JUN 11	TRAVEL
JUN 18	
JUN 25	SUMMER
JUL 1	INDEPENDENCE
JUL 16	NINE DAYS
JUL 23	TISHA B'AV
JUL 30	NACHAMU
AUG 27	END OF SUMMER
SEP 3	BACK TO SCHOOL
SEP 10	ROSH HASHANAH
SEP 24	SUKKOS
OCT 15	EDUCATION
OCT 22	
OCT 29	SIMCHA
NOV 5	
NOV 12	CONVENTION
NOV 19	HEALTH & FITNESS
NOV 26	
DEC 3	PRE-CHANUKAH
DEC 10	CHANUKAH
DEC 17	
DEC 24	JEWISH CHARITY
DEC 31	

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FLATBUSH JEWISH JOURNAL

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## 2015 ADVERTISING OPTIONS

<b>Full PAGE</b> \$1,000 color \$600 bw 8.75" x 11.25"	<b>Half PAGE</b> \$600 color \$300 bw 4.25" x 11.25"	<b>Quarter PAGE</b> 4.25" x 5.5" \$300 color \$150 bw Eighth PAGE 4.25" x 2.65"	<b>Cover Banner</b> \$750 8.75" x 1"	<b>Display Classified</b> \$100 color \$75 bw 2.8" x 1.85" 40 words max
<b>Half PAGE</b> 8.75" x 5.5"	<b>Inside Banner</b> \$400 8.75" x 2.65"	<b>Classified</b> \$25 25 words max		

2015 ADVERTISING RATES	1x WITHIN 8 WEEKS		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	
	COLOR	BW	COLOR	BW	COLOR	BW	COLOR	BW	COLOR	BW	COLOR	BW	COLOR	BW
PREMIUM PAGE (PAGES 5,7,9)	\$1,500	—	\$1,350	—	\$1,275	—	\$1,200	—	\$1,125	—	\$1,050	—	\$900	—
FULL PAGE	\$1,000	\$600	\$900	\$540	\$850	\$510	\$800	\$480	\$750	\$450	\$700	\$420	\$600	\$360
HALF PAGE	\$600	\$300	\$540	\$270	\$510	\$255	\$480	\$240	\$450	\$225	\$420	\$210	\$360	\$180
QUARTER PAGE	\$300	\$150	\$270	\$135	\$255	\$127.50	\$240	\$120	\$225	\$112.50	\$210	\$105	\$180	\$90
EIGHTH PAGE	\$200	\$100	\$180	\$90	\$170	\$85	\$160	\$80	\$150	\$75	\$140	\$70	\$120	\$60
COVER BANNER	\$750	—	\$675	—	\$637.50	—	\$600	—	\$562.50	—	\$525	—	\$450	—
INSIDE BANNER	\$400	—	\$360	—	\$340	—	\$320	—	\$300	—	\$280	—	\$240	—

## SPECIAL AD OPTIONS

Back Cover	Inside Cover	2 Page Spread	2 Page Center	4 Page Center	Cover Banner	Full Cover Ad	Cover Sticker	Printed Insert
\$1,800	\$1,800	\$1,800	\$2,500	\$4,500	\$850	\$5,000	\$2,250	\$2,500

▶ Full pre-payment due at time of contract for duration of discounted insertion. ▶ No refund for early terminations. ▶ Purchase valid within maximum weeks listed above.  
 ▶ Prices subject to change without notice. ▶ All ads must be submitted camera-ready. ▶ Errors are the responsibility of the advertiser. ▶ FJJ reserves the right to omit advertising submitted for publication.  
 ▶ 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.  
 ▶ Classified advertising multiple discount rates are based on consecutive weeks only.

Reservation Deadline: MONDAY 5:00 PM | Insertion Deadline: TUESDAY 12:00 PM | Distribution: EVERY THURSDAY

718.692.1144 | ads@thefjj.com | classifieds@thefjj.com | www.thefjj.com | 1314 Avenue J

ת"דב

**o.ver.whelmed** (ō'vər welm'd) verb.

Excessive burdens **1.** Parents' frailty is overwhelming  
**2.** Spouse's pain is alarming **3.** Sibling is unsafe and  
in danger **4.** The loneliness is distressing



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