



"ולירושלים עירך ברחמים תשוב ותשכון בתוכה כאשר דברת"

## Rav Pam: Opportunities of Summer Vacation

Reprinted from Artsroll's "Rav Pam on the Festivals"

RABBI SHOLOM SMITH

### PRELUDE TO A MITZVAH

The school year is coming to a close and the long summer *bein hazemanim* (intersession) period is about to begin. Obviously, the study of Torah does not take a vacation for two months. For the vast majority of *bnei Torah*, the summer *bein hazemanim* is a mere transfer of location from the regular *yeshivah* to the summer *yeshivah* in the mountains, to escape from the *peritzus* (moral decadence) which is especially prevalent at this time of the year.

This is not a new innovation – a similar concept had already existed in the times of the Talmud, as Rabbeinu Gershom in Bava Basra (3b) describes the winter *shul* and the summer *shul*. The

*sedarim* (study sessions) in the summer *yeshivah*, although slightly shorter than those of the regular *yeshivah* sessions, are nonetheless, obligatory.

Yet it is important to recognize an important aspect of the *bein hazemanim* period – to refresh our minds and bodies, to be able to resume our *limud Torah* and *avodas Hashem* after the summer with invigorated physical and emotional health. Thus, the time spent engaged in various types of recreation, exercise and swimming, etc., can be elevated to the status of a prelude to the performance of a *mitzvah* – in this case, the great *mitzvah* of Torah study.

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## 3 Million New Yorkers Affected by New Evacuation Zones

WEATHER.COM

Nearly 3 million New Yorkers' homes are now in evacuation zones that cover more than a third of the city's population, under new maps released Tuesday.

In the wake of Superstorm Sandy, officials said last month, the number of zones would double and encompass about 600,000 more residents. Few storms are likely to require evacuating all six new zones, and the



scheme is designed both to give officials more flexibility in ordering evacuations

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## President Clinton Visits the Western Wall

This Tuesday, President Bill Clinton visited the Western Wall and tunnels joined by Rabbi of the Wall, Shmuel Rabinowitz. He placed a note in the Wall and stressed his admiration for the ongoing discoveries of Jerusalem's past. The President said, "I really love this place. Here we see life in Jerusalem at different times. Here there are layers of different periods, one on top of the other, each one representing a world of life." In the visitors book, the President expressed his gratitude for "an amazing visit to a place that opens one's eyes." Clinton was in Israel for the annual Facing Tomorrow Conference, and a celebration of President Shimon Peres' 90th Birthday.



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# Rav Pam on Pirkei Avos

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## Perek 6: Talking at the Kosel

For thus we find in the case of Dovid, king of Israel, who learned nothing from Achitophel except for two things, yet called him his teacher, his guide, his intimate.

The advice of Achitophel, one of the chief advisors to Dovid HaMelech, was so profound and accurate that it was as if someone would inquire of the word of Hashem (II Shmuel 16:23).

Achitophel later rejected Dovid and supported Avshalom's rebellion against his father Dovid. When Achitophel realized that the rebellion would fail, he committed suicide (see ibid. 17:23) and, as the *mishnah* (*Sanhedrin* 10:2) relates, forfeited his share in the World to Come.

What were the two lessons that Achitophel taught Dovid HaMelech?

*Rashi* explains that Achitophel saw Dovid studying Torah alone and criticized him for it. He stressed the importance of having a *chavrusa* (study partner) who can correct the errors that one may make when he studies alone. Another time Achitophel observed Dovid entering the *beis medrash* with his head held high in a dignified manner. Achitophel criticized him for this and advised him to enter with awe and trepidation, as the Torah tells us (*Vayikra* 19:30), *Revere My sanctuary*.

It should be obvious that Dovid's conduct was not a direct violation of *halachah*, such as

talking during *tefillah* and *Krias HaTorah* (see *Shulchan Aruch* 124:7). He certainly felt that as a king he had to conduct himself with dignity, but he accepted the criticism of Achitophel that he should act in a humble, reverent manner in the *beis medrash* (see *Tehillim* 55:15).

The lack of respect by some people for our *shuls* and *batei medrash* today is shocking. Talking during *chazaras haShatz* (the *chazzan's* repetition of *Shemoneh Esrei*) and during the reading of the Torah is a common malady, even among some *bnei Torah*. How far this has gone can be illustrated by an incident related by Rav Pam. In the summer of 1971 Rav Pam made his first and only trip to Eretz Yisrael. It was a Wednesday afternoon when he went to the *Kosel* for the first time.

As he later described it, "I prepared myself spiritually, contemplating the greatness of the Wall, the last remnant of the *Beis HaMikdash*, and the place where Hashem's *Shechinah* has never departed. I tore *kriah* upon seeing the ruins of this holiest place on earth. My eyes welled with tears and I began to sob uncontrollably. There was a small crowd at the *Kosel*, many praying for a distinguished person who was sick at that time. The atmosphere was charged with holiness and sanctity, and I was greatly inspired and uplifted.

"On Friday, I decided to go to the *Kosel* for *Kabbalas Shabbos*. Many people told me it was a 'must' on a trip to Eretz Yisrael. Sources tell us that the souls of our forefathers, Avraham, Yitzchak, and Yaakov, are there at this time, and it is a spiritual experience not to be missed.

I decided to go, making the long trip by foot from the Ezras Torah neighborhood where I was staying.

"I arrived at the *Kosel*, having once again prepared myself intensely for this encounter, especially for the holy Shabbos. When I got there, I was shocked. I felt like I was in the Thirteenth Avenue business district in Boro Park! People were talking as if they were in the market. 'When did you come?' 'Where are you staying?' 'How long will you be here?' 'How is the food in your hotel?' 'What kind of ticket do you have?' I thought to myself, *Is this the way people should respect the holiest place on earth?*

*They are acting no differently here than how they act in their shuls at home!* What is going to happen when Mashiach will come and the third *Beis HaMikdash* will be built? Will it be any different? If we don't train ourselves now to act with respect and awe in our miniature *mikdash*, how will we be prepared for the encounter with the *Beis HaMikdash* itself?"

CONTINUED ON PAGE 67



ZMANIM  
FOR THE FLATBUSH AREA

THURS  
20

5:26 Neitz | 9:11 Latest Shema | 8:30 Shekiah | 9:21 Tzeis

יב  
תמוז  
עירובין קד

FRI  
21

5:26 Neitz | 9:11 Latest Shema | 8:30 Shekiah | 9:21 Tzeis

יג  
תמוז  
עירובין קה

הדלקת נרות 8:12

שבת  
22

5:26 Neitz | 9:11 Latest Shema | 8:30 Shekiah | 9:21 Tzeis

יד  
תמוז  
פסחים ב

מוצ"ש (ר"ח) 9:43

SUN  
23

5:26 Neitz | 9:11 Latest Shema | 8:30 Shekiah | 9:22 Tzeis

טו  
תמוז  
פסחים ג

MON  
24

5:27 Neitz | 9:12 Latest Shema | 8:30 Shekiah | 9:22 Tzeis

טז  
תמוז  
פסחים ד

TUES  
25

5:27 Neitz | 9:12 Latest Shema | 8:30 Shekiah | 9:22 Tzeis

יז  
תמוז  
פסחים ה

WED  
26

5:27 Neitz | 9:12 Latest Shema | 8:30 Shekiah | 9:22 Tzeis

יח  
תמוז  
פסחים ו

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The deadline to get into this crucial primary is **August 16.**

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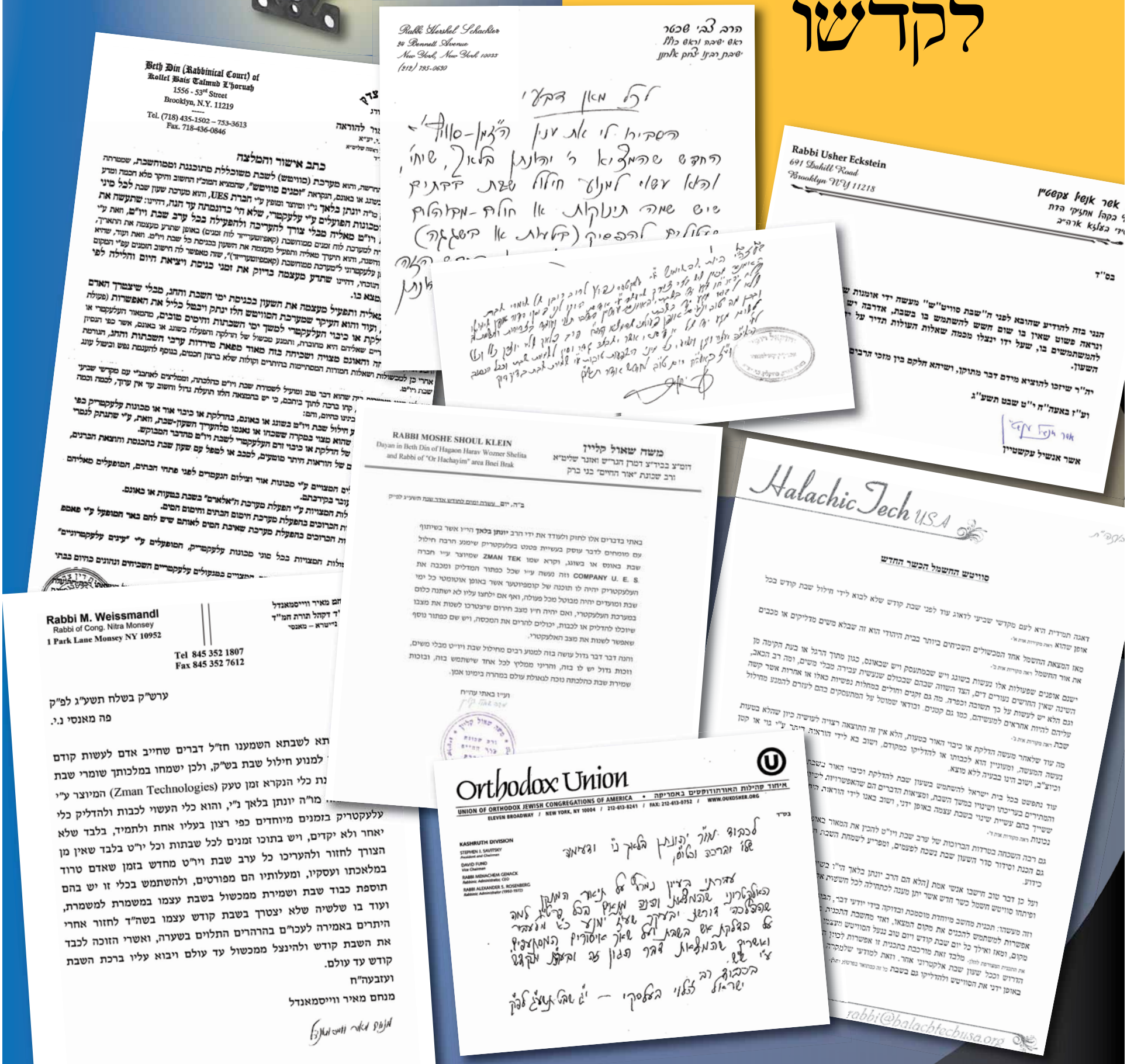


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4. נגלה אה מוסדויהו.

5. וישליכו ממנו עבתימו.

6. וישב בשמים ישחק, ארני ולעג למו.

7. אז ידבר אלימו באפו, ובחרונו יבדלמו.

8. ואני נסבתי מלכי, על ציון הר קדשי.

9. אספרה אל חק, ידור אמר אלי בני אתה.

10. אני היום ולדמיה.

11. שאל ממני ואתנה גוים נחלמה.

12. ואחלה אפסי ארץ.

13. ותרעם בשבט ברזל, ככלי יוצר תנפצם.

14. ועתה מלכים השבילו, תסרו שפטי ארץ.

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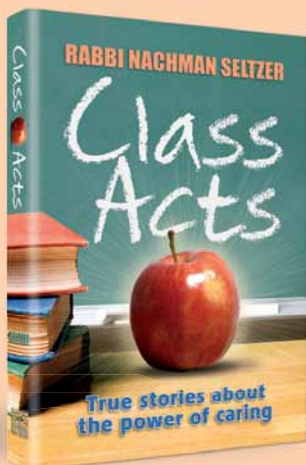
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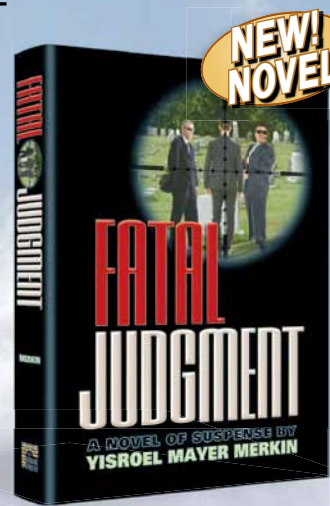
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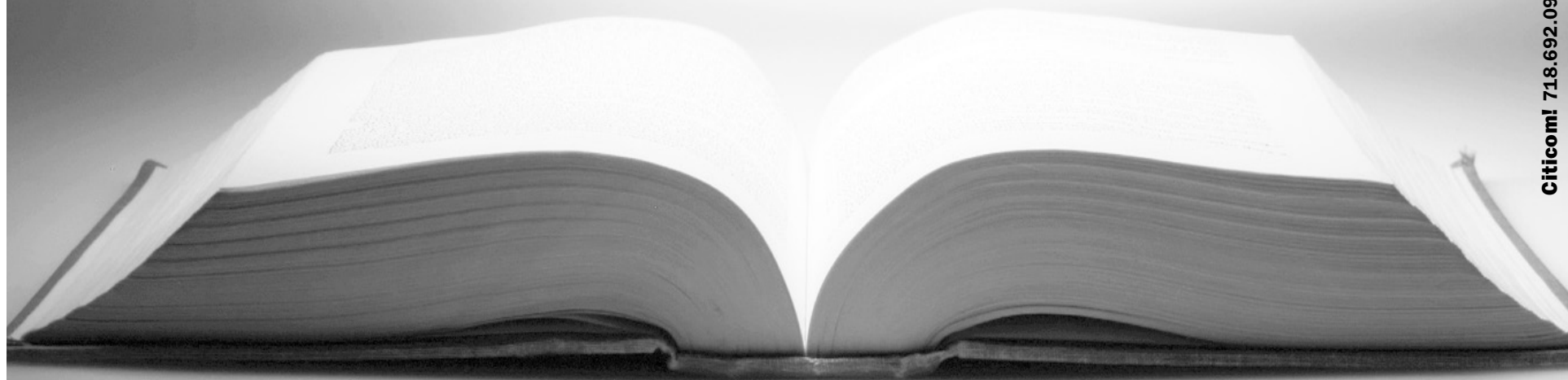
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# Rabbi Frand on the Parsha

RABBI YISSOCHER FRAND, WITH PERMISSION FROM ARTSCROLL/MESORAH



## SAME STATEMENT; DIFFERENT MEANING

*Bilam answered and said to the servants of Balak, "If Balak will give me his houseful of silver and gold, I cannot transgress the word of Hashem, my G-d, to do anything small or great" (22:18)*

Two people make strikingly similar statements approximately a millennium apart, but one is considered great for speaking those words, and one is censured severely for doing so.

In *Parashas Balak*, Bilam declares, "If Balak will give me his houseful of silver and gold, I cannot transgress the word of Hashem, my G-d, to do anything small or great" (22:18).

Rashi cites *Chazal's* teaching that this verse shows how greedy Bilam was, and how he coveted other people's property. In *Pirkei Avos*, we read an almost identical statement from a Tanna. "Rabbi Yose ben Kisma said: Once I was walking on the road, when a certain man met me. He greeted me and I returned his greeting. He said to me, 'Rabbi, from what place are you?' I said to him, 'I am from a great city of scholars and sages.' He said to me, 'Rabbi, would you be willing to live with us in our place? I would give you thousands upon thousands of golden dinars, precious stones, and pearls.' I replied, 'Even if you were to give me all the silver and gold,

precious stones and pearls in the world, I would dwell nowhere but in a place of Torah'" (*Avos* 6:9).

Rabbi Yose ben Kisma is obviously considered praiseworthy for making this declaration, but why is he any different from Bilam? The words "If you were to give me all the gold and silver in the world..." seem nearly identical to the words that made *Chazal* brand Bilam a greedy, money-hungry person! Here are three approaches to this question, and I'm sure there are others. But each of these three carries a powerful message for us.

The *Torah Temimah* explains that in the case of Rabbi Yose ben Kisma, the person he met had already raised the issue of salary, and Rabbi Yose was responding to what he said. Once someone broached the subject of money, the appropriate response is, "You can give me all the money in the world; I will live only in a *makom Torah*!" Bilal's officers, on the other hand, had only discussed *honoring* Bilam for his efforts to curse Klal Yisrael. They hadn't mentioned a word about money! His response of, "Well, even if you would give me a million bucks I wouldn't do it," was totally out of place, and is indeed representative of the avarice ingrained in his psyche.

The *Chida* writes that there would have been nothing wrong with the first half of Bilam's words had he not uttered the second part of the sentence. When

## Parashas Balak

he connected money with not following Hashem's word, however, it was as though he were saying, "Listen, you realize that I would love to do this, especially for the right price. But unfortunately I cannot, because Hashem won't let me." Rabbi Yose ben Kisma's statement was a principled response: "I will only live in a *makom Torah*, no matter how much money you give me, because I realize that it is the right thing to do."

A third distinction is based on a very human failure that Bilam had: one that we should be sure to eradicate from our own attitude toward money.

Had Bilam merely said that he wanted a house full of money, *Chazal* wouldn't have censured him so severely. The problem was that he wanted someone else's money: "If Balak will give me *his* houseful of gold and silver..." He was more interested in having Balak's wealth transferred to him so that Balak *wouldn't* have it than he was in actually owning that much gold and silver.

There are people who genuinely don't mind driving jalopies, as long as everyone else in the neighborhood also drives one. When the neighbor gets a Lexus, this guy does not want a Lexus too. He just doesn't want his neighbor to have one. Rabbi Yose ben Kisma wasn't referring to money belonging to a specific person. No matter whose money it was, it wouldn't convince him to live in a place that did not have Torah presence.

## THE MERCIFUL SWORD

*Then Hashem uncovered Bilam's eyes and he saw the angel of Hashem standing on the road with his sword drawn in his hand. He bowed his head and prostrated himself on his face (22:31)*

Bilam, en route to try to annihilate Klal Yisrael through his curse, is stymied when his trustworthy donkey keeps halting in its tracks. The third time this happens, he strikes his donkey, and he finally sees what the donkey had been seeing all along: an angel had been standing in its way, with a sword drawn, ready to kill Bilam.

Interestingly, although an earlier verse states that this angel was sent *lesatan lo* — to impede him (22:22), Rashi notes that this angel was actually a *malach shel rachamim*, a merciful angel. Hashem sent this angel to try to dissuade Bilam from doing something that would cost him his life. In order to do so, the angel had to threaten him with a sword.

Rav Pam observed that angels of mercy often appear in our lives in different guises, some of them quite frightening. We can't always recognize those angels for what they are, but they are there to stop us in our tracks — for our own good!

Rav Pam would use this thought to comfort students who had suffered a deep disappointment, such as bumps (or sometimes full-fledged potholes) on the road to their *shidduch*.

We all know stories of people who have invested intense emotional energy and loads of time into a *shidduch*, only to have it derail. These are young men and women who were certain that they found their life partner, only to have the relationship end after many meetings, or worse, after an engagement. Naturally, everyone is disappointed. But the *malach* carrying the sword that slit the *shidduch* was an angel of mercy. As trite as it may sound, it would certainly be worse for the couple to get married and then have to divorce after much more pain is incurred on both sides.

This applies not only to one's *shidduch*, but to the rest of a person's life as well. An angel can come in the guise of being fired — how many people can you think of who have made significant improvements in their lives after being dismissed? — of an illness, or many other seemingly devastating happenstances.

We've all heard of people who missed their trains to work on 9/11, who missed planes that crashed...

In each story, there's an angel of mercy in the guise of a subway turnstile line that was too long to reach the train on time, or an overly punctilious check-in clerk at the airport that made the person miss the plane. When it happens, it's painful. But ultimately, we find out that it was for the best.

Before Rav Yaakov Kamenetsky came to America, he applied for a rabbinical position in Europe, but another candidate was chosen instead. Crestfallen and desperate for a livelihood, he had no choice but to move to America. After stints in Seattle, Washington, and Toronto, he became Rosh Yeshivah in Torah Vodaas, and the rest is history.

The Rav who was chosen to lead that community in Europe perished along with his townspeople at the hands of the Nazis *ym"sh*. But the *Ribono Shel Olam* had bigger plans for Rav Yaakov Kamenetsky, and the only way to get him to move to America was to cause that community to choose the other Rav.

We won't always see results in this world. Yeshayah HaNavi (12:1) prophesied that when Mashiach comes, we will say, "Odecha Hashem ki anafta bi — I thank You, Hashem, for You were angry with me."

It may take until Mashiach's times, but we will ultimately thank Hashem for sending us what we originally thought was a difficult situation, because in hindsight, those events will turn out to have saved our lives or made them more palatable. We must always bear in mind: no matter how bad things seem, don't judge anything by its cover — not even angels.

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# COPE Institute; Futures and Dreams for Our Community

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This past Sunday, a graduation ceremony was held for the latest group of young men in our community who have been taught, coached, and inspired by the instructors and staff at COPE Institute towards a bright future as successful breadwinners and business leaders who will with *Siyatta diShmaya* contribute to the quality of life in our communities as accomplished professionals in the accounting industry.

A division of Agudath Israel of America, COPE was founded as a state-licensed business school 35 years ago by Rabbi Moshe Sherer z"l, the legendary leader of Agudath Israel. Like so many of Agudah's initiatives, it was founded with an eye toward bettering the welfare of individuals in our communities as well as the *Klal* as a whole. When their popular computer courses were discontinued because of changes in the computer-programming industry, a change of direction was needed.

Enter Rabbi Daniel Baumann, a prominent accountant in the community for close to two decades, and the current educational director of COPE. "I joined COPE about twenty years ago as a teacher for the relatively new 3 ½ month Junior Accounting course (it was also known as the Assistant Controllers course)," he says. "The Junior Accounting course, which was designed to provide the additional benefit of serving as a business readiness course, was very popular and attracted many students who went on to very successful careers," he recalls.

After consulting with *Gedolei hador*, Rabbi Baumann, under the direction of tireless Agudath Israel's administrator of community services, Rabbi Dovid Seeve, then took COPE under his wing. He has been providing guidance, constantly improving the courses offered (he cites an example: "As a practicing accountant, I regularly update the curriculum to reflect changes in the industry. For example we recently introduced a few new lessons about the new 'Obamacare law', which will have huge implications for accountants and their clients), expanding options for COPE students, and making job placement COPE's top priority ever since.

But that doesn't prevent him from humbly deflecting the credit for the huge success and the significant impact that COPE has had on the lives of its 1600 accounting graduates. "As a division of Agudath Israel, COPE has had the privilege of benefitting from the input and expertise of the Agudah's network of extremely talented and devoted *askanim* in the community who regularly assist with everything from guiding and mentoring prospective students all the way to job-placement, and everything in between," Rabbi Baumann said.

Mr. Leon Goldenberg, a prominent businessman and tireless *askan*, recalled the time that the decision was made to keep COPE as a serious accounting school, and said, "the gamble we took has paid off, and today we have the finest of the finest in our community attending COPE in a cocoon—the same cocoon of *yiddishkeit* that they grew up with—while training for top-notch careers," he said.

In keeping with its founding as an organization for and by Torah-true *yidden*, Rabbi Baumann outlines the philosophy behind the founding of COPE, and the ongoing guiding standard it adheres to. He relates, "When my father went to college in the 60's, his professor told his students at their very first day of class 'Don't think you are coming to college to learn new skills; you came here to become well-rounded individuals.' At COPE our mission is the exact opposite. Our goal is *only* to teach skills – not to tamper with the excellent *chinuch* that our students have received in their *yeshivos* and Bais Yaakovs.

Emphasizing the exceptional environment, Rabbi Baumann recalls the case of a family that sent four daughters to COPE (all of whom are doing quite well, he smiles). "The parents said to me, thanks to COPE we were able to give our daughters a degree, and the tools for a professional career, while still adhering to every standard of *tzniyus* and *eidelkeit*."



Chaim Fischman, COPE graduate, and senior accountant for a firm specializing in non-profit auditing



Chaim Sumner, a COPE graduate, currently an auditor for Prudential in Newark, NJ.



Ephraim State, COPE graduate, a bookkeeper for a diamond business in NYC



At Sunday's graduation party. L-R, Shmuel Rozenzweig, Yisroel Goldberg, Rabbi Daniel Baumann, Shneur Friedman, Chaim Baum.



Yossi Shomer, COPE graduate, and bookkeeper for the Jewish Children's Museum.

But one need not take Rabbi Baumann's word for the tremendous experience that COPE offers. Moshe Fischman took the initial 3 ½ month course in Junior Accounting, and subsequently returned for the CPA track offered, which is completed within an astoundingly short two years. He currently works for an accounting firm specializing in non-profit auditing. "The staff and teachers are brilliant, patient, and simply incredible," he said. "They teach their lessons clearly and make it easy for their students to really understand their lessons. Rabbi Baumann and Professor Schochet are two of the most fantastic teachers who put their heart and soul into the program in order to make it a success. The teachers at COPE don't just teach, they make themselves available "after hours" to answer questions and encourage their students," he continued.

Ephraim State who landed his job as a bookkeeper at a prominent diamond business in Manhattan shortly after completing the 3 ½ month junior accounting course echoes the sentiments on the accommodation and dedication of the instructors, and the relevance of the things taught at COPE for everyday business and accounting work.

"I found COPE to be an extremely stimulating learning experience. The classes were geared not just to teaching the material but to giving over whatever information was necessary for success in the workplace. Rabbi Baumann's class in particular, was amazing in the clarity of its delivery and in his highly interactive style of teaching. I also enjoyed being part of such a cohesive class, as there was a great *ruach* and camaraderie among classmates," Ephraim said.

However, while many students rave about the stimulation and relative ease of the instruction, what matters—as always – is the bottom line. Graduate after graduate enthusiastically raved about the near *mesirus nefesh* that the COPE placement staff exerted to find them jobs. "They went to great lengths to ensure that we were successful in finding jobs. Mrs. Hirsch wouldn't give up until I found a job. She spent the necessary time to speak to me about what type of job would interest me and she kept on sending out my resume until I found a job," Ephraim State said, while Moshe Fischman says, "Mrs. Hirsch is a remarkable individual who works until late at night in order to help students find jobs to support their families. She not only found me a job but found one that fit my criteria exactly, and I'm forever grateful to her for this," he says.

Yossi Shomer, another graduate who now has a rewarding career at the Jewish Children's Museum in Crown Heights, while having returned for the CPA track, says the information learned at COPE was crucial and invaluable, both to the business world in general and for someone interested in advanced accounting principles. He reiterates the support aspect. "The accommodating and helpful COPE staff teach, guide, and nurture, enabling one to grow, while in a great environment.

Another great example of the way COPE enhances the path towards a successful career for its students, and broadens their horizons while still in school, is the revolving door of lecturers and prominent community business leaders who frequent COPE. Mr. Abe Roth CPA of the well-known firm Roth & Company CPAs regularly visits their classes to advise and inspire their students with his very insightful lunch-n'-learn seminars.

Chaim Sumner, who found his job as a bookkeeper at Arthur R. Johnson, a large textile importing company currently an Actuarial Associate at Prudential Financial in Newark N.J. says the confluence of the brilliantly-crafted instruction and the emphasis on job placement are what make COPE so great. "Accounting principles are fundamental to the business world. At COPE I developed an understanding of the logical reasoning behind these principles. The most positive experience in my career was being hired by Prudential Financial, and COPE gave me the opportunity of landing my first job which was very important for my career. I am very thankful for the opportunities that COPE has given me," Chaim said.

"The best *brachah* I can give my students is that they should enjoy their work as much as I enjoy mine," says Rabbi Baumann. "There is no greater pleasure than meeting one of my students and hearing that they are advancing in their careers thanks to what they learned at COPE. It is especially gratifying when employers reach out to us and eagerly ask us for more COPE graduates because they were so happy with the ones they already hired. Or when a student moves up in his career and calls us to help fill his old position," he said.

Two separate classes for men and women will be launching soon. The men's program begins on July 1, and the women's class in September. Space is limited, and those wishing to join may call Aaron Helporn, office administrator, at the COPE admissions office at 718-506-0500 ext. 208, or email [info@copeins.com](mailto:info@copeins.com).

# Matches Made In Heaven

## Afraid of Disagreements?

Perhaps we can better appreciate this by referring to the *chavrusa* relationship. Two young men are studying together, trying to appreciate the depth of a *sugya*. The Gemara introduces a concept that can be understood two ways. Each *chavrusa* pauses to mull over the two possibilities.

Occasionally you have *chavrusos* who will generally agree. They understand the Gemara in a similar manner. They read the Gemara, express their understanding, and move on.

Across the study hall, there are two other young men who are studying together. They come to same *sugya*. One expresses his understanding. The other disagrees. They begin arguing. One cites a source to support his approach; the other presents a logical counter-argument. Look — they're fighting!

Which pair of *chavrusos* is ideal? Which will have a better chance of fully understanding the *sugya*? The pair that agrees? Or the pair that disagrees? Which will pursue the truth? Which is more likely to become complacent and move on without much thought or depth?

You get the picture. We know that the best *chavrusa* is the one who disagrees, providing that he disagrees on the issue with intellectual honesty, and with the willingness to yield when disproven, realizing that he is really the winner. Now he

has arrived at the truth. This is what a good *chavrusa* is all about. The *sugyo*s of life deserve the same scrutiny!

Disagreements are important tools in a good, constructive dialogue. They are an integral part of marriage. No wonder couples so often disagree!

## 1 In-Laws

I had heard that in-laws sometimes do damage to a marriage.

It's something I could never understand. Which parents would destroy a child's marriage? Often, it's exactly the same story. When their child and his/her wife/husband have disagreements, the parents suffer from their failure to learn this *Chasam Sofer*. They fail to realize that disagreements are a healthy part of marriage. They observe disagreements and feel for their child. They forget that young people can disagree; when there is a willingness to listen with mutual respect, these are good signs. Yes, your *tatelle* can learn to work things out without you! The problem is the *parents'* insecurity.

Accept differences; that's the lesson of the *Chasam Sofer*. It's a lesson for *shanah rishonah*, the first year of marriage, and a lesson for all subsequent years of marriage.

## A Deeper Appreciation

Rabbi Chaim Shmulevitz takes this lesson a gigantic step further. In *Sichos Mussar* (5732:20), he refers to a “*sod gadol*

*be'yetzira*,” what he calls “a great secret of creation.”

“A woman is created to be helpful to her husband, and as a result of this responsibility, she is endowed with the ability (*chush ha're'ach*) to sense the truth regarding the manner in which her husband conducts himself, in relation to his spiritual status.”

He explains that a woman's ability to disagree with her husband regarding his conduct — and to be correct in her contention — is a gift *to the husband* from the *Ribbono shel Olam*.

The Gemara relates that Rav Chani-na ben Tradyon, one of the ten *harugei malchus* (Torah giants martyred by the Romans), was punished because he pronounced Hashem's Name as it is spelled, something that is normally done only in the *Beis HaMikdash*. When the Romans took him to be killed, his wife was defiled as well.

The Gemara relates that Rav Chanina ben Tradyon was punished for pronouncing Hashem's Name<sup>1</sup> publicly. His wife was punished for not preventing him from doing so. How incredible! Rav Chanina was a *gadol hador*, the leader of his generation, a *posek* (halachic authority) for his people. He held that he was permitted to pronounce Hashem's Name. Wouldn't it be expected that his wife accept his ruling?

How could she be faulted for failing to correct him?

Rabbi Chaim Shmulevitz presents this question, and concludes that even if a man is a *gadol hador*, his wife's ability to sense his failings rises to correspond to his level. Thus, his wife did indeed have the ability to sense his error and to correct him, yet did not do so.

What men often see as a hindrance, as a burden, is actually a gift of the highest order!

How tragic it is when people turn the great gifts of marriage into problems. The very potential for disagreement and constructive criticism that marriage offers should be appreciated and utilized with great joy.

If we understand that it is inherent in marriage to have disagreements, to build from differences — and, yes, to accept criticism — then we can be building upwards, all of our lives.

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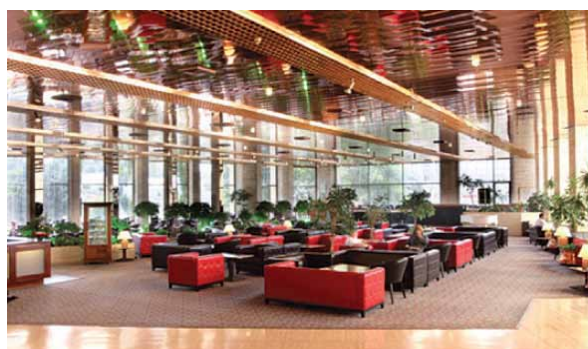
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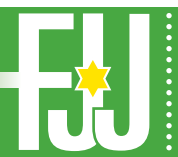
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## Us Congressman Chris Gibson Calls The New Refuah Pharmacy In South Fallsburg A Model Of Excellence

Refuah Health Center held a ribbon cutting ceremony last week for an onsite pharmacy at the Refuah Health Center located at 36 Laurel Avenue, in South Fallsburg, NY. Congressman Gibson, a Republican, praised Refuah's unique approach, "I think it is going to be part of a solution going forward for our entire country."

The event was attended by local and state officials. Refuah has been serving the population of Sullivan County for over 15 years. The new Refuah pharmacy is the only pharmacy in all of South Fallsburg.

Refuah's began with a mobile medical van which provided quality healthcare to residents spending the summer in South Fallsburg. In 2002, with the encouragement of Sullivan County officials, Refuah established a permanent all year round site for its health center while maintaining the mobile medical vans.

"Our mission has always been to identify and enable underserved populations to access comprehensive, quality health care," said Mrs. Chanie Sternberg, President and CEO of Refuah Health Center. "Building a pharmacy was a natural extension of that," she added.

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# Divrei Chizuk For The Summer Months Based Upon A Shmuess From Rav Binyamin Eisenberger Shlita

RABBI MOSHE BOYLAN

The summer months are approaching us, and as is the “*minhag*”, many people in our community are going away to camps and bungalows for two months. The natural effect of this exodus from our normal environment (without any special *chizuk*) is to cause one to weaken his level of *ruchniyus* (spirituality), to the extent that, *chas veshalom*, one could come to lose all of the spiritual levels he has attained over the year.

Due to this tendency, it is worthwhile to devote the following *shmuess* to this topic. Hopefully these words will give *chizuk* to the *olam* while they are away for the next number of weeks/months, and will enable them to maintain their spiritual level, each according to their *madreigah*.

The first thing we must realize is the importance of every person maintaining his *madreigah* of *ruchniyus*, and making sure that he does not go down to a lower level, as this could cause him catastrophic damage (spiritually).

We see this from looking at the entire *Beriah* (creation) of the world. It is well known that *Hashem Yisbarach* created the world with four levels, each in its own *gevul* (border and category). These are *Domem* (unmoving, like a rock), *Tzomeaich* (growing, like a plant or tree), *Chay* (a live creation, like an animal), *Medabeir* (a talking creation, i.e. a human being).

We must realize that it is impossible for any one of these categories to “switch” to a lower category. The reason for this is that immediately when in goes away from the *gevul* (border) that *Hashem* established for it in its creation, it loses its *Zechus Kiyum* (the merit for its existence).

We see this from the following examples: A *Domem* can last for a long time without any movement. In contrast, a *Tzomeach* that is uprooted from the source of its *yenikah* (sustenance) will wilt and become spoiled, to the point of total destruction. The reason for this is that once he loses the *maalah* of being a *Tzomeach*, he cannot remain at least on the level of a *Domem*. Rather, the former *Tzomeach* will go down to a lower level than even a *Domem*, and will be removed from the world (i.e. will not have any significance or use). Similarly, a *Baal Chay* that loses its *chiyus* (e.g. an animal that dies) will not become like a *Tzomeach*. Instead it turns into a *Nevailah* (carcass) that smells and has no use.

The same principle applies to a *Medabeir*. If a human being starts acting like an animal he will actually become on a lower level than an animal. Even if these animal-like human beings will live and function for years, in their *Mahus* (internal essence) they have no *Eirech* (value), because they have gone away from the *maalah* of being a *Medabeir*, which they were created with.

In addition to the general four levels of creation, there is even another higher level of creation. We see this from the famous

words of the *Kuzari*, which say that the fifth level of creation in the world is the *Nefesh Hayisraelis* (a Jewish soul). *Klal Yisroel*, the *Am Hanivchar*, is on a totally different level than the *Umos Haolam*. Just as human beings are not just somewhat different than animals, but rather on a totally different level, so too *Klal Yisroel* are not merely human beings with Yarmulkes. Rather, they have a different level which they are created with.

While the level of a *Nefesh Hayisraeli* starts as an advantage to a person, it can actually work against him, if he loses it, *chas veshalom*. If a Yid starts to act like the *Umos Haolam*, he will not merely go down to the level of the *Umos Haolam*; he will descend even lower than them. *Rav Elya Lopian zt”l* writes that it is almost impossible for one of the *Umos Haolam* to descend to the same low level of *ruchniyus* of a Yid that has left the *Derech Hayashar*, *chas veshalom*.

The above *yesod* (principle) does not only apply to the general level of being a Yid. It even applies to the specific level of commitment to Torah which every individual has. If one has a higher level of commitment to Torah and *mitzvos* than others, then he is obligated to maintain this level. If he loses this level, then he not only loses that particular *madreigah*, but rather this also effects his entire *mahus* (essence) and *mezius* (existence).

We find a similar concept in the writings of the *Netziv* (*Bamidbar* 21,20, *Harchev Davar*). *Chazal* tell us that “*Shanah U’Pireish Yosair Mikulam*”. This *Maa-mar Chazal* is saying that one that learned Torah and removed himself from learning Torah will hate Torah more than even an *Am Haaretz*, who never learned Torah to begin with.

The *Netziv zt”l* explains that the *Shanah U’Pireish* will become lower and more *Misgasheim* (physically oriented) more than an *Am Haaretz*. The reason for this is that when he was a *Talmid Chachom* he had a different *Tzurah* than others, and a special *Chut Shel Chesed* (a “string” of kindness) was on him through this. When the “*Shanah U’Pireish*” loses the level of being a *Talmid Chochom*, he becomes lower than even an *Am Haaretz* (an ignorant person). This is similar to *Domem*, *Tzomeiach*, *Chay*, *Medabeir*, (as explained above) and is the same nature as every spiritual level (i.e. if one loses a specific spiritual level, then he will descend to a lower level than he was even before he attained the spiritual level).

{Perhaps we can add a proof to the above *yesod*. The Torah tells us that on the day that a *Nazir* finishes his *nezirus*, he must bring a *Korbon Chatas*. What was his *aveirah* that he must bring such a *Korbon*? The *Ramban* explains that a *Nazir* is on a high spiritual level, and he should really remain this way the rest of his life. This is the reason that he requires a *Kaparah* when he returns to become impure in the *Taa-*

*vos* (desires) of the world.

The words of the *Ramban* are related to our above discussion. Once someone has become a *Nazir* he should really remain on this level, and by losing this level he could, *chas veshalom*, descend to even a lower level than he was before. This is the reason that he must bring a *korbon*, as a *kaparah* for losing the level that he has attained.}

*Rav Eisenberger Shlita* said that sometimes a person is pulled by his *yetzer hora* to think that he can go backwards in time. This means as follows: Sometimes a person starts as a “*Pashute Yid*” and works for years to become on a higher level. His *yetzer hora* tells him that, “let’s just go back to the way you were before you reached a higher level”. One must tell his *yetzer hora* that this is impossible. Once he has attained a higher level, he has the absolute responsibility to maintain this level. If he doesn’t do this, he will not merely lose this level, but will actually come, *chas veshalom*, to lose even the levels he had before his *aliyah* in *ruchniyus* (growth in spirituality).

Even if originally his actions were accepted with *Ratzon* in front of *Hashem*, now that he is on a higher level, *Hashem* expects him to maintain this level. Someone that has “eaten from the *Eitz Hachaim*” (a reference to one that has developed a relationship with Torah and *mitzvos* to a greater extent than previously) then he must ensure that he reaches the level of “*Veachal Vachay Leolam*” (he will eat and live forever, referring to maintaining his higher level).

This is the obligation of “*Vayigbah Libo Bedarkei Hashem*” (he lifted up his heart in the ways of *Hashem*). This does not mean that he should become arrogant and lord his level over other people. Rather, he must view his higher level as a *Mechayeiv* (something which makes him obligated to live on a higher level) to know what *Hashem* expects from him.

Such a person must say to himself: *Plo-ni* (someone on a lower level) is ignorant, and such an action is appropriate for him. However, for someone like myself who has reached higher level, it is forbidden to act like this. For a Yid on such a high level like myself, *Hashem* has greater demands than someone else who has not been *zoche* to reach this higher level. The other Yid can say that he is on an appropriate level for one who is on such a (relatively lower) level. However, I cannot say, “I am a *pashute Yid*”, because you are not “*Pashut*” but rath-



er someone who has reached higher levels. If you want to lower yourself to becoming a “*Pashute Yid*” you will become even lower than the “*Pashute Yidden*”.

{In conclusion, we must work very hard to maintain the level of *ruchniyus* (spirituality) we have during the year, even in the different environment we may find ourselves in, during the summer months.

One of the things we should emphasize in order to accomplish this is maintaining our *kevius* (set schedule) in learning (such as *Daf Yomi*, etc.). This is in keeping with what *Chazal* tell us that “*Barasi Yetzer Hora, Barasi Torah Tavlin*” (I, *Hashem*, have created the evil inclination, and I have created the Torah as an antidote to it).

It is also said in the name of *Rav Yisroel Salanter zt”l* that *tznius* for women is equivalent to Torah for men. This means that through *zehirus* in *tznius*, women will be able to overcome their *yetzer hora* and grow in *ruchniyus*. Of course the husband/father should encourage his wife/daughters in maintaining a high standard of *tznius*, especially in the summer months where there is more of a *yetzer hora* to be lax in the standards of *tznius*.

Parents should be very careful that their children are always in a wholesome Torah atmosphere and involved in productive activities. As always, they should be very careful to keep the standards required by the *Gedolei Torah* with regards to technology use (e.g. internet, cell phone, etc.) for themselves and their children.

In the *zechus* of the above (and other efforts to maintain our spiritual level) may the summer months be productive and even a source of *aliyah* in our *ruchniyus*. This will help us to enter the soon approaching month of Elul and the *Yemei Hadin* with the complete *zechusim* of a year devoted to serving *Hashem*. }

Sources for this article include, “*Mesilos Bilevovom*” (*Rav Binyomin Eisenberger*). All brackets are additions of the author of this article.





## The “Three Weeks”

The time of the three weeks is a time when we avoid many activities. Why do we refrain from such activities? What are included in these activities? Below we will discuss the *halachos* of the three weeks.

### Introduction

We live in a world today where it is very hard to realize what we are missing by not having the *Bais Hamikdosh*. We have gotten too comfortable with our houses etc and are not really waiting for the day that *Moshiach* will come. The *Gemorah* tells us one who mourns over the *Bais Hamikdosh* will merit seeing it rebuilt. The *Shulchan Aruch* tells us that a G-D fearing person should worry about the *churban Bais Hamikdosh* every day of his life.

Five tragic occurrences happened on *Shiva Asar B'tamuz*: 1. *Moshe Rabbeinu* broke the *luchos* when he came down from *Har Sinai* and saw the *eigel* 2. The *karbon tamid* was no longer brought in the first *Bais Hamikdosh*. 3. The destruction of the second *Bais Hamikdosh* started. 4. *Apostumos* burnt the *Torah* 5. A *tzelem* was placed in the *heichel*. On *Tisha B'av* the following tragedies happened:

1. *Klal Yisroel* were told they were not going into *Eretz Yisroel* because they wept in vain after hearing the evil report of the *meraglim*.
2. The first and second *Bais Hamikdosh* were destroyed.
3. *Beitar*, which was home to thousands of Jews, was captured by the Romans.
4. *Turnisrupos* surrounded the *heichel*.

Because of the above tragedies, the custom is to refrain from many activities during the days between *Shiva Asar B'tamuz* and *Tisha B'av*, which are commonly known as “*Ben Hametzarim*.”

### Source

Based on the sources in the footnote below it would seem that the time for *aveilus* is either from *Rosh Chodesh Av* or during the week of *Tisha B'av*. However, many *poskim* among them the *Rama* bring down that the time of *aveilus* starts from *Shiva Asar B'tamuz*.

### Night Before or in the Morning

There is a discussion among the *poskim* if one has to refrain from the actions which are not done during the three weeks from the morning of *Shiva Asar B'tamuz* or even the night before? Most *poskim* say that one should refrain from doing these activities even from the night before, from *tzeis*. In a pressing situation one can be lenient (i.e. wedding on *Motzei Shabbos*).

Some are of the opinion that during *ben hashmoshes* one can be lenient with the actions which are customarily refrained from during the three weeks (i.e. haircut).

There is a minority view that holds that some have the custom not to eat meat from

*Shiva Asar B'tamuz* until after *Tisha B'av*, (except for *Shabbos*), but the custom is not like this. Some have the custom to fast each day from *Shiva Asar B'tamuz* until after *Tisha B'av*, but the custom is not like this, especially for one who teaches *Torah* and is concerned it will affect his learning.

### Mourning Mid-day

Many *poskim* mention that after the mid-day point of every day during the three weeks one should take some time out to mourn over the destruction of the *Bais Hamikdosh*. Nonetheless, this should not be done on *Erev Shabbos*, *Erev Rosh Chodesh Av*, *Rosh Chodesh* and *Erev Tisha B'av*.

### Restricted Activities

There are basically four main activities which are customarily restricted during the three weeks. 1. Joy, such as a wedding, dancing or music. 2. Haircuts. 3. Reciting a *shehechyanu*. 4. Dangerous situations. We will now begin to discuss these activities in the order in which they appear in the *Shulchan Aruch*.

### Weddings

The custom of *Ashkenazim* is to refrain from making weddings from the night of *Shiva Asar B'tamuz* until after *Tisha B'av*. This is even if one has not fulfilled the *mitzvah* of having children (see above in regard to making a wedding the night of *Shiva Asar B'tamuz*). One is permitted to get engaged (*vort*) or write a *tenayim* during the three weeks but only without a *seuda* or dancing). One is permitted to make a *seuda* for a *bris milah* or *pidyon haben* during the three weeks.

Some say that at a *sheva berochos* which takes during the three weeks, one may not have dancing or music. Others permit dancing but no music, and others permit both dancing and music.

### Music

Just as dancing is not done during the three weeks, it is customary to refrain from listening to music as well. This applies to tapes, radios, CDs or DVDs. Some *poskim* are lenient and permit even live music at a *seudas mitzvah*.

One who wishes to listen to music while exercising or in a waiting room is permitted to do so. One does not have to shut off a musical ringer on his cell phone during the three weeks. If one is driving and is scared of falling asleep, listening to music is permitted. One is permitted to listen to music if he is suffering from depression and the music will lift his spirits.

Children below the age of *chinuch* are permitted to listen to music. This applies to adults who are listening to the children's music as well (i.e. while driving in the car). In addition, a teacher in a playgroup may play music for her students who are under the age of *chinuch* during the three weeks.

There is a discussion in the *poskim* if playing a musical instrument for one's livelihood is permitted during the three weeks. The consensus of the *poskim* is that doing so is permitted, although some say only until *Rosh Chodesh Av*. It is proper not to have music lessons during the three weeks.

### Newest Fad

Many say singing without music is not permitted. Therefore, the newest fad to have music which simulates instrumental music (A capella) is not a viable loophole during the three weeks. Such singing defeats the whole purpose of the *issur* because the musical experience is what is really *ossur*, which A capella singing provides in full. If there is singing without music then it may be permitted.

In addition, some say even if one sings into a CD without beats it is considered music and forbidden.

### Singing

Singing with one's mouth is permitted during the three weeks. Some say singing songs which brings joy should not be done.

According to some *poskim* listening to a CD of *chazzanos* without music is permitted even if one finds it enjoyable.

### Haircuts

The custom of *Ashkenazim* is not to take haircuts from *Shiva Asar B'tamuz* until after *Tisha B'av*. This applies to both men and women. The reason for this is since one does not take a haircut so often, if we were allowed to take haircuts until *Rosh Chodesh Av* it would not be recognizable that we let our hair grow after *Rosh Chodesh*, therefore, the custom is to refrain from haircuts for the entire three week period. This stands true even for the honor of *Shabbos*. One is permitted to comb his hair even if some hair may fall out.

Some say an *Ashkenazi* can give a *Sefardi* a haircut since the *Sefardi* is permitted to have a haircut until the week of *Tisha B'av*, but *l'halacha* one should not do so. Others say if a *Sefardi* (who is permitted to take a haircut until the week of *Tisha B'av*) wishes he can be stringent and not give haircuts to *Ashkenazim*, but according to the letter of the law doing so is permitted.

An adult may not give a child a haircut, since one should teach his children about the *churban*, however, if it is for the need of the child then doing so is permitted until the week of *Tisha B'av*. One should avoid performing an *upsherin* of a child during the three weeks.

The haircut which is forbidden refers to the head and beard (shaving). If one's mustache is getting long and in the way of eating, it may be shaven.

One who works in a place that if he does not shave or take a haircut he will lose his job, may shave or take a haircut during the

three weeks, except for the week of *Tisha B'av*.

A woman whose hair grows long enough that it starts coming out of her head covering may shave it. The same is true if the shaving is done for *tznius* reasons. Going for electrolysis is permitted for a woman. A woman is permitted to tweeze her eyebrows during the three weeks. A sheitel which needs to be fixed or cut is permitted until *Rosh Chodesh Av*. A girl who is involved with dating can shave before she goes on a date.

Some say if one's hair is so long that it is a *chatzitzah* for *hilchos tefillin* then one is permitted to take a haircut. It is permitted for the one who is making a *bris* (father of the child), the *mohel*, and *sandek* to shave for the *bris*, until the week of *Tisha B'av*. A *chosson* during his *sheva berochos* is permitted to shave since it is like a *Yom Tov* for him.

The opinion of some *poskim* is to be lenient for a *bar-mitzvah* boy to take a haircut if the *bar-mitzvah* is before the week that *Tisha B'av* falls out, but other say this should not be done, and this is the custom of many.

### Cutting Nails

One is permitted to cut nails during the three weeks. A *mohel* is permitted to cut his nail in order to perform a *bris* more efficiently.

### Reciting a Shehechyanu and Buying New Items

It is a good practice to refrain from reciting a *shehechyanu* on a fruit or garment during the three weeks (until the tenth of *Av*) (please note the below discussion only pertains to a fruit or garment that requires a *shehechyanu* to be recited according to *halacha*. In addition this discussion is not referring to the nine days where the *halachos* are more stringent). Some say the custom is only to refrain from a *shehechyanu* from the nine days (see below) but not before. The reason for the custom is since this time is a time of “unpleasant occurrences” it is not the time to say the *beracha* of *shehechyanu* where we mention being brought to this time.

A woman who is expecting is allowed to eat a fruit even if she will have to make a *shehechyanu* on it since if she wants a food and does not have it there can be a danger.

From the fact that one should not recite a *shehechyanu* during these days, we learn that one should also not buy any clothing which would require him to recite a *shehechyanu*.

Some say one who mistakenly recited a *beracha rishona* on a fruit which requires a *shehechyanu* should recite a *shehechyanu* on it before eating it.



# Thoughts On *Shiva Asar Be'Tamuz* Based Upon A *Shmues* of Moreinu HaRav Shmuel Berenbaum zt"l

RABBI MOSHE BOYLAN

Shiva Asar Be'Tamuz is the beginning of Bein HaMetzarim, which is commonly known as the "Three Weeks".

What exactly happened on this day and what can we learn from these happenings and their results with regards to how we should conduct ourselves in our lives?

Chazal say that a number of things occurred on Shiva Asar Be'Tamuz. In this Shmues we will concentrate on two of them: The "Cheit HaEgel" (the sin of the golden calf) and the breaching of the wall of Yerushalayim, which ultimately led to the destruction of the Bais HaMikdash on Tisha Be'Av.

What can we learn from the Chet HaEgel and what was the connection between this Aveirah and the Churban of the Beis HaMikdash?

Let us begin with the reaction of Moshe Rabbeinu to the Chet HaEgel. Hashem told Moshe Rabbeinu that the Yidden had worshipped Avodah Zarah and therefore he must go down from Shomayim. At this time he did not throw down the Luchos. However, when he came close to the Machane and saw the Egel and the Yidden dancing around it he threw the Luchos down.

What changed Moshe Rabbeinu's reaction when he actually saw the Aveirah? Didn't he believe what Hashem told him without seeing it? A possible answer could be that even though he heard about this *aveirah*, it did not make such a "*roshem*" (impact) until he actually saw it. This may be related to the statement of Chazal that it is not comparable hearing to seeing (i.e. that seeing has more of an impact).

We see however from the words of Rashi that this is not the correct Peshat. Rashi said that Moshe Rabbeinu destroyed the Luchos because he made a Kal

VaChomer; if the Korbon Pesach is one Mitzvah and someone who is estranged to Hashem (Ben Naichar) cannot eat from it, then the entire Torah can definitely not be given to the Yidden when they are Mumarim (individuals who rebel against the Torah). We see that Moshe Rabbeinu didn't throw the Luchos due to an emotional response to seeing the Chet HaEgel, but rather he threw them due to a rational understanding of what must be done in such a situation.

If this is true, then our question comes back. Why did Moshe Rabbeinu wait to throw the Luchos until he actually saw the Chet, and not throw them immediately when he heard about the Chet up in Shamayim?

The Rosh Yeshiva explained that the Yidden were on a very high level when they accepted the Torah. They saw Kolos and Berakim and heard the Shofar, and understood the greatness of the Torah. Now, shortly after this great Maamad, Moshe Rabbeinu hears that the Yidden left the Torah and worshipped Avodah Zarah. His immediate response was that since a human being is a Basar VeDam with Taavos (desires) and a Yetzer Hora, it is understandable that even after Kabbalas HaTorah they could fall the power of a great Yetzer Hora. It must be that the Egel had great Kochos (powers) of Tumah (impurity) and therefore the Yidden thought that through the Egel they could conquer half the world and accomplish Techiyas HaMaysim etc. While such an *aveirah* is certainly terrible, it is understandable, and therefore the Yidden could still accept the Torah without the destruction of the Luchos. However, when Moshe Rabbeinu saw the Egel and it's weakness and lowliness, he couldn't understand how Klal Yisroel could forego the Maalah of Kab-

balas HaTorah due to an insignificant thing like the Egel. Additionally, it was a terrible Kitrug (Spiritual Accusation) on the Yidden that they actually danced around the Egel instead of at least feeling embarrassed that they had fallen into *aveiros* due to their Taavos (desires). This cause Moshe Rabbeinu to get very upset, and to feel that the Yidden really deserved to be considered as Mumarim who weren't allowed to receive the Torah, and therefore at that time he threw down the Luchos.

We must remember the Limud (lesson) of the Chet HaEgel and not divert our minds from it. We see that a person can be on a lofty level of Ruchnius and descend from it in a quick time, Chas VeShalom.

A person thinks to himself that he has learned Torah so many years and understands that all else is considered worthless. Therefore he thinks that he is guaranteed to maintain this understanding and Madreigah (level). We see from the Chet HaEgel, that in a small amount of time, due to a weakness, he could leave Torah and become a Mumar, Chas VeShalom.

We learn from this how one needs to learn Mussar and strengthen himself so that he will maintain his level of Ruchnius he has attained through his learning. If the "Dor Deah" fell after Kabbalas HaTorah to worshipping Avodah Zarah, then even people who have learned Torah must realize that they are prone to falling into severe Aveiros, Chas VeShalom, unless they constantly strengthen themselves.

With this understanding we can appreciate the connection between the Chet HaEgel and the Churban of the Bais HaMikdash. The Yidden after Kabbalas HaTorah were on a very high level, but still fell to Aveiros due to not strength-



ening themselves properly (according to their Madreigah). Similarly, the Yidden in the times of the Bais HaMikdash were on a high level, experiencing many Nissim every day, but due to not strengthening themselves properly (according to their Madreigah) they fell into Aveiros, until they deserved the destruction of the Bais HaMikdash.

The Rosh Yeshiva in his own life represented Hischazkus against the Yetzer Hora. Rav Malkiel Kotler Shlita, said he heard that the Rosh Yeshiva said on himself that he had to hold strongly onto the "Shtender" and not to let go Chalilah, as he had to withstand many Nisyaonos which the Yetzer Hora put in his path of being a Ben Torah (and ultimately a Talmid Chochom).

The *gematria* of "Chizuk Keneged Yetzer Hora" is equal to Yerushalayim Ir Hay (standing for HaKodesh) with two Kollelim. In the Zechus of standing strongly against the Yetzer Hora, may we be *zoche* to the rebuilding of Yerushalayim and the Bais HaMikdash, Amen.

Sources include "BeKorei Shemo" (Parshas Ki Sisa) and "Karu Alav Doro".

CONTINUED FROM PAGE 26

According to the above, one would be permitted to buy a *chashuv* item during the three weeks as long as no *shehechyanu* is recited on its purchase. Some still say that something which is "*chashuv*" should not be bought during this time. A *sefer* that one does not recite a *shehechyanu* on (not *chashuv*, or according to those *poskim* that no *shehechyanu* is recited on *seforim*) is permitted to be bought until *Rosh Chodesh Av*. Some say if avoiding the purchase of an item will cause a loss, one should just give a down payment for it and pay the rest after the three weeks, others are more lenient. Some say an item which one does not wear when he buys it (i.e. clothing which requires alternation) and he would recite a *shehechyanu* when wearing it, would be permitted to buy during the three weeks in order to wear it after *Tisha B'Av*. A new garment which one bought before the three

weeks and recited a *shehechyanu* on it (according to those who say a *shehechyanu* is not recited at the time of wearing but at the time of the purchase) at that time is permitted to wear it for the first time until *Rosh Chodesh Av*.

One is permitted to recite a *shehechyanu* on a *mitzvah* such as a *pidyon haben* or *bris*. In addition, one is permitted to recite *hatov v'hameitiv* during the entire three weeks. For example, one is permitted to buy a car until *Rosh Chodesh Av* if it will be used for his family.

One who gives birth to a girl may recite a *shehechyanu*, even if the girl is born during the three weeks.

Some have the custom that one should refrain from moving into a new home during the three weeks.

## Gifts

Some say one is permitted to give a gift to someone during the entire three weeks if

it is something which one does not recite a *shehechyanu* on.

## Avoiding Danger

The *poskim* mention of few actions to refrain from the entire three weeks period because of danger involved. We will begin to discuss them below.

During the three weeks a *Rebbe* should be careful not to hit his students, and a parent should not hit their child even with a strap, and even the slightest hit. Some say this is only referring to a hit in a place which can be danger to the child. The time frame is from the beginning of the fourth hour until the end of the ninth hour of the day (in the summer it is approx. from 11:00am – 2:00 pm), while others say it is a whole day. Some say there is no concern in a room which has a *mezuzah*.

One should be careful not to walk by himself outside of the city between the be-

ginning of the fourth hour until the end of the ninth hour of the day (in the summer it is approx. from 11:00am – 2:00 pm). In addition any place where people frequent it is permitted. One should not walk between the sun and the shade during the three weeks, but this is only for a long period of time. The whole concern is in the same place, but to walk from sun to shade is permitted. Some say one should be careful not to sit or sleep in the shade of the sun during this time.

One should avoid having surgery during the three weeks if pushing it off until after the three weeks is possible.

## Swimming - Three Weeks (not including nine days)

Some have the custom to refrain from swimming during the three weeks. However, the custom is to go swimming until *Rosh Chodesh Av*. Nonetheless, one should avoid swimming in dangerous places.



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# An Observant Eye

RABBI AVI SHAFRAN



## Crime and Prejudice

My first encounter with the legendary Rabbi Moshe Sherer, z"l, the late president of Agudath Israel of America and the man who hired and mentored me as the organization's spokesperson, was an unexpected phone call offering praise and criticism.

It was the mid-1980s, and I was a rebbe, or Jewish studies teacher, in Providence, Rhode Island at the time. Occasionally, though, I indulged my desire to write op-eds, some of which were published by the Providence Journal and various Jewish weeklies.

One article I penned in those days was about the bus-stop burnings that had then been taking place in religious neighborhoods in Jerusalem and elsewhere in Israel. Advertisements on the shelters in religious neighborhoods began to display images that were, to put it genteelly, not in synch with the religious sensibilities of the local residents, for whom modesty was a high ideal and women were respected for who they were, not regarded as means of gaining attention for commercial products.

Scores of the offensive-ad shelters were either spray-painted or torched; and, on the other side of the societal divide, a group formed that pledged to burn a synagogue for every burned bus-stop shelter. It was not a pretty time.

My article was aimed at trying to convey the motivation of the bus-stop burners, wrong though their actions were. Imagine, I suggested, a society where heroin was legal, freely marketed and advertised. And a billboard touting the drug's wonderful qualities was erected just outside a school. Most of us would never think of defacing or destroying the ad but most of us would probably well relate to the feelings of someone who took things into his own hands. For a charedi Jew, gross immodesty in advertising in his neighborhood is no less dangerous, in a spiritual sense, and no less deplorable.

Rabbi Sherer had somehow seen the article and he called to tell me how cogent he had found it. But, he added – and the “but,” I realized, was the main point of the call – “my dear Avi, you should never assume that the culprits were religious Jews. Never concede an unproven assertion.”

I was taken aback, since hotheads certainly exist among religious Jews. But I thanked my esteemed caller greatly for both his kind words and his critical ones. I wasn't convinced that my assumption had really

been unreasonable, but, I supposed, he had a valid point.

To my surprise, several weeks later, a group of non-religious youths were arrested for setting a bus-stop aflame, in an effort to increase ill will against the religious community. How many of the burnings the members of the group, or others like them, may have perpetrated was and remains unknown. But Rabbi Sherer had proven himself (and not for the first or last time) a wise man.

What recalled that era and interaction to me this week were the reports from Israel that arrests had been made in the 2009 case of a gunman who entered a Tel Aviv same gender youth center and opened fire on those inside, killing two people and wounding 15 before escaping.

Both Israeli and western media freely speculated at the time that the murderer was likely a charedi, bent on visiting his idea of justice upon people who live in violation of the Torah's precepts.

What has apparently turned out to be the case, though, is that the rampage at the club had nothing to do with either charedim or religious beliefs. It was reportedly a revenge attack in the wake of a minor's claim that he had been abused by a senior figure of the club. A family member of the minor allegedly went to the club to kill the suspected abuser but, unable to find him, opened fire indiscriminately. (Unsurprisingly, but worthy of note all the same, none of the media pundits or bloggers who laid the shooting at the feet of charedim have offered apologies.)

There are, to be sure, unsavory people in charedi communities, as there are in every community. Religious dress and lifestyle are no guarantees of what kind of person lies behind the façade. The Talmud includes a difference of opinion about how “Esav's personification,” the angel with whom Yaakov wrestled, appeared to our forefather. One opinion holds that the malevolent being looked like “a mugger”; the other, “like a religious scholar.”

But for anyone to assume that any particular crime must have been the work of someone in the charedi community – or in any community – bespeaks a subtle bias born of animus, whether recognized by its bearer or not.

And such assumptions are criminal in their own right.



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## Partners IN Parenting

EXCERPT FROM ARTSCROLL/MESORAH BOOK BY DR. MEIR WIKLER



I have learned a lot from your weekly column and I am very grateful. However, the tone of your article disturbed me.

You told a horrific story of how you were treated in *yeshivah* by your *menahel* and eighth grade *rebbe*. You made light of the whole episode. It almost sounded as if you were downplaying the impact that poor judgment of *mechanchim* can have on their *talmidim*.

I have a first cousin who was severely mistreated by his fourth-grade *rebbe*. As a result, he has become another sad statistic of kids at risk. In fact, I'm not even sure if my cousin is still *shomer Shabbos*.

I am not suggesting that every kid at risk had *rebbe'im* like my cousin had or that *mechanchim* are all to blame for the growing problem of kids at risk today. But I do believe poor *chinuch* does play a role in some kids going off the *derech*. And minimizing the issue, as you did, only contributes to the problem.

Complex problems rarely have single causes or simple solutions. And the problem of kids at risk today is certainly a complex problem.

Undiagnosed learning disabilities, early childhood traumas, stressful family dynamics, and internet abuses are only some of the

root causes of this terrible scourge. In addition, as you have pointed out, mistreatment by *mechanchim* can also play a role.

By and large, most *mosdos hachinuch* do an outstanding job of educating our children. And the *mechanchim* who work tirelessly to teach Torah to the next generation deserve our praise, support, and gratitude, in addition to higher salaries.

Not all people, however, are qualified for every occupation. As *Chazal* have taught, "*Lo hakapdan m'lameid*, one with an exacting personality should not serve as a *rebbe*" (*Pirkei Avos* 2:4).

If one is somewhat strict, why should that preclude his becoming a *mechaneich*? As the *Tiferes Yisrael* comments, "One who is stern and short tempered is not fit to teach students because... how can the student pay attention [and absorb] the words of someone he hates."

I do agree with you, therefore, that the harsh approaches utilized by a very few *mechanchim* have contributed to some young people becoming kids at risk. If I gave the impression that I believe otherwise, I welcome the opportunity now to set the record straight.

I also agree with you that unqualified *mechanchim* account for a very small

percentage of the kids-at-risk population. There are, for example, many children who were mistreated by teachers and never went off the *derech*. That does not mean that I condone mistreatment of children.

Rather, it should place this factor in proper perspective, as the following anecdote will illustrate.

Several years ago, I met a middle-aged, *frum* man who lives in one of the main Orthodox enclaves in the New York Metropolitan area. "Do you ever lecture to *mechanchim*?" he asked.

"Whenever I am invited," I replied, wondering where this conversation was headed.

"Then I would like to share with you my personal story," he began, somewhat haltingly.

"I grew up out of town, in a solidly *frum*, American home. I attended an English-speaking day school until I was 12. My parents wanted me to have a better Torah education than I could receive at the day school, so they sent me to a *yeshivah* in New York.

"Even though I was old enough to enter the eighth grade, I was placed in the fifth grade because I had such a weak background. In the middle of the year, I was 'promoted' to the seventh grade because I was catching up so quickly.

"The seventh-grade *rebbe*, unlike the one I had in fifth grade, spoke only Yiddish. I did not understand a single word. Looking back now, I realize, I should have complained about this to my parents. But at the time, I felt I would simply make an effort to catch on as quickly as I could.

"After one or two weeks in the seventh grade, I was getting by in *Gemara* with whatever I could figure out from the Hebrew, which is interspersed with the Aramaic, from the context and from asking other boys. Then, one morning, the *rebbe* announced *chazarah*, which he did every day for a few minutes, during which individual students could approach his desk to ask any questions they had.

"I was hesitant to take advantage of this opportunity because I was somewhat shy at the time. But I fortified myself with the words of *Chazal*, "*Ein habayshan lomeid*, a bashful person cannot [succeed] in learning" (*Pirkei Avos* 4:2). So I waited until the *rebbe* was free and then walked up to his desk.

"I had the gist of the *Gemara* we had just learned. But since the *rebbe* translated only in Yiddish, I did not understand the last line at all. So I asked him to review the last line of the *Gemara*.

"The *rebbe* then *klopped* on his desk to get the entire class's attention and announced in a loud, booming voice in Yiddish, 'I want everyone to hear what the *shoteh* (fool) and *tipeish she'ein kamohu* (incredible idiot) just asked!'"

"At the time, I did not understand what he said. But I knew enough to realize that the words *shoteh* and *tipeish* were derogatory

expressions. When I found out later what those words meant, I was retroactively mortified.

"To say that the rest of that year was completely destroyed for me would be an understatement. In fact, I don't think I really got back to myself until I was about 16. I was a shy kid to begin with and what the *rebbe* did to me that day really broke me.

"In those days, I guess it wasn't 'in' to go off the *derech*. So I remained *frum*, as you can see, up to this day. After that episode, however, I was never able to really learn. And that is still a problem for me.

"You might be wondering: Why am I telling you my whole life story now? Since I know you are a public speaker and you just told me that you sometimes speak to *mechanchim*, I thought you might be able to use my story as an example of how much damage a *mechaneich* can do if he is not suited for *chinuch*."

While I do speak publicly to *mechanchim* and lay audiences, I have hesitated telling that man's story because it is such an extreme case. I have decided to share it now, however, for two reasons.

First, this personal, painful account illustrates how someone can suffer the most outrageous mistreatment in *yeshivah* and still not go off the *derech*. All of his children, for example, are attending and doing well at mainstream *mosdos hachinuch*.

The mistreatment this man received from his seventh-grade *rebbe* was inexcusable. And it clearly would have shaken up any 12-year-old boy. Whether one goes off the *derech*, however, depends on other factors, as well. One boy may have supportive, loving friendships which soften the blow of such emotional traumas, while another boy may have none. One boy may have innate confidence, while another boy tends to be more sensitive. In each case, therefore, it is the sum total of strengths and supports versus weaknesses and assaults which determine which children will go off the *derech* and which will not.

When a bridge collapses, for example, people rush to point the finger of blame at someone. Were the bridge inspectors negligent in their duties? Were their supervisors bribed or lax in their oversight? Or, was the original design flawed to begin with? More often than not, a combination of factors resulted in the failure of the bridge to support its weight. By taking all contributing factors into consideration, therefore, we can avoid the pitfall of overly simplifying a multifaceted and complex problem.

Secondly, my publicizing this narrative should eliminate any doubt in your mind, or in the mind of any reader, that I fully appreciate the fact that serious, long-term damage can be promulgated by misguided, unqualified *mechanchim*.

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

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## With Hearts Full of Love

HORAV MATTISYAHU SALOMON, WITH PERMISSION FROM ARTSCROLL/MESORAH



### SOURCES OF PLEASURE

When do we have to get by with a tiny morsel of food? The answer that immediately comes to mind is during times or situations of depravation and hunger. But when times are good and food is plentiful we can thank the Ribono Shel Olam that we do not have to make do with the barest minimum. But that is not what the Torah seems to tell us.

Rav Moshe Feinstein in a *teshuvah* (Yoreh De'ah 3:71) asks a powerful question. The Ribono Shel Olam assures us (Vayikra 26:3-10) that if we follow the Torah we will enjoy prosperity and crops in such abundance that the granaries will overflow and "you will eat your bread to satisfaction." What does this last phrase mean? Rashi explains that you will eat a tiny morsel and it will be "blessed inside your intestines." In other words, that tiny morsel will provide all the sustenance you need.

Why do we need this last blessing, asks Rav Moshe, if the granaries are overflow-

ing with grain? If a person is hiding in a ghetto or in a forest and all he has is a crust of bread in his pocket, it is certainly a major blessing if a few crumbs will keep him alive. If he doesn't know when and where he will find another crust of bread, it is certainly a major blessing if the bread can go a long way. But in times of peace and plenty, who needs to survive on a tiny morsel?

The answer, says Rav Moshe, is that it is a blessing for an *ehrlicher Yid* if he doesn't have to become too involved with material pleasures. The overflowing granaries provide him with sufficient food to distribute to others and to prepare lavish *seudos* for Shabbos and Yom Tov. They provide him with plenty of surplus grain he can sell and earn money he can use for Torah and *mitzvos*. But for the usual weekday meal, he is far better off when a small meal will provide him with the sustenance he needs.

When the Ribono Shel Olam blesses us with abundance, it doesn't mean that He wants us to become gluttons steeped in worldly pleasures. He wants us to derive

### Ultior motives of Joy

pleasure from our blessings but it should be *simchah shel mitzvah*, the pleasure and joy of doing *mitzvos*. We should view prosperity as an opportunity to deepen and expand the *mitzvos* and *maasim tovim* that we do, not as an opportunity to eat, drink and be merry.

We are fortunate to live in countries that are prosperous and even wealthy, and our communities are blessed with almost unprecedented abundance. The Ribono Shel Olam has not given us this abundance to live a life of luxury. He did not give it to us to enable us to indulge all our desires. He gave it to us so that we can do more *mitzvos* and more *chessed*, so that we can support more Torah and learn more Torah ourselves. As for our own material needs, we would do much better to limit the amount of physical pleasure we seek to accumulate in this world.

It is all an illusion anyway. Once the moment of pleasure passes it is completely gone, and all that remains is a desire and a hunger for ever more and ever greater pleasures. But the spiritual pleasures of Torah and *mitzvos* are real and lasting even in this world, and they also bring eternal pleasure in the Next World.

Becoming too deeply involved in worldly pleasures, aside from the utter foolishness of it, invites the risk of a downward spiral. The Torah tells us (Devarim 32:15), "*Vayishman Yisrael*

*vayiv'at*. And Yisrael grew fat, and he revolted." If we fatten ourselves up on physical pleasures, it can easily lead to rebellion against the Ribono Shel Olam. If we get caught up in the pursuit of good times, who knows where it will lead?

The pursuit of physical pleasures, writes Rav Moshe, is destructive. It conditions a person to indulge his *yetzer hara* with pleasures that are completely unnecessary. And it corrodes his *midos* until he becomes like a hungry, voracious animal rushing from one pleasure to the next. At first, he concentrates on permitted although unnecessary pleasures. But his *yetzer hara* becomes inflamed with desire, and when he gets a whiff of some highly desirable pleasure that is not permitted, he will not be denied.

The next thing he knows he is breaking one barrier after another and doing many *aveiros* in order to satisfy his insatiable *yetzer hara*. But how can he justify to himself that a supposedly religious Jew is behaving in this way? So he has to make a choice, and all too often, the choice is to deny the Ribono Shel Olam and His holy Torah. How else can he go on feeding the hunger of the *yetzer hara*? The Gemara says (Sanhedrin 63b) that the Jewish people worshipped idols only to have access to forbidden relations. That is human nature. Once a person is caught up in his desires and lusts, there are no longer any boundaries.

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## Nachas Notes

RABBI YITZCHAK SHMUEL ACKERMAN, LMHC



## Telephone Tyranny

I'm going to ask you a question. Don't think about it, just say the very first thing that comes into your mind.

"Who is the most important person in your life?"

Next, imagine that this "most important person" is telling you something or asking you something, or just enjoying spending some time with you. Think about how much it means to him or her, and how much this time with them means to you. How often have you said to yourself, "I wish I had more time for the people I care about the most, but I am so busy, so pressured, I just have so much that I have to do."

Now, take a minute to list the people you would allow to take you away from this "most important person" if they wanted your attention. Think about this carefully. Write down the names of the people you would allow to distract you from this very special person, to commandeer your precious time.

*I wouldn't let anyone commandeer my time. When I am spending time with my wife, and believe me it's all too rare, I don't let anyone distract me from her. We've made it clear to our children that when we are talking, or even just spending our four sec-*

*onds together, they are expected to wait until we are available, and they have become very good about it.*

I told Pinny that I was impressed with his *zerizus*. He looked puzzled.

*I don't rush through my time with Zahava just because our kids may be waiting for us to be available. What zerizus are you referring to?*

I explained that *zerizus* has nothing to do with rushing. The *Orchos Tzadikim*, in *shaar ha-zerizus*, explains that *zerizus* means to put every thought out of your mind except one. One thought, one intention at a time. That is *zerizus*. The common English translation for *zerizus* is "alacrity." Alacrity is not haste. Alacrity means to be eager and prompt. A more precise translation of the word *zerizus*, based on *Orchos Tzadikim*, would be *focus*.

I explained to Pinny that I admire his ability to focus on his wife during their conversations and during their four seconds together, to refuse to allow anyone or anything to distract him. He told me it hadn't come easily.

*I hadn't realized what a difference it made until early in our work with you. You had asked me, "what happens when you and*

*your wife talk over your concerns about each of your children?" I remember telling you that invariably our conversations would be interrupted by a phone call on our home phone, or her cell phone would ring or my cell phone would ring or one of us would get a text notification. I remember how surprised I was when you asked, "and what do you do when the phone rings or when you get a notification?" It just seemed so obvious to me that when the phone rings you answer it; why would you even ask me that? What you said to me then was such a paradigm shift it was amazing.*

What I had said to Pinny then was, "what's it like for your wife to be put on hold in favor of the person on the other end of the phone when you don't even know who that person might be? What does Zahava say to you when the phone rings during your conversation with her, and you ask her if it's okay with her to wait while you answer the phone?"

*I still remember when you asked me that. I had never asked Zahava if it's okay with her, I would just answer the phone. You said, "Zahava is sitting right next to you, Pinny, you could ask her right now what she would prefer." So I did, and she said she wished I would let the caller, whoever it may be, leave a message or call back. She wishes I would make them wait instead of making her wait. I had never realized what it was like for her to be put on hold. But it wasn't easy to let the phone ring and let it go to voice mail or risk that they wouldn't leave a message and who knows what I had missed. You had asked me, "really? What could you possibly have missed?" I had no answer for that. I sat there and thought about how Pavlovian I'd become, reacting instinctively to the phone the way his dog's salivated when his bell rang. And I decided to put Zahava,*

*and each of my children, ahead of anyone who might call on the phone. I began to postpone callers when I was focused on my family instead of postponing my family every time the phone rang. And I've come to like myself better this way.*

When I was younger, the phone company used to provide a message to help us stay focused on one person at a time. The message was, "I am speaking with someone else now. Please call me again soon rather than attempting to interrupt my conversation." The message didn't say all of that explicitly. It was a non-verbal message yet it conveyed all of that quite clearly. It was called a busy signal. We never sent that message to the caller whose call we were postponing. The phone company shielded our current conversation and sent the busy signal for us.

Some years ago, the phone company replaced this service with something they call "call-waiting." That's a misnomer. It's actually "call-interrupting." I never asked for it and I didn't want it. I had to call the phone company and ask them to remove it and restore the busy signal, which they did.

It's sad when you have to tell your wife, husband, parent, or child that you're too busy for them. It's even sadder if you're never able to busy with one person to the exclusion of everyone else.

Think about restoring your busy signal. Break the tyranny of the phone; stop allowing it to take you from the person you finally found some time to be busy with. *Zerizim makdimin*, focus on one person, put them in front, and let everyone else wait. It will be become easier when you trust that they see you as worth waiting for.

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

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# Splendor of the Maggid

RABBI PAYSACH KROHN, WITH PERMISSION FROM ARTSCROLL/MESORAH



The great *tzaddik*, the Ohr HaChaim HaKadosh, Rav Chaim Ben Attar, known for his Torah, Kabbalah, and sacred piety, lived a sad life. He passed away when he was only 47; he had no children with his first wife, Patzonia, and although he and his second wife, Esther, had several daughters he died a poor man in Yerushalayim.

Born in Morocco, he left there to settle in *Eretz Yisrael*, but was diverted and settled temporarily in Livorno, Italy, where he lived for several years. Ironically, this turned out to be one of the happiest periods of his life, as the Jews of Livorno supported him graciously. It was there that he wrote his classic commentary on Torah, *Ohr HaChaim*. He writes glowingly about the Livornese Jews in his introduction. "I found the people of Livorno to be *yechidei segulah* (exceptional individuals), who pursued the word of Hashem with diligence."

He specifically thanks the affluent Iriges, Carvaloui, and Bassan families who enthusiastically helped finance the publication of his works. To me, the most remarkable story about him took place after he passed away. Although what happened then could most likely not happen in our times, the lesson is relevant to every Jew.

During his final illness, his wife Esther asked, "How can you leave me so destitute?"

We have no funds — how will I carry on after you're gone?"

The Ohr HaChaim told her, "A month after I die someone will come to buy my *tefillin*. You should charge him an exorbitant amount, which he will surely pay." Then he added, "You must make one stipulation. He must be extremely careful when he wears them to observe their holiness and sanctity. While wearing the *tefillin*, he should not be thinking of anything except for Torah and *tefillah*. And he must be careful not to talk *devarim beteilim* (idle chatter) while they are on his arm and head."

A few days later the great *tzaddik* passed away. And indeed, after a month a man from Constantinople, Turkey, came to the Ohr HaChaim's widow in Jerusalem and offered to buy the *tzaddik's tefillin*. The widow told the gentleman that she would indeed sell them to him but there were conditions: he would need to be extremely careful to maintain their extreme sanctity and not be involved with anything but Torah and *tefillah* while wearing them.

He readily agreed, and then paid the very high price she requested.

The first morning that the man put on the *tefillin*, he felt as though he was in a higher sphere. His concentration on the *tefillah* was extraordinary. He felt elevated and inspired as he made a connection with his Creator as never before. His

words flowed with ease and assurance as he poured out his heart in supplication and prayer.

This went on for a few weeks; the man looked forward to putting on those *tefillin* every morning. Then one day he was confronted with a crisis. One of his employees came running toward him in *shul* and exclaimed in a panic-filled voice that he was needed desperately in his office. The man tried to shoo the worker away, indicating with his hand that he did not want to be bothered. However, the young worker, not understanding the sanctity that was required at the moment, insisted that he needed an answer to solve an urgent problem or else his employer would have to come to the office immediately.

Finally the man rationalized that it was better to answer the worker quickly and resume his *davening* rather than to leave the *shul*, which would mean a much longer break in his concentration.

He answered the query as quickly as he could and resumed his *davening* — but it wasn't the same.

His concentration was gone; his mind wandered as he no longer felt the elevation he had felt before. He was devastated. At first, he thought this distressing condition would last only the rest of that morning, but when he donned the *tefillin* the next day, it was as though he was wear-

ing a different pair. The aura was gone. He regretted having answered the young worker as morning after morning he tried to recapture the quality of his *tefillah* but he couldn't. He began to wonder if something was wrong with the *tefillin*.

One day after Shacharis, he went directly to the town's *sofer* (scribe) and asked him to check the *tefillin*. He told the *sofer* what had happened and watched anxiously as the *sofer* carefully opened the *battim* (the black boxes) to remove the *parshios* (the parchments within). The *sofer* gasped in amazement. Wordlessly, he showed the parchment to the man, who nearly collapsed. The parchment was blank! The letters were all gone! The holiness that he had vowed to maintain had been compromised — and so the sacred letters of the Ohr HaChaim's *tefillin* had vanished.

It is hardly imaginable that such a stark lesson would be delivered today. But the story is certainly relevant for each of us who dons *tefillin* every morning. *Tefillin* require our tteiveness.

Optimally, one should not speak while wearing *tefillin*; the least one can do is be careful to speak only about something that is relevant to *mitzvah* observance or to the enhancement of prayer.

And yes, texting is out of the question.



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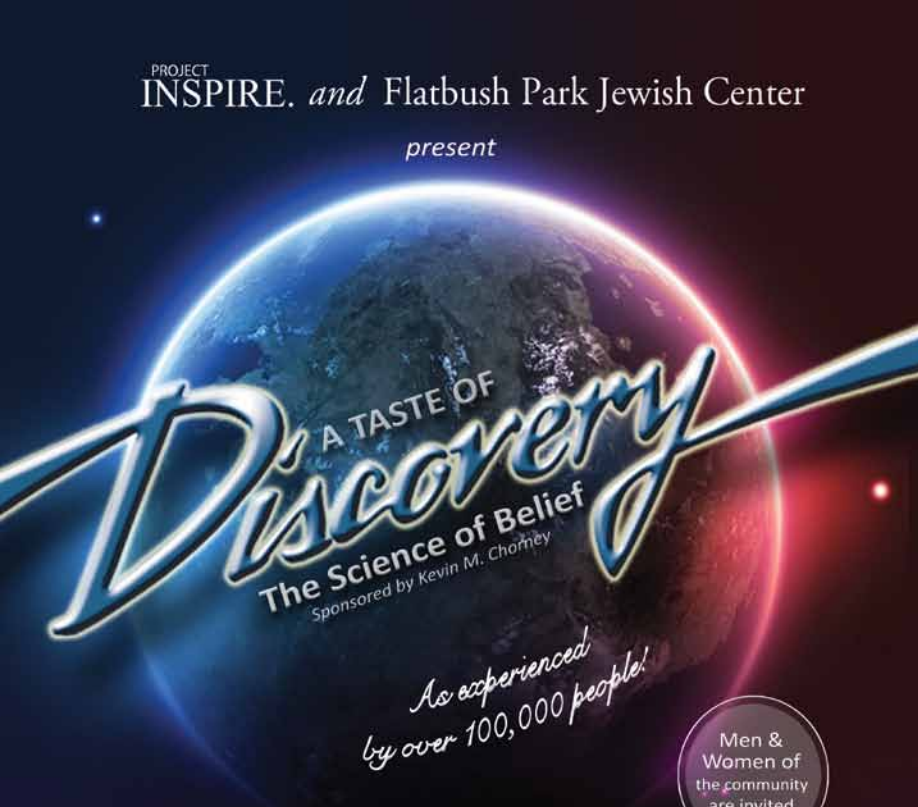
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## Lessons About Leptin, Weight, & Your Eating Environment

SHARON PALMER, R.D.

If you've ever struggled with your weight, you know how difficult the fight is. You cut back on calories and drop 10 pounds, only to see your weight creep back up to where it was before. You could swear that your body has some magical number in mind for your weight despite your best efforts to keep it off. Now scientists believe your suspicions might actually be accurate.

The knowledge base is accumulating on leptin, a hormone produced by fat cells that tells your brain when it's time to cut back on eating.

### FEEDING YOUR BODY WEIGHT

When you eat more food than your body needs, you store it as fat in fat cells. At

the same time, your leptin levels rise and are released into the blood, signaling your brain that your body has had enough to eat and lowering your hunger pangs. Conversely, when you lose weight by reducing fat stores, your leptin levels go down, sending the message to your brain that you're in starvation mode and it's time to eat to replenish your fat stores.

This is all part of the complicated dance of weight balance that the human body has evolved over thousands of years in order to survive. In our evolutionary journey, we struggled to find enough food to survive,

so our bodies responded by developing a system to store an optimal amount of fat to draw upon in lean times.

Modern food clashes with weight balance. Today, we live in an unprecedented environment of excess calories, explains Martin G. Myers, Jr., M.D., Ph.D., associate professor of internal medicine at the University of Michigan Medical School. Myers, who studies the effects of leptin on diabetes, notes that if you operate in an environment of palatable, readily accessible foods, it drives you to reward-driven eating. In our past, we ate simple, whole foods like animal proteins and plants that we hunted, gathered, and cultivated; there were no hedonistic foods like French fries that promote overeating.

### LEARNING ABOUT LEPTIN

First discovered in 1994, leptin led to much excitement in the world of obesity research.

"We understood that if you increase leptin, it acts as an appetite suppressant and pushes you to lose weight," says Myers. Scientists also discovered that when you lose weight, providing extra leptin through injections might help you boost levels to avoid weight re-gain.

Myers points to particularly interesting leptin research that came out of Columbia University, led by Rudolph Leibel, M.D., and Michael Rosenbaum, M.D. The research explored the effects of leptin on obese patients who were admitted to the hospital and fed a reduced-calorie diet to maintain a 10 percent weight reduction.

After the weight loss, as expected, leptin levels dropped and patients experienced the hallmark symptoms of starvation--decreased thyroid levels, energy expenditure and tolerance to cold temperatures, and increased hunger. But when leptin was re-

placed to achieve pre-weight loss levels, these "starvation" symptoms disappeared.

The researchers concluded that the body's state after weight-loss might as well be considered a leptin-deficient state, and that increasing leptin after weight loss might be an effective strategy to keep weight off long term.

Unfortunately, the results of leptin therapy in obese individuals were less successful than researchers had hoped. The problem is that if you already have a high level of leptin--obese people usually have plenty of it--adding more doesn't seem to do any good, explains Myers.

For example, if you have someone very obese, at a BMI (body mass index) of 35 or more, adding extra leptin doesn't appear to help with weight loss.

"Leptin doesn't work the way we want it to all of the time. Leptin can't do the job all by itself with environmental factors that promote overeating." However, recent clinical trials of a combination therapy of leptin and another hormone called amylin yielded promising clinical results of increased satiety in overweight people at a BMI of 35 and below, reports Myers. The studies are awaiting publication.

### THE BOTTOM LINE

Does that mean you should throw in the towel if you're overweight and blame it all on leptin levels? Not at all. But don't fall for the latest wave of leptin diet book and supplement scams that offer to help you "master your leptin" with plant extracts and diet regimens.

Instead, take Myers' advice: "Manipulate your environment to promote a lower body weight. If you went from a hedonistic diet of pies and cookies and ate nutrient-rich, low-calorie foods, you would lose body weight. There would be less hedonistic drive to eat things you don't really need to eat. If you don't buy these foods and keep them around, then they aren't in your environment."

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## Treat Summer Vacation Ailments with Natural Remedies

LILIAN PRESTI

While summer vacations symbolize fun and quality time together for families, they can frequently be strained with unplanned health problems.

As any parent knows, traveling with kids can be challenging enough without any extra surprises. So rather than chancing the set-backs of common accidents and ailments, be prepared for them so you can enjoy your time outdoors rather than nursing a child back to health in your hotel room.

By packing a few of these lifesavers in your bag, you'll be able to breathe easily should any problem arise.

--Arnica is a homeopathic remedy that's widely used in Europe. It's essential for any parent with an active child who's prone to falls or tumbles. This incredible homeopathic can stop bruises and bumps from forming, and can even reverse their evidence.

In fact, it works to help reduce muscle pain and injury from any type of physical trauma.

Dispense a few pellets (small white balls) to a child every eight to 10 minutes. Avoid any food or drink other than water during this time. Arnica also comes in a cream form, which can be applied directly to sore body parts.

--The aloe vera plant has been used for centuries to treat skin ailments, including sunburns and scrapes. It has long been sold in gel form for convenience, but be sure to look for concentrated aloe vera gel, rather than a cream with aloe added. To apply, gently rub the gel into the injured skin and leave it to do its healing work. Keep in mind that if the wound is deep, medical attention is advised.

--Oil of oregano is a great in-case-of-emergency remedy. Oftentimes, travel -- especially air travel -- can bring with it exposure to all sorts of bacteria and viruses that can lead to colds or

even the flu, and oil of oregano offers a quick remedy. Kids will often feel better after a few hours, or at least by the next day.

In liquid form, the smell and taste of this tincture may be repulsive to kids, so try adding the drops to a quarter cup of juice, or as little beverage as possible. Alternatively, rub a few drops of the liquid on the soles of your kids' feet and cover immediately with socks. The socks will hold in the vapors and the oil will be absorbed through pores and help to speed up recovery.

--Probiotics are another essential addition, as they can really help kids' bodies recover from the annoying problem of diarrhea. Diarrhea frequently plagues travelers -- especially those traveling to areas where water may be contaminated with bacteria. Probiotics are helpful because they help to repopulate the beneficial bac-



teria in our intestinal tract. When this "good" bacteria is plentiful, the body can fight off harmful bacteria that are causing the problem. Just make sure you take probiotics that can withstand the heat from travel, as they can be fragile.

--Magnesium is another great and safe mineral to pack in case you may need it. Magnesium is a wonderful remedy for both constipation (it has long been recognized as an aid to bowel irregularity) and sleep issues with children.

Purchase a capsule form -- magnesium citrate is a good formula -- and supply to your child as needed. If your child is too young or unable to swallow the capsule, open it up and empty the contents into a small amount of juice or milk. Magnesium is even safe to take on an empty stomach and can be taken right before bed.

With a little advance preparation, you can ease those worries that your trip will be spoiled by unexpected health problems.

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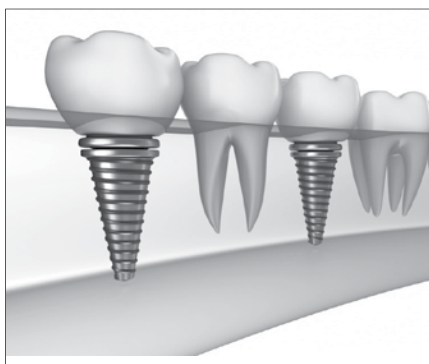
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## A Face In The Window

June.

Ah...June.

Tulips. Suntan lotion. Baseball. Graduations. Shavuot. Fireworks. Barbeques. Finals (finally). Summer camp. Really red watermelon. Sunglasses. Father's Day.

What a month, indeed. Someday, when they ask me to re-calibrate the calendar (which, by the way, will definitely happen), I'm going to lop off a good 8-10 days from each of December, January, and February and add them to June. No reason in the world why the greatest month of the year shouldn't have 60 or 70 days, at least!

Until then, 30 will just have to do. Oh well.

But for me, June always had an additional significance. It contained my father's birthday. Not that he ever made much of it (and, in typical European fashion we never knew how old he was, of course), but it did add a dash of supplementary luster to an already celebratory time of year.

Come to think of it, Daddy never really made very much of Father's Day either. And since the birthday and Father's Day inevitably fell so close to each other, my brother and me usually cheated and rolled the festivities into one. Daddy just kind of smiled approvingly at our annual shortcut, perhaps gladdened that less of a fuss would be made over him. In fact, if I didn't know better, and if he hadn't been born in Poland, I'd have suspected that he orchestrated his own birth to land in the vicinity of Father's Day, precisely to escape some additional rays of limelight. He was reticent and unassuming. In short, nothing like his son.

I wonder if he was always unassuming. Who knows? Was he indeed born, or brought up that way, or did he become inconspicuous later in life – either in response to his war experiences or perhaps as a desperate or feeble survival tool. Maybe unobtrusive inmates had a better chance of "hiding" in the Nazi death camps. I just don't know; he never really spoke to us about his six years of hell on earth.

As Father's Day (and his birthday) approach once more, I think about this delicate and understated father of mine and I search for glimpses into his humble, yet loving soul. And I am repeatedly haunted by one most vivid and moving scene from my childhood. But first some contrast.

Several years ago, on a particularly warm Tuesday morning in very late June (yes, June), I found myself walking past a school building in my neighborhood. Lined up in the adjacent street were six idling "coach" busses, brimming with jubilant and frenzied kids. A momentary chill trickled through me. Instantly, one of my fondest childhood memories appeared. Camp departure day had arrived.

Starting at age nine, for 13 years, I had lived and breathed my camping experience, not for 2 months a year, but practically every single day. I was infinitely obsessed with everything about camp. Various scenes from camp routinely visited my dreams all year – both daytime and nocturnal ones. (Some still do!) So camp departure day was clearly the number one day of the year for this kid. To say that the anticipation bordered on the euphoric would probably be an understatement.

Easy to understand then, that watching those busses revving up and listening to those kids howling with glee, was a gripping moment for me. But then it struck me. Something was wrong; very wrong. I felt like I was confronting one of those magazine puzzles – "What's wrong with this picture?"

It didn't take me long to figure it out. Something was wrong. There was something missing from the scene. The parents. Where were they?

"HEY!" I shouted internally. "YOUR CHILDREN ARE LEAVING FOR CAMP! CAN'T YOU WAIT FOR THE BUSES TO PULL OUT???"

An inappropriate sweat strangely saturated my collar. I had to find out. I watched myself running to a burly chap with a whistle. He would know.

"Excuse me," I blurted, "I see you're going off to camp."

"Leaving any minute," he offered, crushing a torn duffle bag into the final empty corner of the luggage bin.

"Can I ask you a question?"

"Sure."

"WHERE ARE THE PARENTS?" I demanded!

"Oh, a lot of them were here before, but they left. Work, I guess. Who knows? No big deal – these kids are in good hands."

My heart sank. "A lot of them were here?" did he say? "No big deal?" Of course

it's a big deal. IT'S THE BIGGEST DEAL OF THE WHOLE DARN YEAR!!!

I was clearly losing it.

It took me a minute or two to fully grasp the reality of the episode before me. I guess the parents did have places to go. Work, appointments or otherwise. A lot of the kids do have older siblings with them. Why should the parents have to wait for the busses to pull out? Suitable goodbyes, including kisses, nosh, and money, are presumably permitted even prior to the busses leaving. And maybe the kids actually prefer to get those mushy goodbyes over with early etc. etc. What got into me???

Which brings me to that one vivid and moving experience from my past that I promised you. It happened on camp departure day. And it happened every single year, for many years.

My folks woke me early and the three of us made the 80-minute subway trek to the camp bus. As you could easily figure out, little Jackie (me) didn't get much sleep the night before, dreaming of extra-inning baseball games and stirring Friday night *zemiros* (melodies) to come. But rest was the last thing on my mind. "THE DAY" had arrived!

Freshly laundered socks, a chocolate-sprinkle sandwich and my trusted black baseball mitt filled the "Korvette's" shopping bag I usually carried, and no matter how old I was, Mommy and Daddy had a tough time keeping pace with my determined stride to the "Stairway to Heaven," otherwise known as the camp bus.

Creased loose-leaf papers posed as official bunk signs, directing us to the appropriate lines where we received pre-boarding instructions, obligatory bunkmate introductions, and the usual warnings about throwing stuff out of the bus windows and maintaining proper decorum. But when those big bus doors flew open, we all charged full steam ahead like a herd of police dogs on a manhunt. It's a miracle that other than a lot of crushed Devil Dogs and an exploding Pepsi or two, there were no serious casualties in the mad surge of exuberant youth. I would then make my annual pilgrimage to the "back of the bus" and settle in comfortably at a vacant window seat. Seatmates changed from year to year, but it really didn't matter who was sitting with me. My focus was elsewhere.

Long forgotten by that time, were my forlorn father and mother who, missing me already, remained obediently on the now nearly evacuated sidewalk, chatting with other similarly abandoned parents. I peered out the window and watched them. Sending me to camp was not easy for them. Not financially and not emotionally. Such is the reality for survivors of the Holocaust. Separations cut deep. I was pretty young, and I didn't understand it very well, but I knew it was a real sacrifice.

Before very long, the counselors performed the ritual roll call and head count and I knew any minute we'd be on our way. I looked once more through the open window and felt that wistful pang of exhilaration and yearning. It was a strange combination of feelings and my stomach knew it.

Mommy always wore a look that said, "Everything will be fine," but Daddy looked lost. His lips seemed to quiver and his soft eyes were no longer dry.

The engines revved up. By now all the windows were crammed with waving arms and blown kisses.

"Bye-bye!"

"See you on Visiting Day!"

"Don't forget to write!"

The wheels began their tiresome thrust. The bus lurched forward. A couple of drops of already opened soda probably spilled somewhere. And then I heard it. It was a tap on the windowpane. Strong. Determined. No...maybe frightened is a better word. It was Daddy. One final good-bye. I saw his hands fumbling in his pockets. When they emerged, they were filled with candy, gum, salted peanuts, and some loose change. He shoved them through the window, half of them spilling to the gutter below. One final chance to feed me, nurture me, hold on to me... love me.

I whipped my neck around to steal a glance at those around me. I guess I was embarrassed, but it didn't matter much. By now Daddy was **running** to keep up with the departing bus. It was the only time all year he ever ran.

Our eyes met one last time. We were both crying now. His arms flailed in surrender mode as we picked up speed. He knew the separation was inevitable and imminent. It was a race he would surely lose. I stuck my head out for one last look...and stared at the peanuts on my lap. Somehow the bus seemed very quiet.

And so went the annual scene. As I grew older, the candy matured somewhat and the change became dollars, but the loving, tearful face in the window remained the same. It was the happiest sadness I could ever feel.

The irony of the situation was that we both knew that Visiting Day would arrive in less than two weeks! It's not like I was going on some yearlong voyage to 'Never-never Land.' But separations do cut deep.

What really triggered this most reserved man to unabashedly display his most shielded emotions? I don't really know. We never spoke about it. Could it have been a morbid association to the trains he boarded en route to five different concentration camps? Or a menacing reminder of separations – final ones- that he experienced with loved ones? Or was it some overwhelmingly painful image of the bizarre disparity between the camps he went to, and the "camp" I loved so much?

I will never know. But I think I now understand why I demanded to know where those parents were, when the busses left without them that hot Tuesday morning. And I think I know why I love June so much.

Happy Father's Day, Daddy...and Happy Birthday too...I miss you.

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

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# A Dose of Halachah

EXCERPT FROM THE KLEINMAN EDITION "A DAILY DOSE OF TORAH" SERIES 2 PUBLISHED BY ARTSCROLL/MESORAH

The *yarmulke* worn upon the head of Torah observant Jews is perhaps one of the most recognized symbols of *am Yisrael*. We wear a head covering at all times to remind ourselves of the One above, thus helping to ensure that our actions and even our thoughts should at all times remain in concert with His dictates and desires. Indeed, the word "yarmulke" is a contraction of the two Hebrew words *yarei melech*, fear of the King (or *yarei meiElokah*, fear of Hashem). We will now discuss some of the laws that govern the covering of a man's head.

A man should not walk any distance with his head uncovered. Today, when the *yarmulke* is seen by the world as the symbol of a Torah observant male, and the wearing of a *yarmulke* is one of the practices that differentiates the Jewish people from the rest of the nations, a man should not even sit in one place with his head uncovered. He should take care to keep his head covered even while he sleeps. If a man is indoors and has nothing with which to cover his head, it is sufficient for him to cover his head with his hands. However, when outdoors this is not sufficient. Rather, he

should use his sleeve or another garment in order to cover his head.

It is customary to begin to teach a child to keep his head covered once he reaches the age of 3.

A man may not recite a *davar shebekedusha* (i.e., a *berachah*, prayer, or Torah passage) nor engage in the study of Torah while his head is uncovered. In regard to the recital of a *davar shebekedusha*, covering one's head with one's hand is insufficient even when a person is indoors. Rather, one must cover his head with his sleeved arm, or another person may use his hand to cover the head of the one reciting the *davar shebekedusha*.

In times of pressing need, one may recite a *davar shebekedusha* when covering his head only with his own hand. For example, if one arises in the middle of the night and he is very thirsty, and he cannot find his head covering, he may cover his head with his hand and recite the blessing over a drink. If a man did recite a *berachah* with his head uncovered in a situation where it was not permissible, the *berachah* is nonetheless valid.

## Flatbush Focus

PHOTOGRAPHY TIPS BY AARON AKSELUD



### I've Looked at Life From Both Sides Now

You may have noticed that the little photo of me has changed; this is due to a comment I received from Mr. Jeret. He pointed out to me that of all the columnists whose photos appear in the *FJJ*, mine is the only one without a hat or jacket. So my hat's off to you, Mr. Jeret!

For the past 35+ years, I have been viewing *chasunas* from behind the camera; now it seems that I'm spending more time viewing the same events from the other side. So I felt it might be appropriate now that the satin circus is coming to a close, to share comments and reactions with my wonderful readers. The first few comments were gathered from my years of photographing wonderful *chasunas* and similar *simchas*. In the olden days, when film was the norm and amateur photographers were the exception, it was relatively simple for photographers to capture the events at any given a fair. But now that any "Joe" can go to a camera store and purchase a top-of-the-line camera, without knowing how to use it properly, the professional photographers now find themselves shoulder to shoulder with the amateur who brags, "I give the *baalei simcha*" a disk the next morning and they are so happy. But did this person ever think for one moment that perhaps he is preventing the photographer from capturing the same once-in-a-lifetime moment. For when the photos are delivered sometime later, the client may ask the photographer, "my friend Joe has a picture of the ring on the finger, why don't you?" The answer is quite obvious; Joe being at the *chuppah* prevented the photographer whose job it is to photograph

the event from capturing the same image. So perhaps next time Joe attends a *chasuna*, he should give some thought to allowing the professional photographer to do his job; after all that's what he's being paid for. And added to that, are you adversely affecting his *parnassah* by depriving him of the "shot" he had to have?

And now a view from the other side: on June 5 of this year, I had the *z'chus* of participating at the *chasuna* of my grandson Yaakov Zimberg and his lovely Kallah, Hadassah, picture of course omitted. I had the opportunity to observe and appreciate the hard work done by the photographers in capturing all aspects of the event, as well as dealing with the persons and personalities there at the wedding. I said to myself, "boy these guys are sure working hard." Not only do they have to work on posing and having everyone look their best, but they must be sure not to omit any important aspects or elements of the affair. Never mind that cousin Baruch and family were late, they still must be included, somehow, in the large family photo. And heaven forbid, the photographer forgets to have them in the picture. Honestly speaking, as a result of the weddings I've been attending lately, I've gained new respect for both myself and for my fellow photographers in the industry. And so my dear readers, next time you attend a similar event, "focus" on the plight of my photographic colleagues and "give them a break."

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



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# When Yesterday Becomes Today: Caring for Holocaust Survivors with Dementia

DEVORAH NAOMI WATERS, LMSW, & ELISA STERN, LCSW

On Monday, June 3, Bikur Cholim Chesed Organization, Zicharon, Alzheimer’s Association, and the Boro Park YM-YWHA, with support from The Conference on Jewish Material Claims Against Germany, cosponsored an important event; “When Yesterday Becomes Today: Caring for Holocaust Survivors with Dementia.” Paula David, Ph.D., Professor of Gerontology at University of Toronto and editor of “Caring for Aging Holocaust Survivors: A Practice Manual,” drew a crowd of over 100 community members.

Dr. David, who has devoted her life’s work to improving the quality of life for Holocaust Survivors in her 20 years at Baycrest Center for Geriatric Care in Toronto, began the evening by identifying the characteristics that set Survivors apart from other individuals who are aging, and highlighted ways that Alzheimer’s/dementia can play out differently for Survivors and their families. Alzheimer’s/dementia, says Dr. David, is but a new trauma among many old ones to a Survivor, whose history has shaped the way they react to trauma, as well as to grief and loss.

Dr. David shared that while dementia affects memory, attention, reasoning and problem-solving, emotions remain relatively unscathed. Even as a relative can no longer remember her name or yours, or how you are connected, she will feel that you belong to her and that she belongs to you. She will feel love for you and feel your love toward her. In an undigni-

fied circumstance, she will feel embarrassment. It is so very important to be attuned to this, to be sure that your relative is always treated with proper sensitivity. Dr. David asked the audience to remember the whole person, and not just the disease.

Caring for a beloved family member through the ravages of Alzheimer’s/dementia can be both a balancing act and challenge, but armed with knowledge and insight, it is one that we can continue to meet with sensitivity and skill.

*Corporate sponsors helped to get the word out about this important gathering; these included Greater New York Home Care, Korsinsky & Klein, LLP, Maximum Care Solutions and Sephardic Nursing and Rehabilitation Center.*

*Monday’s presentation was part of a larger series for family caregivers of Holocaust Survivors, organized by the Conference on Jewish Material Claims Against Germany. It was recorded and will be available shortly on their website, along with recordings of other presentations for Holocaust Survivor caregivers. For more information, please email caregiver@claimscon.org. Two more in the series will be offered through Bikur Cholim Chesed Organization this Fall; one on October 7 with Dr. Irit Felsen, in partnership with Project Witness, on “Navigating Challenging Family Relationships While Caring for Survivor Parents” and another on November 4 with Dr. Barbara Paris, in partnership with Maimonides Medical Center, on “Keeping Our Seniors Safe at Home.”*

## Concert Planned for Belle Harbor Hurricane Relief

Hurricane Sandy had major effects on many communities across the Eastern seaboard. Millions were left in the dark with no power, no heat and some form of property damage. Some communities were impacted much worse than others. Unfortunately, Belle Harbor was one of the hardest hit areas.

The storm destroyed nearly every home in Belle Harbor and left the numerous *shuls* in the community devastated. Though massive funds clearly were needed for renovation and to help suffering families, most of its residents were busy repairing their own homes and could not devote the energy or drive to accomplish such a task. But with the faith, tenacity and unity that are the hallmarks of this remarkable community, the children who had grown up in Belle Harbor - and still consider it “home” no matter where they live - came to the rescue.

Through their efforts, Congregation Ohab Zedek – recently reopened but not yet rebuilt – will host the **Rebuild Belle Harbor Hurricane Sandy Relief Concert**, a vibrant, inspiring event with Benny Friedman, Aryeh Kunstler, The Rambam Choir and special guest Shloime Dachs performing. For those unable to attend, contributions to the fundraiser can also be made through the website.

Bring your family and help rebuild a beautiful community. The Belle Harbor “kids” will be happy to greet you.

Where: Congregation Ohab Zedek, 134-01 Rockaway Beach Blvd., Belle Harbor, NY 11694

When: Sunday, June 23, 11:00 AM

Tickets: \$54, \$36, \$18 at the door or purchase at [www.rebuildbelleharbor.com](http://www.rebuildbelleharbor.com)

For more information email [concert@rebuild-belleharbor.com](mailto:concert@rebuild-belleharbor.com) or call 201-308-5580.

## Rabbi Yaakov Bender and Rabbi Hillel Weinberg to Address Flatbush Shiva Asar B’Tammuz Program

The Annual Flatbush Shiva Asar B’Tammuz Kinus organized by Torah Connections will take place at Merkaz Hasimcha, 1898 Bay Avenue (between East 18<sup>th</sup> Street and Avenue M) on Tuesday, June 25<sup>th</sup>.

Both Rabbi Yaakov Bender, Rosh Hayeshiva of the Yeshiva of Far Rockaway and Rabbi Hillel Weinberg, Rosh Hayeshiva of Aish HaTorah in Yerushalayim will speak on the topic of “When Brothers Don’t Get Along.”

The program will begin with Mincha at 6:30 P.M. and the first lecture of *chizuk* will begin at 7 P.M. The Flatbush Shiva Asar B’Tammuz Kinus will conclude with Maariv. Admission is \$10 per person or \$30 maximum for a family. For more details, please call Torah Connections, at (718) 998-5823.

## How to Make 5774 the Greatest Year of your Life

Rabbi Aryeh Nivin’s Personal Development Chabura for women is opening new registration for the next three-month program.

What is Rabbi Aryeh Nivin’s Personal Development Chabura? The only non-stop personal development community of its kind in the world, the Chabura was named as one of the six most ambitious spiritual initiatives by *Family First* (Sept. 12, 2012, “Making an Impact”). It’s the solution to a very common problem: contemporary living.

Every year, modern challenges intensify exponentially, yet the level of emotional and spiritual intelligence undergoes a dramatic decline. Searching for growth and spirituality, struggling with time management, self-esteem, loneliness, *shalom bayis* or *ben adam l’chaveiro* issues, even people who attended the best schools often find themselves ill equipped to handle these complex issues. How can you infuse your daily life with meaning and vitality when it seems like an endless grind?

The Chabura, which meets once a week for an hour via conference call, is based on classic Torah works and gives practical tools to help yourself—and others—learn a path toward happiness and fulfillment. You learn how to keep your eye on the goal, how to make it come alive, and how to keep implementing it.

Each session relates to the time of year, so in Elul you prepare a plan for the coming year. Questions like *What is my life’s purpose? What are my goals? What direction do I want to take in the coming year?* are addressed. The answers serve as your steady guide throughout the year, and you strategize how to stay conscious of your plan, how to make it come alive, and how to continually check that it’s authentic, that it represents the real you.

Try the first three women’s with no obligation. Classes being August 5 at 12 p.m EST. and August 6 at 9 p.m. EST. Register today by visiting [www.ThreeClassTrial.com](http://www.ThreeClassTrial.com), call (646) 863-4123 in the US or (02) 580-6406 in Israel, or email [NewChabura@gmail.com](mailto:NewChabura@gmail.com). Sign up by June 20 to receive a 10% discount off the registration fee. And for a limited time, sign up for the three class trial and receive a three-part CD series for \$1.

If you’re traveling this summer, you can make up any missed calls after the Yomim Tovim. There will be special review session to catch up. You won’t lose out on a single class.

This summer is going to be different.



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## U.N. Official: 'Anti-Semitic Card' Being Played Against Him

JNS

Richard Falk, the special reporter for the Palestinian territories with the U.N. Human Rights Council who called for the closure of the watchdog group U.N. Watch on the grounds that it is a "pro-Israel lobbying organization," slammed his critics for playing the "anti-Semitic card" against him.

"What I believe those forces that have been attacking me are doing, which I think is very unfortunate, is to use the anti-Semitic card as a way of intimidating people who speak honestly about the shortcomings of Israeli policies towards the Palestinians and to make it appear as if criticizing Israel is tantamount to what everybody agrees to be objectionable, which is anti-Semitism," Falk said at a news briefing, *Reuters* reported.

Eileen Donahue, U.S. Representative to the U.N. Human Rights Council, said Falk is "unfit to serve in his role as a



U.N. special reporter." Falk said U.N. Watch should be investigated to see if it "is not indirectly sponsored by the Government of Israel," and said the group is carrying out "character assassination against him."

Falk in an April article for the *Foreign Policy Journal* blamed the Boston Marathon explosions on Israel, writing, "As long as Tel Aviv has the compliant ear of the American political establishment, those who wish for peace and justice in the world should not rest easy." Last fall he issued a report calling for a boycott of companies doing business with Israel, and in 2011 he posted an anti-Semitic cartoon on his blog.

But Falk defended himself by saying the response to his actions "tries to paint anti-Israeli criticism as a form of anti-Semitism."

## Moscow Jewish Museum Gets Schneerson Manuscripts

JNS

The Russian government, which has refused to return a collection of more than 4,000 Jewish religious books and manuscripts dubbed the "Schneerson collection" to the New York-based Chabad-Lubavitch descendants of the collection's last private owner, this week agreed to give part of the collection to the Moscow Jewish Museum and Tolerance Center. The collection's last owner had fled the Soviet Union, in the 1920s, bringing the collection with him.

Although a U.S. judge in January ordered Russia to pay \$50,000 a day until the manuscripts were turned over to Chabad, Russian President Vladimir Putin is considering the matter closed.

"I hope that moving the Schneerson library to the Jewish Museum and Tolerance Center... will put an end to this



problem once and for all," Putin said while visiting the museum to launch the new exhibition, according to *Reuters*.

The government of the former Soviet Union found and kept the collections after World War One. "We continue to work with all sides... on a resolution that will be acceptable to all sides, and irrespective of what happened, we continue to do that," U.S. Ambassador to Russia Michael McFaul said.

## World's Oldest Jew Dies At 113

JNS

Evelyn Kozak, the world's oldest Jew, died at the age of 113 on June 11 after suffering a heart attack and was buried in a Brooklyn cemetery. Kozak's family escaped from Russia due to anti-Semitism in the late 19th century.

According to the Los Angeles-based Gerontology Research Group, an organization of that validates the ages of super centenarians, Kozak was the world's

oldest documented Jewish person and the seventh-oldest person in the world.

"As old as she was, we really expected her to live forever," her granddaughter Brucha Weisberger told the *Associated Press*. Kozak had five children, 10 grandchildren, 28 great-grandchildren, and one great-great-grandson.



## Netanyahu On Iran: 'We Will Never Allow Another Holocaust'

JNS

Speaking at the opening of a Holocaust exhibit at the site of the Auschwitz-Birkenau death camp, where more than 1 million Jews were murdered during the Holocaust, Israeli Prime Minister Benjamin Netanyahu warned that Iran has a "regime that is building nuclear weapons with the expressed purpose to annihilate Israel's 6 million Jews."

The Holocaust exhibit, designed by experts from the Yad Vashem Institute



will be housed in Block 27 of the former death camp, *Haaretz* reported.

Netanyahu also warned against Iran's regime while visiting Warsaw a day before the opening of the exhibit. "We will never allow another Holocaust," he said, according to the *BBC*.

## Mossad Supplying Ankara With Intelligence About Iranian Agents

JNS

The head of Israel's Mossad intelligence agency, Tamir Pardo, met secretly with the Turkish intelligence agency's undersecretary, Hakan Fidan, on June 10 in Ankara, with Syria, Iran and the Gezi Park protests on the agenda, the Turkish newspaper *Hurriyet* reported.

Pardo claimed to have information that Iranian Revolutionary Guards and Syrian intelligence were working against Turkey, according to *Hurriyet*. Fidan and Pardo reportedly discussed the ongoing protests in Turkey



that started in opposition to a development project in Istanbul's Taksim Gezi Park and have spread to other parts of the country.

The two intelligence officials discussed the "possible influence of the intelligence organizations of regional countries on the Gezi Park protests in Turkey."

## Syrian Civil War Death Toll Approaches 93,000

JNS

The death toll from the Syrian civil war continues to rise with no end in sight, with 92,901 killings documented through the end of April.

"The constant flow of killings continues at shockingly high levels," U.N. High Commissioner for Human Rights Navi Pillay said in a statement, the *New York Times* reported.

There have been "more than 5,000 killings documented every month since last July, including a total of just under 27,000 new killings since Dec. 1," Pillay's statement added.

Pillay also said that her estimates are conservative and that the number of deaths from the Syrian civil war "is potentially much higher."

The Syrian civil war, which began as peaceful protests against the government of President Bashar al-Assad more than 26 months ago, has largely spiraled into a widespread sectarian conflict between the Shi'a-aligned Syrian government, aided by Iran and Hezbollah, and the Sunni-aligned Syrian opposition, aided by Turkey, Arab Gulf states and Islamic extremists.





## Netanyahu: Israel Not 'Deluding' Itself After Iranian Election

JNS

Israeli Prime Minister Benjamin Netanyahu said Israel is not "deluding" itself following the victory of relative moderate Hassan Rohani, who had the backing of reformists, in the Iranian presidential election.

"We are not deluding ourselves when it comes to the results of the Iranian election," Netanyahu said at his weekly cabinet meeting, *Israel Hayom* reported. "The international community must not get hung up on its own wishful thinking and become tempted to ease the pressure on Iran."

"The more the pressure on Iran increases, the greater the likelihood that Iran's nuclear program, which remains the biggest threat to world



peace, will be stopped," Netanyahu added. "Fifteen years ago, the election of another president considered moderate by the West did not change this aggressive policy. Over the last 20 years, the only thing that has brought about a temporary freeze of the Iranian nuclear program was Iran's fear of an attack in 2003. Iran will

be judged by its deeds. If it continues to insist on its nuclear program, the response should be obvious—stopping the nuclear program in any way possible."

## Israeli Researchers Suggest New Predictor For Heart Disease

JNS

Israeli researchers at the Rabin Medical Center Petach Tikva say that the thickness of a layer of fat around the heart can predict heart disease.

The researchers said that traditionally, doctors and scientists have relied on indicators such as body-mass index, cholesterol and other factors to predict heart disease. But this view has evolved recently to include the role fat cells play.

"Today our understanding is that the functioning of fat cells rather than your weight is a predictor of disease... In recent years we have learned that this tissue around the heart supports the functioning of the heart muscle and the arteries that supply it. At the same time, if this tissue grows too large, it undergoes changes that are detrimental to the health of the coronary arteries and the heart muscle," said Dr. Dror Dicker, who



heads the Clinic for Obesity and Hypertension at the Golda Hasharon campus of the Rabin Medical Center, *Israel Hayom* reported.

"In our paper we have found a correlation between the thickness of the layer of fat as seen in a CT scan and coronary artery disease, and thus this layer of fat can be seen as a predictor of disease," Dicker added.

## Israeli & U.S. Officials Planning Possible Syria Action

JNS

Israeli and American officials are working closely behind the scenes on possible strikes against Syrian President Bashar al-Assad's unconventional weapons arsenal, according to a report in *Time* magazine.

Last week, President Obama concluded Assad had used chemical weapons, notably sarin gas, against rebel forces over the past year, confirming previous statements from Israeli officials in April. Obama had noted last year that Assad's use of chemical weapons would cross a "red line" and trigger a stronger American response. As a result, Obama announced the U.S. would step up aid to Syrian rebels.

But according to *Time*, the U.S., Israel and regional allies, Turkey and Jordan, are working



closely on a more intense engagement in Syria.

"Things are happening behind the scenes," one Israeli official told *Time*. "Things are really happening."

"Israeli and U.S. military officials are coordinating how to target and destroy Assad's arsenal of unconventional weapons under assorted scenarios," according to *Time*.

The scenarios include "operations on the estimated 18 depots and other sites where WMDs are stored" as well as

another that would remove Assad, "be it by flight, death or if he simply disappears."

## Summer Fun in Gaza: Islamic Jihad Hosts Terror Camp for Children

ARYEH SAVIR/  
TAZPIT NEWS AGENCY

Summer camps are being kicked off around the globe; in Gaza, a camp run by the Islamic Jihad offers a special terrorist training regiment, which includes military exercises, the use of weapons, and the training of how to abduct Israeli soldiers.

Ma'an News Agency reported that the Islamic Jihad's summer camp in Gaza aimed to "prepare a generation of Palestinians ready to defend themselves and their people against Israeli attacks", as defined by the terrorist organization's spokesman.

The spokesman, Daoud Shibab, announced that the movement completed a summer camp for 80 teenagers, ages ranging between 6 and 16. He said Palestinian children needed to learn to defend themselves. "We need to prepare our children to defend themselves, and protect themselves against Israeli persecution and crimes," Shibab told Ma'an. "We do not hide the fact that we are working on raising a strong resisting generation that is ready to defend themselves, their families and their brothers when the need arises."

Shibab said the summer camp included useful knowledge such as crisis avoidance management and training, adding that these subjects were not taught in schools. "We are a resistance movement, and we are part of the Palestinian people that suffer daily from occupation. The whole world watches how Israel abuses children," the spokesman said.

The graduation ceremony included the use of live ammunition, explosions, and a staged abduction of an Israeli soldier, during which one of the campers was bound and dragged by his friends. One of the participants, a twelve year old, told an AFP correspondent that at the conclusion of his training that he was delighted to be a part Islamic Jihad: "Today a fired my first bullet and my blood is boiling in my veins. I will not rest until I have seen battle."



## Ya'alon: Arab Peace Initiative is 'spin'

JNS

The Arab Peace Initiative, promoted by U.S. Secretary of State John Kerry in his efforts to restart the Israeli-Palestinian peace process, is nothing but "spin" that is designed to have Israel commit

to certain conditions even before negotiations commence, Israeli Defense Minister Moshe Ya'alon said in a speech before the Washington Institute for Near East Policy.

Ya'alon said the Arab Peace Initiative was "not a decision of the Arab League," and reiterated Israeli Prime Minister Benjamin Netanyahu's claim that Israeli is "ready to sit without preconditions with any initiative but without dictation."

The initiative effectively says, "First you have to give up territory—and then we the Arabs will consider relations with you," according to Ya'alon.

State Department spokeswoman Jen Psaki said Kerry thinks the Arab Peace initiative is "significant" because it "shows a unity among several Arab nations, that they support an effort to move towards a peace plan and that they would support that if it were to be completed."







## The Balancing Act

REBBETZIN TZIPORAH HELLER, WITH PERMISSION FROM ARTSCROLL/MESORAH

### TAPPING INTO THE SPIRITUALITY OF SHABBOS AND YOM TOV

*How can a mother with small children tap into the spirituality of Shabbos and Yom Tov while she is constantly busy with physical preparation, the children, and the home?*

Feeling uplifted on Shabbos and Yom Tov is contingent on achieving that state during the week. You can only give your kids what you are. Reaching this level requires training yourself to make each moment one of spiritual beauty. Doing this with young kids is much easier than it sounds. For example, when you dress or feed your baby, try to identify what is unique and special about him, and feel real gratitude to Hashem in your heart. Once you sense it, it will express itself at some point, either through a song or a story or even via the expression on your face. That's the backdrop.

You have to become a spiritually developed person. Once you've reached that state, you still have to wash the dishes and keep your kids busy. So do it, but plan ahead and take your inner self along. No matter where you are, Hashem is with you. Your task is to find Him.

The *Likkutei Moharan* explains how to do this by seeing, hearing, and feeling. Seeing is really noticing the moment and searching for possibilities. So when you're

spending time with the children, ask yourself, "What's possible? Can I express love, boost their self esteem, teach them the rules of fair play, train them to speak nicely to one another, or tell them a story that will move them?" Hearing means really understanding. The more you hear and understand your children, the more opportunities will arise to give to them in a way that's meaningful and spiritual. Feeling is awakening your heart. Do everything with passion. Bring joy wherever you go. This may prove even more difficult than physical *chessed*. See, hear, and go with your heart. It'll make tapping into the *kedushah* of Shabbos and Yom Tov a meaningful experience.

### CANDLE LIGHTING WITHIN THE EIGHTEEN MINUTES

*Sometimes I am very busy Friday and I end up lighting candles within the 18 minutes. How bad is this?*

We've lost a lot about what *Kabbalas Shabbos* really means. Ideally, we should bring in Shabbos in a calm and expectant manner. Make a less-fancy Shabbos, but be relaxed when it arrives. Do more on Wednesday and Thursday. The result of just having made it to the finish line isn't simply that you could accidentally break Shabbos if you're not careful, but it also means

## Shabbos and Yom Tov

that on Shabbos itself your sense of sanctity and serenity isn't complete. I'm not an organized person either. I tend to have hair-line finishes. I'm the woman you see in the airport running with her suitcase on the moving staircase to catch her plane. Shabbos was a challenge for me, so I decided to bribe myself. If I finished everything I had to do by Thursday night, which often meant staying up very late, then I had Friday for me. I could spend the day doing the things I enjoyed such as visiting friends, going to the *Kosel*, or praying at Kever Rachel. It worked. My Fridays are completely different now.

Hire a cleaning lady, organize your week. It's worth the extra effort and money so that Shabbos can be the day you'll look forward to all week.

### SECULAR LITERATURE ON SHABBOS

*I'm a big reader, and so are my husband and friends. I usually read at least three to five secular books during the weekend. Even though we don't pick out anything particularly inappropriate, even the tamest books have at least something that is probably not in the spirit of Shabbos. Should we put away the books on Shabbos? Should we stop reading secular literature altogether?*

*What should we read instead?*

The tricky thing about secular literature is that you become the characters of the books you read. The minority of non-Jewish people live decent, spiritually conscious lives. The vast majority are not wicked, but Hashem isn't relevant in their lives. Secular reading can give you words to describe the world with great acuity and beauty. It can sensitize your heart to people that are different from you. However, it introduces you to a world where Hashem is irrelevant. So cut down on novels, even the best ones. Focus your reading more on nonfiction, but even there use a sifter. Shabbos is an entirely different question. We can't begin to comprehend the holiness of Shabbos. On Shabbos Hashem's Presence comes down to this world, and He makes it possible for us to reach Him. Every moment of Shabbos is meant to be a moment of mindful awareness. If you find an area in Torah learning that excites you, Shabbos can be the most joyous and enlightened part of the week to study. Depending on your interest and textual skills, *Michtav MeEliyahu*, *Sfas Emes*, *Baal HaTanya*, *Maharal*, *Meforshei Peshat*, and *Meforshei Derash* are all excellent learning choices. Shabbos is a time for truth, not escape. Use this precious day wisely.

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## Let's Get Real

MRS. LEBA SCHWEBEL

Every year, when June rolls in, I become so surprised at how hectic the month seems to feel. Somehow, with the beautiful weather and long days it seems so incongruous that we should be feeling stressed out! However, June is one of the busiest months of the year. Finals, regents, graduations, camp preparations, and many evening affairs make the weeks packed with little time to think about anything else. And every year, I become surprised all over again! Yet in just a short time, the pace will quiet down as we start the "slow days of summer."

This year, as we simultaneously pass through the month of Tammuz, it is even more difficult to reconcile the differences between the secular calendar and the Hebrew calendar. We must remind ourselves over and over again because .... from this point in the month of Tammuz we have... don't get nervous... 8 weeks left until Elul. That means, in 12 weeks we will be celebrating the *yomtov* of Rosh Hashana and although we would like to rest up and relax as we should, we also have a lot of work to do these next two months.

So which is it? Work or relax? I remember discussing this last year but it bears repeating. I once heard Rabbi Moshe Weinberger discuss the function of the summer months. Do you think that Hashem gave us two months to sit around, chill and do nothing as a "be all and end all"? Do you think that is what He intended for us?

On many occasions, we've discussed that there must always be a game plan. Anything worthwhile in life requires a plan of action and a goal. Whether it be in work, school, housework, dieting or Torah study... you need a plan. So let's examine this from our perspective. We were put here on this earth with a limited amount of time (our lifetime) in which we can accomplish and grow. Hashem took this pure *neshoma* and placed it in a body, with all its imperfections and desires. The body likes to be fed and likes to be indulged. It also likes to take it easy. The body would like nothing more than to sit on a beach chair all day sipping pina colodas. But the soul wants meaning.

It wants to connect, to accomplish, to make a difference in this world. And somehow the two need to work in tandem. Here's the challenge. How do we get the body to do what the *neshoma* really wants? We must give into it little bits at a time. So the summer is just for that. We need to use the time to recharge our batteries. We need to relax and clear our minds. We need to release the tension that built up all winter. But is that the goal? No! The goal is to be stronger and more effective in our spiritual work, to be clear-headed so that we can accomplish and change the world and the means to get there is by relaxing and recharging this summer.

So what should our goal be this month of Tammuz? We're told that the month of Tammuz is represented by Reuven, the eldest tribe. Reuven holds the banner that depicts our role as Jews. Reuven's mission statement is contained in the knowledge that we are not like the *goyim*, we are separate and different. This unique role is tested this month. We know full well, that the summer is a tough time to stay focused. It's easy to get caught up in the relaxed mode, and relax our standards at the same time. Stay strong this month! Stay vigilant! No matter where you stand on the spectrum, you will have challenges in this area. They will differ dramatically from one person to the next. Whether it be in the manner of dress, or in how you choose to spend your time, don't relax your standards just because you need to relax! Use this time to clear your head, and think! How can you make a positive change in your life, beginning this month? Perhaps you never have time to *daven* properly in the mornings? You're rushing to get the kids out, or you're rushing to work... who has time to figure out how to add something into the schedule? Well, guess what? Now you will have the time. Perhaps you have questions that have always been puzzling you, whether they be *halachic* or *hashkafic*, but you never paused to think about them and search for the answers... Use the time to think about your schedule and how you can fit more spirituality into your day! Take some time every day to do

some introspection. You'd be amazed at how much you can accomplish while you're doing laps in the pool! Or taking a long walk!

Additionally, there have been many self-growth support groups opening up, following the format of the Peninim groups. Peninim sessions encourage women to sit comfortably among friends, every other week, and at their own unique pace, discuss their strengths and challenges, gaining insight and encouragement from each other as they work on defining and discovering their inner essence. Because the meetings are held among friends, they are non-threatening and non-judgmental. The dis-

cussions are often stimulating, inspiring and uplifting, and there is no fee to join. So what are you? A body or a soul? How do you define your role as a Jew? The topics discussed in the Peninim sessions address our special role in *am yisrael* and in the world at large. Take some initiative and ask around. For more information you can email [peninim@thejnet.com](mailto:peninim@thejnet.com) or call 917-776-7796.

This is the time to reassess, regroup and recharge ourselves. We've got a lot of real work to do this coming year!

*Mrs. Schwebel is an inspirational speaker who lectures for Project Inspire and Aish HaTorah among others. Leba can be reached at [lwswschwebel@gmail.com](mailto:lwswschwebel@gmail.com).*

## Ladies Shiurim Directory

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

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

Shuls and Rabbonim are welcome to submit shiurim for this column via email: [editor@flatbushjewishjournal.com](mailto:editor@flatbushjewishjournal.com)

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## 6 Best Ways to Keep Frozen Foods Fresh

ROCHELLE ROTHMAN

Over the years, I have shared freezer tricks to thousands of people, through my Tupperware demonstrations and cookbook. I call this type of demo “Freezer Tricks Mom Never Taught You!”

Living through natural disasters, such as our recent hurricane, along with summer blackouts, only strengthens the importance of knowing the information to keep your food supply safe.

There are three questions to ask yourself:

What food did you hate to throw out, but did? ....Hated getting rid of the most? Tired of wasting so much money on foil & baggies?

Did you ever ask yourself? “What am I going to make for dinner?”—while your 3 year old is pulling on your skirt?

Do you look at your freezer as a storage box for ice cream, ice cubes and *challah*?

It is a great feeling to have a freezer fully stocked with a variety of staples whenever you desire it. In the event of a blackout, a full freezer will keep your food safe for up to 72 hours, whereas, a half full freezer will only have 12 hours!

Remember the old adage, “When in doubt, throw it out!” It’s always better to be safe than sorry when it pertains to using food after a blackout. There is a trick into making your freezer “think” it’s full when it is not. For that tip, see me at my next freezer demo!

I will not go through my entire collection of tricks at this time, but stay tuned for more in a future column. Or, better yet, invite me over to share this information with your friends, relatives and neighbors in the comfort of your home during the summer? Tupperware is starting a *huge sale* on June 13<sup>th</sup> for its Freezer-mates line (for several weeks)!

The following tips are important basic ways to keep frozen foods fresh.

### FRESH BERRIES

To prevent fresh berries from turning to mush in the freezer, wash the fruit thoroughly, pat it dry, and place on a cookie sheet or aluminum foil lined sheet. (*Foil acts as a conductor and quick freezes anything placed on it*) Place the cookie sheet in the freezer until the berries are frozen, and then pack the berries in Tupperware Freezer-mates airtight containers. By freezing pieces of fruit individually, you can take out only what you need for recipes and return the rest to the freezer. This method is called *flash freezing*. I do this all the time with chunks of banana for my smoothies. When they are overripe and ready to throw away? If not making a smoothie, save it for Banana Bread. Mash up the banana and freeze. When you have three, it’s time to bake the recipe.

### MEATS

When rewrapping prepackaged meat for freezing, cut the label from the origi-

nal wrapping and tape it to the new storage container or rewrite it on freezer labels. You will have a record of the cut of meat, its weight and the date of purchase. Remember to use older meat first---“first in is first out”

To prepare raw hamburger patties for freezing: I usually prepare the meat adding ingredients, so it’s all ready to grill when needed. The easiest economical way to store them is to use the Hamburger Freezer Press and containers that separate them, and stack them in a pile, and seal. Poke a hole in the center of each patty before you freeze them. This will prevent them from puffing up when grilling and they will shrink less. Freeze raw or cooked meatballs on a cookie sheet, and then transfer them to a Freezer-mates container, seal, and freeze. They will stay separate and you can use as many as you want when you need them. I use this method for many foods, including, matzoh balls, stuffed cabbage, and chicken cutlets, raw and already baked.

I will save my method for freezing fish for another time.

When you have time to cook, make double or triple the quantity. Your oven has two racks—use them!

### BREAD

Bread will dry out quickly in the refrigerator, but freezes well for *up* to six months if stored in a Tupperware freezer container. When putting the bread in the freezer, don’t crush the loaf. To crisp up the crust, remove the bread from its container, thaw, *and* then put in a 350°F oven for 10 minutes.

### PIES

To freeze a freshly baked pie, cool to room temperature. There are Tupperware containers that are large enough to freeze cakes and pies safely and effectively. Make sure to label it, noting the type of filling and the date.

### HERBS

You can freeze some fresh herbs, such as parsley, chives and basil. Wash the herb, shake, and then pat dry with paper towels. Mince *it and* freeze in a plastic container. In addition, fresh ginger root keeps well frozen. Put the ginger in a container and put in the freezer, grate it as needed.

### ICE CREAM

To keep ice cream fresh *and* tasty after the first serving, press plastic wrap onto the surface of the remaining ice cream to prevent ice crystals from forming. Then replace the carton top and *return* the ice cream to the freezer. Don’t let *an* open container of ice cream sit in the freezer too long; if is best *eaten* soon after it is purchased.

**Avoid** freezing in bread containers, glass jars, cottage cheese, and plastic take-



out containers. They are NOT resistant to moisture and vapors—not durable for low temperatures.

**Prepare** food using seasoning sparingly as flavors tend to intensify during freezing. Add additional seasoning in reheating. Some seasoning like garlic cloves, green pepper can become bitter in freezing.

Do you enjoy making pizza with your children at home? To avoid having cheese “*green with envy*” due to overbuying larger packages of shredded cheese for pizza, try this trick. Put shredded cheese, cheddar cheese, grated, into a Freezer-mates container with a tablespoon of cornstarch. Mix it well. The cheese won’t stick together! It will stay fresh for a good three months. You will always have ingredients when you are inspired to make homemade pizza.

An update on keeping on track with a healthy food plan and exercise, stay hydrated! Drinking water is essential, especially with summer upon us. Even if you’re just slightly dehydrated, it can affect your athletic performance. Drinking water also can curb your appetite and increase your metabolism, again helping you burn more calories and end a weight loss plateau. Researchers in Germany found that test subjects who drank just a few extra glasses of water a day boosted their metabolism.

Here are two recipes to answer the question of what to do with overripe watermelon and cantaloupe. Enjoy!

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



### WATERMELON SNOW

Serves: 2

#### Ingredients

1 cup watermelon, cut up, pitted  
3 tablespoon sugar (Splenda)

#### Instructions

Put in blender one cup at a time with sugar. Keep mixing until you have the desired amount. Pour into Freezer Mates® Large or Medium 2 and place in freezer. Remove when edges are firm. Put in blender again and blend until fluffy. Freeze in individual serving dishes (little wonders® or snack cups™). Remove from freezer about 10 minutes before serving to have frothy consistency. Garnish with strawberries or whipped cream.

### CANTALOUPE SNOW

Serves 2

#### Ingredients

1 cup cantaloupe  
2 tablespoon sugar (Splenda)  
1 teaspoon lemon juice

#### Instructions

Use same directions as Watermelon Snow.





Ask the Flatbush  
**Shadchan**  
Mrs. Chana Rose

EMAIL YOUR QUESTIONS TO [INFO@THEFJJ.COM](mailto:INFO@THEFJJ.COM)

**Dear Chana,**

I am a 26 year old boy who is single and looking for my *bashert*. Boruch Hashem I am extremely lucky and it seems like I'm always being *redt* to good quality girls. Recently, a *shadchen* called to *redt* me to a girl who really seems to be great. People describe her as refined, funny, smart and pretty. She comes from a family that is respected and involved in the community. There is just one problem, she's three years older than me.

Part of me is intrigued by the *shidduch* she really seems to be what I'm looking for. Recently, I've heard about more and more *shidduchim* where the girl is older than the guy. However, part of me has doubts. Why should I date older? I have plenty of girls to date who are younger and still have a fresh approach to dating. I need my wife to appreciate and respect me, can an older girl really do that? I am not looking for a mother or a big sister. Maybe there's a reason she's single maybe there's something wrong or maybe she thinks no one is good enough for her. She's gone out with so many boys before me, why would I be any different?

**Single with Options**

**Dear Single with Options,**

I commend you in taking the time to write to me with your question. For far too long our community has held on to the absurd notion that the boy must be older than the girl. Why must this be? Many of your friends are the same age as you, why can't this be so for your wife? I would even wager to say that some of your friends are little older or younger than you. How are the dynamics of those relationships? Do you really know if you or your friend is five days older? Do you feel like your friends who are 27 or 28 are old? Do your 24 year old friends feel like they can't relate to you? Is it an absolute that your 27 year old friend is more mature than the 25 year old? If you stop and consider your current friendships and social circle it is interesting that we maintain that the wife must be younger than her husband. Are you looking for a partner in building a *bayis ne'eman b'yisroel* or someone for you to play foreman to? It is interesting that many boys will not question a girl who is 6 years younger, and grew up during an almost different time span and has very different experiences. However, he would refuse a girl who is closer in age, albeit older. It is quite possible that you have many girls to date who are younger. However, does the fact that they are younger automatically increase their cache and relevancy?

Everyone seems to be amazed by the amount of quality girls steadily getting older who are single. "I can't understand it, there's nothing wrong with her," is something I regularly hear. Now here's an interesting thought to ponder, maybe these girls are waiting for their *basherts* to reach the point where they are eligible or even open to dating an older girl. The *shidduch* system is constantly evolving. Maybe Hashem intends for this generation to discard certain ageist attitudes before one can find their *bashert*. B"H in recent years the older girl/younger boy matches have become increasingly commonplace in mainstream society. These are warm loving unions indiscernible from their friends and neighbors.

Don't let things like dating experience get in the way. I guarantee you that, if it's a *shidduch*, once you're married you couldn't care less who went out more. A smart girl will appreciate who you are and the potential that you have. Appreciate the sensitivities and understanding that a girl with life experience will bring to the table. As a couple you will grow together. Trust me these girls can be just as warm, spunky and beautiful as their younger peers. Give them a chance and you just might find your soulmate.

Sincerely,  
Chana Rose

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# PERSPECTIVES IN JEWISH ART

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

## Loving Through Giving

It is with a profound sense of gratitude to Hashem that I offer the readers of FJJ a peek into the recently released Gibber Edition of *The Wedding Treasury*. It is a compilation of months of research, writing, illumination and design, though in truth it has been on my mental drawing board for some time longer. With the help of Hashem, it was released in honor of the wedding of the Gibber's *mezinik*, David which took place earlier this month.

The Jewish wedding is a fascinating topic. It covers so many different facets in Jewish law, custom, rituals and *Midrashic* content, and is perhaps our most magnificent celebration. When two families join together in the marriage of their children, it is an eloquent statement about Jewish continuity, and our vibrancy as the people of Hashem. I have been fortunate to add the artistic dimensions to the written word, hopefully elucidating the *Midrash*, messages and mystery of Jewish marriage, through illumination, calligraphy, micrography, research and commentary.

Marriage is a lifelong commitment, and Judaism espouses the principles that can solidify this special relationship. The Talmud (*Yevamos* 63a) says that a man who is not married is without happiness, without blessing and without gladness. His partner in life helps him achieve fulfillment *not* because of what she can give to him, but what he can give to her. The way of One Who is the essence of Goodness is to bestow it upon others (*Ramchal*). An individual who is good wishes to share that goodness with others; the one who can be the greatest giver is one's spouse.

An example of selfless love that we can all appreciate is the love of a mother for an infant crying incessantly at three o'clock in the morning. Awakened from a deep slumber, the mother groggily makes her way to the crib for a round of changing, feeding and rocking. She returns to her bed after an hour, only to wake up to the crying of the infant once more. She has tended to his every need, seemingly not receiving anything in return, save perhaps a giggle or a smile. Does the mother love her infant, despite her sleep deprivation? Most certainly! She bestows endless love and care upon the helpless infant, as her bond of love was forged by her endless, selfless giving. Surely the child is an extension of her own self, yet she has lived through the first years of her child's life by giving of herself tirelessly, with no consideration of recompense.

In *Kuntrus HaChesed* in his *sefer Michtav MeEliyahu*, Rabbi Eliyahu Dessler *zt"l* discusses the concept of love from a profoundly Jewish perspective. He points out that some say that the love one has for his (or her) spouse is an outgrowth of his appreciation for that which his mate has done for him. The husband has helped his wife, and she has helped her husband, and their love is an outgrowth of their mutual appreciation. Rabbi Dessler says that in

truth, the reality does not bear this out. There are many ingrates who nonetheless are able to love others, so the premise for that love must come from another source.

The love of one spouse for another is the ability to complement his or her partner. One who does not have a wife is not a complete individual (*Bereishis Rabbah* 17). His personal deficiencies make it impossible for him to fulfill his mission in life, and his wife enables him to accomplish it. The husband *gives* to his wife, and the wife *gives* to her husband, and through this sharing, a bond of love is forged. By giving, one expresses his love for his mate, and through their love, their objective is to bring *nachas* and pleasure to the other.

Rabbi Yaakov Kamenetsky *zt"l* shared similar words of wisdom with young married men whom he counseled, offering guidelines for a successful marriage. The first rule of marriage, said Reb Yaakov, is that the husband should be a gentleman – a *ben Torah* gentleman. That means always asking oneself the question, "What does my wife need, and how can I give it to her without her even having to ask for it?" He felt that it was a husband's responsibility to learn what his wife needs and accommodate her.

He said that men are guided much more by intellect, whereas women are guided more by feelings and emotions. It is a husband's task to apply his intellect to understand his wife's emotional needs and her differing point of view. Most of all, from the time of the couple's *chupah*, all thinking must be in terms of "we," and not "I" (*Reb Yaakov*, ArtScroll Publications). If the focus in marriage is how I can benefit my spouse, the foundation is laid for a blissful marriage.

If the source of love is giving, why do we see situations where this initial love dissipates? In truth, man was created as a taker, ever dependent on others to fill his needs in all areas. In contrast to a young animal, which is self-sufficient almost from birth, a baby must be nurtured and cared for from the day he enters the world. He must be fed, clothed and housed by others; his most basic personal needs must be attended to by his caregivers. The perpetuation of one's species entails giving of the highest order, to bring life to another, yet often that selfless behavior reverts to a focus which is related *only* to oneself. Where initially the goal was "What can I do for another?" the focus becomes "How can my spouse benefit *me*?"

Can love exist in such an inner, self-directed relationship? Rabbi Dessler shares his sage advice with the young couple as they begin their life together. "Be careful, my dear ones; always strive to satisfy the needs of each other, just as you are doing now. You should know that when you start



to make demands of each other, your bliss will begin to diminish from then on."

There are some people who delay marriage, unable to separate from the need to be a taker. Even the immature desire one may have to perpetuate oneself through marriage is unable to make him into a giver. Those who wish to limit their families are also among the greatest of takers, says Rabbi Dessler, unable to give, even to their own children. The strongest bond between a man and his wife will be forged when each raises his or her level of giving. Their love will never cease, and their lives will be filled with good fortune and *nachas*, all the days that they live.

Rabbi Dessler adds that in Jewish thought, and in *lashon hakodesh*, the root word of *ahavah*, love, is *hav*, to give! When Rachel beseeched Jacob for children, she pleaded, *Hava li banim* - Give me children –

otherwise I am dead! (*Bereishis* 30:1). In Aramaic the word *hav* means to give.

The giving that comes through love can be understood through *gematria*. The purpose of creation, the union of man and woman in marriage, is the bringing together of two halves of a soul to become a single, greater whole. Just as the two faces of man, that of man and that of woman, will once again unite to become one, so too it is in marriage. "*Vihayu l'basar echad - and they shall become one flesh*" (*Bereishis* 2:24). Selfless giving to one's spouse, to fulfill the other's emotional needs and bring about the other's happiness, is the ultimate expression of love. The *gematria*, numerical value, of *ahava*, love, is 13; the same value as *echad*, one. The love between man and woman takes two disparate individuals, with a common goal and sense of purpose, and makes them into one unified, magnificent being, the fulfillment of the purpose of Creation.





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| Beth Torah                              | 600 1061 Ocean Parkway         | 718-252-9840 |
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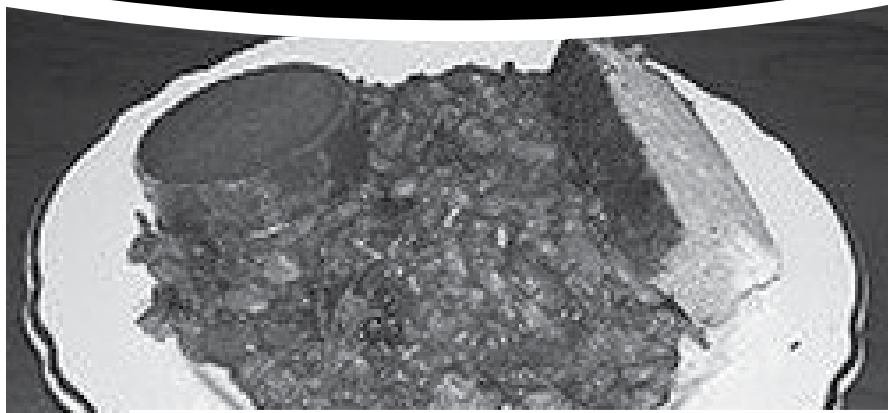
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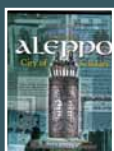
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## Syrian Rabbis Of Yesteryear

[27] **ABIYAD, R' Shaul** ( — 1880)

Devoted teacher of *Gemara* in the Talmud Torah of Aram Soba. He was also a poet and composer of *pizmonim* (hymns). His son was the scholar R' Eliyahu Abiyad. He passed away on 26 Kislev, 5641 (1880).

[28] **ABOUD, R' Aharon** ( — 1949)

Eminent scholar and Kabbalist of Jerusalem. He was a son of the Kabbalist R' Eliyahu Aboud and studied in the *yeshiva Porat Yosef*. He was appointed to supervise and teach the students of the *yeshiva Oz VeHadar*, associated with *Porat Yosef*, but specializing in the study of Kabbalah. However, he passed away at a relatively young age on 28 Tishrei, 5710 (1949).

[29] **ABOUD, R' Eliyahu**  
(1871 — 1936)

Eminent scholar and Kabbalist of Jerusalem. He was born in Aram Soba in 1871 and moved to Jerusalem as a young man. He was given a responsible position in the *yeshiva Porat Yosef*, where he excelled in both the revealed and mystical aspects of the Torah.

He was known for his ability to comfort and nurture people with personal problems. He passed away in Jerusalem on 10 Shevat, 5696 (1936) and was buried on the Mount of Olives.

[30] **ABOUD, R' Haim Shaul**  
(1890 — 1977)

Eminent composer and *hazzan* (cantor) of Aram Soba and Jerusalem. He was born in Aram Soba in 1890, the son of R' Abraham Aboud and the grandson of R' Eliyahu Aboud, who had been head of the *Hevra Kadisha* (Burial Society) in Ein Tab, a small town near Aram Soba. He was influential in preserving and invigorating the musical tradition of Aram Soba, especially working to make the traditional hymns of Aram Soba popular in Jerusalem. He composed many songs and hymns which he published in a book called *Shirei Zimrah*.

He passed away in Jerusalem on 21 Sivan, 5737 (1977).

[31] **ABOUD, R' Shelomo** ( — 1911)  
Worthy scholar of Aram Soba. He passed away on 22 Iyar, 5671 (1911).

[32] **ABOUD, R' Yitzhak** ( — 1903)  
Chief Rabbi and *dayan* (judge) of the town of Maraas (near Aram Soba). He was born in Aram Soba and immigrated to Jerusalem, but returned to Aram Soba when he found the economic conditions in Jerusalem too difficult. One of his responsa appears in the book *Et Sofer* (*Even HaEzer*, 3) of R' Ezra Tawil. The topic is the testimony of witnesses that can release a woman from her married state when her husband is believed dead. He passed away on 15 Tevet, 5663 (1903).

[33] **ABOUD (KILSI), R' Yitzhak**  
(1876 — 1931)  
Worthy *rabbi* and Talmud Torah teacher of Atlantic City and New York during the 1920's and 1930's. He was born in 1876 in the Turkish town of Kilis. After becoming a *rabbi* in Kilis he immigrated to Syria with his family and settled in Aram Soba. There, people called him "Kilsi" because of the town from which he came.

In Aram Soba he started a *Kitab* (Talmud Torah), beginning with a small class of young boys who were taught *Aleph Bet*. As the youngsters advanced he taught them to read the daily Hebrew prayers and, later, the *perashah* (weekly portion of the Torah) with its liturgical notes (*taamim*). Each Thursday he taught them the portion which would be read the following week. He would also teach the corresponding *haftarah* with its proper tune. After the students became proficient in reading he would teach *Shareh* (translating into Arabic the prayers, the *perashah*, and the *haftarah*). Approximately three weeks before each Jewish holiday he would teach the proper readings and tunes pertaining to that holiday, in Hebrew and Arabic. He

also composed an Arabic translation of *Shir HaShirim* (Song of Songs).

After World War I, R' Yitzhak and his family moved to the United States. He originally taught Talmud Torah classes in Brooklyn, when he was offered a similar position by the Jewish community of Atlantic City. The results of his teaching in Atlantic City were spectacular. In one year's time the students went from *Alef Bet* to basic *Gemara*. Unfortunately, at the end of one year, there was a dispute with the local committee and he left his position.

He then moved back to Brooklyn and established his own small synagogue and Talmud Torah in the Sea Beach area at the corner of 65th Street and 21st Avenue. Over time, the *Kitab* grew to about 50 boys from 4 to 12 years of age.

R' Yitzhak was an excellent teacher and acquired a reputation as an outstanding *lomel tinokot* (teacher of young children). To this day, the boys who studied under him are recognized for their mastery of the Hebrew texts with their traditional melodies.

In the 1960's, two of R' Yitzhak's ex students organized prayers for 90 young children during the High Holy Days (*Rosh Hashanah* and *Yom Kippur*). The prayers

were held in the *Midrash* of the *Shaare Sion* Congregation and the two organizers were the chief *hazzanim* (cantors). This *minyán* (prayer group) continued to serve the community for many years during the High Holy Days.

It was common knowledge in the Syrian community of Brooklyn that his prize student in Syria was R' Ezra Mishanieh, who eventually became a *rabbi* in Brooklyn and became a top teacher in the local *Magen David* Talmud Torah.

R' Yitzhak passed away on 28 Adar, 5691 (1931) at the young age of 55. He was fondly remembered by his many students who had received their basic Hebrew foundation from him.

[34] **ABOUD-ATTAR, R' Haim**  
(19th century)

Worthy scholar of Aram Soba. He is one of the two witnesses to a partnership contract dated 6 Tishrei, 5639 (1878), which is stored at the Ben-Zvi Institute (file no. 302). The parties are identified in the document as R' Haim Eliyahu Abadi and R' Yosef Raphael Attiah. The witnesses are R' Yedidya Dayan, who was the first signer, and R' Haim Aboud-Attar.

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## Rabbi Reuven Moshe Soloff z"l A Prince of a Man 13 Taamuz

*Our Mishpocha, along with all of Klal Yisroel, was saddened by the Petirah a few years ago of my dear uncle, Rabbi Reuven Soloff, z"l. Uncle Reuven, as we affectionately knew him, was a warm, caring, personable, and upright human being; an unusual mix of Gadlus and humility. I was Zoche to have him as my first grade Rebbe, and I still remember the kind softness with which he taught and inspired his young Talmidim. From those early years until recent times, I and my entire family constantly remarked as to what a gentleman and Tzadik he was. In reminiscing on years past, my mother Mrs. Harriet Mehlman, tichye, spoke of how special and caring he was – he even took the time to attend her college graduation; and was a source of inspiration and Derech Hayoshor for our family.*

*Uncle Reuven was a "Sulom Mutzov Artzah V'Rosho Mageah Hashomayma" – a true gentleman who related well to everyone and made everyone's life better – and at the same time a heavenly person who spent his entire life immersed in Torah, Avodah and Gemilas Chasodim, with the loftiest goals and aspirations for himself and his entire Mishpocha. We will miss him dearly.*

MORDY MEHLMAN

Rabbi Reuven Moshe Soloff, z"l, one of Brooklyn's premiere *mechanchim* was *nifter* 13 Tamuz/June 25, 2010 at the age of 90 in Lakewood, NJ. He had been in declining health for the past few years. Besides the six children and dozens of grandchildren who faithfully continue to walk along the *derech hayashar* that he and his late wife Sarah Leah so carefully established, Rabbi Soloff's most enduring legacy to *Klal Yisroel* is the over one thousand Talmidim he taught and inspired over four decades of service to Torah Vodaath in Williamsburg and later in Queens and Flatbush.

### Born in 1920 In Brooklyn

Born to Reb Shimon Kalman and Esther Sara (nee Lenchner) Soloff on June 2, 1920, Rabbi Soloff lived his entire life in Brooklyn. In his youth he attended Mesivta Torah Vodaath in Williamsburg where his family lived. Rabbi Soloff's father was an investment banker, while his mother invested much of her time in raising money for yeshivas in Europe and in America. The Soloff's were the founders of the Bais Rochel Girl's School, precursor to the Bais Yaakov movement in America. In addition, they were among the founders of Yeshiva Toras Emes and Yeshiva Torah Vodaath.

The Soloff home in Williamsburg twice had the privilege of hosting Rav Elchonon Wasser-

man *hy"d*, during his historic trip to America in 1937-38 to raise money for the Lithuanian yeshivas. Reb Shimon Kalman Soloff personally drove around the Rosh Yeshiva to collect funds. When Rav Elchonon was persistent in his insistence on repaying them for their kindness and *Mesiras Nefesh*, they relented only by asking him to learn Chumash with their sons on Friday nights.

Rav Shimon Schwab zt"l, would never meet with women. However, he made an exception for Mrs. Soloff, even standing for her when she walked into the room. He explained that he had a special respect for her, based on a letter written by his Rosh HaYeshiva - Rav Boruch Ber Leibowitz zt"l, the famed Rosh Hayeshiva of Kaminetz, who said "The *zechus* of Yiddishkeit in America is because of Reb-betzin Stern, Mrs. Soloff and her esteemed sister Nechie Golding."

When they were married in 1915, Esther Sara made a condition that her Chosson would learn Torah every day of his life. In fact, he hired a Rov to come to the business daily to learn with him. Mrs. Soloff even wore a *sheitel* in those early years, before it was widely accepted as required for frum women.

### Raised in a Home that Esteemed Torah Learning

It was in such a home that cherished the support of yeshivas that Reuven Moshe grew up in and those pure values of admiring Torah learning were ab-

sorbed and influenced him for the rest of his life. After graduating from high school in Torah Vodaath, the future Rabbi Soloff enrolled in Yeshivas Chofetz Chaim also known as the Rabbinical Seminary of America, then located in Williamsburg, where he developed a close relationship with the Rosh Hayeshiva – Rav Henschel Leibowitz, zt"l.

Following his marriage in 1943 to Sarah Leah Wiener of New Haven, CT., he became one of the first *kollel yungerman* in America when he joined the fledgling Chofetz Chaim *kollel*. His reputation as a dedicated *masmid* became known in New York Torah circles. Rav Moshe Feinstein zt"l, personally bestowed *smicha yoreh yodin* upon Rabbi Reuven Moshe Soloff. His biggest enjoyment throughout his life was sitting and learning, as well as sharing his Chidushei Torah with others.

### Selected by

#### Rav Moshe Feinstein

Perhaps even more telling of Rav Moshe's great respect for Rabbi Soloff was his decision in 1946 to select the Soloffs and another rabbinical couple as the only two families permitted to join and spend that summer break in the country with Rav Feinstein and his family. This opportunity to spend a summer vacation with the premiere Rosh HaYeshiva was a much sought out privilege for any young American-born Torah scholars.

Hundreds of Flatbush homes today are headed by former *talmidim* of Rabbi Soloff. They will tell you that he managed to teach them the basics of *aleph-beis* and other fundamentals of first grade without ever raising his voice. The students implicitly recognized Rabbi Reuven Moshe's sincere concern for their welfare, one that transcended the desire to instill the basic knowledge of *Yiddishkeit*. And they, in turn responded by demonstrating their great love for their teacher, an attitude that was rekindled whenever they saw their former teacher in later years.

### How to Teach The Shin and Sin

One time, he asked one of his sons to help tutor a yeshiva student who was having difficulty understanding the *aleph-beis*. Everything went smoothly

until the son tried to explain to the boy about the difference between the two *osios* – the *shin* and the *sin*. When he related this failure on his part to Rabbi Soloff, the father explained that you never try and teach those two He-

brew letters together. First you teach the boy about the *shin*. Then after he comprehends this letter, you can mention the *sin* and everything automatically falls into place.

After his marriage, Rabbi Soloff lived in Williamsburg before moving to Boro Park and more recently to Flatbush. Totally fluent in English, Yiddish and Hebrew, he was a very good public orator when the occasion to speak arose. His son Shimon recalled about his father that Rabbi Soloff although very sociable and well-liked by all who knew him, would never allow himself to get involved in prolonged conversations and certainly never get entangled in *machlokes*, disputes. He was *Mekabel* every person B'sever Panim Yofos, making them feel comfortable and respected.

### Measuring the Spoken Word

As a parent, he tried to instill in his children the virtue of not talking excessively. Rather, his sons recall that he would utilize the *Shabbos* and *Yom Tov* table to learn Torah with the children. It bothered him greatly to find people who simply wasted their time.

When Rabbi Soloff retired from teaching first graders in Torah Temimah, he dedicated most of his time to learning Torah at home in order to be able to take care of his ailing wife to whom he was greatly devoted. They were married for more than 60 years until her *petirah* in 2004. Until she became ill, Rabbi Soloff never went to the refrigerator during those years as his wife would eagerly tend to whatever needs he had. She was selflessly devoted to his every need, to protect his dignity and provide time for learning.

### A Home Overflowing With Shalom Bayis

Their home overflowed with *shalom bayis* and was based on



simplicity in matters of *gashmius*. Both had no desire to bring any type of luxuries in the home – a mode of living they learned from their parents. Rabbi Soloff's father's family came to America in 1892, and his wife's family first arrived on these shores circa 1860's.

Although Rabbi Soloff's personal preference was to avoid common American luxuries, he and his wife related very well to their daughters-in-law, sons-in-law and grandchildren. His philosophy was not to interfere in the lives of his married children.

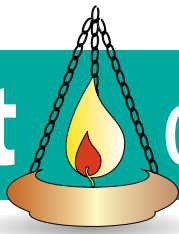
Rabbi Soloff always tried to avoid interfering with his children's lives. He didn't bother them in any way, even when they wanted to help him during the difficulty he endured trying to take care of his ill wife and during his own last years of serious health decline. He refused to depend upon help from his devoted children until at the point a few years ago when he could no longer continue alone.

### Illustrious Descendants

*Hespedim* for Rabbi Soloff were delivered by Rabbi Hillel David, *shlita*, Rabbi Mendel Teitelbaum, *shlita*, his three sons, Reb Shimon, Reb Mordechai and Reb Daniel, his son in law, Reb Heshy Broyde, and a grandson – Aharon Kahn. *Kevurah* was at Baron Hirsch Cemetery in Staten Island were his grandparents and parents and extended families are buried.

He is survived by his sons – Reb Shimon Soloff, Reb Mordechai Soloff, Reb Daniel Soloff, his daughters – Mrs. Hadassah (Kahn) Yudkowski, Mrs. Esther Broyde and Mrs. Miriam Lederer, two brothers – Reb Abba Shaul Soloff and Reb Shmuel Soloff and by many grandchildren, great-grandchildren and great-great grandchildren. May Reuven Moshe *ben* Shimon Kalman's memory serve as a *meilitz yashar* for *Klal Yisroel*.





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## 12 Tammuz

**Rabbeinu Yaakov ben Asher**, the Baal Haturim (1268-1340), son of the Rosh. When his father fled Germany with his entire family to Spain in 1803, Rav Yaakov first lived with his brother Rav Yechiel, in Barcelona, then moved to Toledo, where his father was Rav. His younger brother, Rav Yehuda, who would marry Rav Yaakov's daughter, succeeded the Rosh as Rav of Toledo, while Rav Yaakov himself preferred to take a position on the Beis Din. His monumental halchic work, the Arba'ah Turim included virtually all opinions available to Rav Yaakov, as well as a wealth of customs. The many commentators on the Tur include those of Rav Yosef Karo (the Beis Yosef), Rav Moshe Isserles (Darkei Moshe), Rav Yoel Sirkes (The Beis Chadash), Rav Yehoshua Falk (Derishah uPerishah), and Rav Yosef Escapa (the Rosh Yosef), who deals with only a part of the work. The Chida comments that without a proper study of the Tur and its commentaries, one cannot begin to determine halachah. Rav Yaakov also authored Sefer HaRemazim (also known as Kitzur Piskei HaRosh), an abridged version of his father's compendium of the Talmud, quoted in Sefer Mesharim. Rav Yaakov died in Toledo.

**Rav Eliyahu Baruch Kamai**, Mirrer Rosh Yeshiva (1840-1917). A descendant of Rav Avraham, the brother of the Vilna Gaon, Rav Elya was born in Telz. His father died when the boy was only two, and the boy's teacher was his stepfather and future father-in-law, Rav Chaim Zev Jaffe. Beginning in 1868, Rav Elya Baruch also succeeded Rav Chaim Zev as rabbi of the town of Shkod, Lithuania. In 1899, Rav Elya Baruch was called to serve as rosh yeshiva of the Mirrer Yeshiva. In 1901, Rav Elya Baruch also became Rav of the town of Mir. When his co-rosh yeshiva, Rav Avraham Tiktinsky, retired in 1907, Rav Elya Baruch named his own son-in-law, Rav Eliezer Yehuda Finkel, to the faculty of the yeshiva. Some of Rav Elya Baruch's lectures were published under the title Zichron Eliyahu. He was succeeded as Rav of Mir by his son, Rav Avraham Zvi Kamai, who was massacred with 2300 of his congregants on 18 Cheshvan in 1942.

## 13 Tammuz

**Rav Moshe Ravkash**, the author of Be'er Hagolah. During the fury of the Cossacks in Vilna, most of the community did not believe that the danger was imminent, so they did not escape. A few of the great Torah scholars of that generation did, in fact, escape to freedom. Among them were the Shach, the Shaar Ephraim and the Beer Hagolah. He spent a few years in Amsterdam until it was safe to return.

**Rav Mordechai of Kremnitz** (1820). One of the five sons of the Zlotschover Maggid, Rav Yechiel Michel, who were referred to as my "chamisha chumshai Torah." One of Rav Mordechai's brothers was Rav Moshe of Zvhil, the first Zvhiller Rebbe.

**Rav Dovid of Rachmistrivka** (1950)

**Rav Yitzchak Eizik Rosenbaum** of Zutchka (1906-2000). Born in Romania to Rav Isamar Rosenbaum of Nadvorna, he was named after his mother's ancestor, Rav Yitzchak Eizik of Komarna. At an early age, his family moved to Chernovitz, whose 45,000 Jews constituted about 45% of the city's population. The first maskilim settled in Chernovitz at the start of the 19th century, and their influence had grown so fast that, by 1849, they controlled the Board of the Jewish community. It was in Chernovitz that secular Yiddishism held a major convocation and proclaimed Yiddish as the Jewish national language in 1908. After Rav Yitzchak Eizik married his wife, Chanah, his father asked him to preside as Rav and Admor in the town of Vashkowitz. Two years later, he moved to Zutchka where he remained until World War II. Soon after the war, Rav Yitzchak Eizik moved to Boro Park. After Rav Yitzchak Eizik's father passed away, he settled in Tel Aviv to take over his father's beis medrash, in 1973. In 1981, he relocated to Bnei Brak. One of the Rebbe's sons, Rav Nasan Dovid, took over the Zutchka beis medrash in Bnei Brak.

## 14 Tammuz

**Rav Yosef Trani**, the Maharit (1568-1639). Born in Safed, he married to a descendant of Rav Yosef Caro, but fled Safed due to a plague outbreak. He returned to Safed to head a yeshiva in 1594, and moved to Constantinople in 1604, becoming Rabbi of the city and leader of Turkish Jewry a few years later.

**Rav Shmuel Shatin**, the Kos Hayeshuos (1719). [according to some, 18 Tammuz]. Rav of Dramesht.

**Rav Yaakov Halevi Ruderman**, (1901-1987) see Yahrzeit article in this week's FJJ.

## 15 Tammuz

**Rav Chaim ben Atar**, the Or HaChaim Hakadosh, (1696-1743). Born into a well-respected family in Sali, Morocco, Rav Chaim spent his early years learning with his grandfather, whose name he shared. Rav Chaim's dream was to go to Israel. With 30 followers he arrived in Israel, four days before Rosh HaShanah in 1742 and settled in Acco. Rav Chaim and his students spent Yom Kippur in the cave of Eliyahu HaNavi on Mount Carmel. Purim was spent in Tzfat and Miron, where a great deal of time was spent studying the holy Zohar. On the 15th of Elul of 1743, Rav Chaim finally arrived in Jerusalem with his group. He immediately established a yeshiva called Knesses Yisrael and second secretive yeshiva for the study of Kabbalah. One of his new students was Rav Chaim Yosef Dovid Azulai, the Chida, who at that time was only 18 years old.

**Rav Aryeh Leib Ginzberg**, the Shaagas Aryeh (1695-1785). Born in Pinsk, he was the son of Rav Asher, Av Beis Din of Pinsk. When he was still young, his family moved

to Minsk. A widow in the city had a complete set of the Shas in her home and would loan masechtos to any talmid chacham who needed them. When Aryeh Leib was still a child, he borrowed masechtos from her. Thus, every day, he would complete one masechta, and then ask her to exchange it for a different one. In 1725, when he was only thirty, Rav Aryeh Leib was invited to serve as the Rosh Yeshiva of Minsk, but the laypersons forced him out, since he was unashamed to rebuke them when he felt that it was necessary. Shortly afterwards, he was invited to serve as Rav of Volozhin (where he authored Shaagas Aryeh), and later in Metz, Germany. Prior to his petirah, the Shaagas Aryeh made a siyum of Shas, which he had reviewed one thousand times during his lifetime.

**Rav Dovid Moshe Rosenbaum** of Kretshnif (1969), son of Rav Eliezer Zev Rosenbaum and son-in-law of Rabbi Chaim Mordechai of Nadvorna. Lived in Rechovot.

**Rav Mordechai Weinberg**, Rosh Yeshiva of Montreal (1992).

## 16 Tammuz

**Chur**, son of Kalev and Miriam, killed by the erev rav for his protest against making the Egel. (1309 or 1312 BCE)

**Rav Shimon Moshe Diskin** (1932-1999), son of Rav Yoshua Zelig Diskin, rav of Periaslov (Ukraine) and Pardes Chana, and grandson of Rav Shimon Moshe Diskin. He learned at Ponevezh and the Kaminitz-Knesses Beis Yitzchak kollel. He served for 26 years as one of the roshei yeshiva of Yeshivas Kol Torah.

**Rav Avraham Yehoshua Heschel**, the Kapischnitzer Rebbe (1888-1967). Named after the Apta Rov, the Oheiv Yisrael, of whom he was a direct descendant, he was born in Husyatyn. His maternal grandfather was Rav Mordechai Shraga of Husyatyn, son of Rav Yisrael of Ruzhin. He moved with his father to Vienna at the outbreak of World War I. Succeeded his father, Rav Yitzchak Meir on the first day of Rosh Hashana 1936, his father's petira. Only two years after Reb Avraham Yehoshua became Rebbe, Yiddish life was shattered by the German occupation of Vienna. The Rebbe was seized and forced to clean the streets to the amusement of the jeering Germans. On his arrival in America, the Rebbe settled in the Lower East Side of New York. The Rebbe was among the founding members of Chinuch Atzmai, together with Reb Aharon Kotler. One of his most faithful followers was the Ponovezher Rov, Reb Yosef Kahaneman.

**Rav Aharon Yosef Bakst** (Baksht), Rav of Shavel (1867-1941). Born in Iyve, as a young man in Volozhin, he caught the eye of Rabbi Yitzchak Blazer. He eventually moved to Kelm where he became attached to Reb Simcha Zissel Ziv. He served in no less than thirteen cities, including Baisagola, Semiatitz, Tzaritzin, Poltave, Seduva, Lom-

za, and Suwalk. He came to Shavel in 1930. He was killed in the Holocaust together with his son-in-law, Rav Aizik Rabinowitz of Telz. He was the last Rav of Shavel.

## 17 Tammuz

**Rav Salman Mutzafi** (1900-1975). Born in Baghdad to Rav Tzion Meir, who descended from an illustrious family of Torah scholars who first arrived in Baghdad during the Spanish expulsion. The person who had the greatest influence on Rav Salman during his childhood was the Ben Ish Chai. Every Shabbos, the young Salman accompanied his father to Baghdad's main shul to hear the Ben Ish Chai's drasha, which lasted for two hours and was attended by over 2,000 people. In 1934, he moved to Eretz Yisrael. For two full years, he studied the nine volumes of Siddur Harashash, with all of its kabbalistic kavanos. It is said that his prayers have successfully saved the Jewish people on many occasions.

**Rav Shmuel Yaakov Weinberg** (1923-1999). The Weinberg family is from the Slonimer chasidic dynasty, a Lithuanian chassidus. The approach and relationship of the Slonim chasidim to Torah has been similar to the classical Litvishe approach. The founder of the dynasty was Rav Avraham ben Yitzchak Mattisoyhu Weinberg, the author of Chessed L'Avraham. As a youth, Rav Weinberg studied in the Rabbenu Chaim Berlin yeshiva in New York City under Rav Yitzchak Hutner, a talmid of the Alter of Slobodka. Rav Weinberg married the only daughter of Rav Yaakov Yitzchak Ruderman, the rosh yeshiva of Ner Yisrael of Baltimore and another talmid of the Alter. In 1964, Rav Ruderman sent him to Toronto, to preside as the rosh yeshiva of a branch that Ner Yisrael had established there several years earlier. Eight years later, when the yeshiva in Toronto decided to become independent, he returned to Baltimore. Shortly before the petirah of his father-in-law in 1987, Rav Weinberg was asked to preside as the rosh yeshiva of Ner Yisrael in Baltimore. He was a member of the Moetzes Roshei Hayeshivos of Torah Umesorah for many years, and was very active in expanding the projects of this important organization.

**Rav Yaakov Yitzchak Spiegel** (1937-2001), Rav of the Romanian shul Khal Shaarei Shomayim, son of Rav Moshe Menachem Spiegel, the Admor of Ostrov-Kalushin (formerly of Brownsville, later of the Lower East Side), and the grandson of Rav Naftali Aryeh Spiegel, the former Rav of Ostrov-Kalushin in Poland; a talmid muvhak of Rav Aharon Kotler.

## 18 Tammuz

**Rav Yehuda Halevi Eidel** of Slonim (1805), born in Zamosc, Galicia. His most famous work was Afikei Yehuda. His chidushim on Seder Toharos was considered indispensable for anyone studying this topic. Rav Chaim Soloveitchik of Brisk kept a copy on his table at all times. He also

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# MISASKIM SHIVA LISTING



| NIFTAR/NIFTERES & FAMILY  | ADDRESS OF SHIVA                  | GETTING UP            |
|---|-----------------------------------|-----------------------|
| <b>R' Sam Cohen z"l</b><br>R' Hy Cohen - brother<br>R' David Cohen - brother<br>R' Martin Cohen - brother<br>Mrs. Audrey Erani - daughter<br>Mrs. Gail Sutton - daughter  | 224 Park Ave<br>Deal              | Monday<br>(6/24/13)   |
| <b>Mrs. Sara Baila Roth z"l</b><br>R' David Roth - husband<br>Mrs. Chana Bleema Weiss - mother<br>Mrs. Judy Kirzner - sister<br>Habachur Yonason Binyomin Roth - son<br>Mrs. Esther B. Shoshana Rand - daughter<br>Ms. Avigail Roth - daughter  | 33 Clara Rd<br>Kensington         | Tuesday<br>(6/25/13)  |
| <b>Mrs. Frieda Hikind z"l</b><br>R' Moishe Hikind - son<br>R' Dov Hikind - son<br>R' Pinny Hikind - son   | 1779 E 14th St<br>Flatbush        | Monday<br>(6/24/13)   |
| <b>Mrs. Annette Hill-Lipsky z"l</b><br>R' Ira Lipsky - husband<br>R' Michael Hill - son<br>Mrs. Robin Wolf - daughter   | 31 Lotus St<br>Cedarhurst         | Sunday<br>(6/23/13)   |
| <b>R' Joel Joseph z"l</b><br>R' Yochanon Joseph - son   | 2080 New York Ave<br>Flatbush     | Friday<br>(6/21/13)   |
| <b>R' Shea Eichenholz z"l</b><br>Mrs. Chana Eichenholz - wife<br>R' Yisroel Mordche Eichenholz - son<br>Mrs. Shaindel Sternhell - daughter  | 1623 59th St<br>Boro Park         | Friday<br>(6/21/13)   |
| <b>Mrs. Charney Karman z"l</b><br>R' Moshe Karman - husband<br>R' Mendel Keller - brother<br>R' Suchy Karman - son<br>R' Binyomin Zev Karman - son<br>R' Yonason Karman - son<br>R' Aharon Karman - son<br>R' Eli Karman - son<br>R' Yossi Karman - son<br>Mrs. Leah Schwartz - sister<br>Mrs. Chany Eckstein - daughter<br>Mrs. Chumy Schalit - daughter   | 580 E 8th St<br>Kensington        | Friday<br>(6/21/13)   |
| <b>Harav Mordechai Tropper z"l</b><br>Mrs. Miriam Tropper - wife<br>R' Shmuel Tropper - brother<br>R' Dovid Tropper - brother<br>Mrs. Faigy Shapiro - sister<br>Mrs. Sarah Nobel - sister<br>R' Nosson Tropper - son<br>R' Chaim Tropper - son<br>R' Moshe Aryeh Tropper - son<br>R' Dovid Tropper - son<br>R' Shlomo Zalmen Tropper - son<br>R' Aaron Tropper - son<br>Mrs. Laki Maza - daughter<br>Mrs. Shifra Kaufman - daughter | 85-29 125th St<br>Kew Gardens     | Thursday<br>(6/20/13) |
| <b>Mrs. Anna Burack z"l</b><br>R' Seymour Burack - son<br>R' Chaim Burack - son<br>Mrs. Eleanor Adelstein - daughter  | 261 Woodward Ave<br>Staten Island | Friday<br>(6/21/13)   |
| <b>R' Larry Allen z"l</b><br>Mrs. Mona Montal - daughter<br>Mrs. Jennie Discepel - daughter   | 9 Baker Ln<br>Suffern             | Friday<br>(6/21/13)   |



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CONTINUED FROM PAGE 58

published a book on Hebrew synonyms called Redifei Maya, and his first book, Safah le-Ne'emanim, a treatise on grammar, was what caught the attention of the Vilna Gaon." He had five children, all of whom became rabbis.

**Rav Avraham (Maskileison)** ben Yehudah Leib (1788-1848). He authored Maskil Leisan (chidushim on parts of Moed and Kodoshim,), Be'er Avraham (chidushim on Shas), Nachal Eisan (chidushim on the first two parts of Rambam's Yad Chazakah), and Yad Avraham (chidushim on Yoreh De'ah; notes on Sifre).

**Rav Moshe Dovid Ashkenazi**, Rav of Toltshova-Tzefas (1855).

**Rav Yaakov Aryeh Guterman** (1792-1874). A chasid of the Kozhnitzer Maggid, the Chozeh of Lublin, the Yid Hakadosh of Peshischa, and the Rebbe Reb Bunim of Peshischa, he took the mantle of leadership in Radzymin (Warsaw district) after the petira of Vorka Rebbe in 1848. His divrei Torah were written in Bikkurei Aviv (on Chumash) and Divrei Aviv (on Midrash for Sefer Bereishis).

**Rav Yehoshua of Tomoshov** (1904)

**Rav Chaim Meir Yechiel Shapiro** (Naroler Rebbe) (1907-2007). He was a grandson of the Rav of Narol, and a descendant of the Sar Sholom, the first Bel-

zer Rav. When he was a young child, his family fled to Kashuai in Hungary, where his grandfather re-established his court. The family returned to Narol in 1924. After his grandfather's petirah, in a decision made by Gedolei Yisrael, Rav Chaim Meir was appointed Rav and Dayan in Narol despite his young age. He received heter horaah from the Beis Din in Lvov, and became a posek for Belzer chasidim. After the Nazi invasion in 1939, he fled with his family to Taprov, where his father-in-law lived, and stayed until the summer. In June, all Jews who didn't have passports were seized by police and shipped to Siberia. The Naroler Rav's family managed to leave Siberia and reach Samarkand where survival was easier. In 1945, the Rav was permitted to leave Russia and go to the west. In 1946, he arrived in Antwerp, and began to give shiurim to the Belzer chassidim who had arrived there. He was active among the refugees here too, helping marry off orphans and setting up their homes. In 1948, the Naroler Rav moved to Brooklyn. A Belzer beis medrash was founded, and the Naroler Rav was appointed at its head. He gave many shiurim among them, a shiur on Minchas Chinuch which he consistently gave for over 70 years. On Rosh Chodesh Tammuz, 1972, the Naroler Rebbe left America and settled in Bnei Brak, where he founded the Naroler beis medrash. The Rebbe leaves behind his son Rav Berish, Rav of Narol

## Kupat Ha'ir In An Urgent Appeal For Compassion And Chessed

"All their lives, they suffered terribly. They rarely knew a happy moment. Now they're trying, pleading to build a Jewish home, to open a new page in their lives. Let us help them." This is Kupat Ha'ir's urgent appeal for compassion and *chedsed* on behalf of seven brides and grooms, some orphans and some with no parental support, who have no hope for salvation other than a generous response from the population at large.

The appeal is taking place upon the instructions of Maranan Gedolei Hador, *shlit"a*. The cases included in the appeal are all classified as "desperately needy" by the *rabbanim* of Kupat Ha'ir.

"If the seven grooms and their families were to knock at your door there wouldn't be a dry eye in the place," say the *gabba'im* at Kupat Ha'ir. "The amount of anguish they have endured would melt your heart. Please, make every effort to help these orphans, who don't even have a way to appeal to you directly."

Kupat Ha'ir appeals to everyone to make a special effort and contribute generously to the salvation of the seven orphans. They point out that for each orphan, this fundraiser is the only one on their behalf, and their fate will be decided by its success.

The Gedolei Hador, *shlit"a*, have announced a special *krias kodesh* on be-

half of these seven cases, calling upon everyone to participate in the appeal and citing the words of the *poskim* that marrying off a needy bride is the greatest form of *tzedakah* that exists. They extend their blessing that the merit of this mitzvah stand in the good stead of all those who help, that they merit everything good.

Kupat Ha'ir regrets that in most cases, space constraints in the fundraising brochures that were mailed, made it impossible to accurately depict the full measure of distress endured by these poor brides and grooms. These cases have all been confirmed by the *rabbanim* of their communities and by the *rabbanim* of Kupat Ha'ir as the most severe among the hundreds of cases with which Kupat Ha'ir deals each month.

Each individual case is in desperate straits and has suffered terribly throughout his or her lifetime, so it is imperative that we help them establish a Jewish home by providing, at the very least, financial assistance.

To assist these poor orphans or for more information, please contact Kupat Ha'ir 24 hours at 1-888-587-2842 and contribute to Fund # 2018, to which incoming contributions will be distributed evenly among the seven cases. You may also contribute individually to specific cases.



# Flatbush Shul Directory

ת"ב

**A COMMUNITY SERVICE OF THE FLATBUSH JEWISH JOURNAL**  
SHACHARIS ZMANIM BASED ON TUESDAY, WEDNESDAY AND FRIDAY MORNINGS.  
SHUL INFO CAN BE ADDED/CORRECTED VIA EMAIL: [info@thefjj.com](mailto:info@thefjj.com)

**ADAS YESHURUN BAIS MOSHE** RABBI AVROHOM KLEIN 3418 Avenue N 718.338.9414  
» Shacharis 6:20 AM » Maariv 8:15 PM

**AGUDAS ACHIM OF MIDWOOD** RABBI YOSEF STERN 1564 Coney Island Avenue 718.252.7289 » Shacharis 6:40 AM » Mincha 10 min before Shkia » Maariv after Mincha

**AGUDAS YISROEL BAIS BINYOMIN** RABBI MOSHE TUVIA LIEFF 2913 Avenue L 718.377.0977 » Shacharis 6:25, 6:40, 7:30, 7:50, 8:00, 8:30, 9:00 AM » Maariv after last Mincha, 9:30, 9:40, 10:15, 11:00 PM

**AGUDAS YISROEL OF FLATBUSH** RABBI MOSHE WEINBERGER 1302 Ocean Parkway 718.627.1947 » Shacharis 7:30 AM

**AGUDAS YISROEL OF MADISON** RABBI YISROEL REISMAN 2122 Avenue S 718.998.8029 » Shacharis 6:20, 7:15, 8:00 AM » Mincha 5:40 PM » Maariv 9:00, 9:35, 10:00 PM

**AGUDAS YISROEL OF MIDWOOD** RAV DOVID GIBBER 817 Avenue H » Shacharis 6:30 AM, Sunday 7:30 AM » Maariv 7:45 PM

**AGUDAS YISROEL SNIF ZICHRON SHMUEL** RABBI ELIEZER GINSBURG 2141 Coney Island Ave. 718.627.3505 » Shacharis 6:40 AM » Maariv 9:30 PM

**AGUDATH ISRAEL OF EAST MIDWOOD** RABBI YAAKOV ZAKHEIM 3120 Bedford Avenue 718.377.7774 » Shacharis 6:30, 7:30 AM » Mincha 7:55 PM

**AHAVA VE ACHVA** 1801 Ocean Parkway » Shacharis 6:00,7:00 AM » Mincha 15 minutes before Sunset » Maariv After Mincha

**AHAVAS ACHIM** RABBI ELIMELECH BLUTH 549 East 2nd Street 718.853.1959

**AHAVAS CHESED** RABBI TZVI BAJNON 3007 Avenue L 718.252.6903 » Shacharis 5:50, 6:30 AM » Mincha 15 minutes before Shkiah » Maariv after Mincha

**AHAVAS DOVID** RABBI SHMUEL DOVID BECK 924 East 10th Street 718.692.0960 » Shacharis 7:10, 7:15 AM » Maariv 9:15 PM

**AHAVAS SHALOM** RABBI AHARON GULKOWITZ 864 East 26th Street 718.253.2708 » Shacharis 7:00 AM » Mincha 10 min. before earliest Shkiah » Maariv after Mincha, 8:00 PM

**AHI EZER** RABBI SHAUL MASELTON 1885 Ocean Parkway 718.376.4088 » Shacharis 5:45 AM, 7:45 AM, 8:00 AM » Mincha 15 minutes pre Shkiah

**AHI EZER TORAH CENTER** RABBI YOSEF ARYEH 1950 East 7th Street 718.415.7419 » Shacharis 40 min. before sunrise, 6:30, 7, 7:30, 8:30 » Mincha 15 min. before Shkiah » Maariv after Mincha, 10:00 PM

**AHI EZER YESHIVA** 2433 Ocean Parkway 718.648.6100

**ANSHEI SHOLOM-AVENUE U EDUCATIONAL CENTER** 2066 East 9th Street 718.339.8844

**AVENUE N JEWISH CENTER** RABBI MAX SCHREIER 321 Avenue N 718.339.7747 » Shacharis 6:30, 7:15 AM » Maariv 8:30 PM

**AVENUE O SYNAGOGUS (OHEL YESHUA V'SARA)** 808 Avenue O » Shacharis 6:45 » Maariv 7:15 PM, 9:55 PM

**AZ YASHIR** 1301 East 18th Street 718.677.1665

**BAIS ALEXANDER** 1215 East 7th Street 718.258.2960

**BAIS AVROHOM** RAV BENZION HALBERSTAM 1124 East 21st Street 718.253.2267 » Shacharis Vaskin, 7:00, 7:30 AM » Mincha 20 min. after Shkiah » Maariv 40 min. after Shkiah

**BAIS AVROHOM DKRULA SPINKA** RABBI SHMIDMAN 1177 East 18th St. 718.677.7041 » Shacharis 7:00 AM » Maariv 9:30 PM

**BAIS ELUZER DFALTISHAN** RABBI YONASAN BINYOMIN KATZ 1516 East 24th St. 718.252.2537 » Shacharis 6:40, 7:20, 8:10 AM » Mincha 10 minutes before shkiah » Maariv at Shkiah, 9 PM

**BAIS EPHRAIM** RAV YITZCHOK STEINWURZEL 2802 Avenue J 718.253.7572 » Shacharis 6:15, 7:05,8:00 AM » Mincha 15 min before Shkiah » Maariv 9:00, 10:15 PM

**BAIS HAMEDRASH ISHEI YISROEL MODZITZ** 1364 East 7th Street 718.338.5610

**BAIS HAMEDRASH OF FLATBUSH** RAV HERSCHEL ZOLTY 1485 East 29th Street 718.692.4393/718.951.6460 » Shacharis 6:00, 7:00 AM

**BAIS MEDRASH ATERES SHLOIME** RABBI MORDECHAI TWERSKY 2905 Avenue K 718.253.5265 » Shacharis 6:30, 8:30 AM » Maariv 9:45 PM

**BAIS MEDRASH BEIS Y'SHAYA** RABBI FISHER Avenue I & East 22 Street 718.692.3414 » Shacharis 6:55, 8:00 AM » Mincha 1:00 PM, 15 minutes before Shkiah » Maariv 9:30 PM

**BAIS MEDRASH BEIS HALEVI** RAV YOEL HALEVI WOSNER 671 East 7th Street » Maariv 9:30 PM

**BAIS MEDRASH BRESLOV OF FLATBUSH** 1909 New York Avenue 917.731.7572 » Shacharis Shabbos 9:30 AM » Mincha Erev Shabbos, 20 minutes before Shkiah

**BAIS MEDRASH YAAKOV MOSHE** RAV NACHUM LEIB SACKS 1221 Avenue S 347.386.5371 » Shachris 7:00 AM » Mincha 15 minutes before Shkiah » Maariv 8:00 PM

**BAIS MOSHE SHMIEL** RABBI ROTTENBERG 1782 East 28th Street 917.553.5353 » Shacharis 6:45, 8:00 AM » Mincha 15 minutes before Shkiah » Maariv 9:00 PM

**BAIS SCHNEIR** RABBI SCHNEERSON 1126 East 12th Street 718.258.4802 » Shacharis Shabbos at 9:30 AM » Maariv following Mincha, Sunday at 8:00 PM

**BAIS TEFILOH** 1217 East 36th Street

**BAIS YESHAYA** RABBI MOSHE FISHER 978 East 22nd Street 718.692.3414 » Shacharis 6:50, 8:00 AM » Mincha 5:00, 15 min. before Shkiah » Maariv after Mincha, 9:30 PM

**BAIS YISROEL OF KENSINGTON** RAV CHAIM KRAUSZ 676 East 7th Street 718.633.5047 » Shacharis 6:45 AM » Maariv 9:45 PM

**BAIS YISROEL OF RUGBY** 1821 Ocean Parkway 718.376.9689

**BAIS YITZCHOK** RABBI YERUCHUM LESHINSKY 1719 Avenue P 718.336.7655 » Shacharis 6:40 AM » Mincha 10 minutes before Shkiah » Maariv right after Mincha

**BEIS AVROHOM** RABBI DOV OSHRY 1524 East 17th Street 718.382.5229 » Shacharis 6:15, 7:00, 7:30, 8:00 » Maariv 10 min after Shkiah, 7:45, 9:00 PM

**BEIS MENACHEM MENDEL** RABBI YOCHANON MAROSOW 1703 Avenue J 347.633.1076 » Shacharis 7:00 AM » Maariv 9:30 PM

**BEIS MORDECHAI D'BERTCH** RABBI TZVI ELIMELECH ROKEACH 3302 Avenue P 718.367.1541 » Shacharis 6:20, 7:15 AM » Mincha 10 min. before Shkiah » Maariv following Mincha, 8:45, 10:00 PM

**BET SHAUL U'MIRIAM** 1552 East 10th Street

**BET YAAKOV** 820 Avenue S

**BETH AARON OF FLATBUSH** RABBI SHLOMO DOVID KATZ 1670 Ocean Avenue 718.377.4016 » Shacharis 7:30 AM » Mincha 10 minutes after Shkiah » Maariv 40 minutes after Shkiah

**BETH EL JEWISH CENTER OF FLATBUSH** RABBI PERL 1981 Homecrest Avenue 718.375.0120

**BETH EL OF FLATBUSH** 2181 East 3rd Street 718.336.1926

**BETH MORDECHAI** RABBI MOSHE MANDEL 1358 East 13th Street 718.382.4563 » Shacharis 6:15, 7:00, 7:45, 8:30 AM » Mincha 15 min. before Shkiah » Maariv following Mincha and 10 PM in the summer

**BETH TORAH** RABBI Y. ARI AZANCOT 1061 Ocean Parkway 718.252.9840 » Shacharis 6:00, 6:45, 7:00, 7:15, 8:00 AM

**BETH TORAH** RABBI NUTA WAIKENBAUM 3574 Nostrand Avenue 718.627.1386 » Shacharis 7:00 AM

**BETH TORAH DAMESEK ELIEZER** 403 Avenue I

**BETH YOSEF** 2108 Ocean Parkway 718.645.0448 » Shacharis 5:45, 7:00 AM » Mincha 7:45 PM » Maariv 8:00 PM

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

**BNEI AVROHOM** 197 Webster Avenue

**BNEI ISRAEL** RABBI AVROHOM GARFINKEL 3190 Bedford Avenue 718.253.6624 » Shacharis 6:30 AM » Maariv 9:00 PM

**BNEI SHAARE ZION** RABBI MEYER YEDEID 2030 Ocean Parkway 718.376.0009

**BNEI SHLOMO ZALMAN** RABBI YOSEF FRANKEL 1093 East 21 St 718.377.9689 » Shacharis From 6:30, 7:00, 7:30, 8:00, 8:30, 9:00, 9:30 » Mincha 20 min. after Shkiah » Maariv 8:00, 9:00, 10:00 11:00 PM

**BNEI TORAH** RABBI SHLOMO CYNAMON 2917 Avenue K 718.252.7887 » Shacharis 7:30 AM

**BNEI TORAH BAIS NAFTOLI** RABBI BENZION SCHIFFENBAUER 3514 Flatlands Avenue 718.316.8241 » Shacharis 6:30, 7:25 AM, Sunday at 8:00 AM » Maariv 9:15 PM

**BNEI TORAH OF MARINE PARK** RABBI YONASON EPSTEIN 3523 Avenue S » Shacharis 6:30 AM » Maariv 9:15 PM

**BNEI YITZCHOK** RABBI DOVID GOLDWASSER 1143 East 19th Street 718.339.4582 » Shacharis 6:25 AM, Shabbos 8:45 AM » Maariv 9:00 PM

**BNEI YOSEF** RABBI HAIM BENOLIEL 1616 Ocean Parkway 718.645.4460 » Shacharis 20 minutes before sunrise, 6:00, 6:30, 7:00 AM » Mincha 12:30, 1:45 PM

**BOSTONER BEIS MEDRASH** RAV PINCHOS HOROWITZ 2822 Avenue J 718.338.9444 » Shacharis 6:45, 7:15, 8:00, 9:00 AM » Mincha 1:45, 2:45, 7:00 PM » Maariv 9:15, 10:00, 10:30, 11:00, 11:30 PM

**BRESLOV OF FLATBUSH** 1909 New York Avenue 917.731.7572

**CHASIDEI GUR** 1409 Ocean Parkway

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

**CHEVRA SHAS V'MISHNAYOS OF FLATBUSH** 1564 East 7th Street

**CHEVRA SHAS ZICHRON ELIEZER** 1666 East 7th Street

**CHIZUK HADAS** RABBI GORNISH 1421 Avenue O 718.376.3755 » Shacharis 6:15, 7:15 AM » Mincha 7:00 PM » Maariv 9:30 PM

**CHUNA DOVID-TENKA** 1336 Ocean Parkway

**CONGREGATION AHAVATH ACHIM** RABBI ARI KAGAN 1741 East 3rd street 718.375.3895 » Shacharis 6:30 AM

**CONGREGATION AVREICHIM** RAV SHLOMO FEIVEL SCHUSTAL 1114 Avenue O

**CONGREGATION BET YAAKOB** RABBI ELI J. MANSOUR 1801 Ocean Pkwy (Ave R) 718.336.3543 » Shacharis 6:45 AM » Maariv 9:45 PM

**CONGREGATION BNEI AVRUM** RABBI LICHTIG 917 Webster Avenue 718.871-5993 » Mincha/Maariv 8:30 PM

**CONGREGATION ISRAEL OF KINGS BAY** 3903 Nostrand Avenue 718.934.5176

**CONGREGATION PREMISHLAN** RAV SHLOMO HERBST 510 Avenue M 718.336.1160

**CONGREGATION SFARD** RABBI DOVID SCHWARTZ 1575 Coney Island Avenue » Shacharis Shabbos 9:00 AM, Sunday 8:00 AM » Mincha Erev Shabbos 6:30, Shabbos 2:15 » Maariv Thursday 9:00 PM

**DARCHEI YOSHER** RABBI SHARF 1410 East 10th Street 718.998.5400 » Shacharis 7:30 AM » Mincha 4:55 PM » Maariv 6:45 PM

**DERECH EMMUNA D'VIEN** RABBI CHAIM SEGELBAUM 2305 Olean Street 718.253.5314 » Shacharis 6:30, 7:00, 7:30 AM

**DERECH HASHEM SEPHARDIC** 2600 Ocean Avenue

**ETZ CHAIM OF FLATBUSH** RABBI SHMUEL FRIEDLER 1649 East 13th Street 718.339.4886 » Shacharis 6:30 AM » Maariv after Mincha

**FLATBUSH MINYAN** RABBI MEIR FUND 1517 Avenue H 718.338.8442 » Shacharis 7:00 AM » Maariv 9:00 PM

**GINZEI YOSEF** RABBI YOSEF ROSENBAUM 1305 Avenue R 718.645.6605 » Shacharis 6:45, 7:45 AM » Maariv 6:30, 9:00 PM

**GVUL YAABETZ** RABBI DOVID COHEN 1580 Coney Island Avenue 718.258.8023 » Shacharis 6:50 AM

**HAYIM SHAAL** 1123 Avenue N

**HORODENKE** RAV H. ASHKENAZI 1073 East 27th Street 718.252.9494 » Shacharis 8:00 AM » Maariv 9:30 PM

**IMREI SHAUL D'MODZITZ** RAV ZVI NEWMARK 1542 Coney Island » Shacharis 7:00 AM

**JEWISH CTR. NACHLATH ZION** RABBI FRIEMAN 2201 East 23rd Street 718.648.4865 » Shacharis 6:30 AM

**KARNEI REIM-NADVORNA** 822 Avenue N

**KEHILAH OF MARINE PARK** RABBI BARUCH P. MENDELSON 3605 Quentin Road 718.645.1300 » Shacharis 6:25, 7:00 AM » Mincha 10 minutes before Shkiah » Maariv 9:30 PM

**KEHILAS MORESHES YAAKOV** RABBI AVRAHAM BINSKY 1749 Ocean Avenue 718.998.1237 » Shacharis 7:00 AM

**KEHILAS ORACH CHAIM** RAV MEIR SCHEINBERG 1002 Avenue M

**KEREM SHLOMO** 1880 East 27th Street

**KESER YISROEL MORDECHAI** RABBI MEIR PLATNICK 2016 Avenue L 718.382.5991 » Shacharis 6:40 AM » Mincha Sunday-15 minutes before Shkiah » Maariv 8:30 PM

**KETER SION** RABBI MASELTON 1922 East 8th Street 718.645.8006 » Shacharis 6:15, 7:15 AM » Mincha 6:55 PM » Maariv after Mincha

**KETER TORAH** 1151 East 27th Street

**KETER TORAH** RABBI AVROHOM HARARI-RAFUL 2220 Avenue L 718.377.4791 » Shacharis 7:00 AM » Mincha 4:10 PM » Maariv following Mincha, 10:00 PM

**KHAL KINYAN TORAH** 1570 Coney Island Avenue bet. Ave. J & K » Shacharis 7:30 AM » Mincha 3:30 PM » Maariv 9:00 PM

**KHAL TUKAI** Avenue K & Ocean Parkway » Shacharis 7:30 AM

**KHAL VERETZKY (LANDAU'S)** RABBI LANDAU Avenue L corner East 9th Street » Shacharis ½ hour until 11:00 » Mincha starting w/ Mincha Gedola » Maariv 15 min. til 1:00 AM

**KHAL ZICHRON AVROHOM YAAKOV** RABBI LEIZER DOVID RAPPAPORT 3203 Bedford Avenue 718.436.9270 » Shacharis 6:20 AM

**KHAL ZICHRON MORDECHAI** RABBI SHIMSHON SHERER 2645 Nostrand Ave 718.692.3231 » Shacharis 6:20, 7:45 AM » Mincha 12:45, 1:45, 15 minutes before Shkiah » Maariv 9:45 PM

**KINGSWAY JEWISH CENTER** RABBI EITAN TOKAYER 2810 Nostrand Avenue 718.258.3344 » Shacharis 6:30, 7:30 AM » Mincha 8:15 PM » Maariv 8:40 PM

**KNESSES BAIS AVIGDOR** RAV AHRON KAHN 1720 Avenue J 718.258.1380 » Shacharis 7:30 AM » Mincha 12:45 PM » Maariv 8:15, 10:00 PM

**KOL ISRAEL** RABBI RAYMOND HARARI 3211 Bedford Avenue 718.951.1417 » Shacharis 6:45, 8:18, 9:00 AM » Mincha 7:00 PM » Maariv after Mincha

**KOL TORAH** RAV LIPA GELDWERTH 2016 Avenue M 718.232.4808 » Shacharis 6:55 AM, Sunday at 8:00 AM » Maariv 9:45 PM

**KOLLEL BNEI TORAH** RABBI YOSEF EISEN 1323 East 32nd Street » Shacharis Vaskin (30 minutes before Netz) » Mincha 1:30 PM » Maariv 9:30 PM

**KOLLEL BNEI YESHIVOS** RABBI MOSHE SCHEINERMAN 2402 Avenue P 718.692.3307 » Shacharis 6:40, 7:30 AM » Mincha 5:30, 10 minutes before Shkiah » Maariv B'zman, 9:30, 10:00 PM

**LAKEWOOD MINYAN OF FLATBUSH** RABBI MORDECHAI MARCUS 1495 Coney Island Avenue 718.252.5274 » Shacharis Shabbos 8:30 AM

**LAZEWNIS** RABBI LAZEWNIK 1500 East 9th Street 718.376.8242 » Shacharis 7:00, 8:00 AM » Mincha 10 min. pre Shkiah » Maariv half hour after Mincha, 9:15

**LEV SOMEACH-ALESK** 203 Avenue F 718.431.0002 » Shacharis 6:30, 7:00, then every 20 minutes until 10:20 AM » Mincha 1:40, 6:00, 7:00, 7:30, 8:00, 8:10, 8:30, 8:50, 9:10 PM » Maariv 9:10, 9:30, 10:00, 10:30, 11:00 PM

**MACHNE ISRAEL** 2413 East 23rd Street 718.332.8788

**MADISON TORAH CENTER** RABBI DANIEL TAWIL 2221 Avenue R 718.666.8742 » Shacharis 7:00 AM

**MAGRIV BEIS ARYEH** RABBI SHEA KATZ 1069 East 4th Street I & J 718.338.4925 » Shacharis 7:10 AM » Maariv 9:00 PM

**MAREH YECHEZKEL OF FLATBUSH** RAV BINYOMIN RUTTNER 1016 East 15th Street 718.377.4573 » Shacharis 6:30, 6:45 AM » Mincha 15 min. before Shkiah » Maariv 9:45

**MARLBORO JEWISH CENTER** RABBI DOVID LANG 2324 West 13th Street 718.946.1413 » Shacharis 7:30 AM, Sunday- 8:00 AM

**MARPEH L'NEFESH** RABBI SHMUEL ZEV FRIEDMAN 3017 Bedford Avenue 718.258.6239 » Shacharis 7:00 AM » Mincha 10 minutes before Shkiah » Maariv following Mincha, 8:45 PM

**MAYAN YISROEL** RABBI VIGLER 3307 Avenue N 718.781.5192 » Shacharis 6:55, 7:40 AM » Mincha 5 min. before Shkia » Maariv 10:00 PM

**MERKAZ HATEFILLAH** RABBI HOROWITZ 1898 Bay Avenue 718.339.4117 » Maariv 8:00 PM

**MERKAZ YISROEL OF MARINE PARK** RABBI ELISHA WEISS 3311 Avenue S 917.623.9754 » Shacharis 6:30 AM » Mincha 15 minutes before Shkiah » Maariv 8:00 PM

**MEVAKSHEI HASHEM** RABBI YEHUDAH LEVIN 3011 Avenue K

**MIDRASH MOSHE BEN MAIMON** RABBI ALFIA 59 Gravesend Neck Rd 718.336.2023 » Shacharis 6:00 ; 7:00AM » Maariv 10:00 PM

**MIRRER YESHIVA** 1791 Ocean Parkway 718.645.0536 » Shacharis 7:30 AM

**MIRRER YESHIVA VASIKIN MINYAN** RABBI SHOLOM STEINBERG 1791 Ocean Parkway 718.415.3845 » Shacharis 30 minutes before Netz

**MONASTRISTCH** RAV NOCHUM RABINOWITZ 1301 East 27th Street 718.338.8895 » Shacharis 7:00 AM » Maariv 9:15 PM

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

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

**NACHLAS DOVID** RABBI LICHTENSTEIN 1589 East 28th Street » Shacharis 6:30 AM » Maariv 9:05 PM

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

**NACHLAS YEHOSHUA** RABBI DOVID TOIV 1655 East 24th Street 718.338.0500 » Shacharis 6:40, 7:00, 8:00 AM » Mincha 10 minutes before Shkiah » Maariv 9:00 PM

**NACHLAS YITZCHOK** RAB



# Flatbush Shul Directory

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| <b>NAROLER BEIS HAMEDRASH</b> RABBI SHAPIRO 2409 Avenue U<br>718.332.9100 ► <b>Shacharis</b> 6:25, 7:15 AM ► <b>Mincha</b> 10 minutes after Shkiah ► <b>Maariv</b> 9:15 PM   |
| <b>NETIVOT ISRAEL</b> 1617 Ocean Parkway 718.998.2534  |
| <b>NEVE YAAKOV</b> 1359 East 9th Street  |
| <b>OHEL MOSHE LUBAVITCH</b> RABBI MOSHE KORNBLOT 849 Ocean Parkway 718.437.0050 ► <b>Shacharis</b> 7:00 AM   |
| <b>OHEL YITZCHOK</b> RABBI AVROHOM KELMAN 1419 Dorchester Road 718.284.8032 ► <b>Shacharis</b> 6:30 AM   |
| <b>OHEV TZEDEK OF FLATBUSH</b> RABBI NAFTULI HERSH ROTTENBERG 1688 East 18th Street 718.377.4432<br>► <b>Shacharis</b> 7:30 AM ► <b>Mincha</b> 2:00 PM   |
| <b>OHR GEDALYAHU</b> RAV DOVID STAMM 1554 Coney Island Avenue<br>► <b>Shacharis</b> 7:15 AM ► <b>Maariv</b> 9:30 PM  |
| <b>PERSIAN CONGREGATION OF FLATBUSH</b> RABBI SHMUEL SOLEIMANI 1434 Ocean Parkway 718.382.0773   |
| <b>PRI EITZ CHAIM</b> RABBI MELVIN BURG 2600 Ocean Avenue<br>718.743.5533 ► <b>Shacharis</b> 6:30 AM ► <b>Mincha</b> 10 minutes before sunset<br>► <b>Maariv</b> following Mincha  |
| <b>PROSPECT PARK YESHIVA CONG.</b> RABBI LEIB KELMAN 1609 Avenue R 718.376.4400 ► <b>Shacharis</b> 7:00 AM ► <b>Mincha</b> 20 minutes before Shkiah ► <b>Maariv</b> after Mincha   |
| <b>SASREGEN</b> RAV M. DOVID RUBIN 1279 East 24th Street<br>718.377.9586/718.338.9633 ► <b>Shacharis</b> 6:45, 7:30, 8:15, 9:00<br>► <b>Mincha</b> 30 min. after Shkiah ► <b>Maariv</b> 10 min. after Mincha, 9:00           |
| <b>SEPHARDIC CONGREGATION</b> RABBI MOSHE MAYOR 2831 Nostrand Avenue. 718.951.1300<br>► <b>Shacharis</b> 5:50 AM ► <b>Mincha</b> 6:30 PM ► <b>Maariv</b> 8:00 PM   |
| <b>SEPHARDIC HOME</b> 2266 Cropsey Avenue 718.266.6169<br>► <b>Shacharis</b> 9:00 AM ► <b>Mincha</b> 4:00 PM   |
| <b>SEPHARDIC LEBANESE CONGREGATION</b> RABBI E. ELBAZ 805 Avenue T 718.627.5300<br>► <b>Shacharis</b> 6:15 AM ► <b>Mincha</b> 7:30 PM ► <b>Maariv</b> 10:00 PM   |
| <b>SEPHARDIC INSTITUTE AND SYNAGOGUE</b> 511 Avenue R 718.998.8171   |
| <b>SHAARAY ZION</b> 1659 East 13th Street 718.552.5553   |
| <b>SHAARE RAHAMIM</b> RABBI SHLOMO CHURBA 1244 East 7th Street 718.951.9444 ► <b>Shacharis</b> Netz, 8:00 AM   |
| <b>SHAARE SHALOM</b> RABBI YOSEF DWECK Corner of East 21st and Avenue S 718.376.6756 ► <b>Shacharis</b> 7:00,8:00 AM ► <b>Mincha</b> 15 minutes pre Sunset ► <b>Maariv</b> Immediately following Mincha                      |
| <b>SHAARE TEFILA</b> RABBI YOSEF OZERI 1679 West 1st St. 718.382.1416<br>► <b>Shacharis</b> 7:00 AM  |
| <b>SHAARE TORAH YESHIVA</b> 1680 Coney Island 718.645.6676<br>► <b>Shacharis</b> 7:40 AM ► <b>Mincha</b> 1:40 PM   |
| <b>SHAAREI SHALOM</b> (NUSACH ASHKENAZ) 2961 Nostrand Avenue   |
| <b>SHAAREI TORAH</b> RABBI MOSHE PLUTCHOK 98 West End Avenue<br>► <b>Shacharis</b> 7:00, 7:45 AM ► <b>Mincha</b> 8:15 PM, Tuesday-7:45 PM<br>► <b>Maariv</b> 8:30 PM, Tuesday-8:45 PM  |
| <b>SHAAREI ZION</b> 2022 Ocean Parkway 718.375.3834  |
| <b>SHALHEVES KODESH</b> RABBI YEHUDA SHEINKOPF 2920 Avenue J 917.837.3354 ► <b>Shacharis</b> 6:20 AM ► <b>Maariv</b> 9:30 PM   |
| <b>SHAREI ELIEZER</b> RABBI YEHUDA HOROWITZ 1882 New York Avenue, 718.758.0449 ► <b>Shacharis</b> 6:30, 8:00, 9:00 ► <b>Mincha</b> 15 min. pre Shkiah ► <b>Maariv</b> after Mincha, 8:15, 9:00, 10:00 PM                     |
| <b>SHAREI HALACHAH</b> RABBI ELIMELECH LEBOWITZ 3417 Avenue L 718.692.0981 ► <b>Shacharis</b> 6:20, 7:10 AM  |
| <b>SHAREI ZION</b> RABBI CHAIM HALBERSTAM 3210 Kings Highway 718.338.3545 ► <b>Shacharis</b> 7:00 AM ► <b>Mincha</b> 10 minutes before Shkiah, Friday-10 minutes after candle lighting                                       |
| <b>SHEVES ACHIM</b> 1184 East 14th Street  |
| <b>SHEVET ACHIM</b> 708 Avenue T   |
| <b>SHOMREI HADAS BIKOVSK</b> 1340 East 9th Street  |
| <b>SKVERER BAIS MEDRASH</b> 1657 Ocean Parkway 718.627.2918  |
| <b>STRETINER BAIS MEDRASH</b> RABBI FLAUM 4609 Bay Parkway - Ocean Parkway off Ave I 718.258.9685<br>► <b>Shacharis</b> 6:45, 8:00 AM ► <b>Mincha</b> 5:55 PM  |
| <b>TALMUD TORAH</b> RABBI YAAKOV SHULMAN 1305 Coney Island Avenue 718.377.2528 ► <b>Shacharis</b> 6:00, 7:00, 8:00 AM<br>► <b>Mincha</b> 10-15 min. before Shkiah ► <b>Maariv</b> Immediately after Mincha                   |
| <b>TALMUD TORAH AHAVATH ACHIM</b> 1741 East 3 Street 718.375.3895  |
| <b>TEHILA LEDOVID</b> RABBI BOAZ BAR-DEA 1950 East 21st Street 718.758.4989 ► <b>Shacharis</b> 6:45 AM ► <b>Maariv</b> 8:30 PM   |
| <b>TENKE</b> RABBI YITZCHOK ISAAC FRIEDMAN 1643 East 21st Street 718.258.1643 ► <b>Shacharis</b> 6:45 AM ► <b>Maariv</b> 8:30 PM   |
| <b>TIFERES AVROHOM ZIDITCHEV</b> RABBI YECHESKEL EICHENSTEIN 4017 Avenue P 718.338.0298 ► <b>Shacharis</b> 6:25, 7:00, 7:55, 8:30, 9:05<br>► <b>Mincha</b> 2:15 PM and 5 minutes before Shkiah ► <b>Maariv</b> 8:20, 9:30 PM |
| <b>TIFERES HATALMUD</b> RABBI ELIAHU BRESSLER 1329 East 9th Street 718.787.9775 Shabbos: ► <b>Shacharis</b> 9:00 AM ► <b>Mincha</b> 30 min. pre Shkiah   |

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| <b>TIFERES TZVI</b> RABBI MICHOEL SPITZER 1307 East 8th Street 718.338.2771 ► <b>Shacharis</b> 6:55 AM ► <b>Maariv</b> 9:15 PM  |
| <b>TIFERES YAAKOV</b> RAV AVROHOM SCHORR 1212 East 15th Street 718.377.1676   |
| <b>TOMCHEI TORAH</b> RABBI FEIVEL COHEN 1966 Ocean Avenue 718.336.1953 ► <b>Shacharis</b> 6:45, 7:58 AM<br>► <b>Mincha</b> 20-25 minutes before Shkia ► <b>Maariv</b> 10:00 PM                                    |
| <b>TOMOSHOV CONG. KOL ARYEH</b> RABBI SIMCHA RUBIN 1212 Avenue I 718.258.1338 ► <b>Shacharis</b> 6:30, 8:00 AM ► <b>Maariv</b> 9:00, 10:10 PM   |
| <b>TORAH TEMIMAH</b> 555 Ocean Parkway  |
| <b>TORAH UMESORAH</b> 1090 Coney Island Ave (Foster & Ave. H), 3rd Floor ► <b>Mincha</b> 2:00 PM  |
| <b>TORAH UTEFILAH</b> RABBI SHIMON ALSTER 3304 Bedford Avenue 718.758.9359 ► <b>Shacharis</b> 6:30 AM ► <b>Maariv</b> 8:15, 10:00 PM  |
| <b>TORAH VODAATH DORMITORY MINYAN</b> RABBI SCHORR 452 East 9th Street 718.284.4989   |
| <b>TORAS CHAIM D'FLATBUSH</b> RABBI CHAIM YISROEL WEINFELD 2201 Avenue L 718.951.9389 ► <b>Shacharis</b> 6:20, 8:00<br>► <b>Mincha</b> 10 min. pre Shkiah ► <b>Maariv</b> 8, 9, 10:00                             |
| <b>YAD YOSEF TORAH CENTER</b> 1032 Ocean Parkway 718.677.3707   |
| <b>YAM HATORAH</b> 1573 East 10th Street 718.376.3022   |
| <b>YAVNE MINYAN OF FLATBUSH</b> 1277 East 14th Street 718.758.9359  |
| <b>YESHIVA BAIS YOSEF NAVARDOK</b> 1502 Avenue N  |
| <b>YESHIVA CHOFETZ CHAIM</b> 1271 East 35th Street 718.258.9006<br>► <b>Shacharis</b> 7:40 AM ► <b>Mincha</b> 1:30, 2:15, 2:45 ► <b>Maariv</b> 5:50, 9:45 PM  |
| <b>YESHIVA GEDOLA OHR YISRAEL</b> RABBI AVROHOM N. ZUCKER 2899 Nostrand Avenue 718.382.8702<br>► <b>Shacharis</b> 7:15,8:00 AM ► <b>Mincha</b> 2:45 PM ► <b>Maariv</b> 9:30 PM                                    |
| <b>YESHIVA MIKDASH MELECH</b> 1326 Ocean Parkway 718.339.1090   |
| <b>YESHIVA RUACH HATORAH</b> 1450 Ocean Avenue 718.338.2686   |
| <b>YESHIVA SHAREI TORAH</b> RAV HILLEL HABER 1162 East 12th Street ► <b>Shacharis</b> 6:00, 6:45 AM ► <b>Mincha</b> 15 minutes before Shkiah  |
| <b>YESHIVA TORAH VODAATH</b> 425 East 9th Street 718.941.8000   |
| <b>YESHIVA ZICHRON ELIEZER</b> 1543 East 9th Street 718.336.9629  |
| <b>YESHIVAS OHR YITZCHOK</b> 1214 East 15th Street 718.258.7007   |
| <b>YESHIVAT ATERET TORAH</b> 901 Quentin Road 718.375.7100  |
| <b>YESHUOS CHAIM CHENTZKOVITCH</b> RABBI SHMUEL TEITELBAUM 1167 East 13th Street ► <b>Shacharis</b> 6:30 AM<br>► <b>Mincha</b> Sunday-25 min. before Shkiah ► <b>Maariv</b> 7:30, 9:15 PM                         |
| <b>YESHURAN MUZHAI ROPSHITZ</b> 1454 Ocean Parkway  |
| <b>YOUNG ISRAEL OF AVE J</b> 1721 Avenue J 718.338.2056/718.253.0969<br>► <b>Shacharis</b> 6:55,8:00 AM ► <b>Mincha</b> 10 min. pre Shkiah ► <b>Maariv</b> 10:00 PM   |
| <b>YOUNG ISRAEL OF AVENUE K</b> RABBI ARYEH RALBAG 2818 Avenue K 718.258.6666 ► <b>Shacharis</b> 5:55, 6:50, 7:55 AM<br>► <b>Mincha</b> 15 min. before Shkiah ► <b>Maariv</b> after Shkiah                        |
| <b>YOUNG ISRAEL OF AVENUE U</b> RABBI KALEV KRELIN 2119 Homecrest Avenue 718.496.0783 ► <b>Shacharis</b> 6:15 AM  |
| <b>YOUNG ISRAEL OF BEDFORD BAY</b> RABBI TZVI FRIED 2114 Brown Street 718.332.4120 ► <b>Shacharis</b> 6:25 AM<br>► <b>Mincha</b> 10 minutes before Shkiah ► <b>Maariv</b> immediately following Mincha            |
| <b>YOUNG ISRAEL OF BRIGHTON BEACH</b> RABBI EFRAIM ZALTZMAN 293 Neptune Avenue 718.648.0843 ► <b>Mincha</b> 7:30 PM   |
| <b>YOUNG ISRAEL OF FLATBUSH</b> RABBI KENNETH AUMAN 1012 Avenue I 718.377.4400 ► <b>Shacharis</b> 6:45, 8:00 AM ► <b>Mincha</b> 8:10 PM<br>► <b>Maariv</b> following Mincha, 10:00 PM                             |
| <b>YOUNG ISRAEL OF KENSINGTON</b> 305 Church Avenue 718.871.4543  |
| <b>YOUNG ISRAEL OF KINGS BAY</b> RABBI DOVID SIMPSON 3007 Ocean Avenue 718.972.2100 ► <b>Shacharis</b> 6:45 AM<br>► <b>Mincha</b> 10 minutes before Shkiah ► <b>Maariv</b> after Mincha                           |
| <b>YOUNG ISRAEL OF MIDWOOD</b> RABBI ELI BORUCH SHULMAN 1694 Ocean Avenue 718.692.2107 ► <b>Shacharis</b> 5:50, 6:50, 7:30, 8:30<br>► <b>Mincha</b> 10 min. pre Shkiah ► <b>Maariv</b> 1/2 hr. after Mincha, 9:15 |
| <b>YOUNG ISRAEL OF OCEAN PARKWAY</b> RABBI STOLZENBERG 1781 Ocean Parkway 718.376.6305 ► <b>Shacharis</b> 8:00 AM<br>► <b>Mincha</b> 15 min. before Shkiah ► <b>Maariv</b> following Mincha                       |
| <b>YOUNG ISRAEL OF REDWOOD</b> RABBI S. MODES 619 East 76th Street 718.520.1800   |
| <b>YOUNG ISRAEL OF SHEEPSHEAD BAY</b> RABBI SHIMON RABIN 2546 E. 7th Street 718.891.6767 ► <b>Shacharis</b> 6:30 ► <b>Mincha</b> 15 min. pre Shkiah ► <b>Maariv</b> following Mincha, 30 min. after Shkiah        |
| <b>YOUNG ISRAEL OF VANDEVEER PARK</b> 2811 Farragut Road 718.761.2100   |
| <b>ZERAH KODESH D'SHENDISHOV</b> 1450 East 4th Street   |
| <b>ZICHRON ALTER</b> 1486 Ocean Parkway 718.627.6120<br>► <b>Shacharis</b> Su 6:55 AM/ Tu/Wu/Fri 6:45 AM ► <b>Maariv</b> 10:05 PM   |
| <b>ZICHRON ARYEH LEIB</b> RABBI YOSEF RABINOWITZ 2915 Avenue J 718.377.9652 ► <b>Shacharis</b> 6:45 AM ► <b>Maariv</b> 10:10 PM   |
| <b>ZICHRON MOSHE MIKOLAYEV</b> RABBI Y. E. SCHNEEBALG 577 East 5th Street ► <b>Shacharis</b> 8:00 AM ► <b>Maariv</b> 9:30 PM  |

# Flatbush Maariv Directory

|   |
|---|
| <b>8:00 PM</b>                                    |
| Merkaz Hatefilah 1898 BAY AVENUE (M&18)           |
| <b>8:15 PM</b>                                    |
| Agudas Yisroel Bais Binyomin 2913 AVE L           |
| Knesses Bais Avigdor 1720 AVE J                   |
| <b>8:30 PM</b>                                    |
| 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                        |
| <b>8:45 PM</b>                                    |
| Lazewniks 1500 E. 9TH ST                          |
| <b>8:45 PM</b>                                    |
| Beis Medrash D'Bertch 3302 AVE P                  |
| Beth Mordechai 1358 EAST 13TH ST                  |
| Marpeh L'Nefesh 3017 BEDFORD AVE                  |
| Cong. Bnei Avrum 197 WEBSTER AVE                  |
| <b>9:00 PM</b>                                    |
| Agudath Israel of E Midwood3120 BEDFORD AVE       |
| Agudath Israel of Flatbush 1302 OCEAN PKWY        |
| Agudas Yisroel of Madison 2122 AVE S              |
| Chasidei Gur 1409 OCEAN PARKWAY                   |
| Congregation Bais Yitzchok 1143 E. 19TH ST.       |
| Congregation Sfard 1575 CONEY ISLAND AVE          |
| Congregation 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 Sasregen 1279 E. 24TH ST                     |
| Khal Toras Chaim D'Flatbush 2201 AVE L            |
| Nachlas Yehoshua 1655 E. 24TH ST                  |
| Rabbi Zakheim 3120 BEDFORD AVE                    |
| Khal Magriv Bais Aryeh 1069 EAST 4TH STREET       |
| The Flatbush Minyan 1517 AVENUE H                 |
| Sharei Eliezer 1882 NEW YORK AVE                  |
| <b>9:15 PM</b>                                    |
| 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          |
| Kolei Zichron Shmiel Chenskowitz 1167 E. 13 ST.   |
| Monastristch 2702 AVE M                           |
| Narol Beis Hamedrash 2409 AVE U                   |
| Rabbi Lezevnik's Shul 1500 E 9TH STREET           |
| Tehilah L'Dovid 1950 E 21 STREET                  |
| Young Israel of Midwood 1694 OCEAN AVE            |
| Yeshiva of Brooklyn 1200 OCEAN PKWY               |
| <b>9:20 PM</b>                                    |
| Kehilas Moreshes Yaakov 1757 OCEAN AVE            |
| <b>9:30 PM</b>                                    |
| 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        |

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| 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   |
| Congregation Chizuk Hadas 1310 AVE O         |
| Horodenke 1073 E. 27TH ST                    |
| Khal Ohr Gedalyahu 1554 CONEY ISLAND AVE     |
| Khal Shalheves Kodesh 2920 AVE J             |
| Kollei Bnei Torah 1323 E. 32ND ST            |
| Shalheves Kodesh 2920 AVE J                  |
| Kollei Bnei Yeshivos 2402 AVE P              |
| Yeshiva Gedola Ohr Yisrael 2899 NOSTRAND     |
| Yeshiva Kol Yaakov 1197 E.17 ST.             |
| <b>9:35 PM</b>                               |
| Agudas Yisroel of Madison 2122 AVE S         |
| <b>9:40 PM</b>                               |
| Agudas Yisroel Bais Binyomin 2913 AVE L      |
| <b>9:45 PM</b>                               |
| Bais Hamedrash Kol Torah 2016 AVE M          |
| Cong Bais Yisroel of Kensington 676 EAST 7TH |
| Khal Zichron Mordechai 2645 NOSTRAND AVE     |
| Marah Yechezkel of Flatbush 1014 E. 15TH ST  |
| Yeshiva Chofetz Chaim 1271 E. 35TH ST        |
| <b>9:55 PM</b>                               |
| Avenue O Synagogue 808 AVENUE O              |
| <b>10:00 PM</b>                              |
| Agudas Yisroel of Madison 2122 AVE S         |
| Beis Medrash D'Bertch 3302 AVE P             |
| Bais Medrash Torah U'Tefilah 3304 BEDFORD    |
| Bet Yosef 2108 OCEAN PKWY                    |
| Bnei Binyamin 727 AVENUE O                   |
| Bostoner Beis Medrash 2822 AVE J             |
| Beth Mordechai 1358 EAST 13TH ST             |
| Congregation Keter Torah 2220 AVENUE L       |
| Khal Bais Eluzer D'Faltishan 1516 E. 24TH ST |
| Khal Bnei Shlomo Zalman 2002 AVE J           |
| Khal Toras Chaim D'Flatbush 2201 AVE L       |
| Kollei Bnei Yeshivos 2402 AVE P              |
| Kollei Hashechunah 1228 EAST 34 ST           |
| Knesses Bais Avigdor 1720 AVE J              |
| Lakewood Minyan 1495 CONEY ISLAND            |
| 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          |
| <b>10:10 PM</b>                              |
| Khal Zichron Aryeh Leib 2915 AVE J           |
| <b>10:15 PM</b>                              |
| Agudas Yisroel Bais Binyomin 2913 AVE L      |
| Congregation Bnei Binyamin 3190 BEDFORD AVE  |
| Khal Bais Ephraim 2802 AVE J                 |
| <b>10:30 PM</b>                              |
| Bostoner Beis Medrash 2822 AVE J             |
| <b>11:00 PM</b>                              |
| Agudas Yisroel Bais Binyomin 2913 AVE L      |
| Bostoner Beis Medrash 2822 AVE J             |
| Khal Bnei Shlomo Zalman 2002 AVE J           |
| Khal Veretzky/Rabbi Laudau's Shul:           |
| Every 15 minutes throughout evening          |

TO SUBMIT MAARIV TIMES EMAIL TO INFO@THEFJJ.COM



CONTINUED FROM PAGE 4

he has sold his soul and is shamefully trying to corrupt others.

Rabbi Miller ZT"L, Rav Mannis Mandel ZT"L and numerous other great leaders stressed how important it is for Jews in America to use their rights as voters to maintain the decency of this country, which is best for Jews and the general citizenry.

Quinn had the Chutzpa to tell the Orthodox community that she was in favor of government regulation of Metzitz BePeh. When asked about aid for religious institutions for damage during Sandy, she was sure to add, but not for the religious components. She publicizes her lifestyle which, to say the least, is disapproved of by all decent people. Is she the one who is going to get most funding for *yeshivos*?

Much thanks to the FJJ for bringing the Mayoral candidates to Flatbush, to inform them of the needs of our community.

Sincerely,

**Yosef Friedman**

### Mixed Meron Messages

Reading about the recent "LAG BA'OMER" discussions in this section of the paper, I felt that I have to express a message regarding this holy day. Many people have made it their *minhag* to visit Meron every year in honor of Harav Shimon Bar Yochai. You might disagree with me on this; but I'm not exactly sure what is expected. Harav Shimon gave up his life for the sake of our holy Torah. So how can we spring up to his level and commemorate his greatness? Is it by making bonfires and dancing around the *kever* singing ?!?!? I do not think so. I feel that the best way to reach a high spiritual level on LAG BA'OMER, is by learning the precious TORAH that he risked his life for!!! Therefore, I make a mandatory *seder* for my Talmidim so they can utilize this holy day to the apex. I also feel that there is no reason to orchestrate these big events when people should be learning TORAH. Also I feel that a lot of these events are causing free time for the wrong parties to congregate with each other. The Sattan has his ways of making things look Kosher when they can be problematic. Let us all be Zoche to do the right things and Moshiach should arrive as early as possible.

**Rabbi Yitzchok Mandelbaum**

### Music at Simchas

Some solution is needed to the overly loud music at our *simchas*.

A family member suggested that at contract musicians should sign that they will not use ear plugs or any ear protection while playing.

Another idea would be for caterers, for a one time charge, have a sound technician estimate amount of speaker power needed for their hall size. Orchestras use very large speakers without any consideration to the size of their venue.

With this information the *baal simcha* would be more educated when hiring a music band.

**David Lederer**

### Chap or Not??

Today, Friday, as I returned to my car prior to the expired time on my muni slip, a *frum* man approached and said, "Would you mind if I took your Muni slip?" Sure, I said. He explained that he had gotten a ticket for not displaying a slip in his car. "Would my slip cover his 11:06 ticket?" he asked. I said, it sure will. It was my pleasure to help him. Nobody wants a parking ticket – it's a pure waste of hard earned money. So thank you for allowing me to help you out! Wishing all valued FJJ readers a healthy and safe summer.

**Sarah Kay**

### Respectful Dating Places

Dear Prospective Chosson,

You are coming from "out of Brooklyn" to take me out on a date. Please do your homework to find appropriate spots for us to meet.

Putting in local places into your GPS and offering me three pizza shops within a five minute walking distance of my house isn't appropriate.

From among my group of single friends, four of us have been offered to go out to Sprinkles on Coney Island Avenue or Sprinkles on 18<sup>th</sup> Avenue within this last month!

Since you guys don't seem to get it, here is my message straight out!

Ice Cream Parlors and Pizza Shops on Avenue M, Avenue J, Coney Island Avenue, 18<sup>th</sup> Avenue and 13<sup>th</sup> Avenue and the local Seven Elevens are not appropriate dating spots!

Sincerely,

**Your Date!**

P.S. Appropriate spots for Brooklyn girls are: Central Park, Botanical Gardens, Brooklyn Marriot, Dave & Busters, Muscat in Queens, River Café, Staten Island Hilton, My Most Favorite Food etc...

### Camp & Yeshivah Kashrus

I would like to point out a very serious problem occurring in our community. We are all aware of the importance of not compromising on *kashrus*. What a person eats becomes part of his being, and if a person eats food which isn't *kosher* it affects him spiritually and causes him *timtum halev*.

In our camps and *yeshivos*, our children are fed meals. Does anyone bother to find out who is making the food? Unfortunately, many times, the people making the food are clueless about the *halachos* of *kashrus*. For example, checking vegetables for insects or the *halachos* of *bassar v'cholv*. Many times, non-Jews are making the food with hardly any oversight of a *yid* and serious errors in *kashrus* occur.

I unfortunately witnessed big mix-ups with *bassar v'cholv* and vegetables (for example, celery) being served without being checked for insects. It's sad that in the place where our children go to *shteig bruchnius* they are fed foods which are compromised in *kashrus*.

I believe that the source of these problems is that people tend to believe that surely the *yeshiva/camp* is taking care of the *kashrus*. After all, they are the ones who

are *mechanech* our children. However, this couldn't be further from the truth. *Kashrus* in *yeshivas/camps* is seriously compromised. Not because the *hanhala* doesn't care about *kashrus*; they do care very much. However, because no one bothers to inquire and insist that the *yeshiva/camp* has high standards of *kashrus*, it falls to the backdrop and gets neglected. So please, for your sake and the sake of your children, pick up the phone now and call your *yeshiva/camp* and find out what your kids are eating and insist on high standards of *kashrus* without compromise.

**DK, Flatbush**

### Israel and Zionism

The subject of Zionism has been revisited for the past few weeks in the pages of the FJJ with so many different views and opinions it is hard to keep up with everyone's point of view. What surprises me the most and what I don't seem to understand, is the following. Since when has a subject as profound and as crucial as the subject of Zionism been openly debated and discussed by laymen and Baalei Batim, albeit Bnei Torah who have limited knowledge and lack a thorough understanding about the subject and the dangers of Zionism.

Judaism is the one and only religion that is not dictated by public opinion, emotions or politics. We have a Torah and Gedolei Yisroel who are *b"h* capable of guiding and leading us in the right path much like a seasoned ship's captain who knows what is best for his passengers. The only one in our post world war generation, who truly understood the psychology and the mental workings of the Zionists, and who really knew the views of all the true leaders of yesteryear about the danger of Zionism, was the Satmar Rebbe *z"yo*. The Rebbe, who was the true and unrivaled leader and whose greatness in Torah, purity and Ahavas Yisroel was unsurpassed by any Rav, Rebbe or Godol, left absolutely nothing to the imagination. It is all written in his monumental work, the holy Sefer Vayoel Moshe.

Did any of the people who so freely offer their opinion about the State of Israel study that Sefer? I doubt it since I have not seen any arguments that were based on or had the backing of any Divrei Chazal. Did any of you read the biography of the great Rosh Yeshiva Reb Boruch Ber *zt"l*, where in chapter 28 you get a clear picture what Zionism and Herzl were all about, and the feelings of the great Lithuanian Gedolim regarding that subject? I would strongly urge all to read that chapter before coming to your own Daas Bal Habayis conclusion. I would refer you as well to the biography of the great Mirer Rosh Yeshiva Hagaon Reb Shmuel Berenbaum *zt"l* who said that all our problems today are as a result of that sect?

Do you have an idea what the father of Zionism was all about? Theodore Herzl's initial idea to solve the age old Jewish problem was by gathering all young Jews into St. Stephans church and publicly, proudly, with heads held high accept the Christian religion and be a nation among

nations. He refused to make a Bris for his son, who eventually did convert and became a Christian. His daughter died as a drug addict and his other daughter died as well under mysterious circumstances. Have we forgotten the Posuk in Shmuel which Rashi quotes in Mishpotim that from wicked and evil people only misfortunes can happen?

How much better were the later Zionists and so called Jewish leaders? Ezra Fried wrote recently about how the world was silent during the Holocaust. Very true, however, are you aware of the silence of the modern Zionists? Are you aware that while 12,000 - yes, twelve thousand! - Hungarian Jews were being transported to Auschwitz every day, Ben Gurion was all over the world delivering speeches but not a word about the Jewish tragedies? Are you aware that during that horrible time, two days after the Germans entered Hungary the official Jewish agency news outlet, the Davar was all up in arms with headlines, editorials and denunciations but not against Eichman Yemach Shemo, but against the Irgun. On May 15 while the deportations were at its height, Sharett delivers a speech but not a hint of the true tragic event of the day.

Let's take this one one more step. Chaim Weitzman's secretary, Meir Weisgal who we cannot suspect of defaming the man he respected - the first president of Israel, said that when the Germans launched an offensive on the Russian border, Chaim Weitzman was visibly upset and his eyes darkened because his mother who had escaped from the Nazis lived in Pinsk. However after a few moments, his eyes brightened and said that the end, this war will ultimately help us to achieve our goal. Words befitting the anglicized native of the swamps of Pinsk.

I had noticed the cover of Ami magazine a few weeks ago with the front cover of Rabbi Yaakov Litzman stating "We won't compromise". I appreciate your sincerity, however, your predecessor, Rabbi Y. M. Levin had already compromised in 1948 when he joined the fledgling new State of Israel and sat together with the true murderers of our brothers and sisters in Europe and not the least of the brave followers of the great Menachem Begin. I would strongly urge and refer anybody reading this last paragraph to look up the Divrei Yoel, the last piece in Parshas Beshalach, I think it begins with the word "Uboker" (sorry, but I'm writing with no references in front of me), and learn it carefully to see the real, unbiased Daas Torah about entering the Keneset.

I would suggest to anybody offering an opinion about Zionism, to research the topic from a Torah viewpoint and not from radio hosts, politicians, coffee table Schmussen, etc. It is a serious subject which can only be decided and clarified by true Gedolei Yisroel.

**Yechezkel Spitzer**

P.S. Rocky Z. - I kept my sentences short. I hope it measured up to your keen observing eyes.

CONTINUED ON PAGE 63



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**Haredim and Zionism**

As the mortal enemies are surrounding Israel they are watching great strife within Israel.

I think it is obvious that all parties need to take a step back and think clear headed. On the one hand the miracle of Israel whereby after thousands of years millions of Jews from all parts of the world have returned to our Holy Land and made the land bloom and Yeshivas thrive like never before are noteworthy. The fact that this small land was attacked repeatedly by larger forces for decades and it thrives is also an open miracle. On the other hand due to the situation of being surrounded by large hostile entities the country felt the need for a draft. For decades secular and Mizrahi parents sent their sons to the army to protect the millions of Jews in Eretz Yisroel. The Charedi public has been left untouched. But when a few Charedi join with Palestinians that praise terrorist murderers of Jews or with Iran, Charedi leaders need to clearly publicly call them Sonei Yisroel who do Chillul Hashem. And when Charedim call Israeli police Nazis or shout at *frum* Israeli soldiers for being in the army while in the Charedi army section where there is *kosher* food and time for *tefillah*, then Charedi leaders should make it clear it is a Chillul Hashem. Of course there should be peaceful demonstrations when Yeshivas are threatened with mass drafts and even curriculum interference. Especially when history shows decades ago the government pushed non-religion on Sephardic and other immigrants actively.

It should be made clear that the miraculous survival of Israel is because Hashem protects us and the Torah of the Yeshivas is a great protection. But at the same time Israeli soldiers are heroes for defending millions of Jews in our Land. Rashi says in Noach the generation of the flood was punished more than that of the Tower of Babel when they tried to wage battle against Hashem, despite that they were at peace with each other. We must realize we are all brothers and Sinas Yisroel is a major *aveira* and Chillul Hashem. A blind battle against "tsionim" seems to me to be irrelevant when there already is a State of Israel for many decades where millions of Jews live. Now we must live together in peace. If brotherhood is felt then people will be more receptive to us when we say Hashem and the Torah provide us with protection. And the *achdus* will help us receive Hashem's blessings as well.

**Peaceful & Clear Headed in Flatbush**

**Safety For All**

Now that many of our youngsters and young at heart will have more leisure time and be in unfamiliar surroundings, it is important that the more mature and responsible among us, do their part to make this the safest summer in recent years. Here are some recommendations:

All group activities should start with a 10 to 15 minute safety pep talk. Participants should be given the opportunity to relate from their experience in reference to

safety issues. Those in charge of a group or groups should receive a bonus where there were no accidents.

Everybody learns from experience. Therefore anyone who has a safety story to tell, should share that with others in their group or their family. This can be about horseplay near swimming areas, team sports, bicycle riding, texting while driving, going through fields or forests, camping outdoors, climbing trees, playground hazards and so on.

Every day camp or sleep away camp should have end of the tour safety awards. Counselors and their assistants must pass various safety tests, both written and oral to qualify for their position.

Teenage drivers must be continuously monitored on their sensitivity to abiding by safety rules.

All accidents are preventable. Let's provide more incentives to make it happen. All parents must follow up on the above.

Don't anticipate rational exuberance.

**Osher Lehmann**

**Response To "Cell Phones In Shul"**

To Yearning for Kedusha:

Your idea for *mispallelim* to place their phones in a box before entering *shul* is excellent and it would definitely help preserve *kedushas bais hakneses/hamedrash*. I want to let you know that your idea is not a first and has already been implemented in some *shuls*. One shul I've visited in Lakewood, which was recently renovated, has mini 'lockers' built into the wall of the main hallway, adjacent to the doors into *shul*. There are around thirty or forty of these lockers, each the perfect size to fit the biggest cell phones on the market plus another item or two. In addition, there is a network of USB Charging cables sprouting off a main line behind the lockers and each locker has a cable with a USB port coming in through a hole built into the back. All you have to do is open the locker (with the key inside), plug your Apple, mini USB, micro USB, etc. cable into the USB port dangling in the back, close the locker, and lock it upon removing the key. You can now concentrate on your *tefilos* without the infiltrations of the buzzing/ringing in your pocket, while your phone is conveniently locked up and charging just outside. Yes, that is a great idea and as soon as I saw that this is already a reality in some places, it made a deep impression on me. I think every *shul* should have one. May this awareness and preservation of *kedushas bais hamedrash* help bring the *geulah* soon. Thanks for bringing up this idea.

Sincerely,

**Y. Z. Drebin**

**Attacking Your Brothers**

Dear Rocky Zweig,

I was *mamish* embarrassed by the letter you wrote that *mivayished* a fellow Jew. Everyone has a right to wear whatever shirt they want. You can't say that a person is wasting money on a shirt just because you have no need for it. The response you wrote to "Button Down," was not befitting a respectable Balabus. Also you shouldn't

imply that he switch to a t-shirt and jeans like you do.

Just because you're not on the same level as Mr. Button down, you should not tell him to wear a t-shirt and jeans. Lastly, a correction on your ignorant price quote, Brooks Brothers white button down shirts cost three for \$150, and Charles Tyrwhitt costs four for \$195. Do the math, it's not a cent more than \$50 a shirt unless you count tax. And in that case, the Hat Box legally has to charge tax too for purchases above a certain price. Even with your claim that you can get six shirts for \$200, that makes it \$33 a shirt. Fifty minus thirty three equals... 17. Your saying that a person is *meshuga* for spending 17 more dollars on a shirt?! That should be the biggest of your worries! Especially when the fact is that Kirkland, Boon Dash or whatever shirt you buy for \$30 or less, do not compare to Brooks Brothers or Charles Tyrwhitt. The quality is better and they need much less ironing. How do I know? I am a proud owner of many of your despised shirts. I spend the extra \$17 and get myself quality American and British shirts, not Chinese junk, and I don't like when people like you decide what is right and wrong for other people to wear.

By the way who cares how you spell Charlz Terwit!? I would think that a *poshite yid* like you wouldn't care about such *meshugassim*. I like consistent people, you're not. You think people shouldn't worry about the clothing they wear, but they should be worried about spelling the name of a non-Jew in England who happens to make nice shirts? I think you should research your facts, and think twice before you say your opinion.

I sign as a proud wearer of \$50 shirts,

**Ari Feiger**

**Don't Make A Chillul Hashem**

Last week a letter writer named Mr. Zweig wrote a long letter discussing other people's letters. I feel that he just went overboard in his second point to the person who complained about white shirts. Quote, "Go to Costco and buy a few Kirkland Signature button down non-iron shirts for \$17.99. When they fall apart in a few months (or a few weeks), send them back and they'll give you new ones. You'll never have to buy a shirt again!" What you wrote encourages a negative trend that has sadly become the norm in recent times. To take advantage of a company's return policies is not only a *shailah*, it shows a lack of values. It is a terrible occurrence when sales people, or worse the company itself associates us with abusing the return policy. It impresses upon them a negative mindset of all of us. AND NOWADAYS WE DON'T NEED TO GIVE AN EXCUSE FOR PEOPLE TO HATE US!!! There are enough haters out there! There is a reason why Walmart stopped their 30 day trial on air conditioners in the summer. There's also a reason why Land's End doesn't accept returns from a certain community in New Jersey. I hope Mr. Button Down does not take your misconstrued advice. I hope you realize that your practice is wrong, and

it only hurts our fragile image of us world wide. Please listen to my plea, don't ruin our name as G-d's children, and equally your own. Hoping you'll change,

**Rabbi Yakov Snow**

**Why I Vote**

I believe the *frum* community is under attack. First our political voice was significantly diminished by the decision of the NYC Districting Commission to carve up our communities and dilute our votes. We cannot repair that for another TEN years, after the next census is taken.

Next, a frontrunner in the race for NYC Mayor has been very vocal about leaving the new regulation of Metzitzah B'Peh intact, at the very least. This is despite admitting they disagree with the manner by which it was imposed on us. They aim to regulate our right to practice our religion as we have for millennia. If successful, who knows what may be next?

This is not Switzerland, where Shechita was outlawed. This is not even San Francisco, where groups tried to ban Bris Milah entirely. This is New York City, which has been called the Capital of the Jewish Diaspora. The entire world looks to us to see where they might succeed in attacking the Jewish way of life everywhere.

Make no mistake. Our very best chance to nip this in the bud would be to have a significant turnout at the primary polls on September 10, 2013. I would even say that it does not matter for whom one votes, as long as they vote. (HaMayven Yavin.) The polls are watched very closely to see which communities matter on election day, and this reverberates throughout the terms of the officials elected.

Unfortunately, our community has a reputation for apathy when it comes to voting. People are busy, maybe they think their vote will not matter anyway, or perhaps they fear being called for jury duty. The time has come for every leader in our extended community to reach out to everyone within their sphere of influence - schools, *shuls*, friends, relatives, etc, and register every adult member of their respective households. We must educate our people about issues, candidates, and the *chiyuv* to register and to vote. The stakes are very high, and the return on investment for the effort required to make a difference is significant. It made national news when our vote gave Turner the upset win over Weprin to defend our principles. It was a Kiddush HaSh-m.

The FJCC, Agudas Yisroel, and other Jewish organizations are holding voter registration drives. They remind everyone to vote in the Primary election on September 10, and again in the General election on November 5, 2013, and again in EVERY election after that. Stop and put those dates in your calendar right now. The deadline to register in this year's crucial primary is August 16. YOU are in a unique position to make a difference to yourself, your family, and your community! Thank you in advance for your help.

**Pinchos Shine**

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**Speaking to Hashem**

This week, I was out and about and met an acquaintance, Avrumi Feldbrand. Even though it was pouring rain, he stopped me and said, "Did you know that you can talk to Hashem anytime you want". I responded that I knew. He said, "No, I am not talking about *davening* only -- you can also talk to Hashem in your own language at anytime and even while you're in your car -- just talk to Him and ask for anything you desire". Well, I did. And, within two days, whatever I had spoken to Hashem about came to fruition - a *yeshua*. Believe it or not!! It's true!! Thank you Avrumi Feldbrand!! Thank you for sharing your knowledge and not keeping it to yourself!!

*Your Former Neighbor*

**Sephardic Rabbis Who Shaved**

The letter "Sephardic Rabbis who Shaved" in the 5/30 issue of FJJ argues that shaving should be permitted despite what all the Sephardic Gedolim I quoted wrote, based on what is written in the Teshuva of the Chasam Sofer in Orach Chaim section 159.

All the Sephardic Gedolim I quoted (the Ben Ish Chai, the Sdei Chemed, the Saba Kadisha, the Kaf Hachaim, the Baba Sali, etc.) lived after the Chasam Sofer and certainly knew about his famous *teshuva* on shaving yet they all disagreed and prohibited removing the beard. For Sephardim who follow these Gedolim, the fact that the Chasam Sofer wrote differently does not impact on our practical practice. In fact, the Sdei Chemed I quoted wrote that if the earlier *poskim* who were lenient saw all the sources he mentioned, they would have changed their position and would surely have prohibited even trimming the beard.

As for whether the Ben Ish Chai prohibited shaving on Kabbalistic grounds only, it is clear from the several Teshuvos he wrote about this issue in Torah Lishma and several *drashos* in his Ben Ish Chai that his reasoning was not based only on Kabbalah. Even if it was, Torah Lishma is a *halacha sefer* and the Ben Ish Chai ruled that in this case we *pasken* like the *mekubalim*.

Regarding the assertion quoted from the Chasam Sofer that Rav Menachem Azareyeh (the Rema MiPano, author of Asara Maamaros and head of all the *mekubalim*) shaved, that has long been disproven and he had a full beard (see Darchei Teshuva YD 181:17; Minchas Elozar II:48 and at length in Hadrash Ponim Zokon section III chapter 4).

Concerning the statement of the Chasam Sofer that the *kabbalistic* prohibition on shaving applies only in Eretz Yisroel, that too has been totally refuted and represents the opinion of a *sefer* not accepted by the *poskim*, to the extent that the Chida wrote regarding that *sefer*: "may Hashem forgive him for saying such a thing" (see Hadrash Ponim Zokon section III chapter 5 at length). In addition, the Chasam Sofer himself, in a later *teshuva* (published in Teshuvos Chasam

Sofer Hachadashos section 30) retracted and wrote that this was the opinion of a sole individual and it is not an accepted opinion.

Also regarding the quote from the Chasam Sofer "we are not involved in *nistaros*," the same Chasam Sofer in this later *teshuva* reverses his position and writes that the *mekubalim* prohibit cutting even one hair of the beard and anyone who guards his *neshama* will distance himself from this practice.

Of great significance is that this *teshuva* of the Chasam Sofer is regarding cutting the beard with scissors and is thus irrelevant to how most people shave today. Most who shave today use shaving machines. The same Chasam Sofer in a different *teshuva* (O.C. section 154) writes that the Torah does not specify a "razor" and that any instrument which cuts and removes the beard is prohibited. This Teshuva of the Chasam Sofer is thus one of the sources cited by contemporary *poskim* to explain why all shaving machines are the *halachic* equivalent of a razor, since they both cut and remove the hair of the beard just as a razor does (see Teshuvos Minchas Yitzchok vol. 4 section 113; Teshuvos Shevet Halevi vol. I section 105 and numerous other *poskim* quotes in Hadrash Ponim Zokon section II chapter 1).

*K. Levine*

*Marine Park*

**Reading is Fundamental**

As we approach the summer months just as it is important for a child to maintain a daily Jewish Learning Program, it is imperative that parents should not overlook the importance of their child's secular studies. Having been an Differentiated Learning Instructor is crucial for children to read over the summer. Many schools give suggested reading for each grade. These books can be bought on line through Amazon.com, E-Bay, or Barnes & Noble.com. There are many second book stores which sell used books in good condition. In the Brooklyn area we can find new and used books at "Here's A Book Store" located at 1964 Coney Island Ave. The proprietaries extremely friendly and helpful. They carry children's, teens and adult books which are appropriate to read.

Many Schools give Summer Homework which some parents feel is a burden on them and their children.

Here are some tips on how to motivate your child to completing summer work.

1. Set aside a half hour a day to complete 2-4 pages of summer work.

2. Find the time that works well for you and your child.

3. Reading is fundamental have your child read to you for beginners have them identify sight words.

4. Use incentives to motivate your child award charts or filling up the coin jar with pennies or nickels.

The biggest thrill for a child is deciding what they can get when the award charts or jar is full. In my practice I have given them gift cards to their favorite store. You can decide the amount that suits your budget.

Wishing you all a successful summer!

*Shanie Stern*

**Trials & Tribulations of Mr. Tsaddik**

As we now embark on our annual country sojourns, abandoning our well proportioned, well adorned and well-kempt palaces for cramped and unkempt two-room dinky hovels that we would not be caught dead in, a note of caution is in order. You know, forewarned is forearmed. Chas V'sholem! I don't wish Mr. Tsaddik's travails on anybody.

Mr. and Mrs. Tsaddik agreed they would begin packing at 12 noon Thursday. Mr. Tsaddik arrived home from work at 12:10. His wife, to be sure, did not greet him with anything remotely resembling cookies and milk. He didn't say anything as he decided silence is the better part of valor and immediately started to pack without fanfare, and without lunch. Working tirelessly, he finished by 3. Then he spotted a stack of items still unpacked on the sidewalk. He repacked the car in order to get more space. That took till 5.

He and his wife got into the minivan, and wouldn't you know, *maaseh soton*, the engine didn't start. He quickly ran to one neighbor and then another to get a boost. To no avail. He called his mechanic, pleaded with him. The mechanic patiently explained to Mr. Tsaddik that by the time he arrived at the garage and had the problem analyzed it would be after 6 and the garage closes at 6. The mechanic was impervious to all pleas. His parting words were, "Get a tow

truck and I'll see you at 8:30." Mr. Tsaddik stayed up with his wife till the wee hours in the morning calculating whether they can make it in time for Shabbos.

Naturally he *davened* with the first *minyan*, at 6, something he never did. He unloaded the car when came home from *shul* till when the tow-truck arrived at 8:15. The mechanic suggested he do it then so he'll have the rest of the day free. The tow-truck finally had the van hooked up and they were on the way to the mechanic. The mechanic told him the part won't arrive till 11:00 and the installation should take three hours. Needless to say the part didn't arrive on time and the installation took longer. All he could do is go home and explain it to his wife as best he can. He gave a mournful sigh and started to unpack again as all the three boys couldn't live one second without their favorite blanket.

On Sunday morning, promptly at 8, they started to pack. It was very hot, even hotter than Thursday and Friday. His wife was continually bringing him cold water and he couldn't stop for a second from mopping his brow and face. By the time he finished, he had screamed at everybody except the dog because he didn't own one. Technically, he did yell at a stray dog that came over to sniff around the belongings scattered on the sidewalk.

His wife had to cajole, actually plead and beg, the three boys into the bathroom. And now they were ready to go. They got onto the Palisades when she suddenly asked him panicky, "I didn't see Berel's bike." "Oh no, we left it in the living room when we unpacked Erev Shabbos." "I'll bring it up *i"yh* when I come for Shabbos." "I hope I survive till then," came the determined answer from his wife. "He can always borrow a bike," Mr. Tsaddik said hopefully. There was the usual pushing and shoving on the way up among the three kids.

They arrived uneventfully. "The bungalow must've shrunk because it looks a lot smaller," he said thoughtfully. He unpacked the car--and was nabbed by his wife trying to leave for some inexplicable reason.

*Samuel Deitel*

**FLATBUSH JEWISH JOURNAL SUMMER SCHEDULE**

**June 27:** Summer Issue

**July 4:** Independence Day Issue

**July 11:** Tisha B'Av Issue

**August 15:** Mid-Summer Issue

**August 22:** End-Summer Issue

**August 29:** Back to School Issue

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FLATBUSH & BORO PARK - Stores & Shuls LAKEWOOD - Stores & Shuls



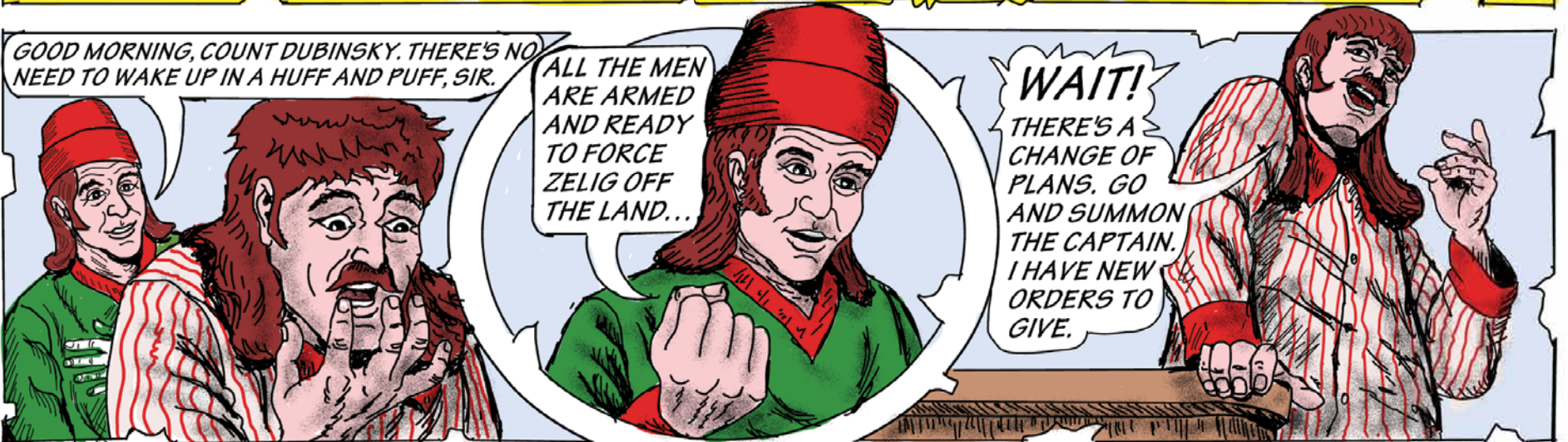




## ZELIG THE WAGON DRIVER

BY MASTER STORYTELLER AND ARTIST RABBI YITZY ERPS

ZELIG WAKES UP THE NEXT MORNING AND CONTINUES TO FOLLOW ALL THE INSTRUCTIONS OF RAY MOSHE LEIB OF SASSOV. FEIVISH WAKES UP WITH A FRIGHT. HE RUSHES OFF TO SHUL TO DAVEN. AFTERWARDS, HE TAKES THE LEASE AND SETS OUT TO PREPARE A GIFT. THE COUNT WAKES UP ASTONISHED AND CALLS FOR OLEK...



RABBI YITZY ERPS IS A PROFESSIONAL ARTIST WHO DOES PORTRAITS, CUSTOM PAINTINGS, MURALS, ILLUSTRATIONS, KESUBOS, MONOGRAMS, ETC. • 718-375-1294





## The Torah True Talking Zoo

BY SOLOMON MEHLMAN ז"ע



Zev  
the Zebra

BY SOLOMON MEHLMAN ז"ע

I'm Zev, the Zebra,  
and of course  
Since I look like the tiger,  
I'm a "tiger-horse".

I come from Africa,  
across the sea  
But that's enough  
of talk about me!

I want to talk about  
helping others.  
Aren't all the Jews really  
"fellow-brothers"?

What a wonderful  
*mitzvah* it is, indeed,  
To help your fellow  
Jew in need!

Always do "Chesed" -  
be helpful and kind  
Visit the sick, and  
guide the blind!

Tzedakah is what you  
should always give!  
Hashem will make sure  
a long life you'll live!

So, help the poor  
and visit the sick,  
And with *tzedakah*  
please be quick!

A penny here,  
a nickel there!  
Even children can  
do their share!

## Maggid Stories for Children

Chaviva Krohn Pfeiffer

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### House Guests

The snow was falling quickly that night. A cold wind was blowing the snow in all directions. Rabbi Yoshe Ber (Yosef Dov) Soloveitchik, the Rav of Brisk, was traveling home with his wagon driver, Yankel. Yankel could hardly see because of the snow.

Suddenly the two travelers saw the light of an inn down the road. "Baruch Hashem!" said Reb Yoshe Ber. "A place to spend the night!" It was already late at night, but they were sure the innkeeper would let them in from the freezing cold.

When they reached the inn, Yankel knocked on the door, but nobody answered. The innkeeper had already gone to sleep and he did not want to leave his warm, comfortable bed to bother with guests. Yankel was a strong man. He pounded on the door with all his might. Finally the innkeeper yelled from the upstairs window, "What do you want so late at night? Can't you see

"Please let us in," Yankel called back. "We are freezing out here. We cannot travel any further because of the snow."

A few minutes later the innkeeper came downstairs and let the two men inside. "Couldn't you find another place to stay?" he complained. He showed them to a small side room. The room was cold and uncomfortable, but it was much better than being outside in the snow. Reb Yoshe Ber and Yankel went to bed.


A short while later, there were loud noises from outside. "Open up in there!" the voice said. "Rabbi Aharon Koidonover and his *chassidim* are here!" Reb Aharon was a famous *chassidic* Rebbe. The innkeeper jumped out of bed and looked out his window. There were almost twenty people outside! He rushed to open the door.

"Come in! Come in!" he said happily. "I have room for all of you!" The innkeeper seated them at a large table and served cake and tea. Soon everyone was warm and refreshed.

When the Rebbe left the room to wash his hands, he noticed a man in the small side room. When he took a closer look, he saw that it was the great Brisker Rav! "Oy vey! Brisker Rav!" he exclaimed. "Why are you in this cold room? Come with me!" He brought Reb Yoshe Ber and Yankel into the large room with all the *chassidim*.

Reb Aharon turned to his *chassidim* and said, "Do you see who is in this inn with us? The *gadol hador* (leader of

## JUNIOR COOKING



### Ice Cream Crunch

This ice cream crunch makes the perfect dessert after a Shabbos seudah. It's easy to make, yummy to eat, and sure to impress your family and Shabbos guests.

#### Ingredients for Crunch:

2 cups crushed corn flakes  
½ cup peanut butter  
7 oz. (210g) chocolate chips

#### Ingredients for Ice Cream:

2 10-oz. (283g each) containers of pareve whip topping  
¾ cup sugar  
2 teaspoons vanilla extract  
5 eggs

#### You will need:

waxed paper  
measuring cups & spoons  
9x13 (23x35 cm) or 5 lb. container


#### Directions for Crunch:

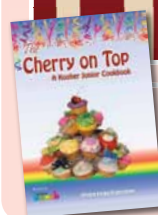
Note: For this recipe, when using a double boiler, ask an adult to help you.

- 1) In a double boiler, melt the chocolate over a small flame.
- 2) Put the corn flakes in a plastic bag and crush by hand.
- 3) Add the peanut butter and corn flakes to the chocolate.
- 4) Mix all together.
- 5) Flatten the mixture on a 9x12 sheet of waxed paper and freeze overnight until it is firm.

#### Directions for Ice Cream:

- 1) Beat the whip topping until it looks stiff.
- 2) Add the sugar and vanilla extract.
- 3) Whip the mixture for 2-3 minutes.
- 4) Add the eggs one at a time and continue to mix.
- 5) Remove the crunch from the freezer and break it into small pieces.
- 6) Add the pieces of crunch to the ice cream mixture. Mix well.
- 7) Pour the mixture into a container or aluminum pan. Freeze and enjoy!





An Excerpt from *The Cherry on Top, A Kosher Junior Cookbook*  
by Chaya Feigy Grossman: 718.436.4223 / thecherryontop@kewnet.com

the generation), Rabbi Yoshe Ber Soloveitchik!"

Then he turned to the innkeeper and said, "I cannot believe what you did! How could you have put such a great *tzaddik* in that small, cold room? You must ask him to forgive you."

"I am sorry," the innkeeper said softly to Reb Yoshe Ber. "I did not know who you were."

Reb Yoshe Ber looked straight at the innkeeper and said, "I cannot forgive you."

The innkeeper asked for forgiveness again, but the Rabbi did not forgive him.

"The way you treated the Rabbi and his driver was very wrong," Reb Aharon said to the innkeeper. "You must get him to forgive you."

The innkeeper begged and pleaded for forgiveness, but Reb Yoshe Ber did not answer. The *chassidim* could not understand why he did not want to forgive the innkeeper. Finally, Reb Yoshe Ber began to speak in a low voice.

"My dear friend," he said to the innkeeper. "Of course I will forgive you. But first I want you to understand what you did wrong. You think

that you should be nice only to people like the Koidonover Rebbe and the Brisker Rav. That is wrong. You must be kind to everyone, especially on a cold, snowy night. I hope that you will change your ways. Also, the next time you come to Brisk, I would like you to be my guest."

The innkeeper was happy that the Rav had forgiven him. He promised to be nice to everyone.

A few weeks later, the innkeeper was in Brisk. He stayed at Reb Yoshe Ber's home. The Rav treated the innkeeper with great respect, and gave him everything he needed.

When the innkeeper got back home, he remembered what the Brisker Rav had taught him. From then on, he made sure to greet his guests warmly and be nice to them. Soon his inn became the most popular one around.

Shammai taught: Greet every person with a cheerful face (Avos 1:15). We should greet every person with a smile, and treat everyone the way we would treat someone who is very famous and important.



## Opportunities of Summer Vacation

CONTINUED FROM PAGE 1

The source of the concept that rest can be considered a prelude to a *mitzvah* is in Shulchan Aruch (Orach Chaim 71:5). The *halachah* is that a person who is digging a grave for a dead person is exempt (at that time) from the Torah obligation of reading the Shema. Mishnah Berurah (13) adds that this exemption applies even when he is resting in between his exertions (which are very strenuous). Even then he is considered to be occupied with the performance of the *mitzvah*, because by means of this rest, he will recover his strength so that he will be able to resume digging afterward.

Similarly, if a *bachur's* intention in exercise and swimming during *bein hazemanim* is to refresh his energies for the coming *zeman* of *limud* haTorah, that too is considered a preparation for a *mitzvah*.

Another illustration of this concept can be extrapolated from the concluding comments of Rashi to Chumash Shemos on the *pasuk* (40:38), *For the cloud of Hashem would be on the Mishkan by day and fire would be on it a night, before the eyes of all the House of Israel throughout their journeys*. Rashi says that the place of the encampments of Klal Yisrael in the desert is also referred to as a journey, meriting the appearance and protection of the Heavenly clouds. This is because their encampments (and periods of rest) were for the purpose of strengthening themselves for the next journey that would follow. This alludes to the idea that resting for the purpose of strengthening oneself for the performance of a *mitzvah* is, in itself, a *mitzvah*.

R' Moshe Feinstein would say that eating and sleeping properly is an integral part of learning. When a *bachur* eats properly (avoiding so-called "junk foods") and gets sufficient amounts of sleep, his mind and body will be able to function properly and he will be able to learn Torah with concentration and understanding. But if he does not eat and sleep properly, it will have a detrimental effect on his ability to learn.

People would mention to the Chofetz Chaim the *kabbalistic* teaching that when a person eats, he should concentrate deeply on elevating the "sparks of holiness" in the foods he consumes. The Chofetz Chaim replied, "I don't know about these special *kavanos* (intentions). I eat in order to be healthy and to have *koach* to live. If one is healthy he can accomplish something for the honor of Heaven. Those are my *kavanos*." For our generation, achieving the *kavanos* of the Chofetz Chaim would be a great accomplishment.

*Bein hazemanim* is a time to underscore the idea that even the *gashmius* of a *ben* Torah is *ruchnius*. Let us strive to utilize this special period of the year and return after the summer refreshed and with a renewed *bren* (drive) for *limud* haTorah and *avodas* Hashem.

## Rav Pam on Pirkei Avos

CONTINUED FROM PAGE 3

### Talmudic Wallpaper

*This is the way of Torah . . . live a life of privation — but toil in the Torah!*

The *Midrash Shmuel* writes that this *mishnah* is addressing both rich and poor people. It is not improper for a person who has been blessed with great wealth to live a physically comfortable life. As the *Gemara* (*Horayos* 10b) puts it, "Is it then loathsome for the righteous to enjoy two worlds?" Nevertheless, everything in this world comes at a price; if a person accustoms himself to a life of luxury and extravagance, it is almost inevitable that it will be at the expense of growth in Torah knowledge (see *Ruach Chaim*). This is because he must devote time and effort to earn the money that pays for his high standard of living, which will impede his growth in Torah. As the *Midrash Shmuel* puts it, a servant cannot serve two masters at the same time. So too, if a person grows accustomed to excesses in *gashmius* (material matters), he will find it very difficult to live without them, and this will certainly impact his development in *ruchnius* (spiritual matters).

The story is told of a great *rav* of an earlier generation who was ushered into

the magnificent home of a Jewish millionaire. The *gvir* (rich man) gave the *rav* a tour of his mansion, calling specific attention to the rich mahogany furniture, the deep plush velvet couches, the custom-made draperies, and the imported wall hanging. As they stood in one of the rooms, the *rav* became pale and cried out, "How could you use pages of *Gemara* for wallpaper? Over there I see *bletter* (pages) from *Be-rachos*, on this side I see *bletter* from *Kesubos*, and on that wall I see *bletter* from *Bava Kamma*!"

The rich man was shocked. "*Rebbi!* How can you say that? I would never use *bletter* from the *Gemara* for wallpaper. This wallpaper is the finest that money can buy. I had it especially imported from Paris to match the decor of the room."

"Yes, that is exactly what I mean," replied the *rav*. "How much time did you have to spend to search out, choose, and pay for the magnificent furnishings of your home? The time could have been used to study Torah — to learn *Berachos*, *Kesubos*, *Bava Kamma*. Instead of learning those *bletter*, you have papered them onto the walls!"

# FLATBUSH JEWISH JOURNAL

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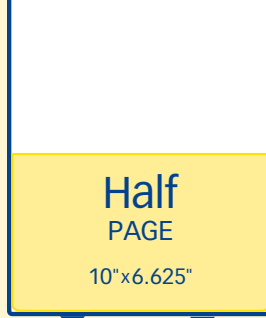
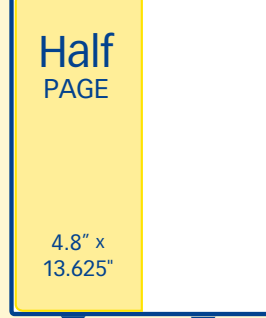
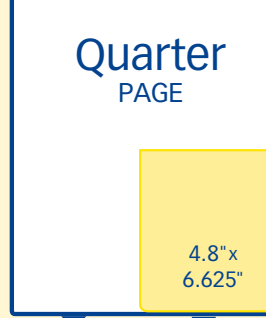
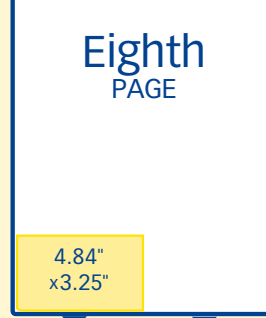
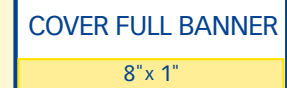
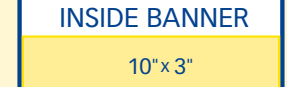
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