

VOLUME 5, NO. 35

OCTOBER 23, 2014

פ ר ש ת נ ח

כ"ט תשרי תשע"ה

200,000 READERS!

# FJJ

FLATBUSH JEWISH JOURNAL

BORO PARK

FIVE TOWNS

FLATBUSH

LAKEWOOD

QUEENS

FREE!

בס"ד



Yonah Weinrib

## INSIDE THIS WEEK'S FJJ



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The Flatbush  
Shabbos  
Project

KEEPING IT TOGETHER

## The FJJ Welcomes all Guests to Shabbos in Flatbush!

May this be the first of many inspirational and enjoyable Shabbosim throughout your life!



**Beyond  
Hachzakas  
HaTorah,  
supporting  
aureichim is a  
demonstration  
of Chashivus  
HaTorah.  
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adopts a Kollel,  
you enter into  
a partnership  
Lichvod  
HaTorah  
V'Lomdeha.**

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# Rav Pam on the Parsha

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



## Parshas Noach: The Gift of Time

*And the earth had become corrupted before Hashem and the earth had become filled with robbery (6:9).*

At the end of *Parshas Be-raisheis*, the Torah notes the birth of a son to Lemech. He was prophetically named Noach with the hope and prayer that *this one will bring us rest from our work and from the toil of our hands, from the earth which Hashem has cursed (5:9)*. Rashi explains that since the time of Adam's sin there had been a terrible curse on the earth that when a person planted wheat, thorns and thistles grew. In Noach's time, this millennium-long curse began to abate.

Additionally, Noach was a great inventor who created the first basic tools to ease the backbreak-

ing labor of farm-work. According to the *Midrash Tanchuma* (11) he invented the plow to seed the earth, the scythe to cut wheat and the ax to fell trees. As amazing as it may seem, until then, all such work was done by hand! Imagine the agony and frustration of plowing a field with one's *fingers*! Or harvesting a meadow of wheat one stalk at a time, or the almost impossible task of knocking down trees without an ax! These basic tools were absolutely revolutionary in the times of Noach, and brought about a radical improvement in the task of earning one's daily bread.

People noticed that they had free time at the completion of their farming chores and the land was producing a bounty as well. Now there was time to do something else besides the endless

CONTINUED ON PAGE 84



## Publisher's Message

MORDY MEHLMAN, PUBLISHER



## Inspired to Say Good Shabbos

I am taking the rare liberty of repeating the following editorial which has appeared in the FJJ. It's a subject that's been bothering me for years – people not saying Good Shabbos in our community – and one that has not been resolved.

This special Shabbos, when Project Inspire has inspired us with a united Shabbos to remember, is the perfect time to begin resolving his issue.

I don't recall who I learned it from – my parents, a Rebbe, or some other influential figure in my life – I always say Good Shabbos to everyone I meet in the street, adult or child alike. No matter the hat color, or yarmulke size, everyone is greeted with a Good Shabbos or Shabbat Shalom. I am surely not the only one who does this, and I am not writing this to promote myself, but to challenge others to do the same.

Two things have shocked me over the years. One is how some people don't even respond, the other is that many people never greet others with a Good Shabbos to begin with. After all, we are one nation, one community, one Am Yisroel.

Isn't Shabbos the day that should unite us? The day we all have a little more time for ourselves and for others.

The importance of greeting others – being *makdim shalom l'chol adom* - is vividly portrayed in a story that took place at the Shiva for HaGaon HaRav Yaakov Kamenetsky, zt"l. A priest from the church near R' Yaakov's home in Monsey, NY, came to pay a Shiva call. The family was shocked and graciously enquired as to why the priest troubled himself to perform this "Mitzvah". He answered "The Rabbi used to pass me each morning and always said 'good morning, how are you' to me first, before I had a chance to say anything. How could I not pay my last respects"! "Havei Makdim Shalom L'chol Odom". If R' Yaakov could greet a goy daily, certainly we must emulate his ways – by simply saying Good Shabbos to everyone.

Saying Good Shabbos takes about two seconds and could make someone's day! I have seen the face of elderly Yidden light up when I say Good Shabbos. I have seen children startled but appreciative that an adult would respect them enough to say Good Shabbos.

Imagine if the entire Flatbush community begins saying Good Shabbos to one another. It would unite us on our holy day and raise the spirits of one and all.

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# ZMANIM

FOR THE FLATBUSH AREA

THURS  
23

7:16  
Neitz

9:57  
Latest  
Shema

6:04  
Shekiah

6:46  
Tzeis

כט  
תשרי  
יבמות יט

FRI  
24

7:17  
Neitz

9:58  
Latest  
Shema

6:03  
Shekiah

6:45  
Tzeis

ל  
תשרי  
יבמות כ

א' דראש חודש

הדלקת נרות 5:44

שבת  
25

7:18  
Neitz

9:58  
Latest  
Shema

6:01  
Shekiah

6:44  
Tzeis

א  
חשוון  
יבמות כא

פרשת נח – ב' דראש חודש

מוצ"ש (ר"ת) 7:14

SUN  
26

7:19  
Neitz

9:59  
Latest  
Shema

6:00  
Shekiah

6:42  
Tzeis

ב  
חשוון  
יבמות כב

MON  
27

7:20  
Neitz

9:59  
Latest  
Shema

5:59  
Shekiah

6:41  
Tzeis

ג  
חשוון  
יבמות כג

TUES  
28

7:21  
Neitz

10:00  
Latest  
Shema

5:57  
Shekiah

6:40  
Tzeis

ד  
חשוון  
יבמות כד

WED  
29

7:23  
Neitz

10:01  
Latest  
Shema

5:56  
Shekiah

6:39  
Tzeis

ה  
חשוון  
יבמות כה

## FLATBUSH JEWISH JOURNAL

A Citicom! Publication

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### FJJ & Hospice Care

Once again I wanted to express my appreciation for what you've done many months ago by being the original cause for reform to Hospice Care that's constantly being done. The full page ad in the Succos Edition on page 63 about Discharge - at the bottom -An Important Message to Hospice Patients, is a clear example how far we've come. It's an open warning to be careful about Hydration for your loved ones. This can really save precious moments of life for many people. Thanks again, and Bezras Hashem may we be *zocheh* to see a complete reform of all the issues with Hospice Care, never cutting short someone's life by even ONE moment.

An FJJ Admirer

### A Plea to the FJJ

As usual, I must tell you how much we enjoy the paper. Despite the fact that some of the letter writers complaints are 'off the charts', the FJJ by and large is a publication that my family has embraced, and looks forward to every week.

Having said that, I must ask you to please start using other peoples' pictures in your Photo Gallery. I cannot begin to tell you how many people stopped me over Yom Tov asking how I manage to get my picture in the paper so often.....I mean I am nearly reaching Shimon Lefkowitz territory here.

I also must tell you that I've been called many things in my lifetime, Flatbush Askan is not one of them. (BTW what exactly does a Flatbush Askan do? and how does one become one?) These are questions that I've been asked repeatedly over the past 10 days... maybe you can shed some light on this (Rocky...you there??) At any rate, keep up the good work Mordy, and find someone more photogenic than me.

Yossi S.

### Undoing a Chillul Hashem

I live in Lakewood and enjoy reading the FJJ. I don't usually write to the editor, because it's not important to voice my opinions to everyone, but I felt

compelled to write due to something very serious that appeared in the paper.

In the Succos edition, on page 120, there is a short article about PM Netanyahu meeting with the PM of India. It also goes on to describe the similarities between Israel and India. Then, the article proceeds to describe the similarities between Judaism and Hinduism, *r"l*. Hinduism is a religion based on *avodah zarah*, and any article equating them is a big *chillul* Hashem or worse. I realize that this article may have been imported from somewhere else, but this is a very serious mistake that must be corrected. We just came off of Rosh Hashana where we proclaimed Hashem to be our One and Only King. How can an article in your paper offer any similarities to a religion based on *avoda zarah*?

Hoping to see a correction in the upcoming editions, *l'maan kavod shamayim*.

Mrs. Y. Zylberberg

### Cellphones Advice

Please consider not using your phone:

- 1) when waiting for the school bus
- 2) when child comes off the school bus
- 3) in the doctor's waiting room

EVEN if your child is not talking to you, and have much *nachas*.

A Parent Who Regrets Not Doing This

### Immodesty In The FJJ

When I first saw the article against the ad for Shell Station (depicting the kids uncovered knees in a barn) I was like get a life! Then I thought about how the writer mentions immune to immodesty. How right he/she is! The shell, tight, short, clear styles that are appearing amongst *frum* circles is shocking! It's about time someone said something!

Livid in Lakewood

### Tznius Surprise

To My Fellow Guest from thte Doubletree, We were in the same public hotel together. My kids were

CONTINUED ON PAGE 90

## TEHILLIM LIST

### חוליים:

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

### שבויים:

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

## WEATHER FORECAST

### THURSDAY

October 23

AM Showers

57° 51°



### FRIDAY

October 24

Partly Cloudy

63° 50°



### SATURDAY

October 25

Mostly Sunny

65° 52°



### SUNDAY

October 26

Partly Cloudy / Wind

62° 48°



### MONDAY

October 27

Sunny

63° 51°



### TUESDAY

October 28

Sunny

67° 56°



### WEDNESDAY

October 29

Partly Cloudy

68° 53°



## Rabbinic Message

A WEEKLY DRASHA FROM  
FLATBUSH RABONIM

### Rabbi Moshe Nasan Schreier

Senior Rabbi, Avenue N Jewish Center



The prophet Zechariah has visions of four destructive forces that are countered by four artisans that bring about the redemption of the Jewish people. Who are these artisans? Chazal tell us they are Moshiach ben Dovid, Moshiach ben Yosef, Eliyahu, and Cohen Tzedek. The weekly Torah reading deals with the flood and the destruction of the world. Rashi in Sukkah says that Cohen Tzedek refers to Shem ben Noach. Shem survived the flood and set about to rebuild the world. Merely to rebuild what was destroyed would not guarantee that life would continue on a higher level.

Thus, Shem founded the school of Shem V'Aver, which became the training ground for the Avos and a spiritual life that would have continuity. Eliyahu challenged the people in the famous words on Mount Carmel, Ad Masai Atem Poschim Al Shtei Hasifim. You cannot be both for Hashem and Baal. There needs to be consistency. This is a challenge that was valid then and is equally valid now. The two visions are mutually exclusive.

Moshiach ben Yosef in our tradition represents Mesiras Nefesh- self sacrifice for the principles of G-dliness. It is the readiness to sacrifice that brings about Moshiach ben Dovid.

In our time, we had the great destruction of the Holocaust. Rebuilding required the creation of Torah institutions, and the recreation of a Torah way of life. We have made great progress in America and Israel and wherever committed Jews live. The process is far from finished. We still have huge obstacles to overcome.

Our ability to triumph depends on our commitment to building solid foundations. Our ability to utilize the aftermath of the Mabul in accordance with the principles of the four artisans, spelled continuity for that generation.

Our perpetuating that lesson in our time will see the continuing growth of Torah, the readiness of our people to make the necessary sacrifices and march steadily to the glorious era of Moshiach ben Dovid.



## IMPORTANT NUMBERS

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

## Out of the Box

MUSINGS ON TIMELY ISSUES



RABBI YAAKOV  
SALOMON

### History Will be Made

The naysayers said it would never happen. Then they changed their refrain. "America is not like South Africa." And when they saw it WAS happening, they tried again, "So what. What does one *Shabbos* really mean?" Pay them no heed. The *Shabbos* Project locomotive has arrived. And it is rumbling into the station with packed trains and tons of noise. The A-Mighty saw fit to mention *Shabbos* 55 times in the *Torah* – more than any other *mitzvah*. That is testimony to the power of *Shabbos*. Thousands of Jews in hundreds of cities will proclaim for the first time, "*Yismichu Bimalachuscha shomrei Shabbos*." That declaration will be but a beginning in helping every *Yid* taste the majesty and infinite beauty of this ageless gift. Programs abound in every neighborhood. Don't sit on the sidelines. Stop in. Be a part of history.

More than the Jews have kept *Shabbos*, *Shabbos* has kept the Jews.



# OUR CORE VALUES

QUALITY IS NEVER AN ACCIDENT;

---

IT IS ALWAYS A RESULT OF  
HIGH INTENTION,

---

SINCERE EFFORT,

---

INTELLIGENT DIRECTION

---

AND SKILLFUL EXECUTION;

---

IT REPRESENTS THE WISE CHOICE  
OF MANY ALTERNATIVES.

Simply the best.





# The Shabbos Project

KEEPING IT TOGETHER

**OCTOBER 25TH  
7:30PM**

THE SHULAMITH HALL  
FOR PERFORMING ARTS  
1277 EAST 14TH STREET

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& THEIR  
GUESTS\***

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\*1 free ticket per household for  
each less affiliated guest you  
bring to the event

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מנחם מנדל בן אסתר  
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TODAY!**

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YEHUDA  
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BENNY  
FRIEDMAN



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DACHS



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or email: [tickets@projectinspire.com](mailto:tickets@projectinspire.com) or call us at 646.291.6191**

**Project Inspire is one of the many registered partners of the Shabbos Project**



# The Shabbos Project

KEEPING IT TOGETHER

## Join These Exciting Programs!

# FLATBUSH

## SHABBOS SCHEDULE

### שבת פרשת נח, א-ב חשון OCTOBER 24-25

**AGUDAS YISROEL BAIS BINYOMIN**  
2913 Avenue L

#### FRIDAY NIGHT

Mincha.....5:54 pm

**Kabbolas Shabbos**

Led by Yehuda Green

**Welcoming Remarks**

Rabbi Moshe Tuvia Lief

**Keynote Speech - The Power of Shabbos**

**How to see the Invisible.....9:00 pm**

Mr. Charlie Harary

**Oneg Shabbos.....9:45 pm**  
(Open for all guests and hosts ONLY)

Rabbi Zecharia Wallerstein

Rabbi Shalom Yonah Weis

#### SHABBOS DAY

**Shacharis .....9:00 am**

Led by Shloime Dachs

**Insights into Shabbat Prayers.....10:30 am**

Rabbi Chaim Sampson

(For all guests who would like to attend)

**My Philosophical Encounters with Famous Hollywood Personalities..... 3:30 pm**

Rabbi Daniel Mechanic

**Panel Discussion.....4:30 pm**  
**The Jewish Experience In the Corporate World**

Mr. Isaac Gross

Mr. Sol Werdiger

Mr. Malcolm Hoenlein

Moderator: Rabbi Chaim Sampson

**Mincha.....5:35 pm**

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משה אהרן בן פינא לאה  
אברהם בייניש בן נאלידא שפריינצע  
מנחם מנדל בן אסתר  
בתוך חולי ישראל-



**The Shulamith Hall for Performing Arts**  
1277 East 14th Street

**AGUDAS YISROEL OF MADISON**  
2122 Avenue S

#### FRIDAY NIGHT

Mincha.....5:54 pm

**Kabbolas Shabbos**

Led by Shea Rubinstein

**Welcoming Remarks**

Rabbi Yisroel Reisman

**Oneg Shabbos.....8:45 pm**

**Keynote Speech - Shabbos Unplugged**

**The Seventh Heaven**

Rabbi Dovid Goldwasser

#### SHABBOS DAY

**Shacharis .....8:30 am**

Led by Yehuda Green

**Insights into Shabbat Prayers.....10:00 am**

Rabbi Akiva Pollack

(For all guests who would like to attend  
Located in the Lower Level Beit Medrash)

**Kamaras Sefer Torah Inauguration  
in memory of Sergeant Jacob Kamaras  
(US Armed Forces)**

**Panel Discussion.....4:30 pm**  
**Jewish Professionals in The Modern World**

Mr. Chaskel Bennet

Mr. Leon Goldenberg

Mr. Avi Schick

Moderator: Rabbi Mordechai Tropp

**Mincha.....5:30 pm**

### THE MARINE PARK PROGRAMS Hosted by Roots

#### FRIDAY NIGHT

**Kabbolas Shabbos .....5:54 pm**

@ Kollel Makarov/Roots Kollel

3118 Quentin Rd.

led by Mordechai Levovitz & Choir

**Oneg Shabbos @ T-FUSION.....9:30 pm**

3223 Quentin Rd.

Gourmet Dessert & beverage reception and  
hartzig singing

**CONGREGATION TALMUD TORAH**  
1305 Coney Island Ave (Btwn Ave I & J)

#### FRIDAY NIGHT

Mincha.....5:47 pm

**Kabbolas Shabbos**

Led by Chazan Chaim Muhlbauer

**Welcoming Remarks**

Rabbi Yaakov Shulman

**Seudas Shabbos.....7:00 pm**

If you are hosting a guest & would like to make a reservation to  
join this meal please contact Mr Avrohom Newmark 917 757 7904

**Keynote Speech - The Seven Wonders of**

**Jewish History.....9:00 pm**

Rabbi Yaakov Salomon

**Oneg Shabbos.....9:45 pm**

**Deluxe Dessert Reception (Simcha Hall)**

(Open for all guests and hosts ONLY)

#### SHABBOS DAY

**Shacharis .....8:45 am**

Led by Chazan Chaim Muhlbauer

**Insights into Shabbat Prayers.....10:15 am**

(For all guests who would like to attend)

**The Power of One.....4:30 pm**

Rabbi Zecharia Wallerstein

**Mincha.....5:30 pm**

### YOUNG ISRAEL OF MIDWOOD 1694 Ocean Ave.

#### SHABBOS DAY

**Shacharis .....9:00 am**

Led by Michael Pruzansky

**Aufruf of Mr. Henry Goodelman -  
Aish HaTorah Jerusalem alumnus**

**Drasha- Rabbi Eli Baruch Shulman**

Kiddush following davening in honor of the  
aufruf

## The Hardallah Experience

**7:30 PM**

\*FREE TICKETS FOR HOSTS & GUESTS - MUST REGISTER



**646-291-6191 | newyork@theshabbosproject.com | www.PIshabbosproject.com**



# STATISTICS AND FACTS DON'T LIE!

## BORO PARK – FLATBUSH

### BROOKLYN COMMUNITY DISTRICT 12

1

TOTAL POPULATION	1990	2000	2010
Number	160,018	185,046	191,382
% Change	—	15.6	3.4

VITAL STATISTICS	2005	2010
Births: Number	4,733	5,276
Rate per 1000	25.6	27.6
Deaths: Number	1,097	919
Rate per 1000	5.9	4.8
Infant Mortality: Number	21	—
Rate per 1000	4.4	2.7

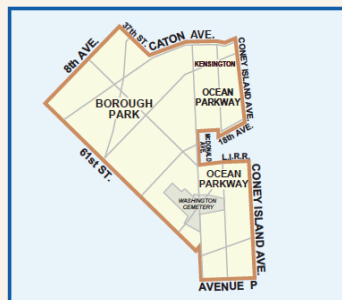
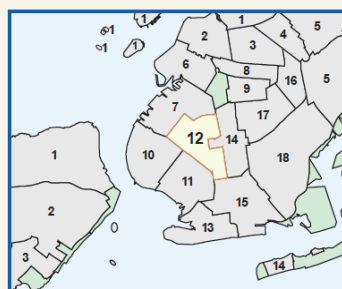
3

INCOME SUPPORT	2005	2012
Cash Assistance (TANF)	4,857	7,314
Supplemental Security Income	8,871	8,222
Medicaid Only	70,333	99,349
Total Persons Assisted	84,061	114,885
Percent of Population	45.4	60.0

2

4

TOTAL LAND AREA	
Acres:	2,291.9
Square Miles:	3.6



LAND USE, 2012			
	Lots	Sq. Ft. (000)	%
1-2 Family Residential	10,412	27,167.2	41.3
Multi-Family Residential	5,180	18,086.9	27.5
Mixed Resid. / Commercial	1,797	4,455.8	6.8
Commercial / Office	589	2,836.4	4.3
Industrial	247	1,681.1	2.6
Transportation / Utility	137	1,391.1	2.1
Institutions	482	4,475.6	6.8
Open Space / Recreation	22	3,692.3	5.6
Parking Facilities	150	783.6	1.2
Vacant Land	334	1,093.0	1.7
Miscellaneous	49	136.5	0.2
Total	19,399	65,799.6	100.0

New York City Department of City Planning

1

These statistics show that the population in **Borough Park and Flatbush** is with 10 percent more than in the neighborhood of **Williamsburg**.

2

Yet, Borough Park and Flatbush have 30 percent less space for residential housing – **only 22 million square foot** of residential housing in Borough Park and Flatbush compared to **30 million square foot** in Williamsburg.

**What is the problem? Why does our district contain so much less housing?**

3

**The answer lies in the following statistic:**

In Borough Park and Flatbush, as much as **41 percent** of the residential housing consists of 1-2 family houses, compared to Williamsburg's mere **5 percent**. As much as 95 percent of the housing in Williamsburg consists of larger family homes.



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# WHAT DO THE FACTS SUGGEST ABOUT OUR HOUSING CRISIS?

And why are we in a worse situation than all other Jewish neighborhoods in the state of New York?



## Will our neighborhood look as overbuilt as Williamsburg?

The answer is no! While across the City, the average of multi-family residential homes is at **27%** - which is far less overbuilt with larger residential homes than the vicinity in Williamsburg (95%) - it is way more crowded that the **41%** of residential housing that totals 1-2 family homes in our district. We still have way more room to build and place more housing without ruining the current vibe of our neighborhood.

The housing and job crises in our district are tied together:

**The lack of housing has a dire impact on the well-being of the community.**

**42.2% of rent payers use more than 50% of their income to pay rent**

NYU's Furman Center // Ami

4

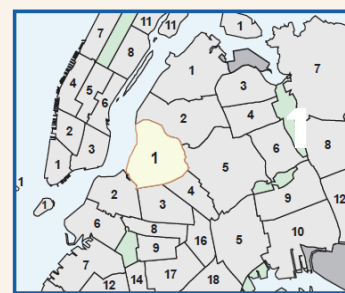
These statistics prove that **Borough Park - Flatbush** has a **30 percent** higher poverty rate - than in **Williamsburg** and its surrounding neighborhoods. As many as **60%** of our community in Borough Park rely on government assistance, compared to **41.4%** in Williamsburg.

## WILLIAMSBURG

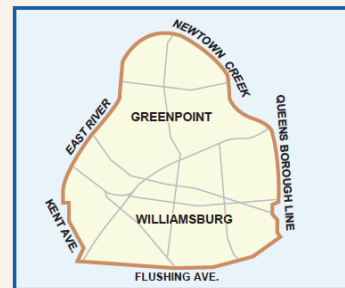
### BROOKLYN COMMUNITY DISTRICT 1

1

TOTAL POPULATION	1990	2000	2010
Number	155,972	160,338	173,083
% Change	—	2.8	7.9



VITAL STATISTICS	2005	2010
Births: Number	3,062	3,314
Rate per 1000	19.1	19.1
Deaths: Number	886	792
Rate per 1000	5.5	4.6
Infant Mortality: Number	12	—
Rate per 1000	3.9	2.5



3

INCOME SUPPORT	2005	2012
Cash Assistance (TANF)	7,600	5,468
Supplemental Security Income	8,781	8,408
Medicaid Only	59,156	60,135
Total Persons Assisted	75,537	74,011
Percent of Population	47.1	42.8

2

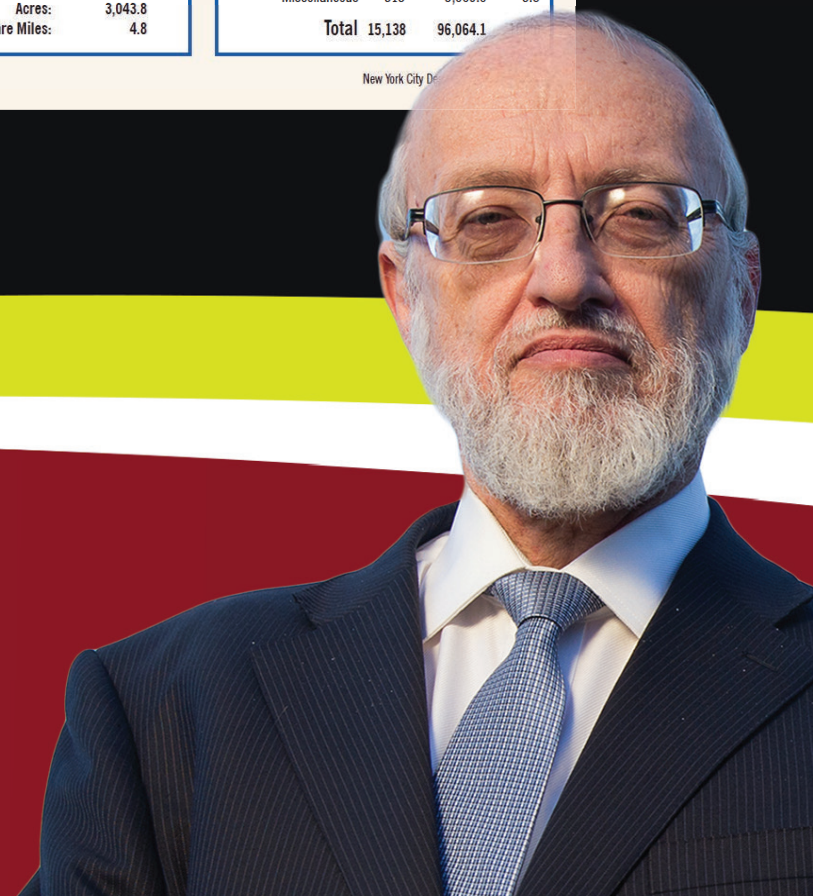
4

TOTAL LAND AREA	Acres	Square Miles
	3,043.8	4.8

LAND USE, 2012	Lots	Lot Area	
		Sq. Ft.(000)	%
1-2 Family Residential	2,621	5,103.5	5.3
Multi-Family Residential	6,049	22,315.8	23.2
Mixed Resid. / Commercial	2,521	8,538.6	8.9
Commercial / Office	485	3,046.2	3.2
Industrial	1,527	27,226.1	28.3
Transportation / Utility	198	8,994.5	9.4
Institutions	351	4,986.7	5.2
Open Space / Recreation	77	4,828.1	5.0
Parking Facilities	531	3,088.0	3.2
Vacant Land	465	4,271.1	4.5
Miscellaneous	313	3,665.6	3.8
<b>Total</b>	<b>15,138</b>	<b>96,064.1</b>	

New York City Department of City Planning

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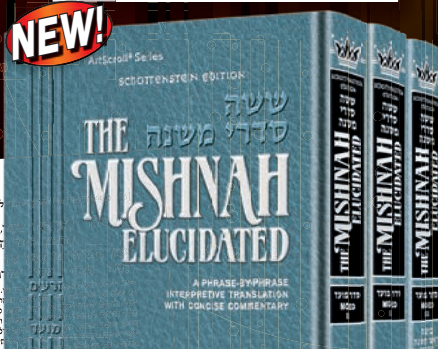
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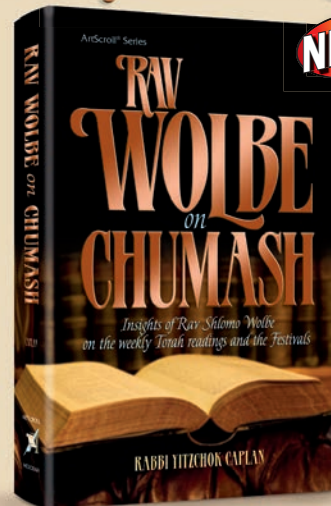
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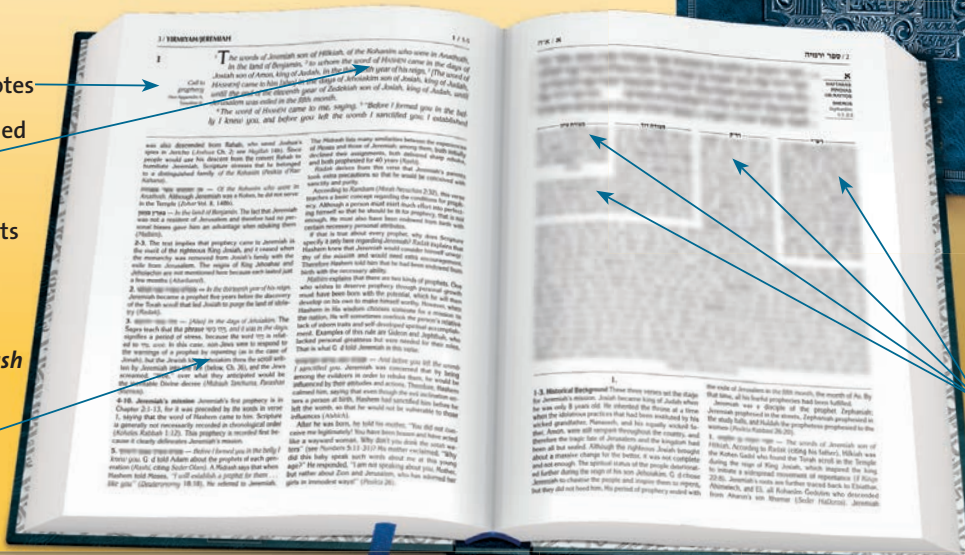
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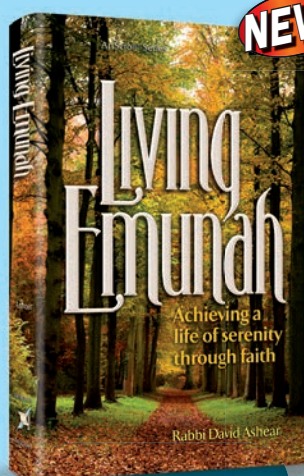
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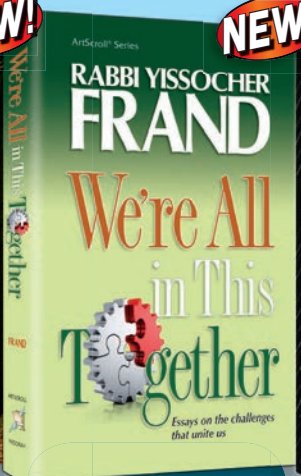


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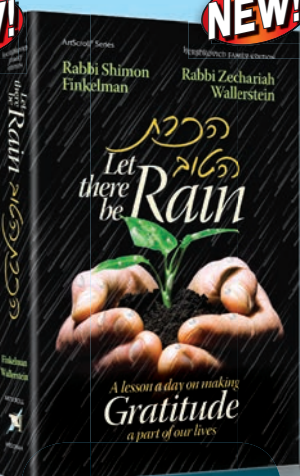
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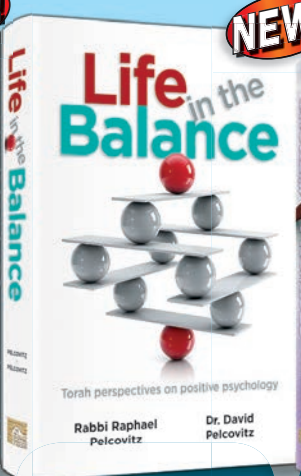
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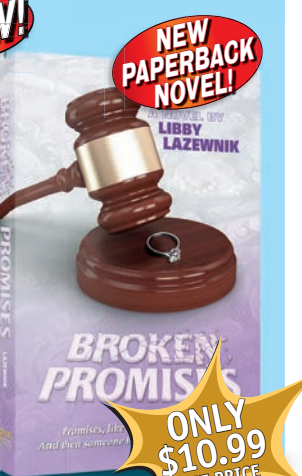
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### What's the Rush?

*These are the offspring of Noach – Noach was a righteous man, perfect in his generations.* (6:9)

*Noach, the man of the earth, debased himself and planted a vineyard.* (9:20)

In the first *passuk* of Parashas Noach, Noach is described as an *ish tzaddik*, a righteous man. Towards the end of the *parashah*, after the Mabul, he is described as *ish haadamah*, a man of the earth. Quite a demotion, wouldn't you say?

This demotion came about as a result of his decision to go out after the Mabul and begin planting, which the Torah describes (as explained by the Midrash) as "profaning himself." The results were unfortunate: Noach sowed a vineyard, became inebriated, and was disgraced.

What was so terrible about Noach's decision to plant after the Mabul? Perhaps he exercised poor judgment in deciding which crop to plant first, but to say that he *debased himself* – by resuming agricultural activity after the Mabul? Isn't the job of man to work the land and produce food?

To explain what was wrong with Noach's conduct, I'd like to share a thought that was said at a gathering in Yerushalayim in 1999/5760, when the Perushim Yeshiva was reestablished by descendants of the original Perushim, the *talmidim* of the Vilna Gaon who settled in Yerushalayim.

When we make a *siyum*, the speaker said, we compare the efforts of those who study Torah with those who do not: We rise early, and they rise early. We exert ourselves and they exert themselves. We run and they run. Where do they run? They run to *be'er shachas*, to the pit of destruction.

Now, there are certainly evildoers in the world who are headed for eternal punishment. But most of the people in the world who don't devote their lives to Torah study spend their days earning a living. What is so terrible about that? Why is their destination "*be'er shachas*"?

The answer offered at that gathering reflected a fundamental tenet of the Perushim community, but it also applies to every Jew.

After Adam HaRishon sinned, there was a *gezeirah*, a Heavenly decree, that human beings have to work for their *parnassah*, and we therefore have a responsibility to go out and earn a livelihood. But when something is a *gezeirah*, you don't run to do it; you do it reluctantly, "*yotzei tzu zein*" (to discharge your obligation). There's no reason for a person to run to earn a livelihood.

Running, which shows excitement and enthusiasm, should be reserved for *avodas Hashem*. The Shulchan Aruch cites the custom, for instance, that when one enters the courtyard of a *shul*, he runs. In general, one is not supposed to run on Shabbos, but even on Shabbos one is permitted to run to *shul* (*Orach Chaim* 301:1). Oddly, people tend to saunter into *shul* – especially when they come late. Then, after *davening*, they rush out to go to work.

This is not the way it should be! Even if you're early, you should run to *shul*. And

when you leave *shul* to go to work, it's not because you're excited to go, but rather because you understand that *parnassah* is necessary in order to build a Jewish home, learn Torah, and do *mitzvos*.

*Anu ratzim veheim ratzim.* We run to *daven* and learn Torah. They run to work. And because they run, they are headed for destruction.

Returning to Noach: Certainly, when he left the *teivah*, he had to get to the task of replanting the world. But perhaps he was demoted to the title of *ish ha'adamah* because he showed too much enthusiasm in rushing out of the *teivah* to go work in the fields.

Yes, he had to plant. But why the rush?

### When the Defense Becomes the Prosecution

*Now the earth had become corrupt before God; and the earth had become filled with robbery.* (6:11)

Imagine that a person hires a defense lawyer to represent him, and when his trial begins, the defense lawyer begins to hurl condemnations at him.

This, says the Dubno Maggid, is analogous to what happened in Heaven as the Mabul was set to begin.

The people of the generation were on trial in Heaven for their sins of adultery and idolatry. But their verdict was sealed because of their *chamas*, petty thievery. Why?

Generally, when a person is judged in Heaven, there are prosecuting angels that accuse him of wrongdoing and defending angels that advocate for him. The power that prosecutes is known as *Middas HaDin*, the Attribute of Justice, while the power that defends is known as *Middas HaRachamim*, the Attribute of Mercy.

Theoretically, the *Middas HaRachamim* should have spoken up on behalf of the immoral and idolatrous generation of the Mabul. But the people of that generation were also guilty of theft. Poor people were being robbed. Widows and orphans were being oppressed. The weak were being exploited.

When the *Middas HaDin* unfurled its accusations against the generation, the response of the *Middas HaRachamim* was not to defend the generation, but rather to defend the powerless, feeble victims who were being swindled out of even their most meager possessions.

Had adultery and idolatry been the only felonies at the hearing, *Middas HaRachamim* could have overturned or at least tempered the verdict. But because there was *chamas*, *Middas HaRachamim* defected to the prosecution, exercising compassion for those who were suffering and oppressed. And once the defense attorney became a prosecutor, the verdict was sealed – on account of the thievery, as Rashi teaches.

If we want the *Middas HaRachamim* to defend us in Heaven, we have to make sure not to arm it with ammunition to do the opposite. Furthermore, we have to be careful not to lose the protection of any spiritual forces that are supposed to protect us. If we want our *shuls* and our *tefil-*

*los* to speak up on our behalf in Heaven, for instance, we would do well to refrain from talking during *davening*, since that turns our defense into an accuser.

### The Message of the Olive Leaf

*The dove came back to him in the evening – and behold, and olive leaf it had plucked with its bill! And Noach knew that the waters had subsided from upon the earth.* (8:11)

When the dove returned to Noach carrying a weather-beaten olive leaf, Noach understood that the waters of the Mabul had receded. But if the Mabul destroyed the entire world, where did the dove get this leaf?

The Ramban answers that the leaf was from Eretz Yisrael. There is actually a *machlokes* in the *gemara* (*Zevachim* 113a) as to whether the rains of the Mabul descended upon Eretz Yisrael, and the Ramban must be following the opinion of Rav Yochanan, who maintains that the rains did not descend in Eretz Yisrael.

But if the leaf was from Eretz Yisrael, and Eretz Yisrael was unaffected by the Mabul, how did Noach determine that the waters had receded? Maybe the floodwaters still covered the earth, with the exception of Eretz Yisrael, where they had never fallen in the first place!

The Ramban himself seems to be bothered by this question.

Perhaps we can suggest an answer based on the resolution of a seeming contradiction in the *gemara*.

On the words, *The fountains of the deep were closed* (8:2), Rashi notes that when these fountains were opened, the Torah emphasizes that *all* of the fountains of the deep were opened: *nivkeu kol mayonos tehom raboh* (7:11). From the fact that the Torah does not say that *all* of the fountains of the deep were closed, Rav Yochanan infers (*Sanhedrin* 108a) that there were some that remained open, such as the hot springs of Teveriah.

But how can we explain this *gemara* according to the opinion that maintains that there was no Mabul in Eretz Yisrael?

We cannot answer that this *gemara* follows the opinion that the Mabul did descend in Eretz Yisrael, because the *amora* who states that the hot springs of Teveriah opened during the Mabul is the very same Rav Yochanan who holds that there was no Mabul in Eretz Yisrael.

The *Margaliyos Hayam* asks this question on the *gemara* in *Sanhedrin*, and he brings an answer from the *Chizkuni*.

Although the *rains* of the Mabul did not fall in Eretz Yisrael, explains the *Chizkuni*, the underground wellsprings came up even in Eretz Yisrael, since "all of the fountains of the deep were opened" – including those of Eretz Yisrael.

In *Zevachim*, Rav Yochanan is referring to the rains, which didn't fall in Eretz Yisrael. In *Sanhedrin*, he is referring to the fountains, which did open.

Based on this differentiation between the two passages in *gemara*, we can suggest a resolution to the question of how Noach knew that the ground had dried even though the leaf came from Eretz Yis-

rael, where, according to Rav Yochanan, the Mabul had never descended.

The *gemara* teaches that the rains of the Mabul were boiling hot and destroyed everything in their path, but perhaps the underground springs were not as destructive. The floodwaters in Eretz Yisrael came from underground, not from the rain, so they did not destroy everything. The dove was therefore able to find a leaf that survived the deluge. But because Eretz Yisrael was affected by the floodwaters, Noach determined that since the dove was able to land and find that a leaf, it meant that the waters had already receded.

### A Unilingual Society

*The whole earth was of one language and of common purpose.* (11:1)

Before the Tower of Babel fiasco, there was only one language in the world: *Lashon HaKodesh*. Hashem exacted retribution against the builders of the Tower – who wanted to create a united society centered around the Tower, which, they thought, would somehow "prevent" Hashem from bringing another Mabul – by causing them to suddenly speak 70 different languages, which eliminated the unity among them and created *haflagah*, division. Consequently, the Tower project was abandoned, and man began to spread over the face of the earth.

In the times of Mashiach, the world will revert to a unilingual society once more, speaking only *Lashon HaKodesh*, as the prophet Tzefaniah says (3:9): *For then I will change the nations [to speak] a pure language.* This will mark the end of the punishment of the *Dor HaHaflagah*.

This brings to mind a *vort* from the Chasam Sofer (Toras Moshe, Vayigash, s.v. *Ki fi hamedaber aleichem*). Why, the Chasam Sofer wonders, do Jews find it hard to speak *Lashon HaKodesh*? It's incredible, he writes, that after just 70 years in *galus* following the first *churban*, when Klal Yisrael returned to Eretz Yisrael, most people spoke foreign languages, not *Lashon Kodesh*.

We should note, parenthetically, that the modern Hebrew spoken by millions of Jews today is not *Lashon HaKodesh*; it's a corruption of the Holy Tongue, with many serious errors in the way the language is spoken and in the choice of word usage.

*Lashon HaKodesh*, the Chasam Sofer answers, is a language of holiness. Speaking *Lashon HaKodesh* brings *kedushah* to a person, but also requires *kedushah*. A person who does not guard his spiritual sensitivities will not be able to hold onto the delicate language of *Lashon HaKodesh*. Just as Torah is easily forgotten because it is holy, *Lashon HaKodesh* is also easily forgotten because of its holiness.

When Hashem took away *Lashon HaKodesh* from the people of the *Dor HaHaflagah*, the result of this loss of holiness was immediate discord. When Mashiach arrives and returns harmony to the world, creating an *agudah achas*, there will once again be an atmosphere of holiness and a sense of purpose, and *Lashon HaKodesh* will return as *the* spoken language.



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## Itinerary (subject to change)

### Tuesday, November 11

- Depart JFK airport at 6:45pm

### Wednesday-Thursday, November 12-13

- Iron Dome visit and classified briefing
- Restricted IDF base experience (including Krav Maga and weapons demonstration)
- BBQ Dinner with chayalim and distribution of soldier welfare packages
- Exclusive wine tasting tour
- Segway tour of Jerusalem
- Davening at the Kotel plus additional activities
- Two nights at the Leonardo Jerusalem Plaza

### Friday, November 14

- Shacharit at Kotel or in Hotel
- Distribution of toys and soldier welfare packages in Hebron
- Jeep tour of the Judean Hills

### Sunday, November 16

- Chayei Sarah golf outing on Caesarea's Pete Dye signature golf course
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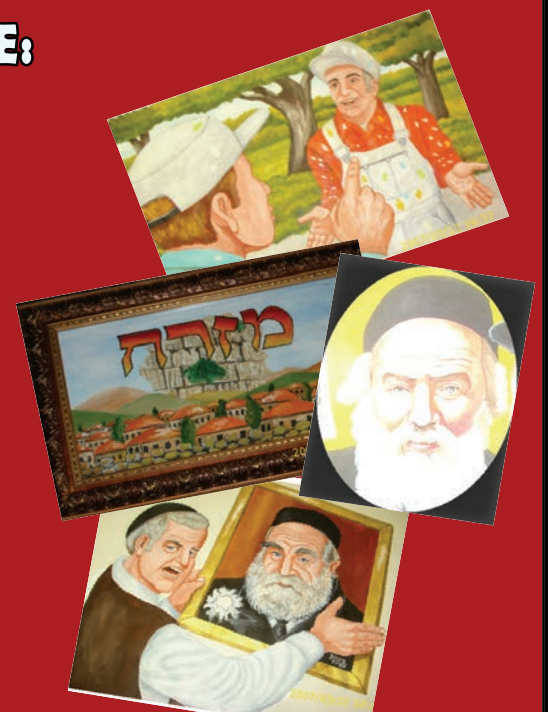
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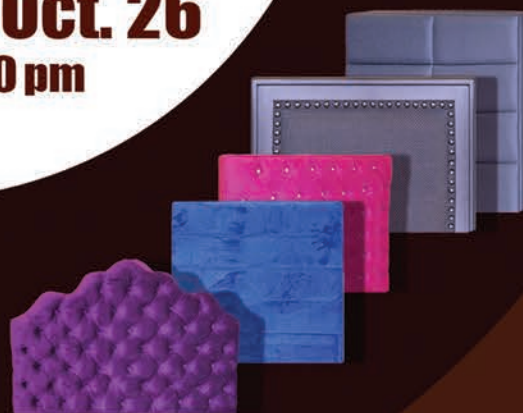
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## Rabbi Mansour: Parasha

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### Parashat Noah: WHY AN ARK?

Why did G-d choose to save Noah from the flood specifically by ordering him to construct the Ark?

Several reasons may be given for this command that Noah build the Ark:

1) The Rabbis criticize Noah for his indifference toward G-d's warning about the flood. When Avraham was told of G-d's plans to destroy the corrupt city of Sodom, he intervened on the city's behalf, pleading with G-d to spare its residents despite their depravity. Noah, however, offered no petition to G-d, nor did he make a significant effort to warn the people and to urge them to repent. The Tikun (rectification) for this dereliction was the construction of the Ark. This project took Noah 120 years, during which he was approached countless times by people inquiring as to what he was building. This forced him to speak to the people and inform them of the impending disaster, in the hope that they would repent and have the decree annulled.

2) The Ark functioned as a Tikun for Noah in another sense, as well. The Rabbis tell us that during the year that Noah spent in the Ark, he never had a good night's sleep. He bore the responsibility of feeding all the animals, each of which, of course, had a different feeding schedule and pattern. There was no way for Noah to sleep comfortably for an extended period, as he was systematically moving from one animal to the next to ensure they were all properly nourished. This experience helped Noah overcome his selfish tendencies and learn to show concern for and exert himself on behalf of others.

3) The Rabbis teach that the earth had become so corrupt during Noah's time, the moral fabric of society had deteriorated to such an extent, that even the animals had begun acting immorally, mating with species not their own. The world had reached the point where G-d had to start all over again, to destroy the earth in its entirety and begin anew with Noah and his family. The floodwaters functioned like the purifying waters of a mikveh, cleansing and purifying the world from its state of impurity. It was therefore necessary for Noah to be secluded in the Ark, which protected him from the contamination of the earth. Since he bore the responsibility of building a new, pure earth after the flood, he had to stay in the Ark, in a hermetically sealed environment, so that no vestige of the impurities of the old world would enter and influence the new world Noah was to build.

This final point presents us with a critical lesson for our times, when we, like Noah, live in an immoral, corrupt society. Unfortunately, the spiritual ills of the society around us have penetrated into our communities, to the point where

Rabbis must today speak to their congregations about issues that our grandparents would never have dreamt of having to confront. These problems did not grow within our communities; they originate from contemporary secular society. It thus behooves us to protect ourselves and our children from the impurities of the outside world, so that we succeed in preserving our values and our traditions in a society whose values are so diametrically opposed to ours.

**Q:** What is the beracha on a calzone?

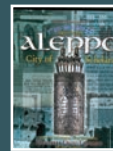
The Shulhan Aruch (168:17) addresses a similar case of a pashtida, or casserole, which is prepared as dough filled with meat, fish or cheese and then baked. According to the Shulhan Aruch, one must recite HaMosi and Birkat HaMazon on a pashtida just as we do on ordinary bread. The commentaries to the Shulhan Aruch note a seeming contradiction between this ruling and the Shulhan Aruch's earlier comment (168:7) concerning the category of "Pat Ha'ba'a Be'kisinin." The Shulhan Aruch includes under this category of food, which requires the recitation of Mezonot and Al HaMihya, breaded pastries with pockets filled with various ingredients. Seemingly, a pashtida, baked dough filled with meat or cheese, accurately fits this description. Why, then, does the Shulhan Aruch require that one recite HaMosi and Birkat HaMazon on a pashtida, which meets the criteria of "Pat Ha'ba'a Be'kisinin," upon which one recites Mezonot and Al HaMihya?

The Magen Avraham explains that Pat Ha'ba'a Be'kisinin foods require Mezonot and Al HaMihya only when they are eaten as a dessert or snack. However, foods in this group that one eats as a meal require HaMosi and Birkat HaMazon like ordinary bread. Therefore, since people generally eat a pashtida as a meal, and not merely as a dessert or a snack, the Shulhan Aruch ruled that it requires HaMosi and Birkat HaMazon just like ordinary bread.

Calzones are generally large and quite filling, and people thus usually eat a calzone as a meal, and not as a light snack. It therefore has the same status as the pashtida discussed by the Shulhan Aruch, and one who eats a calzone must recite HaMosi before eating and Birkat HaMazon afterward. The exception to this rule would be a case of calzone prepared with dough that does not taste like bread, such as if it contains excessive amounts of sugar or margarine. In such a case, one would recite Mezonot before eating and then Al

## Aleppo- City of Scholars

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**HAMWAY, R' Bekhor Shalom**  
(— 1934)

Worthy scholar of Aram Soba. He passed away on 11 Tishrei, 5695 (1934). His son, R' Shaul Emil Hamway, was a civic activist in Givatayim, who was known for building a synagogue and *Bet Midrash* by the name of *Vatitpalel Hanah*. The son also managed the publishing of the book *Bet Simhah* by R' Abraham Shalom Hamway.

**HAMWAY, R' Eliyahu**  
(1840 — 1915)

*Av Bet Din* (Chief Judge) of Aram Soba from 1894 to 1915. He endured great privation during much of his life and his scholarly abilities went largely unrecognized until he reached the age of 54. He is known for his important book *Peh Eliyahu* (Aram Soba 5674/1914), whose two volumes were published in one binding. The book contains *hiddushim* (original Torah thoughts) on the *perashot* of the Torah, as well as descriptions of customs and practices related to cemeteries. He received an approbation from Hizkiah Shabbetai, who was at that time the Chief Rabbi of Aram Soba, as well as from the *Bet Din* of Aram Soba.

He was born in about 1840 to R' Ezra Hamway, who passed away while his child was still young. His mother Sarah supported the family with great difficulty, but it was not long before she also passed away. He then went to live with relatives, but continued to suffer from great poverty. This did not prevent his commitment to Torah, which he studied under R' Mordechai Abadi.

The first two responsa in the book *Ma'ayan Ganim* by his teacher were written by R' Eliyahu.

At the age of 20 he married Geraz, the daughter of R' Yitzhak Swed. The young couple lived in dire straits and continually experienced tragedy as their children died at a young age. Their economic hardships forced them to move to Kilis (a small town in Turkey, north of Aram Soba) where he became a teacher of Jewish children and ultimately *rabbi* of the town. He finally was granted surviving children, a daughter Sarah and a son Ben-Sion Hai. He also merited to see grandchildren.

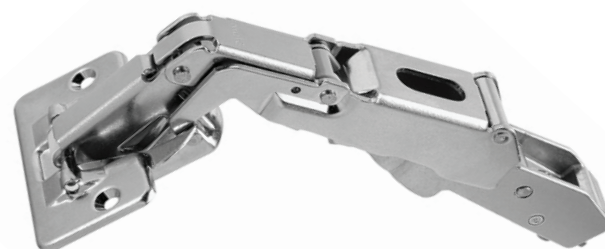
At the age of 54 he was called back to Aram Soba as the head of the *Bet Din* and remained at this post until his death. He passed away on *Rosh Hashanah* 5676 (1915). He was eulogized by the greatest *rabbis* of his generation among whom was his colleague on the *Bet Din*, R' Ezra Hamway. That eulogy appears at the end of *Minhat Yehudah* (Vol. I) of R' Yehudah Attiah.

Besides his important published book, R' Eliyahu wrote two other books, which were not printed. They are *Ben Yayin* (*halachah* and inspirational lectures) and *Shir Mizmor* on *Tehillim*. In one of his more controversial responsa he permitted the use of soap on *Shabbat*. That ruling, in 1882, was addressed to R' Shalom Hedaya. He received support on it from R' Yitzhak Abulafia who at that time was Chief Rabbi of Damascus. This responsum was also printed in the book *Maaseh Ish* of the *Rishon LeSion* (Chief Rabbi of *Eretz Yisrael*), R' Yaakov Shaul Elyashar. Some of his responsa were made available in the journal *HaMe'asef*. There is also one responsum which he wrote together with R' Hillel David Sutton in the book *Shaare Rahamim* of R' Rahamim Yosef Franco.

HaMihya afterward. The dough in a standard calzone, however, tastes like ordinary bread, and it therefore requires HaMosi and Birkat HaMazon. This is indeed the conclusion of Rabbi Moshe HaLevi in

Birkat Hashem (Helek 2, pp. 222, 226), where he cites this ruling in the name of Hacham Ovadia Yosef, as recorded in *Yalkut Yosef* (Helek 3).

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### Preventive Measures

If Shabbos is a *segulah* that removes doubts in *emunah* from the mind of someone who is beset with questions and doubts, it should certainly be effective in establishing the solid foundations of *emunah* in the minds of young children. Especially among young children, meticulous observance of the laws of Shabbos is not so prevalent. People tend to be lenient and do not demand strict compliance from underage children.

But we all know that we live in dangerous times. The influence of the outside world is so pervasive. It tugs at the hearts and minds of our children and undermines their faith in the strongly-held beliefs of our people. The temptations of the world create confusion in their minds and eventually pull some of them away from their people and the Torah.

So how can we prevent these tragedies? Shabbos is the answer. We cannot allow ourselves to be lenient in the observance of Shabbos. By making meticulous Shabbos observance a strong part of our *chinuch*, we can give our children strong

foundations of *emunah* that will last them throughout their lives.

It is interesting that nowadays whenever some calamity happens we are quick to lay the blame on our deficiencies in *shemiras halashon*, the avoidance of gossip and slander. This instinctive tendency actually reflects a commendable sensitivity to this important *mitzvah*, a sensitivity that was heightened immeasurably by the efforts of the Chafetz Chaim, personally and through the *sefarim* he wrote.

But if we look into the collected letters of the Chafetz Chaim, we find mention of many calamities that took place. He writes about pogroms, fires, poverty, communism, but he never connects these calamities to *shemiras halashon*. Usually, he lays the blame on the lack of Shabbos observance and *tznius*. Occasionally, he also mentions *bittul Torah* and poor *tefilah*, but never *shemiras halashon*.

When it comes to *chinuch*, therefore, we really cannot know the cause and effect of the different *mitzvos* that we do, which is a *segulah* for this and which is a

*segulah* for that. And the truth is, as the Steipler says, a *mitzvah* is only a *segulah* if you do it *lesheim shamayim* and not for the sake of the *segulah*. This puts a difficult burden on someone who comes to use the *segulah*. He is motivated because the confusion in his mind is causing him terrible suffering.

But if he does the *mitzvah* in order to alleviate his confusion, it will not be effective. He has no choice but to force himself to put the *segulah* out of his thoughts and do the *mitzvah* completely *lesheim shamayim*. This is a difficult feat to accomplish. So really the most effective way to gain the *segulah* value of a *mitzvah* is for the parent to incorporate it in his *chinuch*.

The parent knows that he is providing the child with a *segulah*, but the child is being trained to do the *mitzvah lesheim shamayim*. The purity of the child's intentions will ensure that Shabbos will be a proper *segulah* for him and protect him from questions and doubts that can disturb his mind.

So when you're dealing with a young child, the first thing you have to do is make the day special for him. A common practice is to have special Shabbos treats so that the child will associate sweetness and pleasure with the holiness of Shabbos. And you

have to learn the *halachos*. When he is young, there are *sefarim* and books that are geared for the younger children, and as they get older, they can graduate to the Mishnah Berurah.

Bring a *ruach* of *kedushah* and joy into the house on Shabbos. Make sure, as the Steipler said, that neither you nor your children read newspapers or secular books on Shabbos. Instead, provide them with proper reading and learning material and other activities that will make the day memorable and exciting. The main thing is that no matter what age they are they have to learn to love and honor Shabbos to the best of their abilities.



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Mrs. S.

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## Nachas Notes

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Researchers have defined “successful parenting” as parenting that results in children who have a strong bond with their parents, and are happy, healthy, and successful. They studied parents and found what they call the 10 competencies that successful parents display.

They used the term “competencies” rather than techniques or methods of parenting. I think that’s very informative because it describes who you are as a parent, in addition to what you know how to do.

We’ve been looking at this list of 10 competencies beginning with number 10 and working our way up. Two weeks ago we looked at what they call “safety,” which they describe as taking precautions to protect your child and maintaining awareness of your child’s activities and friends.

Last week, we discussed competency number nine, “religion,” the supporting of spiritual or religious development and participating in spiritual or religious activities. Notice the subtle difference between supporting and participating. A front page article in a recent edition of the Flatbush Jewish Journal gave some excellent examples of how parental participation in passionate learning, focused davening, and appropriate conversation is an essential component of effective parenting.

I used to think that support of these religious activities on the part of our children

was a given. Until I had a meeting with Manny and Penina, and their adolescent son Zev.

*We came to you, Rabbi Ackerman, because my wife and I disagree about Zev’s walking away from the Shabbos table. I think it is rude when we have company and he walks away from the table in the middle of the meal.*

*Manny, you know why he walks away. He walks away when our guests start talking about someone they shouldn’t be talking about, and Zev doesn’t want to hear it. What would you rather he do? Sit there and listen to the lashon harah?*

*Penina, the guests we have at our Shabbos table barely know what Shabbos is, and you expect me to lecture them on lashon harah in the middle of the meal?*

Penina was upset that Manny was not supporting their son’s religious activity of avoiding lashon harah, but Manny was trying to participate in the religious activity of kiruv. As our conversation continued, it became clear that both of them would prefer that Zev stay at the Shabbos table. They had presented me with two alternatives. Either Zev remains at the table despite the lashon harah, or Manny corrects the guests when they veer off in that direction. The first choice offends Zev and the second risks offending the guests. I offered them a third alternative.

*It sounds like you two are walking a delicate balance between your desire to keep*

## The Science of Parenting, Part 3

*the conversation at the Shabbos table within appropriate boundaries, and to accommodate your guests who don’t know what those boundaries are, without lecturing them about them. What do you imagine will happen when you gently change the subject when the conversation seems to be heading in a direction that is not suitable?*

*Penina has tried that, and I think I probably have, too. Sometimes it works fine, but sometimes our guests seem confused that we’re changing the subject since they don’t know why, so they either become quiet and look uncomfortable, or they just steer the conversation back to where they wanted to go. That’s when Zev makes this face like he’s annoyed, gets up, and storms out of the room, leaving our guests even more uncomfortable.*

*Penina, when Manny has done his best to change the conversation, and Zev is uncomfortable with what the guests are insisting on talking about, what do you wish they would do?*

*I wish Manny would give Zev permission to leave the table, and then Zev would leave the table without making an unpleasant face.*

*What do you think about that, Manny?*

*Manny: I don’t mind telling Zev that he can leave the table for a few minutes. How will he know when to come back?*

*Penina: Usually, these kinds of conversations take place between courses. When you’ve finished that conversation and we’re*

*ready for the next course, I’ll go and ask Zev to help me serve, and then he’ll come back to the table.*

That’s how complicated “supporting and participating in religious activities” can be. So much for competency number nine, which took us almost 2 full articles to cover something we assume we do naturally.

Which leaves us only a little bit of space to talk about competency number eight,

health, which their study defined as modeling a healthy lifestyle and good habits such as regular exercise and proper nutrition. The expression is “v’nishmartem ma-ode l’nafsho-saichem,” take very good care of yourself, not “make sure your kids take good care of themselves.” And, as I mentioned last week, the very last comment in the Be’er ha’Golah on Shulchan Aruch is that someone who is cavalier about his health is an apikoros.

To recap, competency number 10 keeping your children safe, number nine is religious participation and support, and number eight is modeling a healthy lifestyle. What about the classical parenting issue of getting children to behave? G-d willing, we’ll see what their study has to say about that next week.

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## Chinnuch with Love

RABBI MOSHE GINSBURG

In our last article we postulated that a child has the same emotional needs as an adult. He also wants approval, respect, and love. We also established that just as parents must provide physical needs it is equally incumbent upon them to provide emotional needs. These must be done unconditionally. No mother would withhold food and clothing from their child for any reason and likewise they must shower him or her with compliments, endearments, and respect. This is proper parenting. The question to be discussed is how does that conform to the obligation to educate and train the child?

It might seem that being *mechanech* a child and generously doling out love and affection are contradictory. Doesn't the child have to be criticized and rebuked when he does something wrong? What else should be the correct reaction when his report card shows negligence in effort? Is there any other way to teach a girl to be neat and well mannered? So where is there room to show unconditional adulation?

### An adult analogy

Let's step into the adult world and examine a successful organization and how it works. A manager has many workers that he wants to maximize their productivity. There are two ways. Either he can walk around with a scowling face dispensing criticism at the slightest mistake. He can be shouting at the workers if they are late and punish them by withholding pay for any infraction. Or he can cheerily wish a good morning, distrib-

ute compliments at every job well done and offer bonuses for any show of excellence. He can also occasionally sponsor group outings and generally distribute smiles and warm feelings throughout the work place.

Which of the two above methods would be most beneficial and yield the best results? Clearly the first one will only result in hard feelings and discourage the workers from any loyalty to their boss. They will try to avoid him and work as little as possible. It is only in a place that makes one feel good that he will have a personal interest in its success. Otherwise, he will try to undermine the company and wish it would fail (as long as his salary remains secure, of course). If an individual has a favorable relationship with an establishment and knows that the atmosphere is positive and upbeat he will respond in the same way and will contribute his utmost.

This is the outlook needed when educating and training a child to a life of Torah and Mitzvos.

### Chinuch's challenge

Remember that the goal of *chinuch* is not to be concerned about the present status of the child's keeping *mitzvos*. A minor is exempt and Chazal did not obligate him earlier than the Torah does. They only required that he or she become accustomed to doing *mitzvos* for when the right time comes. Accordingly the goal of *chinuch* is to make Torah and Mitzvos beloved in the hearts of the children. Only then will they want to continue doing *mitzvos* long after they are freed of the supervision of their parents and teachers.

Besides, we have established in a previous article that true service of Hashem must be done voluntarily. Would you want your spouse helping you only out of force? Of course not! So too we want our children doing *mitzvos* willingly and not by compulsion.

If a child is forced to do *mitzvos* by hurting his feelings or denigrating him, it is not *chinuch*. It is educating him to hate *mitzvos*. He gets the idea that Torah and *mitzvos* only causes him problems. If he wouldn't have to learn then his father wouldn't scream at him. He develops hatred to learning. Having him sit for hours in *shul*, when he isn't really teaching him to dislike *davening*.

### Teaching to love Torah

Creating love for *mitzvos* can only come by offering warm words when the child does even a little of it. A mother hears her daughter making a *brochoh* and says, "How nice, it's a pleasure to hear you", gives her the feeling that making a *brochoh* will give her good things in life. It makes her feel esteemed by it. Now she wants to do it again. A son learning with his father and hears him say, "Well said!" as he reads, connects to the learning in a positive way.

How heartbreaking to watch a father sit down for the weekly session with his son and instead of making it an enjoyable experience he ruins it. The son only hears criticism at every mistake he makes and gets the idea that learning only destroys his life. Even an adult loses motivation when he hears demands and disparagement non stop. How much more a child whose self esteem is underdeveloped and dependent on his parents.

When rebuke is necessary it must be wrapped in warm and caring words and administered with utmost gentleness. It must be made clear that the love and respect of his parents is not compromised in any way. In such cases even a *potch* might be desirable as we will explain.

### Demanding discipline

We are not denying the need for discipline in the home. On the contrary, a child needs clear boundaries to feel secure. We have written previously that a person is made up of the *nefesh* that desires its needs such as food, shelter, and also emotional fulfillment. And there is the *ruach* that desires to do what's right and good. The *ruach* is the true self of the person. All this is ex-

plained in the writings of the Ramchal. A child whose intellect isn't developed needs to be taught and shown what is right and good. He wants this because his *ruach* demands it. A parent who is inconsistent and one day overlooks misconduct and the next day reacts with anger at an indiscretion is confusing the child. A parent who buckles under to the unreasonable demands of the child is showing a lack of control and makes him feel that he has no one to rely upon.

This is what Shlomo Hamelech meant when he warned against "denying the rod". The rod might mean rebuke (*sheivet Mus-sar*) or an occasional *potch*. In either case it must be administered with love and genuine concern for the child's well being. In no way should the child feel that he is looked down upon. The tone must be, "You are such a *tzaddik*, and how could you have done such a thing?" It must be clearly explained to the child that the discipline is to ensure such an act not be repeated and does not diminish the esteem the parents have for him or her. Such an outlook cannot be assumed but must be clearly enunciated.

### Putting it together

In summary: A positive act of the child should be noted and valued. He must feel that he is important and what he does is wonderful. This will encourage him or her to do more of the same. He will gain a love for Torah and *mitzvos* because that's what makes him feel good about himself.

A negative act should be met with disapproval by the parents. It should be borne out of true love for him and not with disparagement. The reaction should be firm but loving. This type of discipline will be accepted with open arms and faith that the parents really know what's best.

There remains a question to address. We have mentioned the need to *show* the child what is right and good. This requires one to be a model of a *ben Torah* for his offspring. But don't we want our children to rise to even greater heights than we are? How can we educate our children to strive to be the best they can be?

That we will discuss in the next article.

*Rabbi Moshe Ginsburg is a certified Life Coach specializing in dealing with our challenged children. He can be reached at rabbiginsburg@gmail.com*

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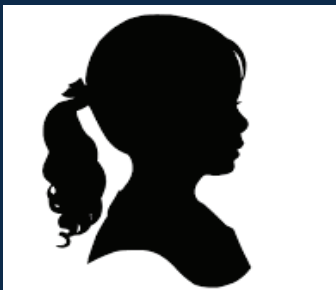
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## Wondering About Nutrition? Ask Your Supermarket Dietitian

SHARON PALMER, R.D.

As you push your cart down the supermarket aisle, you face dozens of decisions that affect the health of your family. Perhaps you're searching for gluten-free foods for someone with celiac disease, or you're simply interested in losing 5 pounds. How can you read past the nutrition hype on food packages to figure out which foods you should toss into your shopping cart in order to meet your health goals?

It would be nice to have a nutrition professional guide you down the supermarket aisle, coaching you toward optimal health decisions along the way, and that's exactly what many stores are offering their customers. Supermarkets are giving shoppers a lifeline by offering a wide range of nutrition services provided by registered dietitians. That's what Barbara Ruhs, M.S., R.D., a dietitian for Arizona-based Bashas' supermarkets, reported at a professional symposium in Santa Rosa, California last spring. We conversed with supermarket dietitians to come up with our list of top supermarket nutrition resources. Check out your supermarket's website to take advantage of these programs today.

### TOP 8 MOST VALUABLE SUPERMARKET NUTRITION RESOURCES

#### 1. Cooking education.

The path to a healthful diet rich in unprocessed foods leads through the kitchen. Get back to simple, everyday cooking in order to take control of your health. Dietitians in supermarkets such as Giant Eagle -- a chain in the eastern U.S. -- offer cooking demonstrations, cooking classes, and recipes via the store website, magazine and brochures. While the recipes are planned to promote an overall healthy lifestyle, some supermarkets even offer specialized cooking education for conditions like diabetes, gluten intolerance, heart disease, or obesity.

**2. Shop seasonally and locally.** You don't have to only shop at farmers markets to get connected to your food supply. Many supermarkets connect from field to fork by offering fresh, seasonal produce



from local farms. For instance, Balls Food Stores/Hen House Markets/Price Choppers established a CSA (community supported agriculture) to allow local farmers to share their bounty with shoppers who sign up for the program.

**3. Fruits and veggies promotion.** That's the top priority for many supermarket dietitians. They're trying to increase your health by promoting fruits and vegetables intake through many strategies, including special educational or promotional campaigns on seasonal produce and cooking classes. For example, Wegmans Food Markets have "veggie coaches" in stores that encourage you to try new vegetables by teaching cooking techniques that add nutrients and flavor to your meals.

**4. Managing food intolerances.** It's no surprise that the incidence of food allergies and intolerances is on the rise, and many supermarkets have responded by offering solutions to help you manage them. Dietitians are educating supermarket staff about food allergies, stores are creating clearly labeled sections for gluten-free foods, and allergen product lists are often available. At PCC Natural Markets in Washington, shelf tag systems identify gluten in food products, and staff are trained in a gluten education program endorsed by the Gluten Intolerance Group.

**5. Teaching kids about healthy eating.** Everyone knows about the childhood obesity epidemic--especially supermarkets. That's why you'll find a major focus on promoting child nutrition in many stores. Considering many public schools don't offer home economics or nutrition education anymore, supermarkets help pick up the slack. Supermarkets host store tours, cooking classes, and nutrition education programs just for kids. In fact, Giant Eagle's "Be a Smart Shopper"

program reaches 10,000 children per year.

**6. Reliable nutrition information.** While you're never sure about the credibility of nutrition information you read on non-science based websites, you can feel pretty good about the reliability of information written by a registered dietitian on a supermarket website or magazine. For example, the dietitians at Pennsylvania-based Weis Markets contribute nutrition articles to Weis' Healthy Bites Magazine, brochures, and website, in addition to hosting an "Ask a Dietitian" program.

**7. Eat well programs.** If you need the structure and challenge of a wellness program to get you motivated to eat well and get fit, look to your grocery store for help. Some offer wellness programs that track your success at no cost. For instance, Wegmans' "Eat Well, Live Well" challenge includes videos, articles, tips, and inspiring stories that challenge you to get fit through four steps: Strive for five cups of fruits and vegetables daily, get moving, calories count, and measure your progress.

**8. Understanding food labels.** What with health claims, marketing lingo, and nutrient facts plastered all over food packages, it's really tough to understand if a particular food is right for you. That's why many supermarkets offer assistance on deciphering food labels, through store tours, brochures, website resources, store displays, and nutrition education classes. Many stores, such as Skogen's Festival Foods in Wisconsin, are taking it a step further by adapting nutrition scoring systems such as NuVal, which places food scores (based on a scale of 1-100 dependent on nutrient value) directly on shelf price tags.

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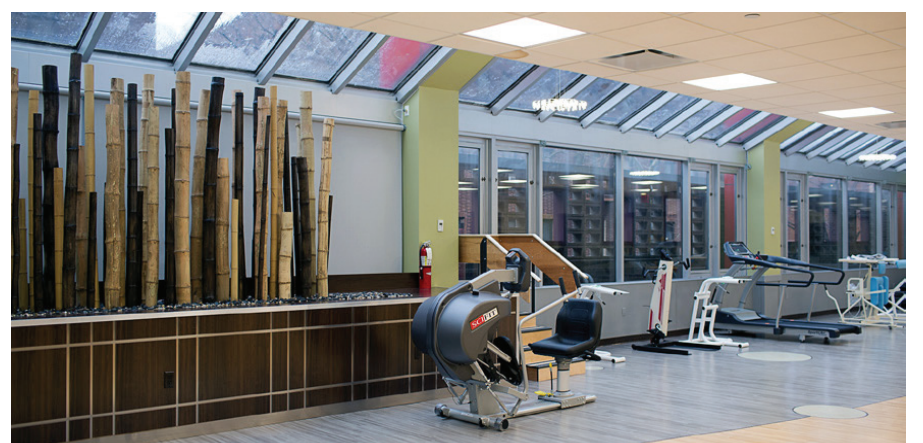
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## Shabbos Shalom *U'Mevorach*: Thoughts On Shabbos Kodesh Lechavod **THE PROJECT INSPIRE SHABBOS**

RABBI MOSHE BOYLAN

Introduction: This week *Klal* Yisroel and particularly the Flatbush community will be *zoche* to a special *Matanah*, present. We will be having IY”H a special Project Inspire Shabbos. This means that numerous people will be having guests for Shabbos who as of yet are not *Shomrei* Shabbos. We hope, IY”H that this should help many thousands more people in joining us to keep the special present of Shabbos *Kodesh*.

Since we will be attempting to spread the knowledge and importance of Shabbos *Kodesh*, it is certainly important for us to realize ourselves its importance and significance.

In truth there is a tremendous amount of information about this topic. Nonetheless, I felt that “*Patur Belo Kelu Ei Efshar*”, one cannot get away without doing anything. As such, I hope that the following article will at least give us some of the many *chashuve Ma-chashavos* (thoughts) about Shabbos *Kodesh*, and it will be a fulfillment of “*Tein Lechacham Veyechkam Od*”. Some of the sources for this article include “*Minhag* Yisroel Torah” (Rabbi Lowey) and “*The Secrets Of Shabbos*” (Rabbi Meisels).

There is a *minhag* by many *Yidden* to say, “Shabbos Shalom”. In fact, many Chassidim say, “Shabbos Shalom *U'Mevorach*” before starting Shalom Aleichem.

What is the depth and significance of this saying and what does Shabbos and Shalom, peace, have in common? *Tzadikim* explain that during the week there is a great conflict between the *Guf* (body) and the *Neshama* (soul). The *Guf* wants physical pleasures, and meanwhile the *Neshama* wants spiritual pleasures. This leads to many internal conflicts.

In contrast, during Shabbos *Kodesh*, even the physical aspects of living are elevated and become part spiritual. *Tzadikim* say that when we say (in *Zemiro*s), “*Kodesh Hi Lachem*”, this hints that even the *inyanim* of *Lachem* (physical aspects such as eating and sleeping) become holy, elevated and sanctified. As such, we can now understand why Shabbos is related to Shalom, as Shabbos makes peace between the *Guf* and the *Neshama*. On the *heilige* Shabbos, both the *Guf* and the *Neshama* are satisfied, as the *Guf* enjoys the physical pleasures (such as eating and sleeping on Shabbos) and even the *Neshama* appreciates these things due to their being sanctified as a means to give *Kavod* and *Oneg* Shabbos. {Of course we should also involve ourselves in spiritual pursuits on Shabbos, but we realize that even the physical aspects of Shabbos are elevated.}

Along the same lines, the “*Toldos Yaakov Yosef*” explains the words of Rashi (in *Maseches Baitzah* 16A) which discuss the famous topic of the *Neshama Yesairah* (the extra soul every Jew has on Shabbos). The *Toldos* Yaakov Yosef said that usually the *Neshama* is disgusted and rejects the pleasures of *Olam Haze* (this world). In contrast, the physical pleasures of Shabbos are elevated to the extent that they are so holy that the *Neshama Yesairah* is not disgusted by them, and instead appreciates them.

If on Shabbos *Kodesh* we all have a *Neshama Yesairah*, then why doesn't every person feel and appreciate the existence of this *Neshama*? The “*Vayedabeir Moshe*” explains

this with the following *mashal*: The world was created with the potential to produce trees, fruits, vegetables, etc. Nonetheless, this is all contingent on having the rain. Without the rain, the whole potential of the world will not be able to come to fruition, *chas veshalom*. The *nimshal* is that every *Yid* has the potential in him/her to experience Shabbos *Kodesh* on a very high level. Shabbos can lead him to levels of *Simcha*, *Oneg* and *Ruchniyus*. This, however, is dependent on the person preparing himself to enable the Shabbos to elevate himself. The way this is accomplished is through doing *teshuva*, repentance, keeping ourselves clean from *aveiros* (sins), and *Tikkun HaMiddos* (improving our character traits). The higher level that we reach, the more that Shabbos will be able to bring us to higher spiritual levels. {Thus, if we don't feel the *Neshama Yesairah* of Shabbos, this means we have to prepare ourselves more during the week, by removing ourselves from *aveiros* and bad *middos*. Through this we will be able to experience the *Neshama Yesairah* and the happiness and pleasure of Shabbos (which is *Me'ein Olam Haba*) on a much higher level.}

Great *Tzadikim* were *zoche* to this *madreigah*. It is said that during the week, the Alter Fun *Kelm* ZT”L did not have any color in his face. Every Shabbos, on the other hand, his face looked red. This was a result of his elevating himself to the extent that Shabbos was real by him.

*Seforim* say that the above concept is hinted to by the words we say in Kiddush, “*Asher Bara Elokim Laasos*”. These word of “*Laasos*” can be interpreted as meaning that the person must prepare himself by cleaning himself from bad *middos* and *aveiros*, and though this he will be able to experience Shabbos properly.

When we take a shower and go to the *Mikvah* on Erev Shabbos, we can have in mind that just as we are physically cleaning ourselves before Shabbos, so too we undertake to clean our *neshamos* from any spiritual lack of cleanliness. {The *Mikva* is especially *mesugal* for this, as the *Seforim* tell us that the *osios*, letters, Tes Bais Lamed (which spell *Tovel*, immerse) stand for *Leiv Tahor Bera* (a pure heart should be created by Hashem). Through immersing ourselves in the *Mikvah*, we are purifying ourselves and thereby preparing ourselves for being fitting to accept the spiritual qualities (including the *Neshama Yesairah*) of Shabbos. {Based upon a *shmuess* from Rav Chaim Mintz *Shlita*.}

Let us proceed to discuss some of the particulars of the things we do on Shabbos. The first topic of discussion is the significance of the *Zemiro*s we sing on Shabbos.

The *Chasam Sofer* ZT”L said that the letters of the word, “*Zemer*” (song) are right next to the letters of *Nachash* (snake). {Zayin is next to Ches, Mem is next to Nun and Raish is next to Shin.} This hints to us that through singing *Zemiro*s we can overcome the *Nachash*, which is a reference to the *Yetzer Hora*.

The *Zemiro*s we sing on Shabbos were written by great *Tzadikim*, and it is *Mekubal* that they were written with *Ruach HaKodesh*. In addition to singing the established *Zemiro*s, there is a custom to also sing *Nig-*

*gunim* without any words. {The *Skulener* Rebbe ZT”L even used to sing the *Niggunim* of the established *Zemiro*s without saying any words. *Tzadikim* say that this is so because the words of the *zemiro*s, as *heilig* (holy) as they are, still limit us to the exact meaning of those words. This is the reason that in addition to these *zemiro*s it is worthwhile to also sing *niggunim* without words, so as not to limit ourselves to specific *Kavanos*. Through such *Niggunim* without words, our *Kavanos* (intentions) can soar to the highest heights.

Another essential part of Shabbos is the *Maachalei* Shabbos, the foods of Shabbos. One would have thought that it is merely happenstance what we eat on Shabbos. In fact, many *Tzadikim* and *Seforim* discuss at length the *Amkus*, depth, and significance of each and every food that is customarily eaten on Shabbos. {There are different *minhagim* as to what foods should be eaten, but each food eaten by *ehrlche Yidden* on Shabbos has significance.}

After Kiddush, it is customary to eat *Chalos*. What is the reason that *Chalos* are generally made in an elongated shape similar to a *Vav*. The *Shiniver Rav* ZT”L said that this hints to the 12 *Chalos* that were eaten in *Mishkan* for the *Lechem HaPanim*. Since we eat at least two *Challos*, which each represent *Vav* (which is *begematria* 6), this equals to 12 *Challos*. {As an aside, it is noteworthy that the *Minhag* of the *Admorim*, the *Chassidishe Rebbeim*, is to eat 12 *Chalos* on Shabbos.}

During the period of the *Yomim Noraim*, it is customary to have circular *Challos*. *Tzadikim* explain that a circle has no end, hinting to life that keeps on going. This is a hint that Hashem should give *Arichus Yomim* to us all.

It is usually customary that the first course served after the *Challos* is *Dagim*, fish. The *gematria* of *Dag* is equal to *Zayin*, 7, hinting to Shabbos, the seventh day. The *Mateh Moshe* said that the fish we eat also hints to the *Seudas Livyasan*, as Shabbos is *Me'ein Olam Haba*, in which we will eat *Livyasan*. The *Bnai Yissaschar* explains that we eat fish because Hashem gave a special *beracha* to an Adam (human beings), *Dagim* and Shabbos. Therefore, through eating fish on Shabbos we are connecting to a *Beracha HaMeshuleshes* (a three-fold *beracha*). This hints to what Chazal tell us that “*Hachut Hameshulash Lo Bimehayra Yinaseik*” (the three-fold thread will not break quickly).

The *Minchas Yaakov* said that another reason we eat fish on Shabbos is that fish have no eyelids and their eyes are always open. This hints that the eye of Hashem, *Kiveyachol*, should always be open to have special *Hashgacha* on all the *Yidden* with great *Rachamim* and *Chassadim*. {Perhaps we can add that this should be done especially in the *zechus* of keeping and honoring the Shabbos.}

What is the significance of having fish first and only later having meat? The Rebbe, Rav Simcha Bunim M'Pischa ZT”L explains that this hints to the order of Hashem's creation. First Hashem created fish (on the fifth day) and only later did Hashem create animals (on the sixth day). {Perhaps we can add that the *Challah* represents the creation of growing things, which were created at an ear-

lier stage of the Creation.} Through hinting to the various stages of creation we are remembering that Hashem created the world in six days and then rested on Shabbos *Kodesh*.

After fish, the *minhag* is to have *Yash* (*shnapps*, such as liquor, brandy, etc.). The *Darkei Chaim Veshalom* said that the *Daled* from *Dagim* combines with the letters of *Yud* and *Shin* from *Yash* to create the letters of the Holy Name of *Shakay* (one of Hashem's names). {Perhaps this hints that Hashem said *D'ay*, enough, after His creation. Hashem could have created more things, but it was enough and Hashem said, *D'ay*.}

After the *shnapps* many people eat soup. It is customary to have *Lukshin*, noodles, contained in the soup. Rav Pinchas M'Koritz ZT”L said that the *Lukshin* usually attach and combine with one another. This hints to the *inyan* of *Achdus*, unity. {Perhaps this hints to the *Achdus* of Hashem and also the *Achdus* of *Klal Yisroel*.}

*Tzadikim* say that the word, “*Lukshin*” hints to “*Lo Kashin*”, it is not difficult. This hints to the famous statement of Chazal that *Mezonosav Shel Adam Kashin Alav KiKerias Yam Suf* (it is difficult, so to speak, for Hashem to provide a person with his food, a reference to *Parnassah*, sustenance.) Thus, through eating *Lukshin*, we are hinting that are *Mezonos* should be *Lo Kashin*, not difficult, and we should have *Parnassah Beshefa*. {This is especially significant on Shabbos, as *Seforim* tell us that the *zechus* of keeping Shabbos *Kodesh* properly is a *gevaldige segulah* to be *zoche* to *Parnassah Beshefa*.

Perhaps we can add that Chazal also tell us that a person's *zivug* is difficult to find like *Krias Yam Suf*. In the *zechus* of eating *lukshen* on Shabbos (and showing proper respect to Shabbos) we should be *zoche* to find *shidduchim* for ourselves and for our children.}

Any discussion about *Maachalei* Shabbos would be incomplete without talking about *Kugel*. The *Rema* said that *Kugel* is covered (has a layer of food) on top and on bottom. This reminds us of the Man (which didn't fall on Shabbos but fell in a double portion of Friday), which was covered on top and on bottom.

The *Minhag Yeshurun* said that *Kugel* hints to *Ke'igul*, in a circular form. This hints to the Man, which was in a circular form like a *Gadya* (a coriander seed). Other *Seforim* tell us that the words, “*Vehaman Kizra Gad Lavan*” is *Roshei Taivos Kugel*.

{An interesting aside is the *minhag* of the *Kretsnife* Rebbe ZT”L to eat four types of *kugel* on Shabbos *Zachor*. This Shabbos is before Purim, in which we fulfill *Mechiyas Amalek*. To accomplish this, he would eat *Eppel* (apple) *Kugel*, *Mehrin* (carrot) *Kugel*, *Lukshin* (noodle) *Kugel* and *Kartaflen* (potato) *Kugel*. Since the *Roshei Taivos* of these four *kugels* is *Amalek*, through eating them one is (to some extent) getting rid of *Amalek*.}

Again, we hope and pray that the Project Inspire Shabbos should be very successful, and will IY”H help bring the gift of Shabbos to many thousands of *Acheinu Bnai Yisroel*.

Chazal tell us that if *Klal Yisroel* observes Shabbos properly even once (some opinions say twice) the *geulah* will come. We are *mis-palleh* that this Shabbos should help to bring the *geulah Bimehayra Beyameinu*.





## Ne'ilas Hachag: Retaining the Inspiration

We have just concluded Simchas Torah, the climax of the month of Tishrei, the Yamim Nora'im and Succos, a period filled with enormous opportunities for spiritual growth. We have all striven to "renew" ourselves, to do teshuvah for past misdeeds and make significant resolutions to improve ourselves in the future. The awe-inspiring atmosphere of Rosh Hashanah, the Ten Days of Repentance and Yom Kippur certainly had a marked effect on our neshamos - more for some people, less for others.

The period following the Yamim Nora'im evoked feelings of simchah which increased as the yom tov of Succos progressed. This culminated on Simchas Torah with an outpouring of love and reverence for the centerpiece of Jewish life - the Torah. As we danced joyously with the Torah, we sang the time-honored words and tunes that expressed our heartfelt desire to live our lives totally devoted to its teachings. We felt fortunate to be considered bnei Torah, the legion of Hashem, the guardians of the nation's spiritual heritage.

Yet, as the yom tov draws to a close, a gnawing fear begins to take hold: "What will happen tomorrow? How can we somehow retain the holiness in which we had been immersed for the past month and take it with us as we approach the long winter season ahead?"

A statement of Chazal offers insight into this bittersweet time period. The Gemara (Berachos 6b) says that when one leaves a

shul after davening, he should not take long strides as he departs. Rashi explains that when a person rushes out of shul, he shows that his stay there was an unwelcome burden from which he impatiently wants to be released. This is like a child who flees from the classroom as soon as the dismissal bell is rung (see Tosaros, Shabbos 116a).

Aside from the literal meaning of this concept, a homiletic interpretation can be offered as well. A shul (and all the more a beis midrash) is a place of kedushah. When a person davens in shul, his soul becomes enveloped in great sanctity. Every time he says Barechu, Kedushah, Amen, Yehei Shmei Rabba, he is adding holiness to his neshamah. (Most people cannot feel this kedushah, although it can be sensed after an especially uplifting davening.)

When the davening concludes and it is time to leave the shul and enter the mundane atmosphere of the outside world, one should not rush headlong away from this oasis of holiness and closeness to Hashem. The transition from kodesh (holiness) to chol (mundane) should be undertaken slowly and carefully so that the spiritual attainments achieved are not lost. An additional challenge is to transfer the holiness of the shul into the workplace so that one's conduct there should not conflict with one's piety in the shul. It is sad to see how people who daven with great kavanah (concentration) and sincerity act very differently as soon as they leave the shul.

If this danger exists on a daily basis, it is especially pronounced as the yom tov-filled month of Tishrei winds down. It is important to contemplate how we grew

spiritually during this month. As part of the teshuvah process we made a cheshbon haneresh (spiritual reckoning) and tried to establish a plan for self-improvement. We felt the awe of Rosh Hashanah, the forgiveness of Yom Kippur, the joy of Succos and the love of Torah of Simchas Torah. For almost a month we have been living in a higher spiritual world, and yet tomorrow, Isru Chag, we return to the weekday mode of existence.

It would be unfortunate if all our attainments were to rapidly fade away. Realistically we cannot expect to be on a Yom Kippurlike peak all year long. Our minds are preoccupied with family needs and financial responsibilities which eat up our time and menuchas hanefesh. Nonetheless, we should try to cling to the accomplishments of the yamim tovim and the spiritual growth that ensued, and avoid the "long strides" that quickly turn the yamim tovim into a very distant memory.

How can this be achieved? The best way to retain the holiness of the yamim tovim of Tishrei is to remain in the beis midrash. This is not limited to yeshivah students. Even those who spend the bulk of their waking hours in the workplace can hold onto the holy atmosphere of Tishrei by significantly adding to the time they spend in the beis midrash. The first week after yom tov, Shabbos Bereishis, is traditionally a time of year when new shiurim (Torah lectures) begin and old ones are renewed or rejuvenated. There is a certain freshness and newness in the air as people try to channel the spiritual energy of yom tov into firm spiritual growth. By increasing one's time spent in Torah study - whether in the mornings, the evenings, or both - a person will be able to retain the holiness of Tishrei and it will carry him through the winter months ahead.

*Reprinted from "Rav Pam on the Festivals", by Rabbi Sholom Smith, published by Artscroll*

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## The Healthiest Power Fruits in Your Fridge

ROCHELLE ROTHMAN

With the *Yomim Tovim* behind us, we all tend to feel like we cannot partake in another meal. Open up your refrigerator, and you can feel secure in knowing you do have a healthy arsenal awaiting you to help you get back on track to eating better.

While doing more research for my articles, I came across information regarding fruits, calling these varieties “power fruits”. It was written by Rachel Meltzer Warren, MS, RD. It is very important to share with you because I know more than anyone that when you choose the right foods to eat, you can get healthier and avoid many illnesses altogether.

I do have most of these fruits in my refrigerator most any week, so I found this information quite satisfying.

Exotic superfruits like guava, mango-steen, acai, and goji may tout sky-high levels of antioxidants and vitamins, but reams of recent research have shown that the ordinary apples, grapes, and other fruits that make our shopping lists week after week boast some pretty impressive health benefits of their own. While there’s nothing wrong with splurging on imported power fruits, some of the best finds in the produce department are the ones you’ve probably been eating all along. Read on to see just how good those shopping-cart staples are for your health.

### Grapefruit: Diabetes Buster

Adding grapefruit to your diet may decrease your risk of insulin resistance, a

precursor to type 2 diabetes, according to a study from the Scripps Clinic in La Jolla, Calif. When overweight adults ate one half-grapefruit, drank grapefruit juice, took a grapefruit pill, or took a placebo, once a day before a meal for 12 weeks, those who consumed grapefruit in any form had lower insulin levels (higher levels are a sign of type 2 diabetes). What’s more, the grapefruit eaters lost an average of 3.5 pounds more over the course of the study than the placebo group. Scientists believe that an antioxidant in the grapefruit called naringenin is responsible for its protective effects. (But if you take any medications, talk to your doctor first, since grapefruit can interact with many different drugs. Recently, I was taking a medication and called my pharmacist who advised me about this interaction that may occur.)

And that’s not all naringenin is good for — it may also prevent kidney cysts. People who inherit polycystic kidney disease often see their blood pressure rise while their kidneys fail, and sometimes begin to need dialysis. Unfortunately, there aren’t many known treatments for this disorder. A new study in the British Journal of Pharmacology suggests that the naringenin may be effective at stopping the formation of cysts that occurs at the onset of the disease. While the research was performed in mice, researchers are hopeful that increased study of the chemical may lead to new drugs to treat or prevent the disease. In the meantime, can’t hurt to eat up — naringenin is in

all citrus fruits, though at lower levels than grapefruit.

Grapefruit may also be good for your gut: Research has found that other phytochemicals (plant nutrients) it contains may protect against colon cancer.

### Blueberries: Fat Blasters

Blueberries can help keep you healthy, according to a new study in the journal *Molecular Nutrition and Food Research*. Researchers found that a compound called pterostilbene worked with vitamin D in the body of mice to boost your immune system and fight off infections. However, it is unclear if the same effect will be seen in humans.

But blueberries do have proven health effects for humans. Preliminary research has found that these bite-sized berries may limit the amount of adipose (fat tissue) the body creates, according to an August 2012 study from Texas Women’s University. Researchers found that blueberry antioxidants reduced the number of fat cells in mice by as much as 73 percent. Blueberries can also help you slim down by satisfying your sweet tooth for few calories — just 44 per half cup. They may also keep your mind sharp — past research has linked blueberries to improving memory and learning, thanks in part to the anti-inflammatory effects of anthocyanin — the antioxidants that give the fruit its bright purple hue. I like to keep blueberries in my freezer spread out in a Freezermates container, ready to add to my smoothies!

### Apples: Cholesterol Zappers

An apple a day may in fact keep the doctor away — especially the cardiologist. When women ages 45 to 65 ate around a cup of dried apples each day for a year, they experienced on average a 23 percent drop in “bad” LDL cholesterol, according to a Florida State University study. What’s more, the women’s “good” HDL cholesterol increased by about 4 percent, and they also lost an average of 3.3 pounds. The heart-healthy benefit may stem from the apples’ pectin (a type of fiber) and polyphenols (a group of antioxidants). Other research has found that apples also protect against asthma and chronic obstructive pulmonary disease (COPD), possibly due to their high level of flavonoid antioxidants.

### Tangerines: Metabolic Masters

A flavonoid (a type of antioxidant) in this citrus fruit may protect the body against the triad of diseases known as metabolic syndrome — coronary artery disease, stroke, and type 2 diabetes — according to research from the University of Western Ontario published in the journal *Diabetes*. When researchers fed mice a typical “western” diet (high in fat and refined sugar) that was supplemented with the tangerine antioxidant nobiletin, the mice experienced no increase in cholesterol, triglycerides, insulin, or blood sugar, but mice who didn’t get the nobiletin did see a rise. Other long-term animal studies have found that the compound prevents atherosclerosis, the hardening of the arteries that can lead to a heart attack or stroke. Tangerines may also help cancer-proof your body — if you eat the peel. A compound in the peel called salvestrol Q40 halts the activity of an enzyme that incites the growth of cancer cells, a British study found. Try some tangerine zest in your tea or sprinkled on a salad for a citrusy twist.

### Strawberries: Cancer Fighters

Slicing strawberries into your morning cereal or yogurt may cut your risk of esophageal cancer, according to a small study from the Ohio State University Comprehensive Cancer Center in Columbus and researchers in China (it was partly funded by the California Strawberry Commission). When 36 people with precancerous esophageal lesions ate two ounces of freeze-dried strawberries daily for six months, 80 percent saw a decrease in the severity of the lesions. The researchers aren’t sure which of the vitamins, minerals, or other nutrients in the berries is responsible, but they plan to investigate the possibility that strawberries may be valuable as an add-on or alternative treatment to cancer-treating drugs. Strawberries also take care of your ticker. A recent study from the University of California, Davis, found that regular strawberry consumption can counteract the inflammatory and blood clotting effects of a high-fat, high-carbohydrate meal, potentially decreasing the risk of cardiovascular disease.

I’d like to share this great recipe from my daughter-in-law Chaya. It is truly delicious and easy to prepare! Enjoy!

### Apple Crisp Serves: 6

- 4 red apples
- 2 green apples
- cinnamon & sugar
- Topping & Bottom:
- 2 cups flour
- 1/2 cup oil
- 3/4 cup sugar
- 1 egg
- pinch baking powder

Slice apples in food processor; put in a bowl and sprinkle with cinnamon & sugar. Mix all topping ingredients in a bowl. Press half in round 9-inch pan. Add apples on top. Put rest of topping on and spread evenly. Bake in 350 degree oven for 1 hour. Freezes well either raw or baked.



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MAGGID SHIUR	TOPIC	TIME	LOCATION
AGUDAH WOMEN OF FLATBUSH	Parsha	Shabbos 3:00 PM	Congregation Sfarad 1575 Coney Island Ave.
ALTERNATING SPEAKERS	Pirkei Avos	Shabbos 5:30 PM	Cong. Tomchei Torah 1966 Ocean Ave, Upstairs
RABBI ALPORT/GUEST/ MRS. ESTHER WEIN	Shmuel Beis	Tuesday 1:15-3:45 pm	Chochmas Noshim West 1259 East 22nd (Ave. L) 718.801.2787
R' AVROHOM BACKENROTH	Hashkafa from the Parsha	Alternate Tuesdays 9:35 PM	Young Israel of Ave K 2815 Ave K
RABBI DANIEL EISENBACH	Parsha	Shabbos 5:30 PM	Avenue N Jewish Center Corner Ave N & East 4th 718.339.7747
RABBI FRIEMAN	Parsha & Halacha	Tuesday 9:15 - 9:45 pm	Dial: 646-558-6338 Conference ID 648-4865#
RABBI AVROHOM GARFINKEL	Megilas Esther	Alternate Wednesdays 8:00 pm	Congregation Bnei Israel 3190 Bedford Avenue
MRS. CHAYA GINZBERG	Pirkei Avos / Mishlei	Tuesdays 8:30 pm	Bet Yakob Shul Ocean Parkway & Ave. R
RABBI MEIR GOLDBERG	Practical Halachos for the Kitchen/Home	Shabbos 4:15 PM	Cong. Adas Yeshurun 3418 Avenue N
RABBI DOVID GOLDWASSER	Derech Hashem	Wednesdays 8:30 PM	Avenue O Synagogue 808 Avenue O
RABBI DOVID GOLDWASSER	Pirkei Avos	Shabbos 5:45 PM	Cong. Bnei Yitzchok 1143 E. 19th
MRS. HENDEL / MRS. CHITRIK	Parsha	Wednesday 9:00 PM	Call for location: 718.382.6804
RABBI YY JACOBSON	Torah & Tea	Tuesday 9:10 PM	Mayan Yisroel 3307 Ave N 718.677.0030
MRS. CHAYA KALAZAN	Beur Tefilah	Monday 9:35 - 10:45 AM	Eisenberger Home 1334 East 27th St. (M-N)
MRS. IVY KALAZAN	Parsha	Tuesdays 9:45 am	Elbogen 1069 East 24th Street
REBBETZIN VITAL KALMANOWITZ	Chovos Halevovos	Sunday 10:15 AM	1153 East 9th Street side entrance
RABBI YOSEF KIRSZENBERG	Parsha	Tuesdays 7:30 - 8:30 pm	Lubavitch Yeshiva 841 Ocean Parkway (I & H)
MRS. VICKY LEW	Sefer Shmos	Tuesday 8:00 PM	Young Israel of Bedford Bay 2114 Brown Street (U & V) 718.332.4120
RABBI MOSHE TUVIA LIEFF	Power of Tefillah	Alternate Tuesdays 8:30 pm	Agudah Bais Binyomin 2913 Avenue L
MRS. SARAH MALKA	Beur Tefilah	Wednesday 1:45 - 2:15 PM	Benno Home 418 Quentin Road
MRS. BREINDY REISS	Sefer Daniel	Tuesday 8:00 - 9:15 pm	1552 East 21st Street (N&O)
RABBI REUVAIN SCHARF	Orchos Tzadikim	Shabbos 5:00 PM	Nshei Lamed Hay 1456 E. 35 (KH - Flatlands)
MRS. SHIRA SMILES	Parsha	Sunday 10:00 AM	Young Israel of Ave. L
RABBI YECHIEL SNOW	Parsha	Shabbos 4:40 pm	Young Israel of Midwood
MRS. SHANIE STERN	Parsha/Hilchos Shabbos	Shabbos 4:00 PM	for location email: shaina22@aol.com
RABBI DAVID SUTTON	Inyanei D'Yoma	Sunday 1:00	Stettiner Bais Medrash Bay Pkwy & Ocean Pkwy
RABBI VIGLER	Torah & Tea	Wednesday 10 AM	Mayan Yisroel 3307 Ave N 718.677.0030
RABBI ZECHARIAH WALLERSTEIN	Parsha	Wednesdays 9:30 pm	Ohr Naava 2201 East 23rd Street 718.647.6228
RABBI MOSHE BAREDES	Parsha & Hashkafa	Shabbos 45 min before mincha	Cong. Yam Hatorah 1573 East 10th Street
ROTATING MAGIDEI SHIUR	Beur Tefilah	Sunday 10:15 - 11:00 AM	Weinreb Home 103 Parkville Ave

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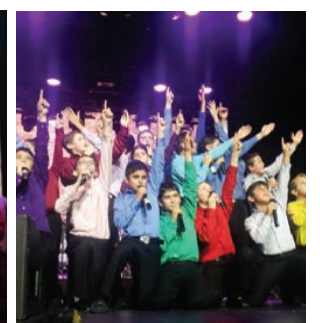


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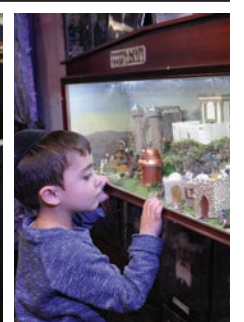


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## Thoughts On Parshas Noach Based Upon The Shmuessen of Rav Yaakov Yitzchok Halevi Ruderman ZT”L

RABBI MOSHE BOYLAN

The following *shmuess* was given by the Rosh Yeshiva ZT”L in 5734 in the middle of the Yom Kippur War. The themes he touches upon are still appropriate, as we are also in a *matzav* of *tzarah* due to various difficulties which Klal Yisroel is undergoing, including in particular the terrible *gezairos* in Eretz Yisroel which put Klal Yisroel (and the Olam Hatorah) in danger:

1. In the first Pasuk in Parshas Noach it mentions Noach’s name three times. Chazal tell us that this shows us that Noach saw three Olamos: an Olam Banuy (a built world), an Olam Charaiv (a destroyed world) and an Olam Banuy (a world which had been rebuilt, i.e. after the Mabul). We find a similar thing with regards to Daniel, who also lived in three time periods, experiencing the Bayis Rishon, the time of the Churban, and the rebuilding of the Bayis Shaini. Similarly, Iyov went through three periods in his life. At first he had a family and many possessions, then he lost everything, and finally at the end of his life he returned to his former status.

The Rosh Yeshiva ZT”L mentions that it is interesting that these three people are mentioned in the same context, when there is a big difference between them. Noach experienced three periods with regards to the entire Beriah (creation),

Daniel’s three *tekufos* related to the Bais Hamikdash, and Iyov’s three time periods related to his personal life.

Rav Ruderman explained that really there is a great connection between these three people. The entire creation was in order that Klal Yisroel should accept the Torah (as Rashi mentions in the beginning of Beraishis) and this is the importance of Klal Yisroel in the creation. Similarly every individual of the creation is important, as every person must say, “Bishvili Nivra Haolam” (the world was created for me).

Now we can understand the connection between Noach, Daniel and Iyov. Noach experienced three *tekufos* in the entire creation of the world, Daniel’s three *tekufos* related to Klal Yisroel (who the world was created for) and Iyov was one of Hashem’s creations (which it was worthwhile to create the entire creation for), and therefore his three *tekufos* are somewhat related to Noach and Daniel. We see not only the importance of Klal Yisroel in the entire creation, but also the importance of every individual.

As an aside, this realization of “Gadlus Haadam” was one of the foundations of the Mussar of the Alter Fun Slabodka ZT”L, who was the *rebbe* of the Rosh Yeshiva ZT”L.

The Rosh Yeshiva said that keeping the above in mind, we must all feel the *tzaar* (pain) that Acheinu Bnai Yisroel have in Eretz Yisroel, (Lo Aleinu) from their enemies, as every day a number of people are killed, may Hashem Yisbarach have mercy on us.

It is interesting to mention that the Rosh Yeshiva ZT”L also experienced three *tekufos* in his life. The beginning of his life saw the greatness of the European Yeshivos and Gedolei Torah. The Rosh Yeshiva learned in Slobodka, and saw many great Gedolei Torah, including the Alter *fun* Slabodka, Rav Chaim Brisker, the Chofetz Chaim and Rav Chaim Ozer Grodzensky (Zichron Tzadikim Liveracha). At a later period, the Rosh Yeshiva moved to America, which was almost empty from Torah at the time. Additionally, he lived during the time of the Holocaust, when large parts of the Olam Hatorah were destroyed.

The latter part of the Rosh Yeshiva’s life saw the rebuilding of Torah in America and Eretz Yisroel. Of course the Rosh Yeshiva played an important role in this Binyan of Torah, through being Maamid Talmidim Harbey as the Rosh Yeshiva in Yeshivas Ner Yisroel in Baltimore for more than fifty years.

When Rav Ruderman came to Baltimore, many people did not appreciate what he was trying to accomplish. Nonetheless, the Rosh Yeshiva did not

give up hope that he would build Torah even in America. Once he was walking by a big building and mentioned to Rav Shimon Schwab ZT”L, (who lived in Baltimore at that time) that this building will be a good place for our *yeshiva*. Rav Schwab was surprised that the Rosh Yeshiva would speak about needing such a big building, as the Yeshiva was relatively small at this time. Rav Ruderman told him, “Do you not think that eventually our *yeshiva* will be as big as Slobodka?”

Boruch Hashem the Rosh Yeshiva’s belief in the rebuilding of Torah has been fulfilled, as the entire Olam Hatorah, and particularly Yeshivas Ner Yisroel has continued to grow and flourish.

2. The Pasuk says that Noach received a command to leave the Taivah, “Tzey Min Hataivah” (leave the ark) (Beraishis 8,16). The Midrash says that Noach said that the same way that Noach only entered the Taivah with Reshus (permission) so too he would only leave the Taivah with Reshus (permission).

{It could be added that undoubtedly Noach had a great desire to leave the Taivah, after being cooped up for months with so many animals and not being able to live on land as he was accustomed to. Nonetheless, due to his understanding of the need to have *derech erez*, he refused to leave the *taivah* until he was commanded to.}

This shows us a *gevaldige* Limud of the Derech Eretz that one must have. This means that before one leaves the Yeshiva he must have *derech erez* and ask for permission. Likewise, when he enters the *yeshiva* one should show *derech erez* by giving *shalom* (to his friends and *rebbeim*) which is a way of being “Nichnas Bireshus” (entering with permission). Derech Eretz is not just a nice thing, but is also necessary for Torah, as Chazal tell us “Derech Eretz Kadmah Latorah”.

The Zohar Hakadosh said another reason that Noach didn’t leave the Taivah until he was commanded to: Since the Mabul was an “Idan Rischa” (a time of Divine Wrath) and there was Din and Mishpat (judgment) in the creation, therefore Noach was afraid that he would not be *zoche* in Din if he would leave. He therefore waited until he was commanded by Hashem to leave. {Perhaps the Zohar means to say that as long as Noach was in the Taivah, he felt secure, as he already was saved in this *matzav* for many months. However, once he would leave, he would be in a different situation, and perhaps he wouldn’t be *zoche* in *din* to live, given the *midas* Hadin which was being *sholet* at that time. Once he was told to leave, he knew that he could rely on Hashem’s command that he would be able to live even in the new creation which existed after the Mabul.}

We see from here how one must be very careful when there is a *middas hadin*



which is active in the world. What should one do in order to protect himself during such a situation? Chazal tell us that Limud Hatorah is a *segulah* to save one from Tzaros (Torah Magna Umatzla). Therefore at this time, which is an Eis Tzarah, one must strengthen himself in Torah, and in this *zechus* may Hashem hear our *tefilos* to speedily see the *geulah*.

The Rosh Yeshiva ZT”L was known for his great connection to Limud Hatorah. This was already evident when he was a *talmid* in the Slobodka Yeshiva. One Choref Zeman the Rosh Yeshiva accepted upon himself to finish a large part of Shas. During this *zeman*, the Alter received a letter that the Rosh Yeshiva’s father was *niftar*. The Alter didn’t tell the Rosh Yeshiva about this *besurah* until he had finished the amount of learning he had accepted upon himself. When someone had *taanos* (difference of opinion) on the Alter for not allowing the Rosh Yeshiva to say Kaddish for his father earlier, the Alter said that for the Rosh Yeshiva to learn Torah was the greatest *kaddish* for his father.

In Slabodka, there was a time in which the *sefer*, “Ohr Sameach” on Zemanim became available. Since there was only one copy in the Yeshiva, people had to take turns learning from it. The Rosh Yeshiva got his opportunity during one night, in which he stayed up all night learning by the light of the moon.

The Rosh Yeshiva was also known for Kavod Hatorah, his great respect for Torah. Once Rav Ruderman was in a *seforim* store and was offered a *sefer* from Rav Chaim Brisker for a certain price. The Rosh Yeshiva immediately said that this was too low a price for such an important *sefer*, and he paid double the price which was asked. Likewise it was known that he paid \$100 for an Oneg Yom Tov (at that time this was a lot of money) as he appreciated the importance of his Torah.

In the *zechus* of strengthening ourselves in Limud Hatorah, Kavod Hatorah and Derech Eretz, may we overcome the Eis Tzarah we are in the midst of, and see the *geulah shelaimah* speedily.

Sources for this article include “Sichos Halevi” (*shmuessen* from Rav Ruderman ZT”L written by Rabbi Avrohom Reuven Askowitz), and an article about the Rosh Yeshiva in “The Jewish Observer”.

בס"ד

**SAFETY MESSAGES**  
**הצלה**  
**ונשמרתם מאד**

**children at home**

- make sure** to have window guards on all approachable windows.
- when** unable to pay full attention to a child (e.g.: while cooking, phone, etc.), put child in a playpen or crib. Never leave child alone in a bathtub!
- never** leave hot liquids at the edge of a table or counter.
- beware** to place the hot water urn away from a child’s reach, and do not use extension cords for such appliances.
- be careful** of foods and other items, that can cause CHOKING, such as: hard candies, popcorn, taffy, nuts, chunks of peanut butter, hotdogs, balloons, rubber bands, coins, marbles, etc.



# Parsha Short & Sweet

RABBI SHLOMO ZALMAN BREGMAN



## Noach: *The Name Game*

*These are the offspring of Noach...* (6:9)

**Tikkunei Zohar (21)** and **Sfas Emes (Noach 5635)** says that's Noach's name is connected to the Shabbos. How so? This is because Noach and the Shabbos are both connected to the concept of *Menucha* (rest), as they share the same root letters. The deeper meaning of this Zohar is that both Noach and the Shabbos have a power to rescue. It's well-known how Noach's building of the Ark and toil on behalf of the animals saved mankind. Similarly, the weekly observance of Shabbos saves a Jew by preventing him from becoming dominated by his physicality via his difficult work week and almost constant involvement in the finite, temporal world.

### THREE INGREDIENTS FOR EVERY MITZVAH

*Noach had begotten three sons: Shem, Cham, and Yafes.* (6:10)

It has been said that the names of Noach's three sons – Shem, Cham, and Yafes – allude to the three elements that must be included in each *mitzvah* if it is to be performed optimally: (i) The word "*Shem*" means 'name' and in Torah thought alludes to the essence of something. This hints to the idea that every *mitzvah* must be performed according to all of its Halachic requirements, which is what comprises a *mitzvah's* essence. (ii) "*Cham*" means 'hot' and instructs us that every *mitzvah* must be performed with passion and zeal. (iii) The word "*Yafes*" means 'beauty' and speaks to the concept of *Hiddur Mitzvah*; each and every *mitzvah* must be performed as beautifully as possible.

### BROTHERLY KIRUV

*Noach had begotten three sons: Shem, Cham, and Yafes.* (6:10)

Cham was the youngest of Noach's three sons (see **Ramban**), so why is he listed here in the middle of the other two? We might have imagined that the name of the youngest brother would be found at either the beginning or end of this list. \***Aleinu L'Shabeiach** remarks that when Shem and Yafes (the older brothers) saw their young brother veering off a proper spiritual course, they tried to bring him close to them and influence him towards righteousness. This is why the name of Cham appears between the other two, to represent their deed. And although their efforts didn't seem to bear fruit in Cham's lifetime, there are those who say that their deed blossomed in the form of Tavi, who was one of Cham's descendants. As the Gemara makes clear, Tavi was the servant of Rabban Gamliel and an extremely wise and elevated person. For example, **Berachos 16b** relates that Rabban Gamliel describes Tavi as a worthy individual and unlike the other Canaanite slaves. In **Sukkah 20b** and **Yoma 87a**, we discover that Tavi was a Torah scholar of note. \*All of this should inspire us to draw people who are struggling spiritually closer to ourselves, with the knowledge that no effort we put forward will ever go to waste.

### A POLLUTED ENVIRONMENT

*For all flesh had perverted its way on the earth.* (6:12)

This verse makes it clear that it was not only the human beings of the generation of

the Flood that had begun to act in a corrupt and perverted fashion, but rather "*all flesh*" had begun to act this way. In support of this idea, **Bereishis Rabbah 28:8** comments on this *pasuk* that the animals of the generation themselves sought out bizarre mates. It's one thing for people to act sinfully, but why did the animals also act in such a deviant fashion?

**Beis HaLevi (Al HaTorah)** explains that the reason the animals were mating with other species is due to the influence and environment from the humans. Even though the animals have neither free will nor a Yetzer Hara to entice them to sin, since the humans had created such a polluted atmosphere of immorality, this even influenced the animals to go in that direction! **Beis HaLevi** also comments here that when a person visits a place (ex. a country) that has immorality or an improper way of life, that person feels almost a magnetic pull to imitate their poor tendencies himself.

Of course, the tendency to influence others through one's own behavior can be harnessed for the good. **Berachos 6a** says that when Hashem comes to a Shul at the time designated for a Minyan and He does not find that there's a quorum of at least ten men, He immediately becomes angry. **Meiri** comments that Hashem becomes upset because it evidences insufficient commitment to Tefillah on behalf of the local men. **Vilna Gaon (Biur HaGra)** says that He isn't just upset with the

people who didn't come to the Minyan, but also with those who are there! This is because if these individuals had come to the Shul with even more enthusiasm, it would have given a *Chizuk* to others to do the same.

### PRECISE DIMENSIONS

*This is how you should make it – three hundred cubits the length of the Ark; fifty cubits its width; and thirty cubits its height.* (6:15)

The length of the Ark was 300 *amos*, the width was 50 *amos*, and the height was 30 *amos*. What is the significance of these particular figures? \*In Gematria, the number 300 is *shin*, 50 is *nun*, and 30 is *lamed*. Together, these letters spell "*Loshon*," which means 'speech.' This hints to the idea that Hashem wanted Noach to instill feelings of Teshuva into the people of his generation primarily through the correct use of his own power of speech. \*This idea is also alluded to in **Mishlei 18:21** which says, "*Death and life are in the power of the tongue.*" In Loshon HaKodesh, this *pasuk* is expressed as "*Maves V'Chaim B'Yad Loshon.*" It's fascinating to note that the first letters of each of these words are *-mem-vuv-bais-lamed*, which can be arranged to spell the word "Mabul" (Flood). It was primarily through his power of speech that Noach was charged to inspire his generation to Teshuva and lead them from the path of oblivion back to the spiritual life!

Rabbi Shlomo Zalman Bregman is the Founder of the Jewish Executive Learning Network (JELN.org). These Divrei Torah are excerpts from his forthcoming Sefer "Short and Sweet On The Parsha / Imrei Shlomo." Over 330 of his Shiurim are available at TorahAnytime.com. He may be reached at Director@JELN.org

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**Mincha** 10 min before shkia  
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#### WEDNESDAY

**Daf Yomi** 7:00am  
**Shacharis** 6:25am • 7:45am  
**Mincha** 10 min before shkia  
**Second Maariv** 8:30pm

#### MONDAY

**Daf Yomi** 7:00am  
**Shacharis** 6:15am • 7:45am  
**Mincha** 10 min before shkia  
**Second Maariv** 8:30pm

#### THURSDAY

**Daf Yomi** 7:00am  
**Shacharis** 6:15am • 7:45am  
**Mincha** 10 min before shkia  
**Second Maariv** 8:30pm

#### TUESDAY

**Daf Yomi** 7:00am  
**Shacharis** 6:25am • 7:45am  
**Mincha** 10 min before shkia  
**Second Maariv** 8:30pm

#### FRIDAY

**Daf Yomi** 7:00am  
**Shacharis** 6:25am • 7:45am

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## Jerusalem Neighborhoods Are Irreversible

MOSHE PHILLIPS AND BENYAMIN KORN,  
MEMBERS OF THE BOARD OF THE RZA

The “gotcha” approach has become a staple in the impassioned world of Israeli politics. Combatants in the latest debate over construction in Jerusalem are pointing at the revelation that a Peace Now anti-settlement activist is privately invested in some of the very Jerusalem housing construction that he publicly condemns.

Yes, that’s hypocritical. But there’s a much more important lesson in the story.

Peace Now co-founder Tzali Reshef was on Israel Television’s Channel 2, debating the latest Jerusalem controversy with Dani Dayan, former chairman of the Council of Jewish Communities in Judea and Samaria. Dayan defended the right of Jews to reside in all parts of Jerusalem. Reshef argued that building housing for Jews in parts of Jerusalem beyond the 1967 line would harm the chances for peace.

The next day, Dayan revealed that Reshef’s company, Ariedan Investments Ltd, has invested in construction in the Jerusalem neighborhoods of Gilo and French Hill, both of which are beyond the 1967 line. The neighborhood which is the focus of the latest controversy, Givat Hamatos, is directly adjacent to Gilo. For Reshef to build in Gilo while condemning Givat Hamatos, which is less than a stone’s throw away, is of course grossly hypocritical.

The reason that Reshef’s company blandly asserts, on its web site, that it has successfully invested in Gilo and French Hill is that those neighborhoods are so completely integrated into the rest of Jerusalem that average Israelis do not even realize that they are technically beyond the 1967 line, and simply take for granted that they are part of “Jewish Jerusalem.”

Gilo and French Hill are not clusters of caravans on isolated, wind-swept hilltops. They are fully developed urban areas with apartment buildings, schools, parks, and normal bus service that connect them to every other part of Israel’s capital city.

Palestinian advocates call them “settlements” and the Obama administration echoes that description, but anybody who has ever been to Gilo or French Hill knows that the term simply does not apply. The notion that they could be “dismantled” to make way for the capital of a Palestinian state is patently absurd.

Really, the entire story of the rebirth of the State of Israel is a story of re-establishing the Jewish presence on the land, and then having the patience to wait until the world -- including Peace Now -- finally gets used to it.

There’s a reason that many of these modern Israeli towns and villages began as “tower and stockade” settlements. The British Mandate authorities in the 1930s and 1940s frowned upon Jewish settlement initiatives. So the Zionist pioneers had to establish “facts on the ground” by setting up whatever they could create in a single night, when the authorities weren’t looking.

A makeshift guard tower and a wooden stockade could be hastily set up by moonlight. When the British discovered the new site in the morning, they were faced with a new reality. The land itself had already been purchased by the Jewish National Fund; an old Turkish law stated that a building, even if illegal, could not be demolished if its roof was already completed; and the settlements were helpful to the British in dealing with Arab attackers. So once the tower-and-stockade were in place, the British left them alone.

More than fifty *kibbutzim*, *moshavim*, and other towns were created this way, including two of Israel’s most highly-regarded religious *kibbutzim*, Tirat Zvi and Sde Eliyahu. Eventually, the world got used to their existence. No reasonable person today would dare suggest that Tirat Zvi or Sde Eliyahu are illegal settlements that should be dismantled.

Eventually, the world will get used to the fact that Givat Hamatos, too, is an irreversible part of Jerusalem. And before long even Tzali Reshef’s company, Ariedan, may invest there.

## Netanyahu Right To Reject “Ethnic Purity”

MOSHE PHILLIPS AND BENYAMIN KORN,  
MEMBERS OF THE BOARD OF THE RZA

Israeli Prime Minister Benjamin Netanyahu told “Face the Nation” recently that preventing Jews from living and building in mostly-Arab neighborhoods of Jerusalem would mean a policy of “ethnic purification” that is unacceptable in Democratic societies. In so doing, Netanyahu once again showed his mastery of nuance in American politics -- a nuance, as it turns out, that even American presidential candidates do not always recognize.

Appearing on the CBS-TV interview program opposite anchor Bob Schieffer, Netanyahu strongly defended the recent purchase by Jewish families of apartments from Arabs in Jerusalem’s Shiloach neighborhood, as well as the Israeli government’s plans to build homes for Jews and Arabs in the city’s Givat Hamatos section.

Netanyahu told Schieffer that he was baffled by President Obama’s criticism of the latest Jerusalem developments, since the idea of barring members of a particular ethnic group from living in specific areas is clearly against American values. He said that neither the United States nor Israel should ever have a policy of enforcing “ethnic purification.”

That phrase brings to mind a generation-old controversy in American political history.

The year was 1976. Jimmy Carter, the former governor of Georgia, was locked in a tight race for the Democratic presidential nomination. The hot issues of the day included the busing of African-American children to mostly-white schools and the building of low-income housing in higher-income neighborhoods. A significant number of Democratic primary voters in some states were strongly opposed to both.

When a reporter asked Carter about the housing issue, Carter evidently tried to appeal to Conservative White voters by declaring: “I see nothing wrong with ethnic purity being maintained. I would not force racial integration on a neighborhood by government action.”

That comment ignited a firestorm of questions from reporters. At first, Carter stood his ground. At a news conference in Indianapolis two days later, he reiterated: “I see nothing wrong with ethnic purity being maintained in Indianapolis. I have nothing against a community trying to maintain the ethnic purity of their neighborhoods.”

By the next day, the condemnations were coming thick and fast. Seventeen black members of Congress and the National Urban League denounced Carter’s statements.

Carter buckled. He publicly apologized, announced his endorsement of employment legislation that the Congressional Black Caucus had been promoting, and declared: “I don’t stand behind any sort of connotation of ethnic purity. I don’t want any community to maintain its ethnic purity. If someone from a different ethnic group wants to go into a neighborhood, I would fight for that person’s right to do that.”

Nowadays, Carter is much more likely to be seen hugging a leader of Hamas, than standing on the same political side as an Israeli prime minister. After all, Carter has authored an entire book accusing Israel of “apartheid,” and has even publicly claimed that “obviously the Palestinians have a worse time than the Rwandans.” (Not so obvious to those who know that one million people were slaughtered in the 1994 Rwanda genocide.)

But Carter’s amended declaration speaks for itself: “If someone from a different ethnic group wants to go into a neighborhood, I would fight for that person’s right to do that.”

The new Jewish residents of Jerusalem’s Shiloach and Givat HaMatos neighborhoods no doubt appreciate that principle, regardless of who is the person articulating it.

And Prime Minister Netanyahu was spot-on to use the argument to a nationwide American audience in rejecting the Obama administration’s latest criticism.

## Hamas Rebuilding Tunnel Network, Admits It Used Humanitarian Ceasefire to Repair Attack Tunnels

TZVI ZUCKER / TAZPIT

The leader of Al-Qassam Brigades, which is a part of Hamas, publicly admitted that Hamas is rebuilding its terror tunnel network. The Gaza-based newspaper Al-Resalah was invited to send reporter Mahmoud Foda to a tunnel site, where he was shown the diggers hard at work repairing a tunnel that had been bombed by Israeli planes during Operation Protective Edge.

The commander of the digging team, Abu-Khaled, admitted that the tunnel’s repairs were started “during one of the humanitarian ceasefires reached during the war.”

This admission shows Hamas was using ceasefires reached for humanitarian ends as part of their war strategy.

There have been previous indications that Hamas was engaged in a rebuilding effort after Protective Edge. In mid-September, Al-Qassam Brigades had announced that Ahmad Riyad al-Hadad had died while engaged in “underground activities”, without specifying what they were.

Earlier this month, Al-Qassam Brigades’ spokesperson announced at a rally “the tunnels of Al-Qassam are fine, thank god. Our men will begin the next battle with their feet on the ground in Nahal Oz.... and the other settlements around Gaza.”



Seen together with the missile test launches reported over the last two months, signs point to Hamas preparing for another conflict. A senior Israeli diplomatic source, quoted in Israeli media, said “Hamas did not wait a single moment after the last round of fighting, and began its rearmament in anticipation of another round”.

What Israel’s response will be to Hamas’ aggressive drive to repair its attack capabilities remains unknown.



## Israel Has A Homegrown Jihadi Problem

TZVI ZUCKER / TAZPIT

The phenomenon of Western Muslim citizens traveling from their home countries in the West to fight for ISIS in Syria and Iraq has been widely reported on. Israel is now seeing this phenomenon with its citizens, as there are over 30 Israeli Arab citizens having joined ISIS according to Israeli intelligence estimates.

Some of these jihadists have begun to make the local Israeli news. Recently a doctor who was interning in Barzilai Medical Center in Ashkelon, named as Alkia'an Othman, was reported to have died while fighting for ISIS in August. Othman was from the small Negev town of Hura, located ten kilometers north of Be'er Sheva.

Earlier this month, Ahmed Habashi, a 24 year old from Iksal, was killed in Iraq fighting for ISIS. Reports say he went to Syria with Rabiya Shahade, from Nazareth; Shahade is now known in jihadi circles as "the Butcher from Palestine". Both traveled with two other friends intending to join ISIS; they had told their families and friends they were going to Turkey for vacation over Eid-al-Adha, but were smuggled into Syria to join the fighting by jihadists upon their arrival in Antalya, a Turkish resort town.

In addition, Ahmad Shurbaji, 23 years old and from Umm-al-Fahm, was arrested in late September upon returning to Israel from Syria, where he had been trained by ISIS and fought against the Syrian Army. Another Israeli Arab was arrested by Syrian government intelligence services trying to join ISIS there.

ISIS materials, including flags and other paraphernalia, have been found in Nazareth and Umm-al-Fahm as well.

The General Security Services (Shabak) of the State of Israel believes that more Israeli Muslims are preparing to join ISIS.

Minister of Tourism Uzi Landau wrote a letter to Prime Minister Benjamin Netanyahu calling for Israelis who join ISIS to have their citizenship revoked. "These are people who live in Israel as citizens of the state, and as such they enjoy a long list of privileges and may have access to a lot of sensitive information. It is only a matter of time before these people become a lethal threat to us."

The traffic between Israel and ISIS has not been one way. One of the terrorists killed by the IDF during Operation Protective Edge was Saudi-born Sultan Farhan Rajah Harbi. Harbi had fought in Yemen, Somalia, Libya, and Syria previously. There were also two ISIS-affiliated terrorists, Osama Hasoumi and Mohammed Fatsih, killed in June by an IDF airstrike in Gaza.

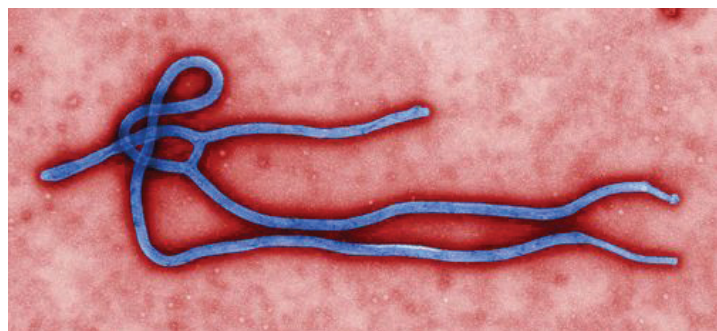
While 30 Israeli Arabs leaving to fight ISIS may seem like a high number, other Western nations have much higher numbers of citizens who have traveled to Syria and Iraq to fight on ISIS' behalf. According to EU Counterterrorism Coordinator Gilles de Kerchove, there were over 3,000 Europeans fighting in ISIS as of a month ago – and they come from France, Britain, Germany, Belgium, The Netherlands, Sweden, Denmark, Spain, Italy, Ireland and Austria. Fundamentalist Muslims from all over the world are flocking to join the nascent Islamic State, and Israel continues its efforts to combat the terror and aims of those who wish to create a global caliphate.

## Ebola Protocols In Place At Israel's Ben Gurion Airport, Hospitals

JNS

Israel's Ben Gurion Airport began implementing protocols put in place to prevent an outbreak of the Ebola virus in the Jewish state.

Passengers arriving in Israel from West African countries plagued by the deadly virus are being tested for fever or any other symptoms related to Ebola. Air Sinai passengers were escorted to a hall in Terminal 1, where their temperatures were taken using infrared thermometers. All passengers were examined within 10 minutes and found to be in good health. They were then shuttled



back to Terminal 3 to complete their entrance procedures into Israel.

Also, the Israeli Health Ministry ordered the formation of two emergency treatment centers for potential Ebola patients, at the Chaim Sheba Medical Center outside Tel Aviv and the Rambam Medical Center in Haifa. The centers are equipped with isolation tents.

"The special isolation tents were set up at the lower level of the hospital's underground emergency compound," Professor Rafi Beyar, Rambam hospital's director, told *Israel Hayom*. "This will allow us to ensure [Ebola] patients are indeed isolated from the other wards, and since the facility is equipped for emergencies, it has the same infrastructure as the regular hospital."

## Poll: Vast Majority Of Israeli Jews Oppose Palestinian State

JNS

A vast majority of Jewish Israelis oppose the creation of a Palestinian state, the division of Jerusalem, and giving up the Jordan Valley, according to a new Jerusalem Center for Public Affairs (JCPA) poll. The poll surveyed 505 non-Arab Israeli residents. A huge majority, 74.3 percent, said they opposed the creation of a Palestinian state based on the 1967 borders, while 18.2 percent supported it. When asked whether the rise of the Islamic State terror group in Syria and Iraq influenced their opinions on territorial concessions in Judea and Samaria, 70.1 percent said it did not, 16.8 percent said they were now less supportive of concessions, and 4.8 percent said that in light of regional changes, it was now time for concessions.

Regarding a withdrawal from the Jordan Valley, 74.9 percent of respondents were against the move and 11.5 percent were in favor.

## Arab Knesset Members Say IDF Worse than Islamic State

JNS

Israeli Arab Member of Knesset Hanin Zoabi (Balad) drew widespread condemnation by saying that the Israel Defense Forces is worse than the Islamic State terrorist group.

"They (Islamic State) kill one person with a knife each time, while the IDF kills dozens of Palestinians at a time by pressing a button," Zoabi told Israel's *Channel 2*.

Fellow Balad member MK Basel Ghattas echoed Zoabi's remarks in an interview with *Army Radio*, saying that "unlike the IDF," Islamic State never committed crimes against humanity.

Israeli Foreign Minister Avigdor Lieberman responded by posting a status on Facebook titled "A terror organization named Balad." Lieberman accused Balad of becoming a part of Hamas, and its members of helping the Palestinian terror group "while using the Knesset to advance terrorism and taking advantage of their parliamentary immunity."

"After their former leader, Azmi Bishara, fled from Israel because he was suspected of spying against Israel and aiding Hezbollah, the members of Balad continued, and even increased, their anti-state activity," Lieberman wrote.

Transportation Minister Yisrael Katz (Likud) called the Balad remarks "a clear case of defamation, treason, and sedition."

## Tel Aviv Bar Chosen As Best In Africa & Mideast

JNS

*Drinks International* named The Imperial Craft Cocktail Bar in Tel Aviv as the Best Bar in Africa and the Middle East as part of the magazine's 50 Best Bars Awards.

More than 300 alcohol and nightlife experts took part in the annual poll. The top spot went to London's The Artesian for a third year in a row. New York's The Dead Rabbit was the runner-up. The Tel Aviv bar has been open since January 2013 and serves up to 150 kinds of cocktails.

"The bar is a nod to colonial times—mainly the European colonies of South East Asia," one of the bar's founders, Bar Shira, told *Drinks International*. "We wanted it to resemble an officers' club or a European-owned hotel in India or Vietnam."



## Israel's Lieberman: Abbas Is Anti-Semite Trying To Ignite Holy War

JNS

Israeli Foreign Minister Avigdor Lieberman said that Palestinian Authority President Mahmoud Abbas is responsible for the recent unrest in eastern Jerusalem.

Lieberman's comments came after Abbas suggested that Jews should be banned from the Temple Mount in Jerusalem.

In a speech quoted by the official Palestinian news agency Wafa, Abbas said Jewish "settlers" should be prevented from entering the site "by any means."

"This is our Noble Sanctuary. ... They have no right to enter and desecrate it," Abbas said. Abbas raised his level of vitriol, referring to Jews who visit the Temple Mount as a "herd of cattle."

Later on, Lieberman said that Abbas had again revealed his true face as a "Holocaust denier who speaks about a Palestinian state free of Jews." The foreign minister added that Abbas was and remains an anti-Semite.

"Behind the suit and the pleasantries aimed at the international community, he is raising the level of incitement against Israel and the Jews and is calling for a religious war," Lieberman said, according to *Israel Hayom*.



# U.S. To Honor Israeli Founder Of Flash Storage Company Sandisk

JNS

Dr. Eli Harari, the Israeli founder of the SanDisk flash storage company, has been named as one of the nine 2014 recipients of the U.S. National Medal of Technology and Innovation.



Harari will receive the medal at a White House event later this year.

“These scholars and innovators have expanded our understanding of the world, made invaluable contributions to their fields, and helped improve countless lives,” President Barack Obama said in a statement.

According to the White House, the medal “recognizes those who have made lasting contributions to America’s competitiveness and quality of life and helped strengthen the nation’s technological workforce.”

# U.S. Denies It Prevented FBI From Aiding Search For Israeli Soldier

JNS

A U.S. official denied a report published by *Israel Hayom* that the U.S. prevented the FBI from aiding Israel in the search for IDF soldier Oron Shaul, who was initially feared kidnapped during Operation Protective Edge. Shaul was later deemed to be killed in battle.

“There was significant co-operation between the U.S. government and the government of Israel in developing information in support of the search for Corporal Shaul,” the official said. “The FBI did immediately pass useful intelligence information to Israeli authorities related to Corporal Shaul’s social media account which answered the initial Israeli request. The FBI further undertook other investigative efforts pursuant to legal authority as a result of follow on Israeli requests in an attempt to assist our allies in the search for their missing soldier.



Steven Emerson, the report’s author and director of the Investigative Project on Terrorism, said in response, “My source said this explanation lacks any credibility. He reiterated the fact that ‘law enforcement officials directly involved’ were specifically told in writing that permission was withdrawn from the FBI to obtain a court order to present to Facebook to get server information on Shaul’s Facebook page. The FBI was told to ‘stand down’ after previously having been given the green light.”

“Moreover, Israeli officials never got the Facebook information on Oron’s Facebook account from the FBI when they requested it,” Emerson added.





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## David Greenglass of Rosenberg Case Dies

VERENA DOBNIK / AOL

David Greenglass, who served 10 years in prison for his role in the most explosive atomic spying case of the Cold War and gave testimony that sent his brother-in-law and sister, Julius and Ethel Rosenberg, to the electric chair in 1953, has died at 92.

Greenglass - who admitted decades later that he lied on the stand about his own sister - died in New York City on July 1, according to the Rosenberg's sons, Michael and Robert Meeropol. After his release from prison in 1960, Greenglass lived under an assumed name in Queens, hoping to be forgotten for his part in a McCarthy-era cause célèbre that is still furiously debated to this day. A spokeswoman for the Meeropols, Amber Black, said that the brothers were aware of their uncle's death last summer but did not seek media attention and received no inquiries at the time.

The Rosenberg's were convicted in 1951 of conspiring to steal secrets about the atomic bomb for the Soviet Union and were executed at New York's Sing Sing prison, insisting to the very end that they were innocent.

Greenglass, indicted as a co-conspirator, testified for the government that he had given the Rosenberg's research data obtained through his wartime job as an Army machinist at Los Alamos, New Mexico, headquarters of the top-secret Manhattan Project to build the atomic bomb. He told of seeing his older sister transcribing the information on a portable typewriter at the Rosenberg's New York apartment in 1945. That testimony proved crucial in convicting Ethel along with her husband.

In 2001, in revelations more boastful than contrite, Greenglass was quoted in the book "The Brother" by New York Times reporter Sam Roberts as saying he had not actually seen Ethel typing and knew of it only from his wife, Ruth. For the prosecution, however, the typewriter "was as good as a smoking gun in Ethel Rosenberg's hands," Roberts wrote.

In the book and a CBS interview, Greenglass shrugged off any notion of a betrayal. He said he lied to assure leniency for himself and keep his wife out of prison so she could care for their two children.

"I sleep well," Greenglass said in the interview, adding that "stupidity" had kept the Rosenbergs from possibly saving themselves by admitting guilt.

Greenglass said that while history might blame him for the Rosenbergs' deaths, he hadn't known that would be their fate - and that in any case, his own family came first. He also said he had been urged to lie by prosecutors, among them Roy Cohn, later a key aide to anti-communism crusader Sen. Joseph McCarthy.

To some, he came to be seen as a symbol of betrayal. In the 1989 Woody Allen movie "Crimes and Misdemeanors," Allen's character says of his smug and annoying brother-in-law: "I love him like a brother - David Greenglass."

In a statement, the Rosenbergs' sons said that David and Ruth Greenglass were the ones who passed atomic secrets on to the Soviets, then "pinned what they did on our parents - a calculated ploy to save themselves by fingering our parents as the scapegoats the government demanded."

The Rosenberg sons cited a 2001 interview in which Greenglass said he expected to be remembered "as a spy who turned his family in."

"He was right," the sons said.

Greenglass was born in New York in 1922. After Army service in World War II, including the Los Alamos assignment, he and Julius Rosenberg became partners in a machine shop that failed. David and Ruth Greenglass, like the Rosenbergs, were active communist sympathizers, having joined the Young Communist League in 1943. Both couples believed that the Soviet Union should have the bomb if the United States did.

At trial, the Greenglasses said Julius Rosenberg had recruited David Greenglass as a spy and arranged for him to feed stolen atomic research and a detonator to a go-between, Harry Gold. Gold also was later convicted. Greenglass served 10 years of a 15-year sentence for espionage. After his release, he lived with his family in anonymity. Greenglass remained estranged for the rest of his life from the Rosenbergs' sons, who were 10 and 6 when their parents were executed. The brothers later took their adoptive parents' surname, Meeropol. According to Roberts, Greenglass said of his nephews: "Their whole life has been involved with this kind of stupidity, to actually think they (the Rosenbergs) were innocent."

## Jerusalem Institute Gets \$2.2 Million To Teach Religious Texts To Christians

JNS

The Herzl Institute in Jerusalem has received a \$2.2 million grant from the U.S.-based Templeton Foundation for the purpose of teaching Jewish religious texts to both Christians and Jews.

"We're not just talking about Christians wanting to help Jews out of solidarity or charity," said Herzl Institute President Yoram Hazony, the *Religion News Service* reported. "We are talking about the dominant faith of Western civilization saying: 'The Jews have something to give us, something that we need.' This is not something that appears in the old playbook for Jewish-Christian dialogue."

Another partnership that is underway between the Herzl Institute and King's College in Manhattan will send Christian students to Jerusalem to study in a "Hebraic Heritage" course over the summer.

"This is completely new dialogue, where we look at Old Testament text and rabbinic texts and Christians are willing to look at Judaism and the Jewish text through Jewish eyes with Jewish lecturers," Hazony said.

## Open Hillel Holds Conference With BDS-Supporting Speakers

JNS

Open Hillel, a student movement calling on Hillel International—the Jewish campus umbrella repre-



sented at more than 550 colleges and universities—to allow the expression of more diverse points of view on Israel, held a conference from Oct. 11-13 in Cambridge, Mass.

Conference participants included those who believe in a two-state solution for Israel and the Palestinians, as well as those who believe in just one state for two peoples. One of the speakers was well-known Boycott, Divestment and Sanctions (BDS) activist Judith Butler. The organizers of the conference said that they tried to also attract pro-Israel speakers, but that none of the organizations and individuals they reached out to agreed to participate, reported *Haaretz*.

In September, Hillel International President and CEO Eric Fingerhut tried to dispel the notion that the campus umbrella organization is not inclusive by meeting with student representatives of Open Hillel.

"We are a pro-Israel organization. It is part of our mission to encourage students to build an enduring commitment to Israel as a Jewish and democratic homeland. That is what we are, [and] that leaves within it a broad range to debate Israel's policies, and where Israel might be right or wrong on particular issues," Fingerhut told *JNS.org* at the time.

"We had a good and candid discussion and I appreciate [Open Hillel's] viewpoints," he added.

Daniel Mael, a junior at Brandeis University and co-founder of the Safe Hillel campus movement, which was created in response to Open Hillel, told *JNS.org* that although students are free to express any views at Hillel, the umbrella organization is not stifling student opinions by living up to a mission statement that precludes it from sponsoring programs featuring hate groups or anti-Semitic and anti-Israel speakers.

## Israeli Police Chief Gets Leadership Award From U.S. Police Organization

JNS

The U.S.-based Police Executive Research Forum (PERF) nonprofit will award Israel Police Commissioner Insp. Gen. Yohanan Danino for his leadership in creating strong ties and cooperation with other police commissioners around the world.



Danino, who will receive the award in a special ceremony, has been chosen for the annual honor for his contribution to law enforcement and for serving as an example of upholding the highest standards in policing on an international level. Previous recipients of the award have been Philadelphia Police Commissioner Charles Ramsey, New York Police Commissioner William Bratton, and Boston Police Commissioner Ed Davis.

In recent years, the Israel Police has put significant effort into improving ties with other law enforcement agencies.

This includes sharing intelligence, joint exercises, and overall cooperation. "These combined operations [with other police forces] make Israel Police one of the finest and most professional law enforcement agencies in the world," Danino said, according to *Israel Hayom*.

One of the largest Israel Police projects in recent years has been improving cooperation with Jordanian and Palestinian Authority law enforcement. At first, meetings between Israel and their Palestinian and Jordanian counterparts were a PERF initiative, intended to improve thwarting cross-border felonies. "We work with them all the time, and the cooperation is only getting better, but if we want a breakthrough, it would have to happen alongside a diplomatic action," said Danino.



## Palestinian Authority Cited For Anti-Semitic Works At Int'l Book Fair

MOSHE PHILLIPS AND BENYAMIN KORN,  
MEMBERS OF THE BOARD OF THE RELIGIOUS ZIONISTS OF AMERICA

International donors this week praised the leaders of the Palestinian Authority as moderate peace-seekers who can be trusted with billions of dollars in aid for Gaza--at the very same time the PA was being named "second worst offender" for distributing anti-Semitic publications at Europe's largest book fair.

The European branch of the Simon Wiesenthal Center, headed by Dr. Shimon Samuels, this week released its list of those who circulated anti-Semitic books and magazines at the Frankfurt Book Fair, the largest annual gathering of publishers in Europe.

Qatar was cited as the "Worst Offender of 2014." But the Qataris had stiff competition this year from a publishing house that operates from the PA-controlled city of Nablus (Shechem). The Palestinian "Bait al-Almaqdes Centre" was named "Runner Up" by the Wiesenthal Center.

In the official catalogue of the Frankfurt Book Fair, Bait Al-Maqdes describes itself as specializing "in publishing books and releases that are interested in Jewish-Muslim conflict over the ages and times." Since Bait Al-Maqdes operates in PA territory, it could be shut down by the PA at any time, if the PA so chose.

Instead, Bait Al-Maqdes operates freely and here are a few samples of what these Palestinian publishers, with the PA's de facto approval, were featuring in Frankfurt:

--- "The Zionist Deception Dictionary." A book based on the notorious "Protocols of the Elders of Zion." The "Protocols" have long been a favorite of Palestinian propagandists.

--- "Jewish Terms: Beware of Them!" Another so-called reference volume. An example of a Jewish term of which the reader should beware: The "myth" of the "Nazi Crematoria."

--- "Jews Converted to Islam by the Prophet," by Muhamad Ala Batir. A kind of 'success stories' volume.

--- "The Buraq Wall," by Jihad J. Al Ayesh. An entire book devoted to arguing that Jews have no connection or claim to the Western Wall, in Jerusalem. "Worshipping at the Wall is a new heresy [propagated by] the religion of the Jews," the book declares (p.31). The author rants about "Jewish subversion" (p. 31), "Jewish aggressions to Judaize the Wall" (p. 37), and the like. Not surprisingly, it concludes that "the Buraq Wall is the property of Muslims" and must be under exclusive Muslim control (p. 40).

--- A booklet called "The Jewish Plot to Establish a Temple to Judaize Jerusalem." Standard Palestinian conspiracy-mongering.

Years ago, when the Israeli government complained about the PA engaging in this kind of anti-Jewish incitement, the Clinton administration establish a committee to monitor incitement. The committee met once or twice, then was never heard from again. Israel's complaints over the years have been greeted by the international community with a collective yawn.

And now the international community prepares to pour billions of dollars into Gaza, with the "moderate" PA as the fig leaf to justify rebuilding what is, in fact, still a de-facto Hamas-run mini-state. The "Palestinian unity cabinet" --made up of individuals appointed by the PA and Hamas-- held its first meeting just before the donors' conference, clearly in order to enable the donors to say that there is a new Palestinian government in charge. According to the New York Times (Oct. 9), the "cabinet meeting" lasted all of fifteen minutes. The cabinet members "then went to lunch with Ismail Haniya, a senior Hamas official," the Times reported.

Yet Secretary of State John Kerry went along with this sham, announcing at the donors' conference that the United States will be contributing another \$212-million to the Palestinians, on top of the more than \$10-billion it has already given since 1994.

Why aren't major American Jewish organizations speaking out in protest? The Simon Wiesenthal Center deserves praise for exposing the latest display of Palestinian anti-Semitism. Now it's time for other Jewish groups to likewise take a stand and demand that there be consequences for the Palestinian Authority's behavior--such as linking U.S. aid to a shutdown of Bait Al-Maqdes and other Palestinian publishers of anti-Semitism.

## U.N.'S Ban Ki-Moon 'Shocked And Alarmed' By Hamas Terror Tunnels

JNS

In a visit to southern Israel, U.N. Secretary-General Ban Ki-moon got a taste of Hamas's network of terror tunnels running under the Israel-Gaza border. Israeli officials showed Ban the opening of a tunnel near Kibbutz Ein Hashlosa.

"I was shocked and alarmed by the underground tunnels," Ban said. "It is not acceptable. No one should live under constant threat or fear of these rockets or the penetrating underground tunnels."

Israel said it destroyed more than 30 terror tunnels during Operation Protective Edge.

Ban told southern Israel residents that the \$5.4 billion dollars pledged to Gaza reconstruction at an international donors conference in Cairo would not be used by Hamas to fund terrorism. Additionally, he met with the family of Daniel Tragerman, the 4-year-old boy killed in Nahal Oz by a mortal shell during the Israel-Hamas war.

"[Daniel died] even without knowing anything, even without being able to grow up. This is very sad," Ban said.

The U.N. leader also visited Gaza.

"I am here with a very heavy heart," Ban said. "The destruction which I have seen coming here is beyond description. This is much more serious destruction than what I saw in 2009 immediately after the violence at that time."



## Kerry Under Fire For Linking Islamic State With Israeli-Palestinian Conflict

JNS

U.S. Secretary of State John Kerry is facing criticism from Israeli politicians for comments that have been perceived as linking the Israeli-Palestinian conflict with the fight against the Islamic State terror group.

"As I went around and met with people in the course of our discussions about the [coalition against Islamic State], the truth is there wasn't a leader I met with in the region who didn't raise with me spontaneously the need to try to get peace between Israel and the Palestinians, because it was a cause of recruitment and of street anger and agitation that they felt—and I see a lot of heads nodding—they had to respond to," Kerry said at a State Department ceremony honoring the Muslim holiday of Eid al-Adha.

Israeli Economy Minister Naftali Bennett (Habayit Hayehudi) said, "It turns out that even when a British Muslim beheads a British Christian, there will always be someone who blames the Jews. We don't justify terrorism, we fight terrorism. Kerry's statement is a boost to global terrorism."

"It is only Palestinian rejectionism and incitement that are continuing to thwart all attempts to resume negotiations. Does anyone truly believe that the Islamic State war criminals will cease their atrocities and abandon their vision of an Islamic state just because Israeli-Palestinian peace talks are renewed?" said Israeli Communications Minister Gilad Erdan (Likud).

State Department spokeswoman Marie Harf denied that Kerry linked the Israeli-Palestinian conflict and Islamic State.

"It's something that presidents of both parties for decades have said, that if we could make progress on Middle East peace, that would help create a more stable region, and the secretary was agreeing with what has been said publicly," Harf said.

## Israel Warns Against Nuclear-Armed Iran As Deadline For Deal Approaches

JNS

With the Nov. 24 deadline for a final nuclear deal between Iran and world powers approaching, Israeli Prime Minister Benjamin Netanyahu said that a nuclear-armed Iran "is a threat to the entire world."

"This threat is grave to all of us, far more than the threat of the Islamic State group. Today, we are facing the danger of

an agreement that would leave Iran as a nuclear threshold state, with thousands of centrifuges with which it could produce material for a nuclear bomb within a short period of time," Netanyahu said at an event honoring former prime minister Yitzhak Shamir, according to *Israel Hayom*.

According to a report by Israel's *Channel 2* report, the U.S. is willing to accept

an agreement with Iran that would permit the Islamic Republic to retain 5,000 centrifuges.

In a *New York Times* op-ed published, Israeli Intelligence and Strategic Affairs Minister Yuval Steinitz wrote that Iran "has softened

its inflammatory anti-Western rhetoric and shown some flexibility on less important issues, but we must not be duped by these gestures."

"President [Barack] Obama must stand by his declaration that no deal with Iran is better than a bad deal," wrote Steinitz.





## Hikind: Munimeters Will Accept Payments An Hour Early

Assemblyman Dov Hikind (D-Brooklyn) announced that NYC muni-meters will soon accept pre-payments up to an hour before they begin working for the day. This should come as welcome news to the many drivers who are forced to wait at the meter each morning—or return to it—despite having parked up to an hour before the meter becomes active.

“The current situation has been very frustrating for New Yorkers,” said Hikind. “Because the muni-meters are not currently set up to accept payments until they become active, people who find a spot and park their cars at, say, 8:30 or 8:45 am are forced to wait for the meter to accept payment, or to return and make their payment at the time the meter begins working. But now you will be able to park and pre-pay.”

Hikind, who first raised the issue with the Department of Transportation earlier this year, had high praise for DOT Commissioner Polly Trottenberg and her staff, as well as for Mayor de Blasio, for quickly responding to the issue.

“This solution benefits residents and commuters without taking a dime away from New York City,” said Hikind. “It’s a win-win for everyone involved and I was delighted to be part of it.”

The meters are scheduled to be reprogrammed city-wide over a period of time starting early this winter.

## Pirchei Chol Hamoed Programs

This past Succos, the Pirchei Agudas Yisroel Avos U’Bonim Program, called Yeshivas Chol HaMoed, featured the following eight locations: Six in Brooklyn, One in Staten Island, and one in Far Rockaway. Yeshiva Torah Vodaas, Yeshiva & Mesivta of Brooklyn, Cong. Ohr Gedalyahu, The Cheder, Khal Faltishan, Agudah of Ave. L, Pirchei of Eltingville in Staten Island, Pirchei of Far Rockaway. Over 350 boys attended daily, not including fathers and older siblings etc. which would probably put the overall total to between 400 and 500 attendees. All attendees received door prizes plus discount coupons to various Chol HaMoed events good for the whole family. Venues included Dorney Park, CoCo Key Water Park, The Living Torah Museum & Keansburg Amusement Park and a discount coupon for Linick’s Toys. There were daily raffles for great prizes as well. Boys who came all four days received an extra bonus prize. The Yeshivas Chol HaMoed program started in 2008 as an extension of the existing Pirchei Agudas Yisroel of America Avos U’Banim program which has been going on for close to 25 years. This year’s Motzai Shabbos Avos U’Banim program will be starting shortly. Please contact your local branch for times or the Agudah office at 212-767-9000 to find your nearest location.

Additionally, we are in the process of adding new Pirchei Branch locations throughout Brooklyn. The Pirchei of Midwood is Brooklyn’s newest location at Khal Faltishan 1516 E. 24<sup>th</sup> Street. Anyone interested in starting a new Pirchei branch should please call 917-584-5722 or the Agudah office. We will provide material to help to get you started. We have a new Brooklyn wide Hasmodah contest which will run until the end of the school year. The Pirchei boys with the most hours of learning will be entitled to great prizes including a Shas, electric scooter, etc... Please contact your local Pirchei Branch or call 917-584-5722 for contest details.

## From The Ashes Of The Romanian Holocaust To Beit El - A Sefer Torah Finds A New Home

On Sunday, October 12th, 4th day of Sukkot a Sefer Torah which survived the Holocaust in Romania was donated to the Binyamin Regional army base in Beit El by David and Aviva Glogower of Skokie, IL.

The Glogower’s accompanied by their parents, family and friends traveled to Beit El for this special occasion. The base hall was filled with soldiers and guests and was addressed by: Harav Shlomo Aviner (Rav of Beit El), General T. Shomer (IDF Regional commander), Rav N. Keinan (IDF Rav of Yos”h), Ceec Harrishburg (President, IYIM) and David Glogower on behalf of the family. The participants and soldiers then exited onto the base grounds where joyous singing and dancing took place as the Sefer Torah changed hands many times between the soldiers and family members. The dancing was accompanied by famous Hassidic musician Akiva Margaliot. The Torah was then placed in the Aron Hakodesh of the base where it will be used by base soldiers, and taken out to the field when maneuvers are taking place. The Sefer Torah dedication was organized by the International Young Israel Movement (IYIM) who will facilitate the donation of t3hree more Sifrei Torah to the IDF between now and Chanukah.

## Boro President to Speak at Beth El Jewish Center

Brooklyn Boro President Eric Adams will speak at the Beth El Jewish Center of Flatbush, 1981 Homecrest Avenue corner Avenue T, on Shabbos morning, October 25th, at 10:30 AM. Mr. Adams will speak about his goals as the new Boro President and his vision for the future of Brooklyn. All are invited to attend. For more info please call 718-375-0120.



## EVENT CALENDAR

### OCTOBER 24

**Project Inspire**  
The Shabbos Project

### NOVEMBER 3

**Rochel's Children Reclamation Foundation**  
Yahrtzeit Gathering

### NOVEMBER 4

**Yeshivas Bais Moshe- Scranton, PA**  
Annual Brooklyn Reception  
Cong. Nachlas Yehoshua – Monastritch

### NOVEMBER 9

**Mesivta Tiferes Yerushalayim**  
Dinner

### NOVEMBER 10

**Erna Lidenfeld Hachosas Kallah Fund of Queens**  
Annual Tea

### NOVEMBER 11

**Yachad**  
International Inclusion and Special Education Conference

### NOVEMBER 12

**Satmar Bikur Cholim Boro Park**  
Annual Dinner

### NOVEMBER 13-16

**Agudath Israel**  
92nd National Convention

### NOVEMBER 15

**Emunah of America**  
Annual Dinner

### NOVEMBER 16

**WLCR**  
36th Anniversary Dinner

**Ten Yad**  
Chinese Auction

### NOVEMBER 18

**Bonai Olam**  
Chinese Auction

### NOVEMBER 19

**Bikur Cholim of Flatbush**  
Nefesh Chaya Annual Tea

### NOVEMBER 22

**Khal Bnai Shloima Zalman**  
Annual Melave Malka

**Yeshiva Kesser Torah of Queens**  
Annual Melave Malka

### NOVEMBER 23

**Beth Medrash Govoha**  
Annual Fall Luncheon  
Lipschitz Hall, Brooklyn

**Yitty Leibel Helpline**  
Annual Luncheon

**Yeshiva Beth Abraham – Slonim of Jerusalem**  
Annual Dinner

**Yeshiva Derech Chaim**  
Chinese Auction

**Ponevez**  
Yeshiva Dinner

**Bensalem Kollel**  
Annual Dinner

**ZOA**  
Annual National Dinner

### NOVEMBER 24

**Ezer Mizion**  
Golf Classic and Spa Day

### NOVEMBER 24-25

**Project Inspire**  
6th Annual Convention

### DECEMBER 7

**Yeshiva Rabbi Chaim Berlin**  
Annual Dinner

**Yeshivas Toras Moshe**  
32nd Anniversary Tribute Dinner

**Yeshivas Ner Boruch & Ateres Bracha**  
Annual Dinner

### DECEMBER 13

**Rivka Laufer Bikur Cholim**  
58th Anniversary Dinner

**Jewish Heritage Center**  
Annual Chinese Auction

**Mesivta Beth Shraga**  
Anniversary Dinner

**Mesivta Zichron Baruch of Clifton**  
Annual Dinner

### DECEMBER 14

**Mir Yeshiva**  
Dinner

**Mesivta Zichron Boruch of Clifton**  
Annual Dinner

**Rivka Laufer Bikur Cholim**  
Luncheon

### DECEMBER 21

**Merkaz Hakolilim Dshikun Square**  
Annual Luncheon

### DECEMBER 25-30

**Ohr Somayach**  
International Mentors Mission  
to Eretz Yisroel

### DECEMBER 28

**Achiezer Eldercare Conference**

### JANUARY 11

**Yeshiva Darchei Torah**  
Dinner

### FEBRUARY 8

**Mesivta Long Beach**  
Yovel Dinner

### FEBRUARY 15

**Merkaz Hakolilim Dshikun Square**  
Anniversary Dinner

### MARCH 15

**Yeshiva Darchei Torah**  
Sefer Torah Dedication

### MAY 17, 2015

**Yeshiva Derech Chaim**  
40th Dinner

To add your Event, please email: [EVENTS@THEFJJ.COM](mailto:EVENTS@THEFJJ.COM)





# Flatbush Restaurant Directory

MEAT
<b>BURGERS PLUS</b> ▪ Vaad Harabonim of Flatbush 1878 East 4th Street   718-339-1055
<b>CARLOS &amp; GABBYS</b> ▪ Kehilah Kashrus 1376 Coney Island Ave   718-337-8226
<b>CHAGALL BISTRO</b> ▪ OK Park Slope Corner 5th st & 5th Ave   718-832-9777
<b>CRISP</b> ▪ Kehilah Kashrus 3004 Nostrand Avenue   718-758-4785
<b>ESSEN NY DELI</b> ▪ Kehilah Kashrus 1359 Coney Island Ave   718-253-1002
<b>ESTIHANA BROOKLYN</b> ▪Kehilah/ Vaad Flatbush 1217 Avenue J   718-677-1515
<b>FUJI HANA</b> ▪ Rabbi Gornish 512 Avenue U   718-336-3888
<b>FAMOUS PITA</b> ▪ Rabbi Gornish 935 Coney Island Ave   347-789-5353
<b>GOURMET ON J</b> ▪Kehilah Kashrus/ Vaad Flatbush 1412 Avenue J (E 15 <sup>th</sup> )   718-338-9181
<b>HOLY SCHNITZEL</b> ▪ Kehilah Kashrus 819 Avenue U   718-627-4659
<b>JERUSALEM STEAK HOUSE</b> Kehilah/ Vaad Flatbush 1319 Avenue J   718-258-8899
<b>JERUSALEM STEAK HOUSE</b> ▪ Vaad of Flatbush 1316 Ave M   718-376-0680
<b>JOSEPH BAR</b> ▪ Kehilah Kashrus 1906 Coney Island Ave   718-998-3200
<b>KOLD KUTS</b> ▪ Kehilah Kashrus 3007 Ave K   718-677-1200
<b>KOSHER DELIGHT</b> ▪ Vaad of Flatbush/ R' Beck 1223 Avenue J   7718-377-6873
<b>MABAT STEAK HOUSE</b> ▪ Rabbi Gornish 1809 East 7th Street   718-339-3300
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Agudas Yisroel of Madison	200	2122 Avenue S	718-375-8083
Ahi Ezer Yeshiva	270	2433 Ocean Parkway	718-648-6100
Avenue N Jewish Center	170	321 Avenue N	718-339-7747
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Ask the Flatbush

## Shadchan

Mrs. Chana Rose

EMAIL YOUR  
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### SENSITIVITY IN SHIDDUCHIM — THE SHADCHAN

Dear Mrs. Rose,

I'm a Monsey girl in Shidduchim. The few times that I had the occasion to see your column in the FJJ, I liked what you wrote. I hope you can shed some light on the following incident.

I decided to do my *hishtadlus*, and went to meet one of the "professional" Shadchanim. We had a short, nice, *schmoozy* conversation and then I gave her my resume to look over. As she is reading, she notices that I also have a brother that is *shidduch* age. Well, at that point I was kind of forgotten. She proceeded to ask me all about him, what he is doing, all the *yeshivos* he went to, what he is looking for etc. As much as I would like to see my brother get married, and truth be said, we never know who the *shaliach* is, I thought that her asking about him even before she asked me what I'm looking for was a bit "insensitive".

Then, as the conversation continued, she asked me to name a boy that I had gone out with that made sense. Ok, the question was appropriate, as she wanted to see what might work. However, since she never heard of him, she proceeded to ask me all about him, all the particulars, because she thought she might have someone for him. Again, I was kind of forgotten!! At that point, her phone rang, she got busy and I was dismissed with a "so nice to have met you, and we will be in touch".

She kept her word, within the hour my mother got seven resumes for my brother!!!!!! Now am I missing something here? Is this Hanhagah appropriate? I spent time getting myself prepared, dressed, hair done etc. It took a bit of effort on my part to want to meet a Shadchan. I'm trying not to be upset and angry, but I do think that there is something very wrong with this picture!! Waiting to hear your take on this and by the way we would love to have the FJJ in Monsey!

Monsey Girl in Shidduchim

Dear Monsey Girl in Shidduchim.

I'm speechless!! I certainly hope that I have never behaved that way! I feel your pain and frustration. I know how much effort it takes to meet Shadchanim, and to leave feeling that you were neglected, bypassed, not reckoned with is unfortunate. There was definitely a lack of sensitivity here. I do have to be "dan lekaf zechus". I'm sure that the *shadchan* did not mean to be insensitive. She might just have gotten carried away, and detoured with the prospect of available "boys". I would suggest that you call her and tell her how you feel, and maybe she will work extra hard for you in order to make amends. At the end of the day, you did your "Hishtadlus", the Ribbono Shel Olam is the "mezaveg zivugim" and he certainly knows where you are.

Wishing you much Hatzlocho

Chana Rose



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# Highlights of Hakhel's Flatbush Chol Hamoed Yarchei Kallah

DANIEL KEREN

What happens when Columbus Day falls on the Third Day Chol Hamoed Sukkos? Hakhel, a Flatbush-based organization dedicated to promoting a greater awareness of Torah-true values in our community organized its first ever Chol Hamoed Yarchei Kallah.

Approximately 200 men and women took advantage of a day off from work to participate in a morning-long Legal Day Yarchei Kallah that was orchestrated by Hakhel at the Agudath Israel of Madison in the Flatbush section of Brooklyn.

Hakhel regularly schedules Yarchei Kallah events in Brooklyn on legal holidays. But last week was a delightful change of pace as it was the first time that the host *shul* was able to have the Legal Day Yarchei Kallah lectures delivered in a beautiful new *sukkah*. All three Chol Hamoed lectures most appropriately dealt with various Succos themes.

The Hakhel Yarchei Kallah Event began with a lecture by Rabbi Yisroel Reisman, Rav of the host *shul* who continued his recent series of *shiurim* on Sefer Nechemia by discussing "The Greatest Succos Ever."

## A Number of Very Mysterious Comments and Events

Rabbi Reisman noted that there are a number of very mysterious comments and events that occur in Sefer Nechemia, the last book in the entire Tanach. One such at first hard to understand verse was the verse from Nechemia 8:15 that reads:

"[They commanded] that they should announce it and make a proclamation in all their cities and Yerushalayim, saying 'Go out to the mountain and get [branches with] olive leaves, pine needles, myrtle leaves, palm leaves and leaves of the braided tree to make (sechach) for Succos, as written (in the Torah).

Ezra and Nechemia taught a new insight into the observance of Succos. And maybe, Rabbi Reisman said it could also be a lesson that we today need to understand. And that is as we learn from the *pasuk* that the *mitzvah* of *sukkah* is not just an individual commandment. Rather it is a communal *mitzvah* as well.

## All Klal Yisroel is Worthy of Sitting in One Large Sukkah

There is a verse in the Gemora (Sukkah) that declares that all of Klal Yisroel in the era of Moshiach is worthy of sitting in one large *sukkah*. Now, Rabbi Reisman said that is not to say that you can actually build a *sukkah* large enough for all of the Jewish nation. Nevertheless, it is an important concept of the *achdus* or unity of all Jews and that Succos is a communal Yom Tov where all Yidden should come together and enjoy [being with] one another.

The Jews in the days of Nechemia were returning to Eretz Yisroel and he wanted to teach Klal Yisroel this important lesson and he therefore arranged for Ezra HaSofer who was more than 100 years old at the time to publicly read from the Sefer Torah and this occurred on the second day of Rosh Hashana. And it was on that day that Ezra taught Klal Yisroel the *mitzvah* of Succos. He had

them go [after Rosh Hashanah] to the [nearby] mountain and collect the *sechach* for the public *sukkahs* and the people came together [in joy.] Ezra taught the Jews who had returned from Bavel that Succos was a time for uniting with other Jews.

The Sukkah recalls the Anani Hakoved, the Clouds of Glory which served the Bnei Yisroel during the 40 years of traveling in the Midbar [after leaving the slavery of Egypt] and it came to the Jewish people in the merit of Aharon Hakohen [who was noted for] symbolizing the unity and harmony of Klal Yisroel.

The Kaf Hachaim, a *halacha sefer* states that somebody who observes the *mitzvah* of Succos properly is guaranteed to not have a serious dispute in his home during the whole coming year. The idea of



the Yom Tov is that it is a holiday of unity for all of Klal Yisroel. If Nechemia was a builder for Klal Yisroel [it is true that he built the Bais Hamikdash, the walls around Yerushalayim and also houses] it was more important that he build a Klal Yisroel and a Knesses Yisroel. For without this unity all of the brick and mortar construction he supervised would be worthless and would not endure. Rabbi Reisman concluded by emphasizing that a Klal Yisroel that does not come together and which *chas v'shalom* constantly bickers is not worthy of Eretz Yisroel and that is the lesson of the verses about Succos in Sefer Nechemia.

## Practical Ideas for Growth in Emunah and Bitachon

The second speaker at the Hakhel Chol Hamoed Succos Yarchei Kallah last week in Brooklyn was Rabbi David Ashear, Maggid Shiur of the Emunah Daily Messages and author of the recently published ArtScroll sefer – "Living Emunah." The topic of his lecture was "Succos: Practical Ideas for Growth in Emunah and Bitachon!"

Rabbi Ashear noting that the Chol Hamoed Yarchei Kallah was being held in a large *shul sukkah* said since we are sitting here in a *sukkah* under these flimsy roofs and shaky walls, one has to learn the lesson [of this Yom Tov] that it is only Hashem who is protecting us. He admitted that it is a hard lesson to learn because it appears that it is man who is in charge of his affairs.

He told over a number of stories to highlight the importance of strengthening one's *emunah* and *bitachon* in Hashem despite that fact that Hashem is painting a beautiful world that allows one if not

careful to mistakenly think that he or she is control of their life.

An example he relayed was that of a person who desperately wanted to buy or rent a home near a certain *shul* in a desirable community. He came to that *shul* one day and noted a sign on the *shul's* bulletin board about a house next door that was for rent. He saw from the outside that it was a perfect house and he became very excited as he called the number on sign. However the person who answered told him that someone had just come 20 minutes before and committed himself towards renting the house.

Upon hearing the news he became terribly distraught and berated himself. If only he had come 30 minutes earlier, he could have gotten the house before the



other individual. Rabbi Ashear said that this individual should have realized that even if he had come before that other individual, it was Hashem who decides who gets that nice house or that "better" job or seeming more desirable *shidduch*. Everything is actually in the control of Hashem.

## Recognizing that Everything Good Comes to You from Hashem

We have to recognize that even when we get something good, you didn't achieve it by yourself. Of course, one has to express *hakoras hatov* to those who helped you. But you must ultimately recognize that it came to you from Hashem who was the One who placed it into the mind of the other person to think of assisting you.

Rabbi Ashear said that one should never second guess Hashem. If you find out about a boy whom you think would be perfect for your daughter and you pursue the *shidduch*, and it happens that the family of the boy is not interested; you should have faith and trust in Hashem. For it is He who is truly orchestrating all that happens including whether or not the *shidduch* you think is best for your child will work out. Don't make the mistake of thinking that family turned down your daughter because you are not wealthy enough for them. If it was the right *shidduch*, Hashem would have caused it to happen whether or not you are wealthy.

Finding a *shidduch* according to the Gemara is as difficult as the splitting of the Yam Suf. Rabbi Ashear asked how is it possible for that statement to make sense? Is it really true that splitting the Sea of Reeds would be hard for Hashem to

achieve? Of course not! Rather it refers to the fact that at time of Krias Yam Suf, the Sar of guiding angel of the Egyptians was arguing before Hashem:

"Why are You saving these (Klal Yisroel)? Both (the Bnei Yisroel and the Egyptians) are guilty of *avodah zorah*, idol worship. So why save the Jewish nation? And indeed it was a good argument and that is what the Gemora means by saying that *shidduchim* is hard for Hashem as splitting Yam Suf. And Baruch Hashem, Hashem found a reason to save the Bnei Yisroel (in the merit of our forefathers and also in the merit of the Jews putting their trust in Hashem by travelling into the Midbar without adequate provisions.) And if one has a strong *emunah* and *bitachon* in Hashem, He too will help one find his or her *bashert*.

## Hashem Can Change Your Fortune for the Good in the Blink of an Eyelid

Rabbi Ashear gave many examples of how despite difficulties in *parnassah*, one should never despair for Hashem can change one's fortune dramatically for the good in the blinking of an eyelid. He recalled a *chavruta* who was selling an absolutely garbage product – cheap costume wigs for children and was making a decent but not outstanding living. However Hashem has a charm spray that can make an even not outstanding product highly desirable.

His *chavruta* had the opportunity to obtain the license to use the name of a popular non-Jewish singer and all of a sudden his costume wigs adorned with the name of the celebrity was selling in the millions. Overnight he became wealthy. But he was wise enough to realize that it wasn't his brilliance but rather his success came entirely from Hashem.

Concluding this year's inspiring Chol Hamoed Sukkos Yarchei Kallah in the Sukkah of Agudath Israel of Madison in Flatbush was a fascinating *halachah shiur* given by Rabbi Elya Brudny, Rosh Yeshiva in the Mirrer Yeshiva in Flatbush. He discussed the concept of the *bracha* of She'hechyanu L'Halacha for the Second Day Yom Tov. In a lecture interrupted by numerous questions from the audience, Rabbi Brudny outlined the dispute between the Mechaber and the Remah regarding reciting a Shechyanu *brocha* on the second day of Rosh Hashanah.

Both the Mechaber and the Remah agree that one can recite this important *brocha* for Kiddush on the second night of Rosh Hashanah even if one doesn't have a new fruit or piece of clothing. But they disagree about reciting such a *brocha* on the morning of the second day of Rosh Hashana when it comes to blowing the *shofar*. And then why don't we recite a Shechyanu on the second day Yom Tov of Succos when it comes to waving the *lulav* and *esrog*?

CDs of all three lectures are available for purchase by calling Mr. Zalman Umlas at (718)252-5274. The next Hakhel legal day Yarchei Kallah Event is scheduled for next month at the Agudath Israel of Madison (corner of Avenue S and East 22<sup>nd</sup> Street) on Tuesday, November 11<sup>th</sup> (Veterans Day.) For more details or to learn about dedication opportunities please call (718) 253-5497.



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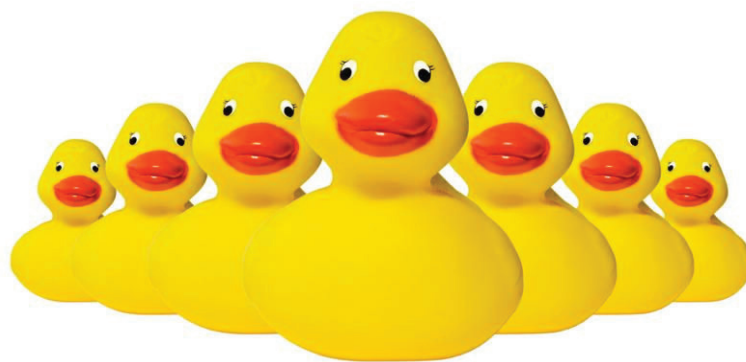


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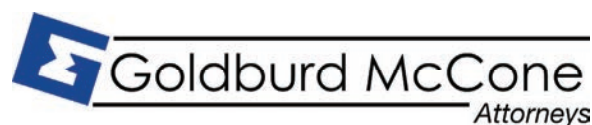


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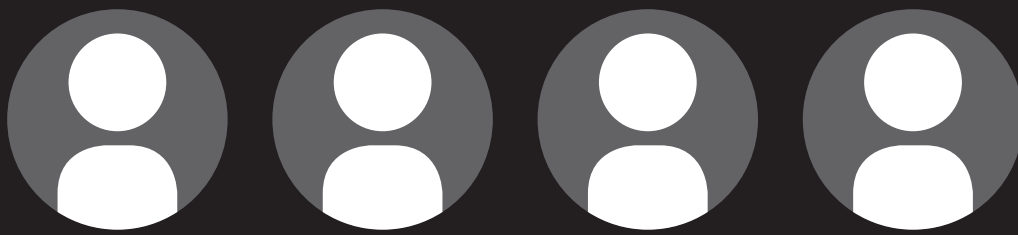
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# Rabbi Frand on the Parsha

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## Rethinking Retirement

*These are the offspring of Noah — Noah was a righteous man, perfect in his generations; Noah walked with G-d (6:9)*

In the opening verse of our *parashah*, Noah is mentioned by name three times: “These are the offspring of Noah — Noah was a righteous man, perfect in his generations; Noah walked with G-d.” *Midrash Tanchuma (Vayeishev 5)* explains that this alludes to “three worlds” that Noah experienced: He saw the world when it was settled, when it was destroyed, and when it was settled once again.

Rav Simchah Wasserman commented that anyone who lived in Europe before the Holocaust, lived through the horror, and merited to emerge alive and settle in either the Diaspora or Eretz Yisrael, followed Noah’s trajectory: He saw a settled world, a world in destruction, and a resettled world. While Rav Simchah wasn’t referring to himself, he is a prototype “three-world Jew.”

He saw Europe in its final days of Jewish glory: the great *yeshivos*, the great Jewish communities that existed there — a “settled world.” He then witnessed the world in destruction, including the murder of his father, Rav Elchonon Wasserman *hy”d*, at the hands of the Nazis. He eventually reached the United States and settled in Los Angeles and established Torah study there, later moving to Eretz Yisrael and establishing a *yeshivah* there too — taking part in resettling the Torah world.

Rav Simchah once summarized his life with a beautiful metaphor. As a young man, he had learned in the Telshe Yeshivah in Europe. Telshe was in Lithuania, which is very far north, where summer days are extremely long and the nights are extremely short. He recalled walking in Telshe during the summer. Looking to the north, he saw a pitch-black sky full of stars. As he looked to the southwest, he saw a beautiful red sky in which the sun was just beginning to set. And when he looked to the east, he saw the first rays of light heralding the break of dawn. At one moment, he was able to see sunset, pitch darkness, and the beginning of another bright day. This memory became the metaphor for his life. He witnessed the sun setting on the European Jewish community; he witnessed its darkest night; and he witnessed the new sunrise after the war.

Perhaps the most striking thing about Holocaust survivors such as Rav Simchah Wasserman was their ability to pick up the shards — shards of their shattered lives, and shards of Torah Judaism — and reestablish a world that has been growing ever since. No one would have blamed them for living the rest of their lives in mourning, as many other survivors did. Nowadays, who can even fathom the courage that it took for people who had seen so much they had built and cherished — families, communities, and institutions — destroyed, to begin building again?

It is perhaps in this light that we can appreciate a comment from the very same Rav Simchah Wasserman. The Torah relates that immediately upon emerging from the *teivah*, “Noah, the man of the earth, debased himself (*vayachel Noah*) and planted a vineyard. He drank of the wine and became drunk ...”

(9:20-21). While Noah seemingly did nothing wrong by planting that vineyard, the Sages teach that he was remiss in making that his first priority upon leaving the haven in which he had been spared from the destruction. His mandate was to replant the world, and he should have commenced by planting necessities, not wine. The Sages comment that the word *vayachel* (which derives from the same root as *chullin*, mundane) teaches us that the choice to plant grapes made Noah *chullin* — prosaic, pedestrian.

*What do the Sages want from Noah?* wondered Rav Simchah Wasserman. A man experiences the destruction of the world and emerges from the Ark to a totally desolate world. Who *wouldn’t* be depressed? And the way some people deal with depression is by giving “wine to those bitter of spirit” (*Mishlei* 31:6).

The answer, says Rav Simchah, is that the Torah doesn’t say Noah became a wicked person. He wasn’t bad or evil. He was *chullin*, pedestrian. A person who is one of the few saved from apocalyptic destruction cannot wallow in depression. He has a job to do. He has to pick up and start over. *Baruch Hashem*, we are not in the situation of the handful (relatively speaking) of survivors who had to rebuild the Torah world. But there is a lesson from Noah being labeled prosaic that applies to us just as well.

Rav Leibel Hyman suggests that what made Noah *chullin* was that he chose to look at his past accomplishments, his heroic salvation of all animal life in the Ark, and say, “I did enough. Now it’s time to retire, to relax with a glass of wine.” This lesson applies to each and every Jew, to this very day.

Some commentators write that the most difficult *nisayon* (challenge) for Avraham was the need to obtain a burial plot for Sarah after all he had been through with the test of *Akeidas Yitzchak*. But how could that compare to *Akeidas Yitzchak*, when he was commanded to sacrifice his only son — the one he had been promised would carry on his mission to form a monotheistic nation?

The answer is that one of the most difficult tasks is to keep moving, to keep building, no matter what our prior accomplishments may have been. Avraham could — justifiably — have said, “I did more than enough.” But he didn’t. He kept on moving and doing. And every Jew, as a descendant of Avraham, doesn’t rest on his laurels. He keeps doing. One of the greatest myths that American culture has invented is the “marvel” of early retirement. Every American dreams of the day when he will be able to relax on his porch with a cup of wine (or a bottle of beer, perhaps). But this is a fallacy. At the age of 82, Sumner Redstone, CEO of Viacom, said: “You retire, you die.”

And even if retirement is the Great American Dream, it shouldn’t be ours. Americans, as *bnei Noah*, earn their retirement honestly. It is their heritage from their *elter-zeide*. And these are not wicked or evil goals; they are *chullin*, prosaic goals.

We trace our roots back to Avraham Avinu, who, at the ripe old age of 137, was still overcoming daunting challenges, without looking to put his feet up and relax. While those around us follow their heritage from Noah into the world of *chullin*, we

## Parshas Noach

should strive to follow the path of our ancestor Avraham, and continue to grow and build as long as we can.

### The Case for Short-lived Peace

*And they said, “Let us build for ourselves a city and a tower with its head in heaven. Let us make for ourselves a name, lest we be dispersed over the face of the entire land” (11:4)*

Superficially, the *dor haflagah* (generation of the Dispersion) seemed to have been fueled by the best of intentions. The people of that generation were trying to form a centralized government to protect themselves and preserve the society they had created, and building the Tower of Babel was a step in that direction. In short, they claimed to be working for the good of mankind.

Indeed, Rashi notes earlier in the *parashah* that although the sin of heresy, which the *Dor Haflagah* was guilty of, might seem more grievous than the sins of the *Dor HaMabul*

(Generation of the Flood), we find that the latter were destroyed, while the former were simply dispersed. Why? Rashi explains that as long as there is unity — as there was among the members of the *Dor Haflagah* — the world can thrive. But when the world is corrupted through rampant theft, violence, and adultery, all of which corrode unity, it cannot survive.

When we read *Pirkei D’Rabbi Eliezer’s* background to the narrative of the *Dor Haflagah*, however, Rashi’s explanation is hard to understand.

The Torah relates that there were no bricks in Babel; each brick had to be created from scratch through a painstaking process. Bricks were such a precious commodity, states *Pirkei D’Rabbi Eliezer*, that if a person fell off the tower during its construction, his fellow workers ignored the accident and continued to work as though nothing had happened. But if a single brick fell, they would all wail and mourn the loss. Moreover, in order to prevent the *Dor Haflagah* from following through on their plans, Hashem caused them to start speaking different languages. Rashi himself tells us what ensued: when one man would ask for a brick and the other would bring lime, the first person would smash his head in. If the entire purpose of building the tower was to preserve humanity and create unity, how could they ignore the death of their

fellow workers; never mind actually killing a worker? What happened to their concern for humanity?

On one level, we can suggest that the behavior of the *Dor Haflagah* is something we witness in real life. All too often, we lose sight of the forest for the trees. In our haste to find the means to achieve a goal, we forget what that goal is. This sort of amnesia seems to strike frequently in organizations that were established to help people, but key players sometimes get so caught up in the bureaucracy of running their organization that the people they intended to help become secondary. But the phenomenon is common on an individual level as well. A man who has *yahrtzeit* for a parent wants to *daven* for the *amud*. Why? Because he wants to make a *kiddush Hashem* (sanctify God’s Name) in memory of the departed by reciting the blessings and *Kaddish*, as a merit for the soul of his father or mother.

What happens when two people with *yahrtzeit* both approach the *amud*? Invariably, each one will claim precedence, and an emotional argument ensues, resulting in a *chillul Hashem* (desecration of G-d’s Name) — the antithesis of what they were ostensibly trying to achieve.

They have lost sight of what “*kiddush Hashem*” is all about. *Davening* for the *amud* is only a means to create *kiddush Hashem*. Instead of focusing on the goal, they have turned the means into the goal.

On one level, then, the *Dor Haflagah’s* mistake was to lose sight of their mission — to help humanity — and become callous toward the very people they were trying to help.

On a different level, Rav Yaakov Weinberg, the Rosh Yeshivah of Ner Yisrael, resolved the question on Rashi through a classic insight. Yes, the people of the *Dor Haflagah* didn’t care all that much about one another. But they were united in a cause. When people set aside their differences and come together on a project — even if their peace is only skin deep — it is very meritorious. Meritorious enough, Rashi is teaching us, that the sin of heresy did not result in their eradication as did the sins of the *Dor HaMabul*.

*Gadol hashalom* — peace is so great, that even if it is short-lived, it is still better to have people working together than people working against one another.

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## THE MYSTERY of 1964

The year was 1964.

The World's Fair opened in Flushing Park. Some far-out location called Vietnam dominated the news. The Mets played their first game at Shea Stadium. And Dallas' "grassy knoll" was becoming a familiar term in the American lexicon. Those were the headlines that danced in the mind of a twelve year old New York City boy. That boy was me.

Life was good, I recall. Lots of friends, loving parents, Leave it to Beaver, my trusty Vada Pinson black outfielder's glove, and an older brother to show me the ropes. What could be bad?

I suppose that in my own naïve way, I was decidedly unaware that there was anything special or distinctive about being a child of Holocaust survivors. Everything seemed so very normal. In fact, it was.

As it turns out, many of my baby boomer friends were of similar ilk. Their parents had also either spent years in camps of various disrepute or had barely escaped the clutches of catastrophe on more than one occasion, and lived to tell about it. But looking back, I find it odd that we were all so oblivious to our unique lineage. We never compared notes, never wondered if we were "different," never discussed how our parents' suffering and deprivation may have affected us, never seemed to even notice that we were members of this proud yet sad club. Not in class, not in *Shul*, not even during sleepovers when the darkness sheltered our fragility. Never.

And I guess that's how our folks really wanted it to be. "*Blend in, be normal, forget the past, look ahead...*" read their unspoken banner of post-war parenting. I suppose that they had had quite enough of being part of an exclusive grouping of any kind. Being special does have its disadvantages, you know. No. Now was the time to de-emphasize our distinctions and hope for a brighter, or at least, normal tomorrow.

And if this society of kids of survivors was, in fact, bent on changing its moniker to "*Club Inconspicuous*," then surely I was prime candidate for President. Despite having spent over 3 years in the torture cavities of Puskow, Mielec, Wieliczka, Flossenberg, Leitmeritz, Dachau, and Kaufering, my father z'l never ever uttered a single word to us about the butchery and carnage he witnessed there daily. It was as if life on this planet somehow began in 1947 – when he arrived on Ellis Island.

It's not like we didn't know that "something" dreadful had happened. We saw the "KL" that had been eternalized on his wrist, we knew about the huge bump he carried beneath his black, shiny yarmulke, and we cried when we were awoken by his terrifying nocturnal screams and tremors. Oh, we knew. But the horror was just too ghastly to verbalize. The "pink elephant" could not be spoken about. The children had to be protected.

The only exception to this pact of silence was when Daddy took me to Riverside Park just about every *Shabbos* afternoon. It was there that Paul and Danny and Joey and Eli and the rest of my fellow club members

would join me for a weekly Freeze – tag or Ring-o-leevio game. But it wasn't long before I noticed that while we were busy darting and leaping on and off base, and releasing our pre-adolescent tensions, our fathers formed an enclave of their own.

The spirit and animation of their discussions always seemed a trifle inappropriate; until one day I happened by within earshot and discovered that it was there that they swapped horror stories, never to be forgotten. It seems every week for 2 hours or more, these valiant heroes turned the clock back 20 plus years and compared their dreaded experiences, to re-live and recount what their eyes had witnessed and their hearts had endured. It was a support group of the most therapeutic kind.

The mystery unfolded that summer. Like every year, I was safely ensconced in my home away from home – Camp Torah Vodaath near New Paltz, New York – when I received a letter from home. This itself was a rather common occurrence in the pre-email decade of the 60's. Preposterous as it sounds, people (especially parents with kids in camp) would actually sit down at a table or a desk, pick up a ball point pen (I believe that Bic had just entered the scene) and some blank paper (ruled or unruled), and communicate news from home and abroad. The paper would subsequently be inserted in an envelope (#7 or 10), which was then addressed, sealed, stamped and brought to a mailing receptacle. Days later, the letter invariably arrived. Amazing.

After the usual maternal exhortations to wear a sweater at night, learn how to swim, and eat my veggies, Daddy would customarily also take a turn – adding a few obligatory greetings in his forced, but loving, broken English. But this letter was different. No message from Daddy. He would never say very much anyway, but I always looked for his unfinished, yet ever so sincere message of missing me and loving me. It wasn't there. At 12 years old, that struck a chord.

When I couldn't speak to Daddy on my weekly call home, an explanation had to be tendered. "*Oh*," Mom stumbled, "*he went to Israel to attend your cousin's wedding*." Plausible enough. But not for 1964...and not for my father...and not without months of preparatory excitement and anticipation. I knew it didn't smell right, but hey, I was only 12 and heavily involved in Color War and batting leadoff. Priorities, you know. I let it slide.

And so it remained – a minor mystery – tempered somewhat by Daddy's return home two weeks later, armed with wedding pictures, a silver candelabra for Mommy and *Yerushalayim* trinkets for the boys. Perhaps I was wrong.

Fast forward nearly 40 years. Daddy is with us but in spirit and memory now, and big brother Izzy has grown fascinated with Daddy's earlier years in particular and our family genealogy in general. In frenetic fashion, Izzy assumes the identity of an impassioned world class detective, gripped with the unyielding determi-

nation to shed light on the questions we never dared ask.

What were Daddy's formative years like?

Where did the family come from?

What were they known for?

Where were they before and during the war?

How many were killed?

Who else, if any, survived?

How?

Did Daddy begin a family before the war?

What happened to them?

What horrors did he witness?

How did he stay alive?

...and where did he go in July of 1964?

Izzy traveled...to Poland, to Israel... and he asked questions. He read. He surfed. He called. He wrote. He wondered. He dreamed. He interviewed. He cried. He uncovered. He discovered. He was stymied, exhausted, confused, elated, obstructed, and jubilant. Sometimes all at the same time. But most of all, he was driven. Driven by a passion to know, to understand, and to connect.

And he found answers – at least some of them – that help to fill part of the void we grappled with for so many years. The "research" is ongoing and more answers may still be forthcoming. Some questions will never be answered and perhaps that is how it should be, but the mystery of 1964 is no longer. A short time ago he received a correspondence from the Provincial Court of Bochum, Germany. In it was a transcript dated July 21, 1964. It was Daddy's verbatim testimony at a trial for Nazi War Criminals.

"In April of 1942 I was arrested by the Jewish police. I had heard that the Gestapo ordered the Jewish police to arrest young, strong, able-bodied boys and men. The police had a list of about 100 names, and I was one of them."

Daddy then identified Nazis, unfamiliar to most: Johann, Labitzke, Rouenhoff, Bornhold, Brock. It seems that all of them must have been on trial. I trembled as I read on. I can hear his gentle voice speaking.

"The prison cell was so overcrowded that we had no room to stretch out at night.

Before shipping out we were assembled in the prison courtyard and had to line up

in three rows. I stood in the middle row. About 8 to 10 Jews stepped forward and declared themselves sick. One Jew, for example, had bloody feet."

It was incredible to read the words my father had said, describing events that I never could have heard him say directly. It was a glimpse into a corridor that had been closed off to all of us as long as he lived. His next words merged the unspeakable with staggering historical irony.

"A second Jew dropped his pants and showed his hernia. These sick people were told to step aside. *H a m a n n* pointed to the wall and they went there."

I saw these SS people from Puskow approach the sick Jews and stand near them. Then I heard *H a m a n n* calling out "Fire," and the SS men fired. The 8 to 10 sick Jews were shot to death."

My face dropped. Reading the eyewitness account of my very own, tender loving father bearing witness to watching Jews being shot to death is an experience that defies description. But learning that the Nazi in charge of this particular bloodbath was Hamann, the namesake of the villainous protagonist of the Purim story, whose intent was to exterminate masses of Jews, was truly mind-boggling.

"I am the only survivor of those sent to the Puskow Labor Camp."

And with that, Daddy's testimony ended.

My understanding is that these Gestapo thugs all received sentences of life imprisonment. Whether they actually served them full term is unknown to me.

Daddy, I have spent many adult years wondering what really happened to you before 1947. I believe it is something that all children of survivors would do well to look into. But looking back now, and knowing that I am now privy to but a speck of the terror you lived through, I say thank you. Thank you for making me President of *Club Inconspicuous*. Your loving shield was a blanket of normalcy for two little boys who love you now, even more than we ever did.

Life was good, I recall.

You made it that way.

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# Pathways of the Prophets

RABBI YISROEL REISMAN, WITH PERMISSION FROM ARTSCROLL/MESORAH



## Vayomer / Vayedaber —

This is perhaps the most common set of apparent synonyms in the Torah. The root word *amar* is normally translated *said*, while *deebeir* is translated *spoke*. The difference between “he said” and “he spoke” would appear to be minimal (at most).

A well-known explanation of these words is that *amar* denotes gentle speech, while *deebeir* denotes harsh speech. As we shall see, numerous commentators point out that this is not really accurate.

*Rashi*, in numerous places, explains that *deebeir* denotes harshness. The commentators on *Rashi*, however, point out that this is not always so. *Netziv*, in the Introduction to his commentary on the Chumash (*Kidmas Emek* #9), writes, “There are many places where it is impossible to use this explanation, such as ‘Speak to the Jewish People and say to them’ [Vayikra 1:2, Bamidbar 30:18, and others], where both words appear in the same command! Most commandments appear with the introductory verse, ‘Hashem spoke to Moshe, saying ....’ Again, both words appear together.

There is no source in the Talmud for defining *amar* as a soft style of speech. We do, however, find a source for defining *deebeir* as a harsh expression: *Makkos* 11b. Still, the *Maharsha* and *Aruch LaNer* (to the Gemara) point out instances where this rule does not apply.

The *Sefer HaKsav V’Hakabal* (*Shemos* 6:2) writes, “The intention [of this Gemara] is not that *deebeir* always denotes a harsh language, because there are countless places which show the reverse of this rule.”

We are therefore left to find a definitive difference between these two words, one that would encompass (not contradict) the words of the Gemara and of *Rashi*.

Different explanations have been offered. The one that seems closest to *pshat* appears in the *Sefer Redifei Maya*. The term *deebeir* is used for intense speech between people who have a relationship and are discussing something of significance. *Amar* is used for less intense talk, one which is not necessarily related to a relationship or to obligations between the people involved.

This is understood from a careful reading of *Targum Onkelos*. When *amar* is used, *Targum* translates, “And Hashem said to Moshe.” However, when *deebeir* is used, *Targum* translates, “And Hashem spoke with Moshe.” The word *with* indicates a more intense type of discussion. Thus, it is true that harsh words are offered with the *deebeir* form, for they are

intense and affect the relationship between the people involved.

This would explain why the commandment regarding *tzitzis* begins with *Vayomer*. Most Biblical obligations are mandatory, and *Vayidaber* is appropriate. *Tzitzis* is known as a *mitzvah kiyumis*, one which need not ever be fulfilled, because the Torah requires only that *tzitzis* be inserted into a four-cornered garment. If one never wore such a garment, one would never be subject to the commandment. The *Vayomer* expression fits well (*Darash Moshe II, Parashas Shelach*).

The fifth book of the Torah is called *Devarim*, from the root *deebeir*. Moshe’s entire talk to the Jewish People is referred to by this word, *aileh hadevarim*. This is more than a convenient title. At this point, the bond between Moshe and the Jewish People was strong. They had traveled together for forty years and had suffered through numerous challenges. Here, words of *deebur* were appropriate.

I hope you’ve enjoyed (and gained from) my favorite synonyms. I’ll end with my most difficult discovery regarding synonyms.

Common understanding is that the word *yeled* is used to refer to a small child, while *naar* refers to an older child. See, for example, *Meshech Chochmah* to *Bereishis* 42:22.

In an astonishing comment, Rav Yaakov Kaminetsky (*Emes L’Yaakov, Bereishis* 34:4), maintains that these two words are true synonyms: “There is no difference between *naar* and *yeled*.”

This is based on *Targum*, who does not differentiate between the two words in his translation. Rav Yaakov supports this based on *Malachim Beis* (4:26-35), where the two words are used interchangeably for the same child.

Rav Yaakov’s comment contradicts the premise of this entire *shiur* — that the Hebrew language contains no true synonyms!

The issue appears to be an issue of dispute between *Rashi* and the *Ramban*, in regard to the verse, “... and behold, the child (*naar*) was crying” (*Shemos* 2:6). *Rashi* and *Ibn Ezra* indicate that *naar* implies an older child. *Ramban* disagrees, “for a child, from the day he is born, is called *naar*.”

Still, *Ramban* leaves open the possibility that there are other differences in meaning between the two words. Rav Yaakov’s statement that two words can truly be synonymous is surprising. I wonder if there are other sources for this.

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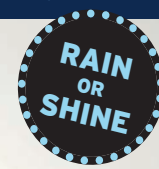
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## 29 Tishrei

**Shimon Hatzadik** of the Anshei Kneset Hagedola, 313 BCE

**Rav Menachem Mendel of Vizhnitz** (1830-1885), author of Tzemach Tzedek. Named for His grandfather, Rav Menachem Mendel Hager of Kossov (1768-1825), founder of the Vizhnitz dynasty. Born to Rav Chaim of Kossov, who betrothed him to Miriam, daughter of Rav Yisrael of Rizhin, when his son was only 6 years old. The wedding took place in 1844. In 1854, he moved to Vizhnitz, a small town at the foot of the Carpathian mountains, 30 miles from the Romanian border. Shortly thereafter his father was niftar. He assumed the mantle of Vizhnitz when he was only 24. He was succeeded by his son Rav Baruch (1845-1893).

**Rav Akiva Glasner** (1956). A descendant of the Chasam Sofer and of Rav Akiva Eiger, Rav Glasner succeeded his father, Rav Moshe Shmuel Glasner, as Chief Rabbi of Klausenberg, Rumania, in 1922, and served there until the deportation of the Jews in 1944. He was deported to Bergen-Belsen, but was saved from there on the famous "Kasztner train." (Rudolf Kasztner was a non-religious Hungarian Zionist who struck a deal with Adolf Eichman to save some 1,700 Jews in exchange for trucks. Years later, an Orthodox Israeli journalist accused Kasztner of acting improperly, and Kasztner sued for libel. After a celebrated trial, Kasztner lost. He was exonerated on appeal, but only posthumously, having been murdered in 1957. Among those saved by Kasztner was Rav Yoel Teitelbaum, the Satmar Rebbe) After the War, Rav Glasner lived in Zurich until his death at age 71. His works include: Dor Dorim and Ikvei Hatzon.

**Rav Shmuel Tzvi Danziger**, Alexander Rebbe (1923). The son of Rav Yechiel Danziger and brother of Rav Yerachmiel Yisrael Yitzchak Danziger (1853-1910). Rav Shmuel authored Tiferes Shmuel. His son, Rav Yitzchak Menachem Mendel Danziger (1880-1943; author of Akeidas Yitzchak) succeeded him as Rebbe.

## 30 Tishrei

**Rav Tzvi Hirsh Chayos**, the Maharatz Chayos, Rav of Zolkov (1805-1855). Born in Brody to Rav Meir Chiyus. He was a descendent of Rav Yitzchak Chiyus, the Zera Yitzchak. The family could trace their lineage back to Dovid Hamelech. He received smicha at the age of 21 from Rav Ephraim Zalman Margulies, Rav of Brody. Two years later, he was appointed Rav of Zolokova. In 1854, he became Rav of Kalisch. His was the author of Sheilos U'teshuvos Maharatz, Atreres Tzvi, and Divrei Horaa. His thoughts on Shas are printyted in the back of Geamaras used today. Rav Tzvi Hirsch's son, Rav Yitzchak, was mechaber of the sefer Siach Yitzchak on maseches Makkos.

**Rabbi Moshe from Shershov** (1826)

**Rav Avraham Dovid Wahrman** of Butchatch (1771-1840). Born in Nadvorna, Galicia (today, in the Ukraine). In addition to his father, Avraham Dovid also studied under his uncle Rav Yehoshua Charif. At age ten, Avraham Dovid became engaged to the daughter of Rav Zvi Hirsch Kara of Butchatch, and he moved to that town to study under his future father-in-law. Beginning in 1791, Rav Avraham Dovid served as rabbi of Yazlowitz for 24 years. In 1814, Rav Zvi Hirsch Kara died, and Rav Avraham Dovid was offered the rabbinate of Butchatch in his place. It was there that he spent the remainder of his days. His best known works are Daas Kedoshim on parts of Shulchan Aruch Yorah Deah, and Eishel Avraham on Shulchan Aruch Orach Chaim. The latter work is printed in the back of standard editions of the Shulchan Aruch.

## 2 Cheshvan

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

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

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

## 3 Cheshvan

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

**Rav Yitzchak, son of Rav Chaim of Volozhin**

**Rav Eliezer of Dzikov** (1860)

**Rav Yosef Zundel of Salant** (Lithuania) (1786-1865), teacher of R' Yisrael Salanter; learned under Rav Chaim Volozhiner, then

after his petira in 1821, he would make trips to learn with Rav Akiva Eiger.

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

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

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

## 4 Cheshvan

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

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

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

**Rav Yoav Yehoshua Weingarten of Kintzk**, the Chelkas Yoav (1845-1923). His foundation in learning was established by Rav Zev Nachum Borenstein, the Agudas Eizov, but his rav muvhak was his son, Rav Avraham Borenstein, the Avnei Nezer, who was only 6 years his elder. In 1883, Rav Yoav accepted the positions of Rav and Rosh yeshiva in Litomirsk. In 1889, he became Rav of Gustinin, and founded a yeshiva there. From 1894 until his petira, he served as Rav in Kintzk. In 1894, he published Chlkas Yoav. He also published a sefer called Kava Dekesheisa, 103 unanswered kushyos on Shas intended to whet the minds of bnei yeshiva. After the petira of the Avnei Nezer, Rav Yoav accepted the authority of his son, the Shem MiShmuel. After his own petira, his only son, Rav Meir succeeded him as Rav of Kintzk. His son held the post for 27 years until he and his entire family were murdered.

## 5 Cheshvan

**Rav Tzvi Hirsh Kalisher**

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





## THE BLUZHEVER REBBE - RAV YISRAEL SPIRA ZT"l Yahrtzeit - 1 Cheshvan

NESANEL GANTZ

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

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

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

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

The Bluzhever Rebbe is forever synonymous with the Holocaust, his perseverance through it and his Emunah (faith) and heroism displayed during those difficult times. The fact that the

Rebbe had the fortitude to create a new Kehillah (congregation) in New York after the war is the greatest witness to his triumph. Here are a select few of these stories:

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

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

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

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

him how he made it across; he said "I hung on to your coattails"

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

Before Pesach, people started to remember the days gone by where they would bake Matzahs. No one thought they would be able to procure Matzahs in these deplorable conditions. The Rebbe took a chance; during one of their regular conversations he casually broached the idea of baking Matzahs. He said "We

is the commandant that gave us the oven". He was wrong, it wasn't. The Nazi saw what was happening and with one heavy stomp of his foot the oven was gone.

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

They all turned to the Rebbe for guidance; his initial thought was to give it to the adults who helped bake the Matzahs. Suddenly they heard a voice cry out "Binoreinu U'Vizkeinenu, Binoreinu U'Vizkeinenu!"

A woman was lying on the floor almost lifeless, however she mustered the strength to explain "Binoreinu U'Vizkeinenu (with our youth and elders), when Pharaoh was initially agreeable to let the Jews out of Egypt, Moshe Rabbeinu relayed Hashem's commandment: "Binoreinu U'Vizkeinenu Neileich (with our youth and our elders we shall leave). They were going out to receive the Torah and Hashem put the young ones before the older people. So too here in this place, the Matzah should be given to the youth. Who knows what will happen to all of us in this accursed place? Hopefully we will survive, how-

**"Not to always remember... but never to forget"**

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

Amazingly, a week before Pesach the German told two of the Jews to pick up a package which contained a tiny oven big enough to bake one Matzah at a time, plus some flour and water. That evening they quickly began to bake the Matzahs as fast as possible. After a short while people heard the thunderous footsteps of an approaching soldier. Someone said "keep on working as it



ever who knows the tolls the war will take on us, on our youth? At least if the children get to eat the Matzah here, they will carry that with them for the rest of their lives.

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

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

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

Yehi Zichro Baruch.



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





## Reprinted to Mark the Period of His Yahrtzeit: Rabbi Ovadia Yosef: Torah's Commander-in-Chief

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

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

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

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

Destined for Greatness

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

When Hacham Attiya spoke to the father, the father explained that the family business was a small grocery store and he needed the help of his son as a delivery boy. The Hacham attempted to convince the father of the importance of Torah study, and tried to find a solution to the manpower issue, but it was to no avail. The father would not budge.

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

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

### TORAH PRODIGY

Hacham Ovadia is perhaps most known for his scope of knowledge, as can

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

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

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

As the man reached towards the set of *Shas* (Talmud), everyone around started to smile. "You might want to try something not so easy," they said.

His son, Hacham Daveed Yosef *shlit"a*, once told me in the name of his father, "He wishes that everyone would know that his mastery of Torah is not only due to being a prodigy but also to his tireless effort and toiling in Torah. One morning his kids noticed a very peculiar action; Hacham Ovadia woke up in a blaze, ran towards the sink to wash his hands, recited *Birkat HaTorah* (blessings recited before learning Torah) and rushed to look at a responsa of the Rivash. The children were very curious for an explanation. "We know that you have a love of Torah," they said, "but what is the urgency?"

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

### UNQUENCHABLE THIRST

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

Hacham Ovadia replied, "I woke up early to learn, climbed on a ladder to get a



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

His Heart was with the People

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

Yet the uniqueness of Hacham Ovadia goes beyond his brilliance and compassion. There was something else that he possessed that made him truly irreplaceable; he was the Commander-in-Chief of the Worldwide Torah Community. No matter what facet of Jewish Life was concerned, he was the one everyone went to.

Hacham Ovadia had the unique ability of not only to being able to speak on the level of the wisest of the generation, but he could also reach out to the common folk. He made time for everyone, and everyone relied upon him for Torah wisdom. From Menachem Begin, that sought his counsel before returning the Sinai Desert to Egypt, to the Prime Ministers and Presidents of current day that sought his counsel before making major decisions, it

was common sight to see the street being blocked off because a high ranking official has come to seek advice and blessing from the Rabbi.

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

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

The greatness of Hacham Ovadia was not only his Torah knowledge and pristine character, but also that he was able to show the world from whichever place they were standing that the Torah has the answers to everything. This fact was clearly reflected in his funeral – by the sheer numbers of attendees and the incredible diversity of those that were in attendance. Every type of Jew from every walk of life was standing in solidarity with one another, mourning over the loss of such a great man.

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

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

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





## Reprinted to Mark the Period of His Yahrtzeit:

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

YEHUDA AZOULAY

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

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

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

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

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

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

Rabbi Yosef's vision was a Torah society led by Sephardic *halachic* authorities, and based upon the rulings of Rabbi Yosef Karo's Shulhan Arukh. Unlike many Ashkenazic authorities, Rabbi Yosef refused to consider meta-*halachic* factors in determining proper *halachic* protocol, advocating instead strict adherence to the rulings of the Shulhan Arukh. Through his thousands of students and dozens of published works, he succeeded in promoting this vision and establishing the authority of the Shulhan Arukh as the arbiter of Torah law. Rabbi Ovadia was widely regarded as the most important Sephardic figure since Rabbi Yosef Karo, and it can be truthfully stated that "from Yosef [Karo] to [Ovadia] Yosef there has arisen none like Yosef."

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

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

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



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

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

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

In 1947, the couple moved to Egypt, where Rabbi Yosef served as Deputy Chief Rabbi and head of the Rabbinical court, until eventually assuming the position of Chief Rabbi of Cairo. After three years in Egypt, he returned with his wife and children to Israel and was appointed judge in the Bet Din of Petah Tikva. By this time, Rabbi Yosef had already authored five scholarly Halachic works, and word of his unsurpassed mastery of Torah, and how he had committed to memory hundreds upon hundreds of volumes, quickly began to spread throughout the Torah world.

In 1960, he was appointed as a judge in Jerusalem's Bet Din HaGadol, and in 1968, he was named Sephardic Chief Rab-

bi of Tel Aviv. It was then that he and his family achieved a degree of financial stability for the first time, after many years of poverty and hardship. Four years later, in 1972, Rabbi Ovadia Yosef won the election for Sephardic Chief Rabbi of the State of Israel.

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

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

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

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

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

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





## In Tribute to my Bobby: Mrs. Edith Kohn a"h

CHAIM ZELMANOWITZ

Last summer while filling out my children's school application one question stared back at me unanswered, I simply could not fill in; "In case of emergency please provide a contact number". In an emergency, I would surely hope that the school would call the Police; Hatzolah etc. who can I possibly write in to answer this question?

This question on the application brought me back to my Elementary School days. It was a month after Succos just about the time when Yeshiva and the Students are fully engaged in the rotation, clockwork of school. While running around the halls before the nine o'clock starting bell, I collided with another student head on. Stars, bells and whistles, blood, screaming and yelling..... The next thing I knew I was in the Yeshiva office with ice on my mouth. I vividly recall the Yeshiva secretary pulling out my index card and dialing the "emergency contact". Fifteen minutes later I was on my way to an oral surgeon in the back seat of my

Bobby Kohn's station wagon (which was a treat to sit facing the cars if you are old enough to remember the days before seatbelts and booster car seats). Painful as that trip to the Dentist was, I do remember spending the rest of the day at my grandparents "business" until my mother came to pick me up.

Stories similar to this one are a dime a dozen between my siblings, and even my older nephews and nieces. My grandmother was our second mother, not just to "us" her family, but to many others.

We called our Bobby "our emergency contact", and in return, she called us "her Nekamah", her revenge on Hitler.

One by one our links to the survivors of the Holocaust are fading away.

My family is lucky enough to have a grandmother who not only discussed her life experiences with us; but painstakingly put her thoughts onto paper, creating a documentary that we now have for generations to come.

My generation cannot begin to realize the terror, the pain, my grandmother and that generation experienced as children. We often have difficulty letting

our own children walk to the school bus by themselves. We of course grow attached to our children, and are afraid to let them go. My grandmother's life was overturned at a young age as she was ripped away from her family when they arrived at Auschwitz. But as she was ripped apart from her family, her mother reached out for the last time taking her hand and said to her that "no matter what happens, always remember who you are and where you came from". These were the words that were the building blocks of renewal and rebirth that my grandmother lived by and instilled into her family. Thrown into forced labor and fending for herself she willed herself to survive and survive, she certainly did.

My grandmother raised a family instilling in them with Yideshe Hashkafos, and teaching them to never settle for second place. Repeating her mother's words as a mantra to always remember our Yichus, who we are, and above all, to never forget.

Bobby Kohn taught us to always hold our heads up high, and to walk with an air of confidence.

She enjoyed life, and made people smile. She was everyone's Bobby.

Her daily life was a lesson in Shalom Bayis. Our family cannot remember one argument between her and our Zeidy, her husband.

Bobby Kohn ended off every phone call with (fill in the grandchild name) "you should know, that I have you in mind for every Tefilah, I bought a lottery ticket today, and we will split the winnings".

She was a person who was machshiv Torah and Rabbonim. A person who finished Sefer Tehilim every Erev Shabbos before she Davened Minchah and still had time for all her extended family and friends.

Bobby Kohn gave the warmest and nicest Brachos upon request.

On the second night of Chol Hamoed Succos, Bobby Kohn passed away surrounded by her "Nekamah" on Hitler, her entire family. May your Neshama be a Melitza Yeshara, to our family, her friends, and to Klal Yisroel.

## My Greatest Fan:

## Bobby Kohn

A ZELMANOWITZ GRANDCHILD

It was the spring of 1990. The boys in my third grade class were putting together a baseball game scheduled for Friday afternoon after Yeshiva. I was not expecting to be the first pick. I was also not expecting, to not being chosen at all. I could be a "back up" was what I was told. I didn't know where on the field that was. Was that near the right field line? On which side of the foul line? Then it dawned on me that I was not playing. How crushed I was. Watching my father and his friends playing in the OBBL, my brother and his friends showing off their bats and gloves, my time to finally try out my Donnie Baseball scowl and I was on the bench?

Friday had finally arrived. Some boys were wearing T-shirts underneath their regular clothing Clark Kent Superman style, tricks they no doubt inherited from older brothers. The bell finally rang, and we all ran to catch the Boro Park bus, an unfamiliar but short route to Eighteenth Avenue Park. I remember it being a cool spring day. While I don't remember which classmates were on my team, or the score of the game, I remember cheering as if I cared, but feeling miserable inside.

I also remember that my number one fan came to watch me play. Bobby Kohn sat on the side cheering for me as if I was actually doing something positive. Her cheering must have caused the team captains to shuffle around their lineup, because I do remember being told to grab a bat, you're up next. I remember swinging at the first pitch and watching a beautiful line drive sail down the right field line. I ran like never before. My teammates were jumping and hollering for joy. I rounded second and headed for third. By now both teams were cheering and running with me as I rounded third and headed for home. I was the first third grader to hit a home run. Who was that twenty one year old woman running down the third base line step for step with both hands high in the air celebrating my hit? It was my number one fan, Bobby Kohn.



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

MORDY MEHLMAN

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



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

A few moments ago I spoke to Rav Emanuel Goldfeiz, a prominent Rav in Baltimore and close friend to the Kunda family. He outlined the Halachic limitations of speaking at

a levaya on Rosh Chodesh, and suggested that I open with the Zohar, who says: "the day of death of a Tzaddik is a day of rejoicing." Similar to the rejoicing on the *yahrtzeit* of Reb Shimon Bar Yochai, we rejoice in their great accomplishments. Rav Shmuel had so many, and today we rejoice.

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

"U'Shmuel bikorei shemo" – the name said it all! The name, Shmuel Kunda, was magical. Mention it to any child or adult throughout the world, and it brought a smile to their face. To them it meant a person that loved people, cherished family, lived for *simcha* and to be *mesameach*, and loved to artistically create things *l'shem shemayim*.

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

The sad part is that he could have accomplished so much more. For this we cry. This reminds me of the story told by Rav Paysach Krohn – that of the Israeli soldiers crying at the *kosel hamarovi* on the day of its conquest in the 1967 Six day war. The religious soldiers were crying – for the *churban*, for the *kedushah*, for the reclamation. The secular soldiers were just standing and watching, totally un-



moved. Suddenly, one of the secular soldiers began to cry. A religious soldier asked him: "*lamah atah bocheh*" – Why are you crying? He answered: "*Ani bocheh al asher ani lo bocheh*" – I am crying because I am not crying. I cry today because it's Rosh Chodesh and we are not permitted to cry. I cry today because the loss is a shock, and I can no longer excitedly say to my family "I am going to visit Shmuel Kunda!"

Today being Rosh Chodesh, we said *borchi nafshi*. This clearly applies to Rabbi Kunda: "*Borchi nafshi es Hashem*" – Rabbi Kunda was a blessed person. "*Hashem elokei godaltoh meod*" – Rabbi Kunda accomplished so much for Hashem and His people. "*Hod vehodor levoshto*" – Rabbi Kunda's reputation preceded him.

Today being Wednesday, we said for Yom Revii: "*Im omarti motoh ragli, chasdecha Hashem yesadeini*" – Reb Shmuel, Naomi, the children carried on through so many challenges, so many trials and tribulations, with great *emunah* and *simcha*. Their challenges culminated in Naomi's illness and *petirah*, Reb Shmuel's illness and *petirah* – and through great *mesiras nefesh*, their loving and caring children made sure they had dignity till the very end.

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

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

## Missing Zaidy | Heshi Himmelstein Mrs. Pitkin

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

## THE SHMUEL KUNDA



Smile

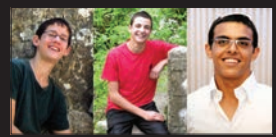
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# A Flatbush Hero: R' AKIVA EHRENPREIS a"h

NACHAMA EHRENPREIS MEYER  
& YOCHEVED ORLOFSKY

How does someone fit a lifetime into 34 years? What if, for seven of those years, he lay sleeping? For the thousands who knew and loved the young *talmid chacham*, R' Akiva Ehrenpreis (known as Akiva Shammai ben Ahava Rivka to the thousands worldwide who for so many years beseeched the Heavens for his *refuah*), the answer became clear.

Akiva entered this world on Tzom Gedalia, the third of Tishrei 5738, September 15, 1977. At the age of fourteen, his happy childhood was interrupted by the discovery of a massive tumor at the base of his brain stem. Akiva underwent a tortuous series of major surgeries, including two 22-hour operations, at that time, and again at other points in his life, including three weeks after his wedding. His illness, surgeries, and recovery process left him with a lifetime of scars and medical complications. It also ingrained in him a passionate dedication to the One who saved him, which he expressed by utterly devoting the rest of his life to Talmud Torah and Klal Yisrael.

In the years to come, he continued to deal with a range of medical challenges, from a trache in his throat to a post-surgical “halo” – a metal cage that held his head in place. He suffered from an inability to eat for over a year, being unable to speak for several months, hearing loss, and extraordinary pains that none of us can imagine. But that is not what his friends and family remember. “We didn’t come to visit Akiva because it was a mitzvah; we came because it was great to spend time with him. We didn’t come because he was sick, we came to hear what his next great idea was.”

Indeed, he didn't let the metal "halo" stop him from dancing on Simchas Torah or playing basketball, and he never let physical pain or suffering prevent him from constantly learning and doing. He not only pushed himself to the utmost but constantly pushed everyone around him to be better, to try harder, to strive to greater heights, to become the best person he could be.

A *talmid* in the Yeshiva and Kollel of Chaim Berlin, he was known by all, not as the kid who was sick, but as the role model all the younger boys looked up to and admired for his *hasmada* in Torah learning and popularity. His legacy remains in Chaim Berlin as the one who changed Thursday night mishmar. He bought doughnuts to be served at midnight, encouraged rebbeim to join, and created an *atmosphere* that no one wanted to miss. Because of his efforts, 100 people stayed in the *beis medrash* learning until 3:00 in the morning, which is still the case today.

Learning in the Mirrer Yeshiva in Eretz Yisrael, R' Akiva learned every night until 2:00 a.m. On Thursday nights he stayed up until morning, davened *vasikin* at the *kosel*,

then slept for two hours, only to return to the *beis medrash* once again. But he still found time to go to Geula every Friday to buy candy, kugel, and cholent for his *dira*, whether he was staying for Shabbos or not. “Why do you buy so much candy?” his friends would ask. “Because so-and-so likes this one, another one likes that kind...” and so he made sure that each one of his friends had their favorite treat for Shabbos.

R' Akiva was known for his talent for *kiruv* and his extraordinary insight into people. From the time he was in high school, he befriended every Jew he met, from the most learned individuals to those who barely knew about their heritage. He invited over anyone who needed a meal or a friend. Everyone loved him, just because he was funny and enjoyable. He held the highest standards for himself, and he wanted to help everyone grow, but he never judged. Everyone was comfortable with him. He was a beloved son and brother, and later a devoted husband and father. There are innumerable individuals he inspired, all of which he achieved within his few short years until the age of twenty-six.

On Erev Shavuot 2004, the day before his daughter's first birthday, Akiva choked on a bite of food. The resulting loss of oxygen left him in unconscious. He remained in a coma for seven-and-a-half years, during which time he was always surrounded by family and friends who continued to learn Torah with him and talk to him. He lived at home for four years, in his comatose state, while his wife devoted herself to ensuring that he had the best possible circumstances for his situation, and that their daughter had a Tatty in her house. His mother and father were at his side every possible minute. From the moment he was diagnosed at fourteen and through the years following his accident, their devotion and *bitachon* were endless.

On the Motzei Shabbos after Sukkos, 25 Tishrei 5762, October 23, 2011, just three weeks after his 34th birthday, Akiva left this world for the Olam HaEmes. Over one thousand people came to his *levaya* – an extraordinary testament to an individual who had not been able to utter a word for over seven years. Hespeditim were said by Rav Aaron Shechter, Rosh Yeshiva of Chaim Berlin; Rav Aharon Kahn; Rav Pinchas Kahn; Akiva's brother, Rabbi Raphael Ehrenpreis; and Akiva's friend, R' Naftali Verschleizer.

A small boy saw the commotion surrounding the *levaya*, as R' Akiva was escorted from this world by hundreds. He asked, "Was this the *levaya* of a big Rosh Yeshiva?" Of course it was. As Rabbi Aharon Kahn said in his *hesped*, Akiva was a rebbe for thousands. Akiva has inspired so many, and his story will be told and will continue to teach, and inspire, and change the world.

During the days of *shiva*, the house was filled with stories of those who described



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going through a hard time;" "learnt with my son every Friday night because he needed extra help;" people from all walks of life whom he befriended and was *mekarev*; people twice and three times his age who loved and admired him; those who remember his love for people, contagious smile, whimsical charm, and sense of humor. It seemed as if every one who entered the house was either his best friend or his *chavrusa*.

An extraordinary story was told by Akiva's wife, Shani, who spoke of his final surgery, performed just after their wedding. It was an operation necessary to save Akiva's life, but one that would leave him with many physical challenges to overcome. Akiva had already been in the OR for some time, when, to his wife's surprise, the anesthesiologist burst out of the operating theater with the announcement, "I need Kivi's *tefillin*." "But he's already put on *tefillin* today," she countered. "No," he replied. "It's for me."

It turned out that Akiva had a policy that no Jewish doctor was permitted to treat him – unless and until he had put on *tefillin* and said *shema*. “A Jew who does not put on *tefillin* and say *shema* is not *mekabel shem shamayim* – and in that case, how he can be Hashem’s *shaliach* in bringing my *refuah*?”

This time, Akiva had been insisting that he “won’t go to sleep until the doctor puts on *tefillin*”; but to no avail – the anesthesiologist refused. Finally, however, he surrendered: “I have given your husband enough medication to put an elephant to sleep,” he reported to Akiva’s wife, “and he is still wide awake. I give up!” He put on the *tefillin*; and then returned to the OR – where Akiva fell immediately asleep, ready, finally, for surgery to begin.

R' Akiva had an unforgettable determination to utilize "every day as if it were his last." The young Akiva was able to achieve a tremendous lifetime of accomplishment in the far too few years we were blessed to have him with us. He told his friends of his dream, to have everyone take off one day of work, just one day to sit and learn. "Would that be so hard?" he would say. And together, everyone would learn Torah all day. "How could Mashiah not come?"

That was Akiva. That was what he dreamed.

*Yehi Zichro Baruch.*

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Reprinted in tribute to Uri, upon his Yahrtzeit

## Every Day is a Gift: The lesson of Uri Benenfeld A'h

CHASKEL BENNETT

For the last 15 years the name, Uri Chaim Yosef ben Devorah, Uri Benenfeld A'h, has been an integral part of our Kehilla's daily life. Since Uri's *petira* last week, it has been difficult for me personally to omit his name from my *tefilos*. I know I'm hardly alone. For many years, Uri was always the first name on the *shul's* Mishaberach *refuah* list and he was often mentioned in the inspiring *droshahs* of our Rov, Rav Shimshon Sherer *shlita*. Because of his father's reluctance to leave his side for extended periods of time, our Kehillah carried Uri's name B'shlichus, as our Rov led us across the world to be *misपाल* at Mekomos Hakedoshim for his *refuah* and *gezunt*. I vividly recall the Rov calling Moshe from every stop, trying to be Mechazek him. Uri Chaim Yosef ben Devorah was front and center at the *kevorim* of the Noam Elimelech, Rav Shmelka M'Nickolsburg, Rav Mendel M'Riminov, the Divrai Chaim, Rav Shayale Kiristerer, the Vilna Goan, the Chofetz Chaim and dozens of other Gedolai Oilam, Zechusom Yogen Olainu. Who will ever forget our Rov's powerful *tefillos* at the Chasam Sofer's tzion or the tears we cried together at the M'haral M'Prague? There wasn't a Neilah *drasha*, that didn't include the Rov imploring us to keep our beloved Uri and his special parents in our Tefillos. Many many Brochos were received from leading Gedolai Yisroel in Eretz Yisroel and here at home.

15 years is indeed a long time but with never ending faith, the Benenfeld family lovingly cared for their special Uri in an unparalleled way. This remarkable family became the paradigm role models of how people should behave when faced with enormous personal challenges. No expense or effort was ever spared, physically, monetarily or medically to get the best and do the best for their son. While others went on vacation, Uri was their sole focus. When Flatbush cleared out for the summer, Uri could always count on his mother, father or sister Rochella to be at his side. Through heat waves, blizzards, hurricanes, long days and even lonelier nights, nobody could have possibly done more for their *ben yochid*.

Uri had a remarkable ability to bring out the very best in us. Celebrity singers sang for him, Hatzolah members rushed to him and police officers and firefighters befriended him. Veterans like long time NYPD Chief Joseph Fox and the late legendary Hatzolah paramedic Shlomo Zakheim Z'l forged unlikely friendships with this very unique child and family. Camp Simcha volunteers became lifelong friends always staying in touch long after their camp career became a distant memory. Uri Benenfeld was the case study in teaching us that giving of oneself completely, makes one complete. Despite his



illness, Uri was in full control of everything around him but his own body.

K'shmo Ken Hu. Uri was a bright light in an increasingly dark world, always encouraging others to do better and to never give up. He challenged everyone who knew him to appreciate the very smallest of gifts. Because of his extraordinary mother, father and sister, Uri astounded the doctors and nurses with a determination and will to live. With incredible *mesiras nefesh* and love, Uri's parents provided him with 24 hour a day, top level, medical and emotional support at home. Care that defied medical science. His indefatigable mother, Mrs. Devory Benenfeld, decided Uri would have the world's greatest Bar Mitzvah and set out to make it happen. And she did. The doctors freely admitted, there was no other medical explanation but her infinite love, and devotion to answer how he made it to that special day. No one who was there will ever forget the Bar Mitzvah of the century, Lag B'aomer, 4 years ago. The night of Uri's life.

Permit me to share some excerpts from well known author Jonathan Rosenblum, who chronicled Uri's Bar mitzvah:

"Uri Benenfeld was called to the Torah for the first time this past Shabbos. On the face of it, that does not sound so remarkable; no doubt many Jewish boys had their first aliyah on Shabbos. The difference, however, is that Uri cannot move any part of his body. He lives wracked with pain. But Uri can speak. And he can do mitzvos. For years, his father Moshe has been taking him in a wheelchair and special ambulance to the Satmar Bikur Cholim so that he can offer *chizuk* (encouragement) to the sick.....Before his bar mitzvah, he told his parents that he wanted to use his bar mitzvah money to sponsor the meals at Masbiah Soup Kitchen in Boro Park on the day of his bar mitzvah. So the day before he visited Masbia to personally oversee the preparation of the meals. At the end of his visit, Uri told the manager of the restaurant, "Thank you very much for letting me come here and do mitzvos. I think that I did at least three mitzvos today. Probably some of the people who come here to eat are sick.



So there is an aspect of *bikur cholim* (visitation of the sick). And for sure, the soup kitchen qualifies as *hachnassas orchim* (feeding and housing guests). And then, there is the *mitzvah* of *tzedakah* itself.... On the day of his bar mitzvah, Uri did not have the strength to put on *tefillin* until late in the afternoon. And he had to ask Rabbi Shimshon Sherer, the rav of his family's shul, to gather together his *tzitzis* so he could kiss them. But he did both with excitement. At his bar mitzvah celebration, Uri spoke about what a privilege it was for him to be born Jewish. "I'm so lucky to be Jewish, even though I know it is going to be hard to put on *tefillin*. But I'm going to do it."

When someone asked him what was his favorite bar mitzvah present, he answered without hesitation: his *tefillin*. The *tefillin* *shel yad*, he admitted, is very hard to get on. But the *tefillin* *shel rosh* goes on easily, and he feels so special when he is wearing his *tefillin*....The theme of Uri's bar mitzvah celebration was, "This is the day that Hashem has made; let us rejoice and be glad on it."

Who will forget his powerful words of Ze Hayom Assa Hashem.. "this is the happiest day of my life" Uri exclaimed. Grown men and women wiped away their tears and danced with tremendous Simcha and heartfelt enthusiasm. Uri's mother and father, beamed with pride but on that night Uri shined the brightest.

Purim night is an especially festive night in the Benenfeld home, as the door is always open to *tzedaka* collectors as joyous live music fills the air. But what is truly noteworthy, despite Uri's debilitating illness, if you looked at his parents, it was obvious that everyday with Uri brought its own personal song to their home and their hearts. He was a glorious cherished gift bestowed by Hashem and they understood it. Special children deserve special parents. A match here was clearly made in heaven.

Though confined to his home, the Benenfelds made sure he learned as much as possible and small achievements were applauded in grand style. Admorim, Roshai Yeshiva, Rabbonim and Rebbeim were mainstays in Uri's life, always coming to visit. Many came to teach him and left becoming his *talmud*. While Uri was mostly confined to a bed in the last



few years, the world was very much brought to him. He affected everyone. Nurses, doctors and therapists became confidants and close relatives and friends always

tried to make Uri and his parents feel special. Uri reciprocated. When Chaim came into Rochella's life, Uri found the brother he had always dreamed of. Chaim fit in like a glove. The family and all who love them rejoiced.

It is not easy watching people you love and admire suffer in private silence. For our Kehillah, K'hal Zichron Mordechai, Uri Benenfeld will always be a part of who we are and where we go. His ordeal had a profound effect on all of us, each in our own way. Watching the family rise to the serious daily challenges, was a living breathing example of Emunah and Bitachon. Uri taught us that life is precious and simple things like walking and eating are not things to be taken for granted. Our Rov has told us many times, "appreciate those closest to you and thank Hashem when things go well; there are no guarantees in life." The life lesson of Uri Benenfeld is that every day is a gift to be cherished, don't waste it.

Uri was his parents pride and joy. Those closest to the family had the pain and yes the privilege to witness Moshe and Devory's 15 year fight to keep Uri going. And what a battle they fought. Watching Uri and his family, gave us all a new-found appreciation for what's important; another year, another birthday, another Yom Tov, another opportunity. In Uri's world, small but important milestones took on great significance. A lesson for all of us. "Chap Arein", don't waste time. Stop and smell the roses.

At the very end, all his parents kept saying was "Hashem Nosan... Hashem Lokach, G-d gives and G-d takes." True Torah role models indeed.

I tearfully whispered to my Rebbe, Rav Dovid Trenk at the *levaya*, "Rebbe we are not kids any more. It's hard to believe Uri is gone."

Uri Chaim Yosef a"h Ben Moshe n'y Halevi returned his pure *neshama* to *shomayim* on Gimel Cheshvon. His beautiful light will always shine in the walls of our Bais Medrash and in the hearts of those who knew him. His memory will remain with us forever.

Yehi Zichro Boruch



# Power Points on Parsha

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## Parshas Noach

***“These are the generations of Noach,  
Noach was a righteous man”  
(Bereishis 6:9)***

Rashi points out that the way a person is best remembered is by his good deeds. These are his primary “generations.” The fruits of his efforts last far longer than his physical life, and his name is eternalized even more through his deeds than through his physical descendants.

What a contrast this idea is to the generation of the Tower of Babel, which said, “Come, let us build a city and tower ... to make a name for ourselves.” People seek to memorialize themselves through great monuments, buildings, or even through great children. The Torah informs us that one makes the greatest name for himself through a legacy of good deeds.

The sons of a wealthy man wanted to build a beautiful monument to honor their father’s life. The Chofetz Chaim recommended that they use the money instead to build a yeshivah, as it would be a greater testament to his life accomplishments.

***“Noach walked with Hashem ...”  
(Bereishis 6:9)***

When Germany attacked Poland at the beginning of World War II, Rav Shlomo Wolbe was a student in the Mir Yeshivah. As a German citizen, he was forced to leave Poland immediately. He obviously could not return to Germany, and he was able to procure a visa to Sweden.

Before leaving Poland, he asked a friend how he would be able to survive in the spiritual wasteland of Sweden.

“Do you remember when our rebbi, Rav Yerucham Levovitz, would leave town, and he would along take a student to accompany him?” the friend replied. “All of the students would be jealous that this student had Rav Yerucham to himself for a few days. Just think - in Sweden you will have Hashem to yourself for a while!”

Rav Wolbe later related how these words kept him alive throughout the war years.

***“And the land was filled with theft”  
(Bereishis 6:11)***

The hallmark of Torah leadership is to show concern even for the smallest theft. The Klausenberger Rebbe, for example, refused to take a paper towel in a doctor’s office until he was granted explicit permission.

A visitor once left his walking stick in the yeshivah of Kelm. Thirteen years later he returned to the yeshivah, having long forgotten the incident. To his amazement, the stick was in the exact place he had left it so many years earlier, as no student would touch anything that did not belong to him.

The Chofetz Chaim, who published many books, would personally spend several hours perusing each volume to be sold, in order to ensure that no pages were missing and no mistakes had been made. He was concerned that if a customer paid for a book that was even slightly damaged, he himself would be guilty of stealing. His

student Rav Elchanan Wasserman would do the same.

A student once told the Chofetz Chaim that he had paid eighteen rubles for a beautiful pair of *tefillin* that were custom made, fulfilling many halachic stringencies.

“I hope you were as stringent about earning and paying the eighteen rubles, as you were with the *tefillin*!” the Chofetz Chaim remarked. “It is important to be careful that our mitzvah performance is proper, but it is even more important to be careful that our money be proper.”

***“Of every pure animal you should take seven pairs, male and female, and from the animals that are impure, two, a male and a female”  
(Bereishis 7:2)***

The Talmud extrapolates from the usage of the words “that are impure” instead of the more common description “that are ritually contaminated,” that a person should be careful to use a more refined way of speaking, and avoid using any type of foul or uncouth language.

The Talmud (*Pesachim* 3b) relates an incident of a *kohen* who complained that he had received a piece of sacrificial meat that was only the size of a lizard’s tail — an indelicate description. The rabbis searched into his lineage and found him to be disqualified as a *kohen*. A person’s choice of expression is often a reflection of his soul.

***“These are the generations of Noach,  
Noach was a righteous man”  
(Bereishis 6:9)***

The Yid Hakadosh of Peshischa once commented, “I often observe people putting much more time into making money than they do into their spiritual pursuits. They explain to me that this is necessary, in order for their child to be able to succeed and live a good Jewish life.

“But, ironically, when the child grows older, he also claims that it is necessary for him to work more on *his* business in order for *his* child to succeed and live a good Jewish life. And the same goes for the next generation. I wonder what that child who lives at the end of time, who has had all those generations sacrifice themselves for him, will look like ...?”

This is alluded to in the introductory passage about Noach. Noach decided he could best influence his generations by being righteous himself - not by sacrificing his own righteousness and working for his children so they could work for their own children!

***“And the land was filled with theft”  
(Bereishis 6:11)***

Rav Yisrael Salanter was extremely careful to avoid any form of theft. Once, another leading rabbi opened the door for Rav Yisrael, respectfully waiting for him to enter first. Rav Yisrael quickly shut the door, saying, “I appreciate your trying to give me respect. However, while you are waiting with the door open, the heat is escaping from the room. Showing concern

for other people’s money and comfort is more important than my honor.”

***“Hashem said to Noach, ‘The end of all flesh has come before Me because the earth is full of theft’”  
(Bereishis 6:13)***

The Talmud explains that although the generation of the Flood had become entirely corrupted, the decree was not sealed until they were guilty of stealing from one another. The Midrash describes the theft as petty, yet it was reason enough to destroy the world.

A society cannot survive if there is no mutual trust among its citizens. Reb-betzin Vichna Kaplan, the founder of the American Bais Yaakov educational system for girls, was renowned for her meticulous honesty. If she were to receive a non-school related telephone call during school hours, she would mark down the time she began talking on the phone and the time she was finished. Later, she would insist that the amount be deducted from her salary. She felt that taking money for time spent on personal business would constitute stealing.

***“And from the animals that are impure ...” (Bereishis 7:8)***

Rav Avraham Pam, Rosh Yeshivah of Torah Vodaath, said that growing up he never heard his mother use the word *lie*.

The word was too repulsive for her to even mention. Instead, she would warn her children not to say an untruth.

A couple once asked Rav Elazar Shach about one of his students, as a potential marriage partner for their daughter. Rav Shach had some concerns about the young man’s immaturity, but not wishing to say anything bad, he merely told the couple, “I think he is too young for your daughter.”

The couple protested that they didn’t mind his age.

Rav Shach shook his head. “What can I do? You don’t understand me!”

***“These are the generations of Noach,  
Noach was a righteous man”  
(Bereishis 6:9)***

The Midrash explains that a person’s primary legacy lies in his deeds, not in the physical children he leaves behind.

Rav Yitzchak Hutner would chide people not to abandon their own growth for the sake of their children. He once encouraged his student Rav Shlomo Freifeld to undertake the study of a certain area of Torah. Rav Freifeld protested that by doing so he would have to curtail some of his involvement with his students.

“When a mother eats well, her children benefit as well,” Rav Hutner replied. Parents who work on their own character development serve as the greatest example for their children to emulate.

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# The Person in the Parsha

RABBI DR. TZVI HERSH WEINREB



## Parshat Noach: “Easy Spirituality”

The French poet Baudelaire once remarked that the devil’s greatest success is his ability to convince us that he does not exist.

Whereas Judaism does not believe in the devil quite as Baudelaire does, it does believe that there is a “devilish” force called the *yetzer ha-ra* within each of us, and that that force works in very subtle ways. At the same time, with ambivalence, we definitely do tend to believe that this *yetzer* does not exist.

Jewish writings through the ages have debated the nature of this force. All these writings ultimately trace back to a verse in this week’s Torah portion: “The devising of man’s mind are evil from his youth.” (Genesis 8:21)

And to a similar verse in last week’s Torah portion: “The Lord saw how great was man’s wickedness on earth, and how every plan devised by his mind was nothing but evil all the time.” (Genesis 6:5)

Thus, there most assuredly is an inclination for evil in each of us. He or she who wishes to live the life of a good person is well advised to guard against this natural inclination. This *yetzer*-force rarely commands us directly to do what is wrong. Instead it tries to craftily delude us into thinking that what is wrong and evil is right and good.

A favorite strategy for the *yetzer* is to persuade us that it seeks the same ends and objectives as G-d does, but that alternate ways of achieving those ends are also legitimate. Take spirituality, for example. How does one achieve a sense of spirituality?

For Judaism, spirituality and the emotions which accompany it can only be achieved through hard work: prayer, study, sacrifice, and above all, charity and compassion. No easy “grace”! The *yetzer*, while not denying the value of spirituality, tempts us with short cuts, and cheap and ersatz methods to achieve the same results as the more arduous methods prescribed by the Torah.

A wonderful illustration of this dynamic is found in this week’s Torah

portion, just after the story of the great Flood. Noah and his family are beginning anew, rebuilding their lives, rebuilding the world. What is the first thing Noah does? He plants a vineyard. His grapes grow and ripen, he makes wine and drinks it, and gets drunk.

What prompted Noah to make wine his first priority? Let me suggest the following imaginary scenario to answer that question. Noah walked with G-d. He enjoyed the sense of spirituality for which many of us yearn. He experienced a spiritual “high”. In the past he achieved that level of spirituality by virtue of hard work: obedience, construction of the Ark, gathering the animals of the world, tending to them, offering sacrifices. Along came Noah’s *yetzer*-force, and said “Noah! There must be an easier way! You can achieve the same spiritual high, the same sense of wholeness and holiness without all that work. All it will take is a few drinks of one of G-d’s own juices. Plant a vineyard, make some wine and drink it and you will feel all the good feelings you felt before, and then some.”

For, you see, the *yetzer*, or if you wish the devil, knows of the connection between addiction and spirituality.

How well I remember the 1960’s, and the many gifted spiritual seekers who resorted to alcohol and more potent substances to generate moods of spirituality.

Judaism cautions us not to be seduced by facile techniques, even in the service of achieving higher and holier states of conscientiousness. That is why the Torah shifts next week into the story of Abraham, whose spirituality was based on service, on the courageous search for social justice, and on compassionate concern for others in need. In short, Abraham was dedicated to the very arduous methods that Noah sought to circumvent by drink.

Join us next week as we examine the impressive personality of Abraham and learn from him how to achieve a sober sense of spirituality.

# Splendor of the Maggid

RABBI PAYSACH KROHN, WITH PERMISSION FROM ARTSCROLL/MESORAH



## Why Me?

The following poignant story is a lesson in *emunah* (faith) in the most difficult times. It is painful to read but important to understand. It was told by Rabbi Yaakov Bender, Rosh Yeshiva of Yeshiva Darchei Torah in Far Rockaway, at a PTA gathering in his school.

In the summer of 2011, Mrs. Soroh Krigsmann and her husband R’ Saadia, of Flatbush, realized that her illness was progressing at an inexorable pace. The prognosis was not good. The terrible illness had been diagnosed five and a half years earlier. It had been in remission but had now returned more virulently than before.

The Krigsmans discussed whether to tell their children about their mother’s serious condition.

They decided to tell their three married children, but to wait until summer camp was over before telling the three younger boys.

“Let them have as pleasant a summer season as they can,” reasoned Soroh. “There will be time to tell them after camp.”

When the boys came home after the summer, they went directly to the hospital to visit their mother. She was weak and pale. Tears welled in the eyes of her youngest, Heshy.\* His mother was even more frail than when he had last seen her, two months earlier. He suddenly realized that there was a good chance that his mother would not win her battle. He looked up at her, burst into uncontrollable sobs, and said, “Mommy, why you? Why you?”

Mrs. Krigsmann held her son in her arms and waited for him to calm down. She wiped his tears gently, gave him a tissue, and then with the strength of the great women in *Klal Yisrael* said softly to

Heshy and the other young children, “When I became engaged at 19 and others in my high school who had graduated long before me were still for looking for their *shidduch*, I did not ask, ‘Why me?’

When we had children right away and some of my friends who were married longer were struggling to have children, I did not ask, ‘Why me?’ And when we had *parnassah* (a livelihood), and others on the block were struggling to make ends meet, I did not ask, ‘Why me?’ And when we had *nachas* from all of you and others did not have what I had, I never asked, ‘Why me?’

“You see, children, I have never asked *HaKadosh Baruch Hu*, ‘Why me?’ for the happy times, and so I don’t think it’s proper at this time to ask, ‘Why me?’ ”

Heshy and his brothers were saddened but wiser.

A few months later this saintly woman, who fought the illness till her last minute, returned her soul to her Maker. Her incredible approach to life may give us an insight to a question that puzzled me. When we bless our daughters Friday night we say, “*May -d make you like Sarah, Rivkah, Rachel, and Leah.*” However, every one of the *Imahos* (Matriarchs) had a hard life.

Sarah didn’t have children for a very long time. Rivkah’s husband was blind and Esav was one of her sons. Rachel had no children for years, while her sister and maidservant had them with ease. The Torah even tells us that Leah felt hated by her husband (*Bereishis* 29:31). What kind of blessing are we giving our daughters?

Our *Imahos* never asked, “Why me?” despite their challenges.

Their unwavering *emunah* in Hashem remained strong and they stayed loyal to their husbands no matter how difficult their circumstances. They are our role models throughout history.

Perhaps this is the underlying message in the blessing we give our daughters Friday night: “May Hashem make you like Sarah, Rivkah, Rachel, and Leah.” Whatever happens in life, be like these great women who never wavered. Life is filled with challenges. Do not let life break you. Build it into an edifice of faith.



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## Rav Pam

CONTINUED FROM PAGE 3

drudgery of trying to wrest away “*ah shtikel broit*” from the unyielding earth. How would the surplus time be utilized? Would mankind use it to contemplate spiritual matters? To study or to read to improve and elevate their lives?

The sad answer to this question is no. *The earth became corrupt before Hashem and was filled with robbery* (6:9). Crime and violence became rampant. Society degenerated at a shocking pace and the worst forms of immorality took hold. There was an epidemic of absolute wickedness that the world had not seen in the more than fifteen centuries of its existence. Although Hashem patiently gave mankind a chance to do *teshuvah*, (Noach spent 120 years building an ark as a warning of what was coming,) nothing changed and mankind was deluged and wiped out in the Great Flood.

The *mishnah* in *Kesubos* (59b) delineates the different household responsibilities that a wife has. But if the husband is wealthy and gives her domestic help to get these chores done, she doesn't have to do them herself. Yet, even if he gives her a hundred servants, she is still required to do certain tasks herself. The reason for this is that boredom brings on mental instability and a desire for immorality. When a person has nothing with what to fill his time, he gets into trouble...

The Talmud *Sanhedrin* (108a) says, “The generation of the Great Flood came to haughtiness because of the success that Hashem gave them.” The easier Hashem

made their lives, the more wicked they became. They now had time to be jealous of their neighbors' success. This brought about feelings of resentment and hatred of their richer neighbors, bringing robbery, murder and immorality in its wake, and the eventual destruction of the world.

Many people describe our generation as a “*Dor HaMabul*,” equivalent to the generation of the Great Flood. But saying that is an insult to the *Dor HaMabul* because their sins pale in comparison to the rampant immorality of our times. It is important to note, however, that the underlying causes of twentieth century's steep decline in decency and ethical conduct are very similar to those of the *Dor HaMabul*.

In America, in the early part of the 1900's, most workers had to labor 14 hours a day in a six or even seven day work week just to put bread on the table. The sweatshops employed young children who were paid a pittance for their exhausting labors. People had to work to survive, as there were none of the many social welfare programs that exist today. Yet crime rates were much lower than in our times. There was little if any free time and the exhausted workers were only too happy to fall into bed at night knowing that they would have to be back at work early the next morning.

Then the labor unions began to form, often controlled by Socialists and Bundists who decried the terrible injustice of human beings working like beasts of burden. They would stand on their soap boxes on street corners delivering impassioned speeches to masses of the oppressed. They

organized strikes and boycotts and little by little achieved results.

The work day was gradually shortened, as was the work week, and labor conditions in general improved. Child labor was forbidden and paid vacation and sick leave were introduced. In our time the five day, 40 hour work week is the norm and the trend is to make it even shorter. Yet the bitter fruits of these otherwise magnificent social advancements has been a towering rise in crime and immorality. And the more leisure time people have, the more degenerate they become.

Rav Pam told of an incident when he lived with his parents in the Brooklyn Jewish neighborhood of Brownsville. It was the eve of *Hoshana Rabba* and he returned home in the wee hours of the morning after the traditional learning session in Yeshiva Torah Vodaath in Williamsburg. He knocked lightly on the door and when there was no response, he assumed that his parents were asleep. Rather than wake them, he walked around the streets of Brownsville until dawn when the *shuls* and *shteibels* began to open for *Shachris*. In those years the streets were safe enough to do this. In our times, even those living in the most secure Jewish neighborhoods constantly look over their shoulders when coming home late at night and heave a sigh of relief when they are safely inside their homes...

In the 1870's, a major halachic dispute arose in the Jewish world concerning the fledgling agricultural colonies of Jews who had begun to resettle and rebuild *Eretz Yisroel*. Thanks to the generosity of Baron Edmund de Rothschild, a number of colonies were established. After a few years of backbreaking work, and at great expense, they were finally becoming viable economic entities.

But ahead loomed the *shemittah* year and a controversy arose about how to deal with it. Many Rabbinical authorities felt that a way should be found to circumvent the halachic restrictions because there was a grave danger that the entire project would collapse if the fields would lie fallow for a full year. They claimed that it was a question of *pikuach nefesh* (life and death) which threatened the very survival of the entire *yishuv*. Additionally, the administrators of the Baron's funds threatened to cut off support if the fields were left untilled.

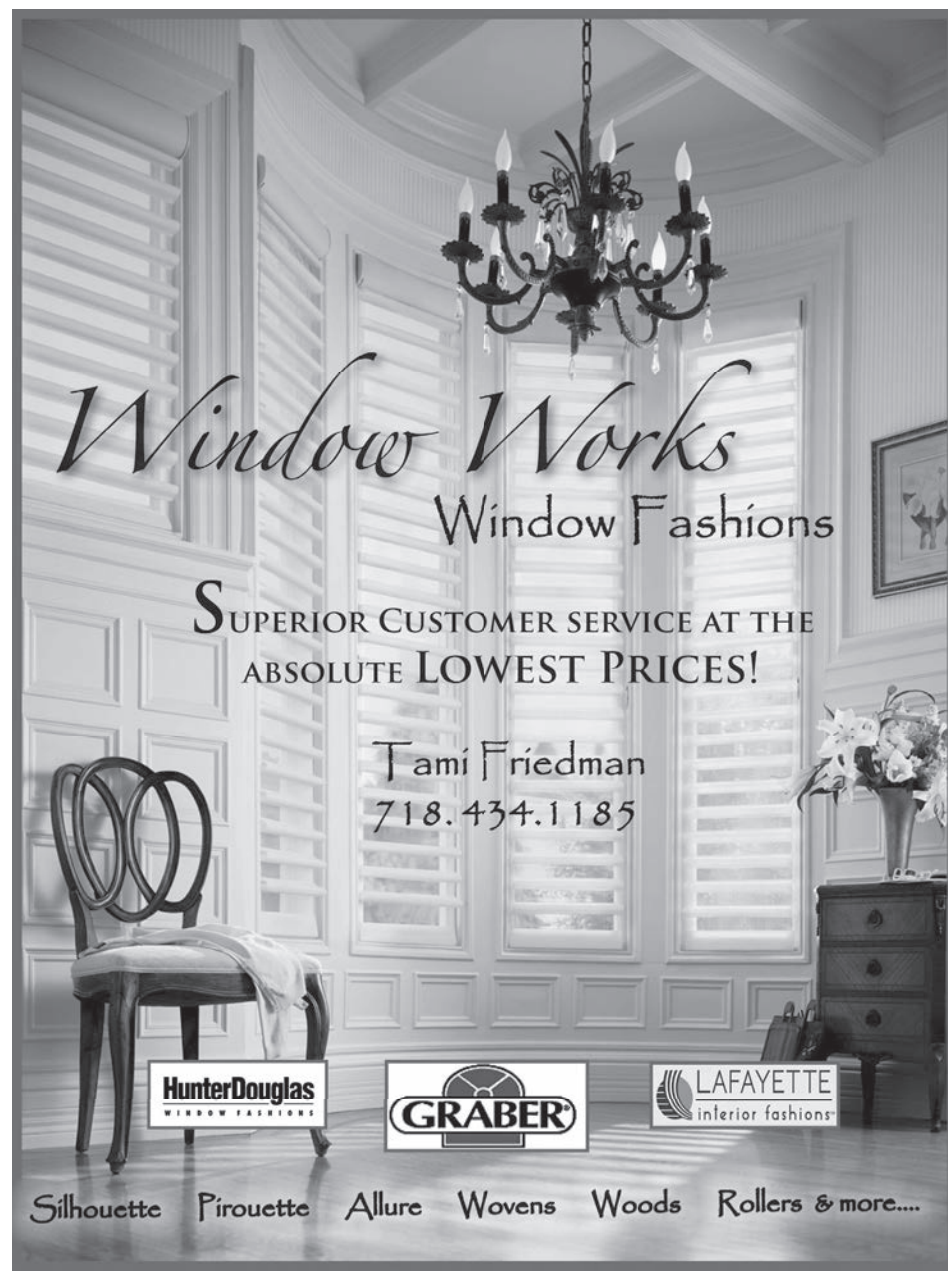
Other halachic authorities cried that for the first time in nearly two millennia there was an opportunity to rely on the promise of Hashem's blessings (see *Vayikra* 25:21) and keep the *mitzvah* of *shemittah* whose violation had caused the Temple to be destroyed. Why were the people looking for ways to get out of it?

The *Netziv* of Volozhin, in *Maishiv Davar* (1:56-p.113) dealt with the question. He strongly felt that the land should be left fallow and Hashem's promise should be relied upon for sustenance. But he had another concern as well. Most of the farmers were basically unlearned. If they would not be tending their fields for an entire year, with what would they do to occupy their time? And if they remained unoccupied, the spiritual dangers that would inevitably arise would be greatly destructive.

Therefore he suggested that the administrators should organize a network of *yeshivos* for the farmers to attend, so they could study the applicable *halachos* pertaining to their work. This would be supplemented by rabbis who would make the rounds of the colonies and teach and inspire the farmers-turned-*kollel* fellows. Then, the real purpose of *shemittah* would be fulfilled: to turn *Eretz Yisroel* into one big *bais medrash* where everyone would spend their time totally immersed in *limud haTorah*, thereby assuring the blessings of Hashem.

Many years ago, when Rav Pam was teaching teenage boys in the *Mesivta*, a man in his 50's from Chicago requested to be admitted as a student in his class. When asked for an explanation for this strange request, he said as follows, “When I was young, I never had an opportunity to develop a taste for learning Torah and the skills necessary to do so. Since reaching adulthood, I have been involved in trying to earn a living. But now that retirement is not so far away, I worry about how I will fill my time when I won't be tied down to a regular job. Will I just sit all day in the park with the other old people and feed the birds? Will I while away the day with empty conversation until it's time for lunch or supper? But if I know how to learn and have a *geshmack* in it, I can spend my golden years learning Torah, with a constant sense of accomplishment and purpose in life...” And the man remained in Rav Pam's class for the entire year and then returned to Chicago.

How fortunate are those who have experienced the taste of *limud haTorah*. No matter where they go in life and no matter what happens to them, they have what to do - the constant challenge of trying to plumb the depths of Hashem's wisdom as expressed in the Torah. There is no retirement from Torah, and the more one learns, the more he sees the vast profundity of Torah. This only whets his appetite to acquire more knowledge. How fortunate are the Chosen People who have been given this priceless gift with which to fill their lives.



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# 10 Minutes: Better Marriage

EXCERPT FROM ARTSCROLL/MESORAH BOOK BY DR. MEIR WIKLER



A: Children are Triangulated.

Heated arguments between parents create a war zone atmosphere at home. As parents attack each other openly, the children feel especially vulnerable. It is as if they each think to themselves, "If any of that hostility were aimed at me, I don't think I would be able to survive."

When countries feel threatened, they seek to sign treaties and form alliances with other countries for protection. Children living in hostile homes behave similarly. They feel the need to protect themselves. The constellation of a family, however, places children in an extremely stressful dilemma.

If a child attempts to form an alliance with Mother, then Father automatically becomes an enemy. If a child supports Father, Mother could feel offended. The child clearly wants to maintain loyalties with both parents. As a result of parental hostilities, a child often feels compelled to take sides openly or even in his or her mind. This dual tension and feeling of being caught in the middle is referred to by family therapists as "triangulation."

Even after the screaming bout is over, the child may still feel uneasy about his or her relationships with either or both parents. "If I express affection to Imma, will Abba resent that? If I show respect to Tatty, will Mommy feel I am disloyal to her?" These are some of the considerations which can torment a child living in a highly hostile home.

B: Children suffer excessive anxiety.

Anxiety is not a four-letter word. It is a common emotion which we normally experience as part of everyday life. Before a test, before a doctor's appointment or before the policeman asks for your license and registration, most of us experience elevated levels of anxiety.

Children who grow up in homes where the parents verbally attack each other, however, tend to develop anxiety levels which are elevated far above normal. These children often display such symptoms of excessive anxiety as sleep disturbances, nightmares, stomachaches, headaches and chronic worries. These are children who ruminate and often feel insecure. They need above-average reassurances about their health and safety. They tend to engage in catastrophic thinking, always expecting the worst possible outcome of any upcoming event.

Anxiety serves the function of helping us prepare for defense, battle or challenge. A little anxiety before a test helps us to perform to our peak potential. Excessive anxiety, on the other hand, interferes with our performance and often precipitates failure.

Why should children become overly anxious just because their parents are fighting? After all, the parents are argu-

ing with each other, not with the children. Children become anxious because their worst fear is that their parents will divorce. Absolutely nothing terrorizes children more than the prospect of their parents separating. Even illness and death take a back seat to divorce in the hierarchy of children's apprehensions. Divorce is so terrifying to children that they can barely even contemplate it. Nevertheless, whenever the decibel level rises in a dispute between their parents, children always wonder if this portends the breakup of their home.

I have evaluated many children who suffered from a special form of anxiety called "school phobia," in which a child is so tense and nervous that (s)he is unable to attend school.

In every single case of school phobia brought to my attention, the child's crippling anxiety was directly related to his or her parents' open displays of hostility and resentment at home.

C: Children suffer depression.

Depression likewise is not a four-letter word. It is a common human emotion. When we lose a job, a wallet or a loved one, we typically feel depressed. This lasts a few days or weeks and then we bounce back to ourselves.

Children who witness open displays of hostility between their parents suffer a more chronic form of depression from which they cannot escape. They may become sad, dejected and hopeless. Their depression is caused by the loss or absence of harmony in their home. When children are depressed, they generally become socially withdrawn. They have difficulty making and holding onto friends. As a result, they often feel lonely, unliked and inadequate. This social withdrawal interferes with their adjustment and productivity at school. And if left unchecked and untreated, it can set a pattern for the rest of their lives which will be almost impossible to reverse.

The parents of these children may, and often do, become concerned about these symptoms of depression. They may even take their children to childhood specialists for diagnosis and treatment. And these parents will even put their children on medication if that is recommended, stopping at nothing — or almost nothing — to help their unhappy children.

In many cases, the depression of children can be linked to the dysfunctional marital relationship between their parents. This may come as a total shock to the parents who see their conflicts as affecting only them but not their children.

If your children see you quarreling often or intensely with your spouse, you must know that you are putting your children at risk for developing elevated anxiety, depression or both.

# Flatbush Focus

PHOTOGRAPHY TIPS BY AARON AKSELUD



## Shalosh Raglayim

Now that the holidays are over, I would like to share some tips to make you better photographers. As you can see by the title, I was inspired by our recent Succos Holiday. Now that we have learned to experience and appreciate the convenience of our smart phones, we should be spending some time attempting to perfect or improve our image creating abilities. As you may have noticed quite often photos taken particularly indoors tend to be fuzzy or unsharp. In past articles I have discussed the reason for this occurrence; while outdoors the images are sharp and relatively perfect indoors leave something to be desired. It is for this reason that the use of a tripod, referred to the title of this article, can make your photographs all the better.

The reason for this is simply stated the tripod provides a solid support thereby eliminating the shaking caused by photographers who are incapable of holding their phones rock steady. The following photograph illustrates a bracket used to support a cell phone, a K a smart phone.

The bracket atop the tripod is spring-loaded enabling the photographer to stretch the bracket to accommodate where to go standard smart phone. I picked this item up at a local camera store for under \$20.

This photograph demonstrates the bracket grasping the phone;

It is rather simple to attach the phone to the bracket and bracket to the tripod.

And by the way the tripod is also lightweight and easy to transport.

I can already hear the readers saying things like, "Why must I lug around extra equipment"? This takes all the spontaneity out of photography. To this I respond if you wish to produce quality images then a modicum of effort above and beyond the standard point and

shoot is required. Many professional photographers go through the effort of bringing tripods with them when they wish to have a rock steady support for their cameras. Believe me, I would much rather work "on the fly" without having to bring an unwieldy tripod to someone's *simcha*, but the difference between a hand-held blurry image compared to a razor-sharp image is worth it.

Is a tripod meant for everyone? Not necessarily however if you wish to have razor-sharp photographs and to have the time to carefully set up and

compose your image than the use of a tripod even a lightweight model is well worth the effort and energy.

As always your questions, comments and reactions are welcome.



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

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

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

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

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

**AGUDAS YISROEL OF MADISON** RABBI YISROEL REISMAN 2122 Avenue S 718.998.8029  
► Shacharis Sun.-Fri. 6:20, 7:05, 8am ► Mincha Mon-Thurs.1:40 & bizmano  
► Maariv Sun-Thurs:Bazman,8,9,9:35, &10pm

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

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

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

**AHAVAS ACHIM** RABBI ELIMELECH BLUTH 549 East 2nd Street 718.853.1959  
► Shacharis ► Mincha ► Maariv Call for Zmanim

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

**AHAVAS DOVID** RABBI SHMUEL DOVID BECK 924 East 10th Street 718.252.6903  
► Shacharis 7:10, 7:15 AM ► Maariv 9:00 PM

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

**AHI EZER** RABBI SHAUL MASELTON 1885 Ocean Parkway 718.376.4088 ► Shacharis 5:45, 7, 8am Sun. 5:45, 7:30, 8&9am ► Mincha 15 minutes pre Shkiah ► Maariv after Mincha, 10 PM

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

**AHI EZER YESHIVA** 2433 Ocean Parkway 718.648.6100

**AVENUE N JEWISH CENTER** RABBI DANIEL EISENBACH 321 Avenue N 718.339.7747  
► Shacharis 6:15, 7:15am Sun. 6:30, 8am ► Mincha Bazman ► Maariv Following Mincha

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

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

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

**BAIS AVROHOM** RAV BENZION HALBERSTAM 1124 East 21st Street 718.253.2267  
► Shacharis VASIKIN,6:50,7:30AM ► Mincha 25 min. after Shkiah ► Maariv 45 min. after Shkiah

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

**BAIS ELUZER DFALTISHAN** RABBI YONASAN BINYOMIN KATZ 1516 East 24th St. 718.252.2537  
► Shacharis 6:45, 7:10, 8:00 AM ► Mincha 10 minutes before shkiah ► Maariv at Shkiah, 9 PM

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

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

**BAIS HAMEDRASH HAGADOL OF EAST FLATBUSH** RABBI YAAKOV ZAKHEIM ZT"L 3120 Bedford Avenue 718.377.7774  
► Shacharis 6:30,7:30AM Sun:6:30,8AM ► Mincha Bizmano ► Maariv Following Mincha & 9:00 PM

**BAIS HAMEDRASH OF FLATBUSH** RAV HERSCHEL ZOLTY 1502 East 31st Street 347.248.2613 718.692.4393/718.951.6460 ► Shacharis 7AM, SUN: 7:15 & 8:15AM  
► Mincha 20 Min. Before Shkiah ► Maariv after Mincha,930pm

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

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

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

**BAIS MEDRASH BRESLOV OF FLATBUSH** 1909 New York Avenue 718.851.9332 / 917.731.7572  
► Shacharis Shabbos 9:30 AM ► Mincha Erev Shabbos, 25 minutes after Licht Bentching

**BAIS MEDRASH YAAKOV MOSHE** RAV NACHUM LEIB SACKS 1221 Avenue S 347.386.5371  
► Shachris 7am Sun.8am ► Mincha Sunday 15 min before Shkiah  
► Maariv 8pm Sun: Following Mincha

**BAIS MOSHE SHMIEL** RABBI ROTTENBERG 1782 East 28th Street 917.553.5353  
► Shacharis 6:45, 8:00 AM ► Mincha 15 min before Shkiah ► Maariv Following Mincha,8,9 pm

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

**BAIS TEFILOH** 1217 East 36th Street

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

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

**BAIS YITZCHOK** RABBI YERUCHUM LESHINSKY 1719 Avenue P 718.336.7655  
► Shacharis 6:40 AM ► Mincha 10 min before Shkiah & Shabbos 25 min. before Shkiah  
► Maariv right after Mincha

**BEIS AVROHOM** RABBI DOV OSHRY 1524 East 17th Street 718.375.3867  
► Shacharis 6:15, 7:00, 7:30, 8:00 ► Maariv 10 min after Shkiah, 7:45, 9:00 PM

**BEIS MEDRASH CHASDEI CHAIM** 1575 Coney Island Ave  
► Shacharis 8:15 AM ► Mincha 2:00 PM ► Maariv 10:00, 10:30, 11:30 PM, 12:00 AM

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

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

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

**BET YAAKOV** 820 Avenue S

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

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

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

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

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

**BETH TORAH** RABBI NUTA WADENBAUM 3574 Nostrand Avenue 718.627.1386  
► Shacharis 7:00 AM

**BETH TORAH DAMESEK ELIEZER** 403 Avenue I

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

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

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

**BNEI SHAARE ZION** RABBI SAUL KASSIN 2030 Ocean Parkway 718.376.0009  
► Shacharis ► Mincha ► Maariv ShaarezionNY.com

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

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

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

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

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

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

**BOSTONER BEIS MEDRASH** RAV PINCHOS HOROWITZ 2822 Avenue J 718.338.6464  
► Shacharis 6:45, 7:15, 8, 9 AM ► Mincha 1:45, 2:45, 7:00 PM ► Maariv 8,9:15,10,10:30,11pm

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

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

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

**CHIZUK HADAS** RABBI GORNISH 1421 Avenue O 718.376.3755  
► Shacharis 6:15am ► Mincha 1pm, Shabbos 1/2 hr. before Shkiah ► Maariv 8pm

**CHUNA DOVID-TENKA** 1336 Ocean Parkway

**CONGREGATION AHAVATH ACHIM** RABBI ARI KAGAN 1741 East 3rd street 718.375.3895  
► Shacharis 6:30am - Mon & Thurs. 6:20am ► Mincha Shabbos 20 min. brfore Shkiah  
► Maariv Following Mincha

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

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

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

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

**CONGREGATION KEHAL IMREI SHAUL D'MODZITZ** RABBI NEWMARK & RABBI STEIN 1542 Coney Island Ave.(Ave. L) ► Shacharis 7am ,Sunday-8am ► Maariv 8:45 & 10pm

**CONGREGATION KEHILLA ETZ CHAIM** RABBI SHNAYOR BURTON 1102 Ave. L ► Shacharis Shabbos 8:30 AM

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

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

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

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

**DERECH HASHEM SEPHARDIC** 2600 Ocean Avenue

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

**FLATBUSH MINYAN** RABBI MEIR FUND 1517 Avenue H 718.338.8442  
► Shacharis 7am Sun.8am ► Maariv 9:00 PM

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

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

**HAYIM SHAAL** 1123 Avenue N

**HORODENKE** RAV H. ASHKENAZI 3011 Avenue K 718.252.9494  
► Shacharis 8:00 AM ► Mincha 4:15 PM & 30 min after Shkiya ► Maariv Following Mincha

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

**JEWISH CTR. NACHLATH ZION** RABBI FRIEMAN 2201 East 23rd Street 718.648.4865  
► Shacharis 6:30 AM ► Mincha 10 min. before Shkiah ► Maariv Following Mincha

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

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

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

**KEREM SHLOMO** 1880 East 27th Street

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

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

**KETER TORAH** RABBI AHRON/RABBI MOSHE HARARI-RAFUL 2220 Avenue L 718.377.4791  
► Shacharis 7,7:45am Sun. 7:30&8:30 ► Mincha 15 min. before Shkiah  
► Maariv following Mincha & 10 PM

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

**KHAL POZNA** RABBI AVROHOM EISEN 2422 Avenue I 917.566.1023

**KHAL TALMIDEI HAYESHIVOS** 1213 Elm Avenue enter on E. 13th  
► Early Shabbos Mincha 15 minutes before plag ► Shacharis Shabbos 8:30 AM  
► Mincha Shabbos 6:30 PM

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

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

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

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

**KINGSWAY JEWISH CENTER** RABBI EITAN TOKAYER 2810 Nostrand Avenue 718.258.3344  
► Shacharis 6:30, 7:30 AM ► Mincha 15 minutes before Shkiah ► Maariv 25 minutes after Mincha

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

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

**KOL TORAH** RAV LIPA GELDWERTH 2022 Avenue M 718.232.4808  
► Shacharis 6:55 AM, Sunday at 8:00 AM ► Maariv 9:45 PM

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

**KOLLEL BNEI YESHIVOS** RABBI MOSHE SCHEINERMAN 2402 Avenue P 718.692.3307  
► Shacharis 6:40, 7:20 AM ► Mincha 10 min before Shkiah ► Maariv Bazman, 9:30, 10:00 PM

**LAKEWOOD MINYAN OF FLATBUSH** RABBI MORDECHAI MARCUS 1495 Coney Island Avenue 718.252.5274 ► Shacharis Shabbos 8:30 AM ► Mincha Mon-Thurs. 4pm ► Maariv 10:00 PM

**LAZEWNIS** RABBI LAZEWNIK 1500 East 9th Street 718.376.8242  
► Shacharis 7,8am Shabbos 9am ► Mincha 10 min. before Shkiah  
► Maariv half hr after Shkiah,8:45pm

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

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

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

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

**MAREH YEchezkel OF FLATBUSH** RAV BINYOMIN RUTTNER 1016 East 15th Street 718.252.2521 ► Shacharis 6:45am Shabbos-9am ► Mincha 15 min before Shkiah  
► Maariv Followng Mincha & 9:45

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

**MARPEH L'NEFESH** RABBI SHMUEL ZEV FRIEDMAN 3017 Bedford Avenue 718.258.6239  
► Shacharis 7am Shabbos 8:45am ► Mincha Bazman ► Maariv Following Mincha,9pm

**MAYAN YISROEL** RABBI VIGLER 3307 Avenue N 718.677.0030  
► Shacharis 7:00, 7:45 AM ► Mincha 5 min. before Shkiah ► Maariv 9:00 PM

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

**MERKAZ YISROEL OF MARINE PARK** RABBI ELISHA WEISS 3311 Avenue S 718.376.5200 / 917.623.9754 ► Shacharis 6:20am ► Mincha 15 minutes before Shkiah ► Maariv 8:00 PM

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

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

**MIRRER YESHIVA** 1791 Ocean Parkway 718.645.0536 ► Shacharis 7:30am ► Mincha 1:50 PM

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

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

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



# FJJ Flatbush Shul Directory

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TO UPDATE  
PLEASE EMAIL:  
info@thefjj.com

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

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

**NACHLAS YEHOShUA** RABBI DOVID TOIV 1655 East 24th Street 718.338.0500  
» Shacharis 6:40, 7:00, 8:00 AM » Mincha 10 minutes before Shkiah » Maariv 8:30 PM

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

**NAROLER BEIS HAMEDRASH** RABBI SHAPIRO 2409 Avenue U 718.332.9100  
» Shacharis 6:25, 7:15am Shabbos 8:45am » Mincha 10 minutes after Shkiah  
» Maariv Following Mincha, 9:15pm

**NETIVOT ISRAEL** 1617 Ocean Parkway 718.998.2534

**NEVE YAAKOV** 1359 East 9th Street

**OHEL MOSHE LUBAVITCH** RABBI MOSHE KORNBLOT 849 Ocean Parkway 718.437.0050  
» Shacharis 7:00 AM

**OHEL YITZCHOK** RABBI AVROHOM KELMAN 1419 Dorchester Road 718.284.8032  
» Shacharis 6:30am Shabbos 9am » Mincha Shabbos 25 min. before Shkiah  
» Maariv Shabbos Following Mincha

**OHEV TZEDEK OF FLATBUSH** RABBI NAFTULI HERSH ROTTENBERG 1688 East 18th Street  
718.377.4432 » Shacharis 7:30 AM » Mincha 2:00 PM

**OHR GEDALYAHU** RAV DOVID STAMM 1554 Coney Island Avenue  
» Shacharis 7:15 AM » Maariv 9:30 PM

**PERSIAN CONGREGATION OF FLATBUSH** RABBI SHMUEL SOLEIMANI 1434 Ocean Parkway  
718.382.0773

**PRI EITZ CHAIM** RABBI MELVIN BURG 2600 Ocean Avenue 718.743.5533  
» Shacharis 6:30 AM » Mincha 10 minutes before sunset » Maariv following Mincha

**PROSPECT PARK YESHIVA CONG.** RABBI LEIB KELMAN 1609 Avenue R 718.376.4400  
» Shacharis 7:00 AM » Mincha 30 min. before Shkiah » Maariv After Shkiah

**SASREGEN** RABBI M. DOVID RUBIN 1279 East 24th Street 718.377.9586/718.338.9633  
» Shacharis 6:45, 7:30, 8:15, & 9am » Mincha At Shkiah » Maariv Following Mincha 7 9pm

**SEPHARDIC CONGREGATION** RABBI MOSHE MAYOR 2831 Nostrand Avenue. 718.951.1300  
» Shacharis 5:50 AM » Mincha 6:30 PM » Maariv 8:00 PM

**SEPHARDIC HOME** RABBI AVROHOM AMOR 2266 Cropsey Avenue 718-266-6100  
» Shacharis 9am » Mincha 1:45pm Shabbos:4pm » Maariv 6:00 PM

**SEPHARDIC LEBANESE CONGREGATION** RABBI E. ELBAZ 805 Avenue T 718.627.5300  
» Shacharis 6:15 AM » Mincha 7:30 PM » Maariv 10:00 PM

**SEPHARDIC INSTITUTE AND SYNAGOGUE** RABBI MOSHE SHAMAH 511 Avenue R  
718.998.8171 » Shacharis 6:20, 6:50 & 8am

**SHAARAY ZION** 1659 East 13th Street 718.552.5553

**SHAARE SHALOM** RABBI YOSEF DWECK Corner of East 21st and Avenue S 718.376.6756  
» Shacharis 7:00, 8:00 AM » Mincha 15 minutes pre Sunset  
» Maariv Immediately following Mincha

**SHAAREI SHALOM** RABBI RAPHAEL BERNSTEIN (NUSACH ASHKENAZ) 2961 Nostrand Avenue  
» Shabbos Shacharis 8:30 AM

**SHAARE TEFILA** RABBI YOSEF OZERI 1679 West 1st St. 718.382.1416 » Shacharis 7:00 AM

**SHAARE TORAH YESHIVA** 1680 Coney Island 718.645.6676  
» Shacharis 7:40 AM » Mincha 1:40 PM

**SHAAREI TORAH** RABBI MOSHE PLUTCHOK 98 West End Avenue  
» Shacharis 7:00, 7:45 AM » Mincha 8:15 PM, Tuesday-7:45 PM » Maariv 8:30 PM, Tuesday-8:45 PM

**SHAAREI ZION** 2022 Ocean Parkway 718.375.3834

**SHALHEVES KODESH** RABBI YEHUDA SHEINKOPF 2920 Avenue J 917.837.3354  
» Shacharis 6:20am Sunday 8am » Mincha Shabbos-10 min. before Shkiah  
» Maariv 9:15pm, 55 min. after Shkiah

**SHAREI ELIEZER** RABBI YEHUDA HOROWITZ 1882 New York Avenue, 718.758.0449  
» Shacharis 6:30, 8, 9am Shabbos 9am » Mincha 15 min. before Shkiah  
» Maariv Following Mincha, 8:15, 9, 10pm Shabbos 50min. & 72 min.

**SHAREI HALACHAH** RABBI ELIMELECH LEBOWITZ 3417 Avenue L 718.692.0981  
» Shacharis 6:20, 7:10 AM

**SHAREI ZION** RABBI CHAIM HALBERSTAM 3210 Kings Highway 718.338.3545  
» Shacharis 7:00 AM » Mincha 10 minutes before Shkiah, Friday-10 minutes after candle lighting

**SHEVES ACHIM** 1184 East 14th Street

**SHEVET ACHIM** 708 Avenue T

**SHOMREI HADAS BIKOVSK** 1340 East 9th Street

**SKVERER BAIS MEDRASH** 1657 Ocean Parkway 718.627.2918

**STRETINER BAIS MEDRASH** RABBI FLAUM 4609 Bay Parkway - Ocean Parkway off Ave I  
718.258.9685 » Shacharis 6:45, 8am Shabbos 9am » Mincha 10 min. before Shkiah  
» Maariv Following Mincha

**TALMUD TORAH** RABBI YAAKOV SHULMAN 1305 Coney Island Avenue 718.377.2528  
» Shacharis 6:00, 7:00, 8:00 AM » Mincha 10-15 min. before Shkiah  
» Maariv Immediately after Mincha

**TALMUD TORAH AHAVATH ACHIM** 1741 East 3 Street 718.375.3895

**TEHILA LEDOVID** RABBI BOAZ BAR-DEA 1950 East 21st Street 718.758.4989  
» Shacharis 6:45 AM » Maariv 8:30 PM

**TENKE** RABBI YITZCHOK ISAAC FRIEDMAN 1643 East 21st Street 718.258.1643  
» Shacharis 6:45am Shabbos 9am » Mincha Shabbos 10 minutes before Shkiah  
» Maariv Following Mincha

**TIFERES AVROHOM ZIDITCHEV** RABBI YECHESKEL EICHENSTEIN 4017 Avenue P  
718.338.0298 » Shacharis 6:25, 7:00, 7:55, 8:30, 9:05  
» Mincha 2:15 PM and 5 minutes before Shkiah » Maariv 8:20, 9:30 PM

**TIFERES HATALMUD** RABBI ELIAHU BRESSLER 1329 East 9th Street 718.787.9775  
» Shacharis 9:00 AM » Mincha Fri. 8 min. before Shkiah  
» Maariv Motzai Shabbos 50 min. after Shkiah

**TIFERES TORAH** RABBI MICHAEL HABER 1741 East 3rd Street  
» Shacharis 6:55 AM, Shabbos: 8:10 AM, Sunday: 8:00 AM

**TIFERES TZVI** RABBI MICHOEL SPITZER 1307 East 8th Street 718.338.2771  
» Shacharis 6:55 AM » Maariv 9:15 PM

**TIFERES YAAKOV** RAV AVROHOM SCHORR 1212 East 15th Street 718.377.1676

**TOMCHEI TORAH** RABBI FEIVEL COHEN 1966 Ocean Avenue 718.336.1953  
» Shacharis 6:45, 7:58 AM » Mincha 20-25 minutes before Shkia » Maariv 10:00 PM

**TOMOSHOV CONG. KOL ARYEH** RABBI SIMCHA RUBIN 1212 Avenue I 718.258.1338  
» Shacharis 6:30, 8:00 AM » Maariv 9:00, 10:10 PM

**TORAH TEMIMAH** 555 Ocean Parkway

**TORAH UMESORAH** 1090 Coney Island Ave (Foster & Ave. H), 3rd Floor » Mincha 2:00 PM

**TORAH UTEFILAH** RABBI SHIMON ALSTER 3304 Bedford Avenue 718.758.9359  
» Shacharis 6:30 AM » Maariv 8:15, 10:00 PM

**TORAH VODAATH DORMITORY MINYAN** RABBI SCHORR 452 East 9th Street 718.284.4989

**TORAS CHAIM D'FLATBUSH** RABBI CHAIM YISROEL WEINFELD 2201 Avenue L  
718.951.9389 » Shacharis 6:20, 8:00 » Mincha 10 min. pre Shkiah » Maariv 8, 9, 10:00

**YAD YOSEF TORAH CENTER** 1032 Ocean Parkway 718.677.3707

**YAM HATORAH** 1573 East 10th Street 718.376.3022

**YAVNE MINYAN OF FLATBUSH** 1277 East 14th Street 718.758.9359

**YESHIVA BAIS YOSEF NAVARDOK** 1502 Avenue N

**YESHIVA CHOFETZ CHAIM** 1271 East 35th Street 718.258.9006  
» Shacharis 7:40am Shabbos 8:15am » Mincha 1:30, 2:15, 2:45 » Maariv 5:50, 9:45 PM

**YESHIVA GEDOLA OHR YISRAEL** RABBI AVROHOM N. ZUCKER 2899 Nostrand Avenue  
718.382.8702 » Shacharis 8:00 AM » Mincha 2:45 PM » Maariv 9:30 PM

**YESHIVA MIKDASH MELECH** 1326 Ocean Parkway 718.339.1090

**YESHIVA SHAREI TORAH** RAV HILLEL DAVID 1162 East 12th Street  
» Shacharis 6:00, 6:45 AM » Mincha 15 minutes before Shkiah

**YESHIVA TORAH VODAATH** 425 East 9th Street 718.941.8000

**YESHIVA ZICHRON ELIEZER** 1543 East 9th Street 718.336.9629

**YESHIVAS OHR YITZCHOK** 1214 East 15th Street 718.258.7007

**YESHIVAT ATERET TORAH** 901 Quentin Road 718.375.7100

**YESHUOS CHAIM CHENTZKOVITCH** RABBI SHMUEL TEITELBAUM 1167 East 13th Street  
» Shacharis 6:30 AM » Mincha Sunday-25 min. before Shkiah » Maariv 7:30, 9:15 PM

**YESHURAN MUZHAI ROPSHITZ** 1454 Ocean Parkway

**YOUNG ISRAEL OF AVE J** RABBI BARUCH DOV BRAUN 1721 Avenue J 718.338.2056/718.253.0969  
» Shacharis 6:55 & 8am Mon & Thurs. 6:45 » Mincha 10 min. pre Shkiah

» Maariv 1/2 hr. after Mincha & 10 pm

**YOUNG ISRAEL OF AVENUE K** RABBI ARYEH RALBAG 2818 Avenue K 718.258.6666  
» Shacharis 5:55, 6:50, 7:55 AM » Mincha 15 min. before Shkiah » Maariv Following Mincha

**YOUNG ISRAEL OF AVENUE U** RABBI YISROEL FELDSTEIN 2119 Homecrest Avenue  
347.576.9110 » Shacharis 6:15 AM

**YOUNG ISRAEL OF BEDFORD BAY** RABBI TZVI FRIED 2114 Brown Street 718.332.4120  
» Shacharis 6:20am » Mincha 10 minutes before Shkiah » Maariv immediately following Mincha

**YOUNG ISRAEL OF BRIGHTON BEACH** RABBI EFRAIM ZALTZMAN 293 Neptune Avenue  
718.648.0843 » Mincha 7:30 PM

**YOUNG ISRAEL OF FLATBUSH** RABBI KENNETH AUMAN 1012 Avenue I 718.377.4400  
» Shacharis 6:45 & 8am » Maariv following Mincha, 10:00 PM

**YOUNG ISRAEL OF KENSINGTON** 305 Church Avenue 718.871.4543

**YOUNG ISRAEL OF KINGS BAY** RABBI DOVID SIMPSON 3007 Ocean Avenue 718.972.2100  
» Shacharis 6:45 AM » Mincha 10 minutes before Shkiah » Maariv after Mincha

**YOUNG ISRAEL OF MIDWOOD** RABBI ELI BORUCH SHULMAN 1694 Ocean Avenue 718.692.2107  
» Shacharis 5:50, 6:50, 7:30, 8:30 » Mincha 10 min. pre Shkiah » Maariv 1/2 hr. after Mincha, 9:15

**YOUNG ISRAEL OF OCEAN PARKWAY** RABBI STOLZENBERG 1781 Ocean Parkway 718.376.6305  
» Shacharis 8am Shabbos 9am » Mincha 10 min. before Shkiah » Maariv following Mincha

**YOUNG ISRAEL OF REDWOOD** RABBI S. MODES 619 East 76th Street 718.520.1800

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

**YOUNG ISRAEL OF VANDEVEER PARK** 718.761.2100

**ZERAH KODESH D'SHENDISHOV** 1450 East 4th Street

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

**ZICHRON ARYEH LEIB** RABBI YOSEF RABINOWITZ 2915 Avenue J 718.377.9652  
» Shacharis 6:45 AM » Maariv 10:10 PM

**ZICHRON MOSHE MIKOLAYEV** RABBI Y. E. SCHNEEBALG 577 East 5th Street  
» Shacharis 8:00 AM » Maariv 9:30 PM

**results.**

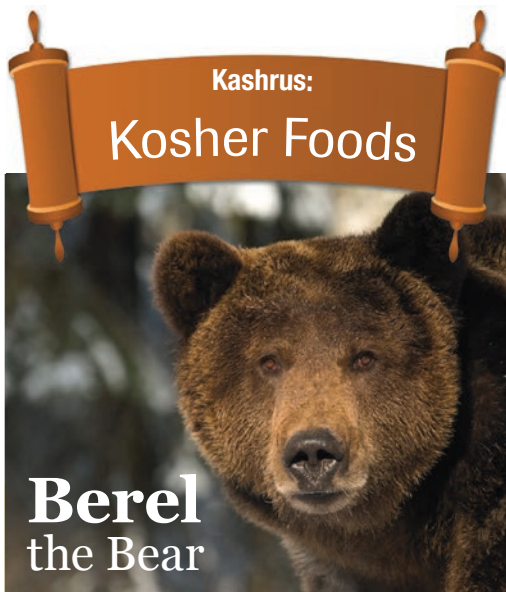
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## The Torah True Talking Zoo

BY SOLOMON MEHLMAN ע"ה



Kashrus:

## Kosher Foods

**Berel the Bear**

BY SOLOMON MEHLMAN ע"ה

I'm Berel, the Bear, my color is brown.

I want to keep fit, so I pace up and down!

I like zoo life,  
for if I were free  
All you nice Jewish children I'd never see!

As all of you know,  
kosher food is pure  
So for your good health,  
eat kosher, be sure!

Eat kosher food only -  
kosher candy too!  
Obey Torah rules that  
Hashem made for you!

Eat kosher salads and  
kosher meats  
In every store there are  
kosher treats!

Kosher cookies and  
crackers are great!  
You'll enjoy every kosher  
treat you ate!

Have kosher drinks and  
ice cream too!  
Wherever you are, be a  
KOSHER JEW!



Rabbi Yechiel Spero

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## A Simple Menorah

The Divrei Chaim always said that no one should be ashamed of his past behavior. He once revealed that when he was young, he was such a miser that when his mother gave him a piece of cake to bring to *cheder* he would sell the crumbs to his friends. But he overcame his stinginess as he got older – in fact, he became so generous that he would give away his own valuables, even precious family treasures that had been passed down from previous generations. It is told that on three separate occasions he even gave his own menorah to poor people so that they could sell it back to him! One such story happened one year on the day before Chanukah.

The glorious silver menorah was being polished in honor of Chanukah, but when it came time to light it, the menorah was nowhere to be found. The family members looked all over for it. Soon they began to worry that someone had had the *chutzpah* to steal the Rebbe's menorah. Suddenly Reb Chaim appeared, wanting to know what all the commotion was about. They broke the news to him that the menorah was missing and was possibly stolen. But Reb Chaim wasn't worried in the

## JUNIOR COOKING

### Hot Pretzels

Here's a perfect Mozaei Shabbos activity – easy, fun, and quick to prepare. This is also a great way to be mekayem the mitzvah of washing for Melave Malka. Hot pretzels are best fresh and warm out of the oven. Enjoy! A gutte voch!

Yields: 8 pretzels

#### Ingredients:

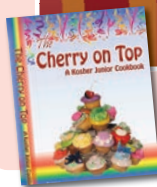
- 1 oz. fresh yeast
- 1½ cups warm water
- 2 tablespoons sugar
- 1 teaspoon salt
- 4 cups flour
- 1 egg
- a handful of coarse salt

#### You will need:

- large bowl
- cookie sheet
- cup or small bowl
- pastry brush

#### Directions:

- 1) Preheat oven to 425 degrees Fahrenheit (220 degrees Celsius).
- 2) Pour the warm water into a large mixing bowl. Place the yeast into the warm water to dissolve.
- 3) Add the sugar, salt, and flour.
- 4) Knead the dough by hand or in a mixer until it forms smooth dough.
- 5) Divide the dough into eight parts. Roll each piece of dough into a thin strand about 12 to 18 inches (30 to 45 cm) long.
- 6) Follow the steps in the pictures to shape the strands into pretzels.
- 7) Beat the egg in a cup. Brush each pretzel with a beaten egg.
- 8) Sprinkle the pretzels with coarse salt.
- 9) Bake for 10 minutes.



An Excerpt from *The Cherry on Top, A Kosher Junior Cookbook*  
by Chaya Feigy Grossman: 718.436.4223 / thecherryontop@kewnet.com

least — he explained that a poor person had come to the door and he had given him the menorah. His family was shocked. They could not believe that the Rebbe had given away the beautiful menorah.

“What’s wrong? Do you think that one can fulfill the mitzvah of lighting a menorah only with a big, beautiful,

silver menorah? You can fulfill your mitzvah just as well with my little Sha-

lom Eliezer’s menorah. That is just as beautiful in the eyes of the *Aibeshter*.

His son, Shalom Eliezer’s, was very young at the time but he never forgot the story. And he always made it a point to light with a simple menorah on at least one night of Chanukah, just to remind himself of his father’s important lesson...

“You can fulfill your mitzvah just as well with my little Shalom Eliezer’s menorah. That is just as beautiful in the eyes of the *Aibeshter*.”

## SUDOKU

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*Simcha* SUPPLEMENT  
**OCTOBER 30 ISSUE**

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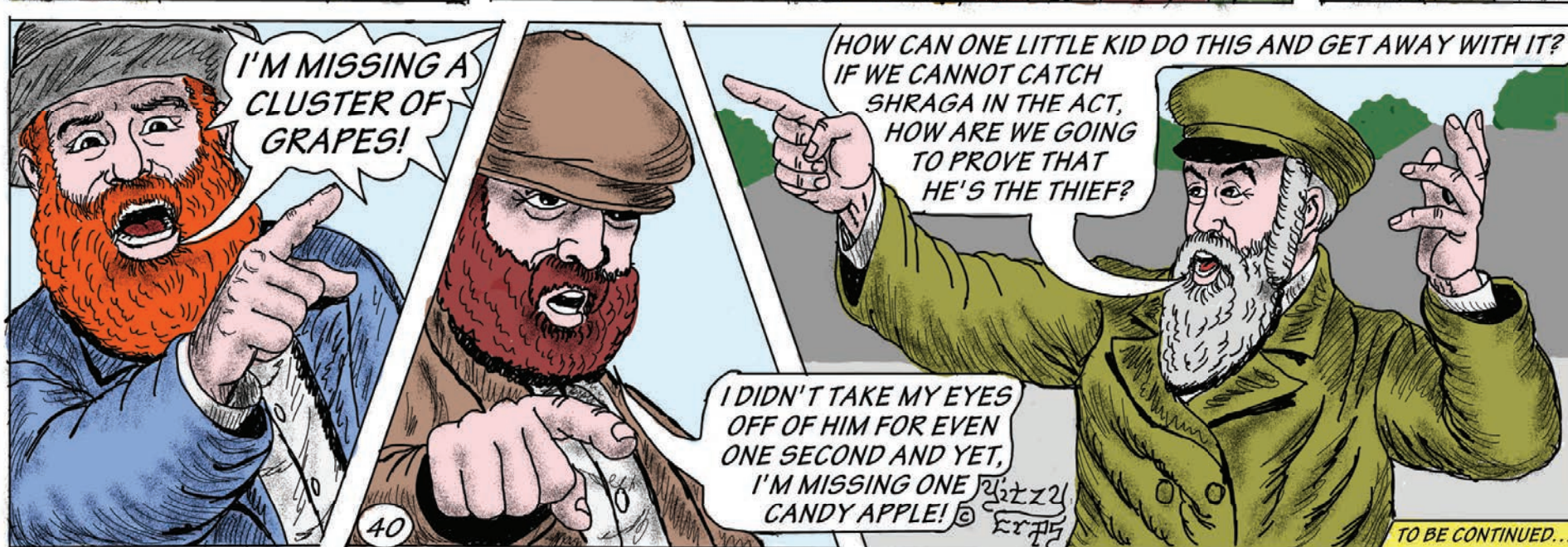
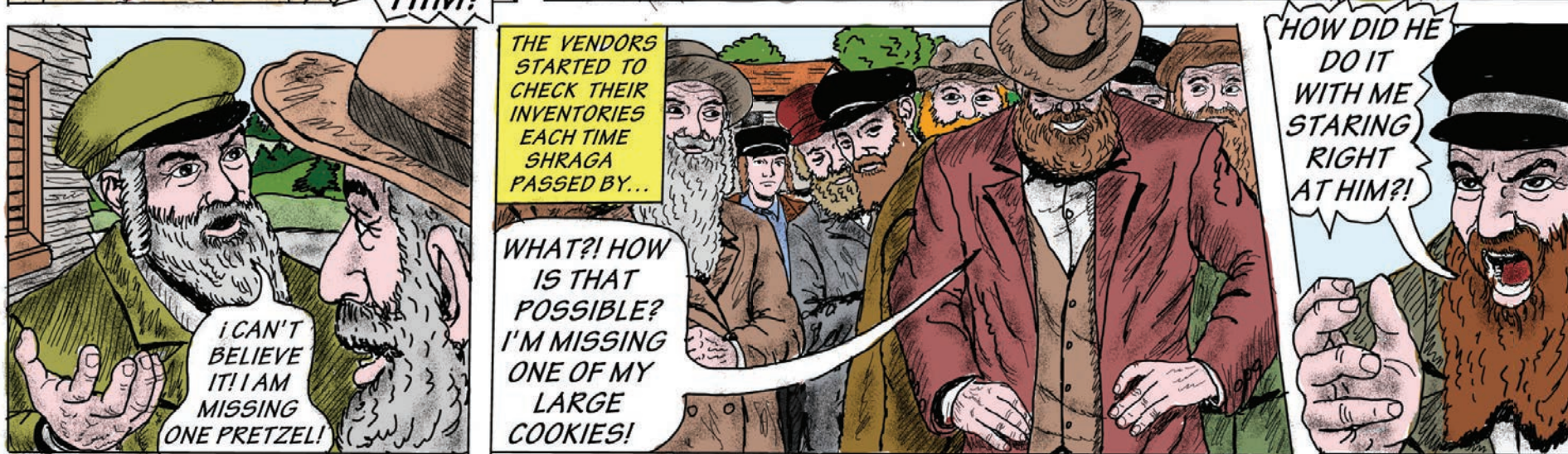
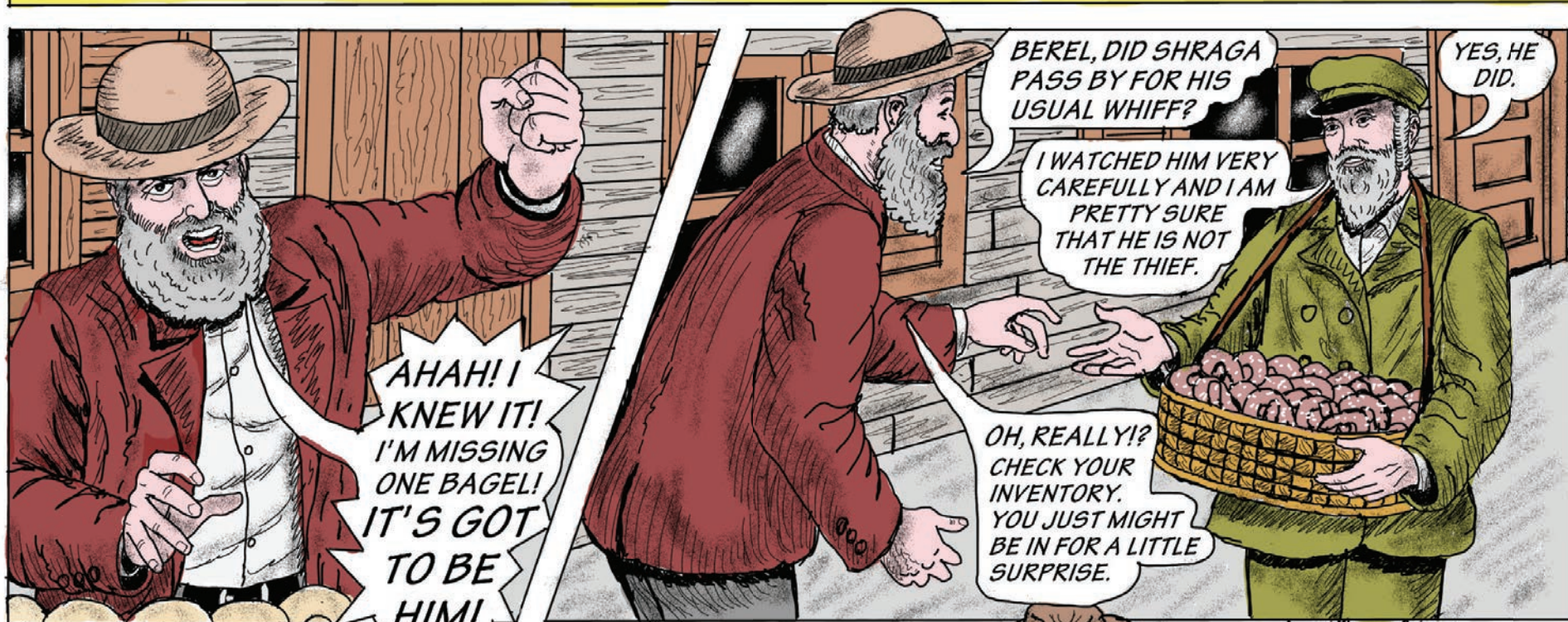




## SHRAGE BEN SHRAGE

BY MASTER STORYTELLER AND ARTIST RABBI YITZY ERPS

EVEN THOUGH BEREL AND YOODLE WATCHED SHRAGA LIKE A HAWK, THEY COULDN'T CATCH SHRAGA STEALING FROM THEM. DOUBTS ARISE WHETHER SHRAGA IS INDEED THE REAL THIEF. YOODLE DECIDES THE BEST WAY TO FIND OUT IF SHRAGA DID IN FACT STEAL IS TO COUNT OVER HIS INVENTORY...



RABBI YITZY ERPS IS A PROFESSIONAL ARTIST WHO DOES PORTRAITS, CUSTOM PAINTINGS, MURALS, ILLUSTRATIONS, KESUBOS, MONOGRAMS, ETC.: 718 - 375 - 1294



CONTINUED FROM PAGE 4

in the pool when your big girls came into the pool area to wait. You asked me what time we will be ready to leave as you would like your girls to go swimming. I pointed out that we just got there 10 minutes beforehand, so I do not know and besides, swimming was over in over an hour. You asked me to leave time as your girls would like to go swimming. My boys could not enjoy themselves and felt guilty the entire time since they were being watched as to when they were going to leave.

In the interim my family had enough, another family came and so on.....My kids changed and then we went up to the fitness center. We had to pass the pool area which is enclosed top to bottom with clear glass windows. Boy, were we surprised that your girls were in the pool (with a male lifeguard watching) in just plain bathing suits!

#### **Drowning in Disgust**

#### **Kindness From Hatzolah**

Let me tell you what happened on the first days of Succos. My sister in law got a second degree burn on the palm of her hand that looked really bad (and possibly infected). My neighbor, Aron Rothman who is a devoted Hatzala member, very kindly and selflessly let her come by (he had no choice, we rang his bell) to see if she needed medical attention. Even though we didn't dial Hatzala's number, we got Hatzala attention! Aron Rothman can easily be counted among The nation's righteous people!!

**Sarah Kassai**

#### **Unsolicited Advice on Shidduchim**

To the girl who wrote Pained by the Community, perhaps as a fellow dater in your age group I can offer some helpful words.

Firstly, I hope you are using all of the resources available to you. Today there are countless *frum shidduch* websites that are doing great work-- please sign up for at least three of them. Also, you mention that your parents are of little assistance. I definitely understand the resentment, though I would venture that with the amount of networking you did on your own, they would not have yielded much better results realistically speaking. Also, though it is commendable that you *davened* tremendously and gave hefty amounts of *tzedaka* in the name of finding the right guy, you may want to explore areas which give your life meaning outside of dating and become a bit less...desperato? Just for the sake of your quality of life which sounds completely enmeshed in one pursuit...

#### **In Your Boat but Suffering Less**

#### **Widowed Yet Never Married**

It must be hard to be in a position like yours. I want to relate my story which happened before your times.

In my community girls were sent off for marriage at the age of 16. Each girl had it in her mind that she will find her soulmate around that age. But that was not the case for me. From the age of 16 until 31 I prayed, cried, and pleaded to Hashem to send my *zivug*. After 15 years of heartfelt prayers Hashem answered me. Within those 15 painful years not only did my friends get married but they were having children and making Bar Mitzvahs. However, despite all this I kept my focus. I stayed strong. I tried to strengthen myself in all areas. Yes there were times when things got hard but I tried to look at my

inner self. Maybe there was something I was doing wrong, maybe my husband was not yet ready, maybe I was not ready for him. Whatever the case was, I kept my faith that one day he will show up and only Hashem can make that happen. Yes, *shadchanim* are here to help out but they shouldn't be your main person when it comes to *shidduchim*. Hashem is your Shadchan and only He will make it happen.

I am now a mother to four beautiful children, some of who will soon be in *shidduchim*. Not only do I give this message to you but I hope to give it to them too.

#### **Married and Staying Strong**

#### **Hishtadlus in Shidduchim**

I would like to address this letter to "Widow, yet never married" of the October 2nd issue of the FJJ.

First off let me say that you should never give up hope, sometimes even in the darkest hour a snippet of light begins to flicker and grows brighter with time (see Iyov 28,3). Chazal tell us that the final redemption will come "behesech hadas" (without expectation) and so too possibly with our individual salvation, when we least expect it. While my words may ring trite and stale, I hope you will continue to *daven* and do your *hishtadlus*. Nevertheless, although you say you are doing your *hishtadlus*, and I believe you think you are, it may very well be that you are doing yourself an injustice by limiting your sense of *hishtadlus*. Please indulge me for a moment so that I may explain as I have nothing but high regard for your attempted efforts and your situation. In fact I can empathize with your plight on some level as I myself spent almost two decades in the *shidduch parsha* before I got married at the age of forty, having gone out with hundreds of dates and met with countless *shadchanim*. True, the plight of a male in the *shidduch* world does differ but in the end the pain and frustration of being alone is all the same. You say you're doing your *hishtadlus* and I believe that you think you are but I must inform you as someone that had much experience in this *parsha* and came to know many singles, both male and female over the years, that meeting *shadchanim* is merely the tip of the iceberg. Allow me to explain.

When I started dating in the 1990's there was no networking as we have today with the advent of the Internet and all. In addition, it was difficult for a *frum yeshiva* guy to find a young lady on his own in a kosher and supervised environment that was sanctioned or at least tolerated by the community and it's Rabbanim. Thus, meeting *shadchanim* was pretty much the only way to network, as frustrating as that was. In fact, when I first started dating I just as you, saw the craziness of it all. The idea that I would have to wait for someone else who only knew me in a very perfunctory way (a *shadchan*) to have the good sense and Siata Dshmaya to *redt* me to someone that would be a match for me was something that I realized I may not have enough *zechusim* (merit) for. I was frustrated and actually stopped *shidduch* dating for several months after I had met my fourth *shidduch* only to realize that I was just wasting more time. I had no choice so I did my "hishtadlus" and networked and then a few years into it something amazing happened that has actually changed the way people network and date, even in parts of the *frum* community.

Singles themselves (as well as some *shadchanim*) who were frustrated with the system

or who had been part of the *parsha* and recently married started to "take back the streets" from the *shadchanim* in a way that continues till this day. I can tell you one thing and that is if you think you are doing your *hishtadlus* by merely meeting with *shadchanim* you are sadly and sorely mistaken. While I commend their untiring efforts of which they put in many hours and get very little thanks in return, they are bombarded and simply cannot handle the volume of singles. You can blame the community and the *shadchanim* but simply put they cannot help you very much and it may not even be their fault. They may want to be of assistance but cannot because their hard drive is overloaded with names and profiles. Only with Hashem's help can you help yourself through other opportunities and venues other than the traditional *shadchanim*. So do not get mad get even. Nowadays, there are quite a number of *frum* venues, some even directly sanctioned by Rabbonim (I am reminded and fondly recall going to the Inve Hagefen weekend back in November 2003 that I was told was sanctioned by the Novominsker Rebbe *shilta*, of the Moetzes Gedolia Yisroel) which you can meet members of the opposite gender YOURSELF and not have to sit by the phone and wait for a call that may never come. There are sites such as Sawyouatsinai, Bashert.net, Frumster, Futuresimchas, Shabbat.com etc. In addition, on many of these sites, events that are geared to the *frum* community are posted so you can grab a female friend (if you don't mind going alone) and see for yourself if perhaps this *hishtadlus* is something you need to do as well. In addition, there are some amazing maverick *shadchanim* that do events throughout the year (not just Shabbos Nachamu) for the *frum* minded single such as Fayge Rudman of Gateways, Bayla Sebrov, Ahuva and Yosroel Cherns, Yakov Gruenstein, etc. I know these people because I have been to their events and they are all done in a *tznius* and respectful fashion. True, you may not find the right one the first time you go and perhaps as many a girl has felt you may even be "traumatized" (I say that tongue and cheek of course) but the event will help you to gain in networking and possibly afford you the Siata D'hshmaya you need. As you will be able to cry out to the Ribono Shel Olam that you are doing something that you would have thought a bit unconventional (though it is no longer) and certainly that can be counted for another avenue that you have not had in your portfolio of *hishtadlus* heretofore. Take the ball in your own hands and Hashem will give you the strength to run with it. I am sure you have so much to offer and have a beautiful *neshoma* (soul). There is a lucky guy out there that is praying you take up the reins of other forms of *hishtadlus* as he has done so he can meet you. This lucky guy that you may meet will be so happy that you expanded your sense of *hishtadlus*. Why possibly deprive him (and yourself) of that chance. On the holiest day of the year, Yom Kippur (and Tu B'av) the women went out to the vineyard to find *shidduchim*. Alas, there are many "vineyards" and venues that are within the realm of *tznius* for a *frum* young lady. Go out there, you no longer have to sit by the phone and wonder if someone that doesn't really know you will ring with an idea that is "nisht geshtoygen un nisht gefloigen" (neither here nor there). If Hashem is possibly throwing you another life raft then reach out and grab it and add to your *hishtadlus*. Yosef Hatzadik was punished

because he asked the Saar Hamashkim to remember him twice. But certainly asking him once, said Rav Chaim Solevetchik, ZT"L would have been legitimate *hishtadlus*.

Ask yourself, are you doing enough Hishtadlus in the right and smart way? Surely you are trying very hard and I commend you for your efforts. But instead of working harder, work smarter and expand your venues of Hishtadlus. Perhaps that, together with your continued tears and *teffilos* will help your *bashert* find you. For surely he is looking for you as well. The only regret you may have is that you did not do this sooner.

**Chaim Yakov (Jacob) Hirsch Esq.**

#### **Frum Demographics**

Let me just say, first, for all the Rocky Zweigs out there, that this isn't a letter about the *shidduch* crisis, it's a letter about *frum* demographics.

I have heard and read, in recent years, people making claims about the amount of *bochurim* in college, particularly ones in *shidduchim*. They say things like "most guys are not in college" or "most guys are learning full time", etc. And I was wondering what the exact number was. Then I realized that it should be painfully easy to determine: all you would need is a list of full-time *yeshivos* for post-Eretz Yisroel *bochurim*, and a list of colleges which college-attending *bachurim* attend, estimate the *bochur* population in each, and there's your answer.

So here's a possible breakdown, a guess-timate. Full-time *yeshivos* for post-Eretz Yisroel *bochurim*: BMG, Beis Yosef, Rav Asher Weiss, and probably 3 or 4 more. The total number of single *bochurim* in *shidduchim* cannot amount to more than 1600, most coming from BMG.

Colleges that *bochurim* are likely to attend (counting only *bochurim* of *shidduch*-able age that attend or have attended, given school): CUNY (includes Brooklyn, Queens, Baruch, etc.) - 50, Touro - 75, Lander's (in Queens) - 75, Farleigh Dickinson - 35, University of Maryland (Ner Yisroel *bochurim* go there) - 50, plus the *bochurim* who go straight to law school - 50. That's 335.

If these numbers are right, it turns out that roughly 20% of *bochurim* in *shidduchim* RIGHT NOW are, or have been, in college. Now, these aren't exact numbers, by any means, of course. But just entertaining the notion for a moment - it would mean that by saying no on account of the fact that a boy is in college, a girl's parents are lopping off 20% of their daughter's possibilities. Is it worth it?

Make the *cheshbon*.

**Shmuel Reisenstock**

#### **Putting Community Hospital Back on the Flatbush Map**

The Sukkah was just about ready. The Lulav and Esrog were beautiful and prepared in their respective cases. The food was in the oven. The guests were arriving. The Yom Tov atmosphere was in the air. But this Succos was not to be as idyllic as we had anticipated. Just hours before Yom Tov, my husband was admitted by his doctor to New York Community Hospital for a serious medical condition. Community Hospital, located on Kings Highway and East 26<sup>th</sup> Street, is just that; a local hospital serving its local community. Admittedly, we were nervous about its small size, and the level of its care and expertise, but

CONTINUED ON PAGE 91



CONTINUED FROM PAGE 90

our specialist worked there and met my husband in the Emergency Room. Since it was so close to Yom Tov, he was soon admitted.

Opinions are based on experiences and thankfully, ours was positive throughout the hospitalization. From the very first Emergency Room examination, through his stay in ICU and step-down room, to his release from your hospital, my husband was treated in the very best ways possible.

The staff displayed courtesy, professionalism, knowledge, patience, and compassion every step of the way. An added dimension of understanding was visible, as this hospitalization took place during Yom Tov. The staff kindly opened doors and lights without our direct requests. Many other amenities were taken care of to minimize Chilul Yom Tov and Shabbos.

Under the guidance of Dr. Nozad, Chief of Medical Staff, doctors and surgeons came to examine and prescribe with genuine expertise each morning and any time they were called for a new development or situation. Medical procedures were done professionally and the doctors and nurses took time to speak to us each step of the way with explanations and encouragement. The nurses made sure that he was as comfortable as possible, while maintaining medical protocol and excellent care. The hospital is affiliated with Cornell Medical Center in Manhattan and if surgery would be necessary we were told that it would be done there.

The head nutritionist spent much time speaking with us and helping us understand the medical and nutritional aspects of the condition. When we inquired about kosher food, she sent up a nutritionist who was followed quickly by R' Yehudah Levine, the Mashgiach. Each person spent time speaking with us about our concerns.

The fact that the hospital was local and in walking distance from our home and even closer to our shul, allowed our family, our Rav and our friends to be Mevaker Choleh almost around the clock. This gave my husband much encouragement and Simchas Yom Tov, and a level of nearness and comfort to our family. The Shabbos entrance is located on Avenue O and East 26<sup>th</sup> Street, allowing visitors to enter through a non-electric door. As I entered the hospital on the first day of Yom Tov, I was told by the admitting nurse "Tell your visitors they can come any time they want to. And I wish your husband a speedy recovery."

The various security guards were cordial to all our visitors, again understanding the limitations of our Yom Tov.

"Chasdei Hashem," my husband was released on Shabbos and was allowed to walk home. Of course, all his possessions, including Talis, Lulav and Esrog had to be put away till Motzoei Shabbos. The nursing supervisor immediately came upstairs and stored his items in her private office.

While hospital stays are never pleasant, Community Hospital did their utmost to make my husband's stay as comfortable as possible and worked hard to help him recover b'Esras Hashem Yisborach.

CSF

### Finishing Davening

I appreciate the eye opening comment about "What time did you finish on Rosh Hashana and Yom Kippur". It has changed my way of thinking! Yet I think most people

ask it merely as a conversation starter or curiosity question.

Five Towns Davener

### Magazine Donation

I would like to suggest to your readers to bunch up their Jewish magazines (Mishpacha, Ami, Zman ect.) and bring them to a nursing home or assisted living institution. I have been doing this for the past year and the feedback is great from the residents.

A.P. in Flatbush

### Candy Man in Flatbush

Clearly, the Yom Tov of Simchas Torah is to celebrate the Torah. We all rejoice with the Torah and are thrilled to celebrate its existence and mainstay in our lives.

A special thank you must go out to Yehuda and Perry Eckstein and their children for their selflessness and generosity in making the most exciting *pekelach* for the young (and some older) ones in our Shul. You had every candy (and color) imaginable and it kept the kids very busy and very happy. May you always be able to provide happiness on Simchas Torah for the little ones.

A Parent Who Recognizes Generosity

### Bar Metsra

I was in Lakewood for Simchas Torah and came upon this Kuntrus on Bar Metsra by Rav Eliyahu Levine *shlita*. My curiosity was piqued as I am in real estate and had recently had an issue with Bar Metsra. (For those of you who need clarification according to *halacha* the owner of an adjoining property has the right of first refusal. SO before you buy a house make sure that the next door neighbors don't want it.) This is not one of the *masechtas* I learned when I was in Yeshiva.

I asked around and was told that Rav Levine is THE authority on Choshen Mishpat. So I plopped down my four dollars and arranged a *chavrusa*. What an eye opener. Less than 80 pages, it is a must read for anyone is real estate.

Min HaMetsar Karasi Kah

### Disabilities Kindness

This happened the other day. I know I only got to witness a part of the whole story, but the little that I did see bothered me. I would like to share my experience and beg that we all take a lesson from it.

I stopped in to a local café to grab a bite to eat. As I walked towards the counter a young woman hesitantly asked if she could ask me a question. After taking in her overall appearance I realized she was an individual with slight disabilities. She wanted my opinion on what she should order and I suggested that she order something that she'll enjoy.

She tried to engage me in a one sided conversation about the options on the café's menu. I listened and smiled and agreed with her final choice. I went over to the counter and placed my order. As one young woman worked on filling the order, the customer came up to the counter and peppered the cashier with questions about pricing and creating a custom salad to her liking. Her speech was slow and decision making was delayed, which understandably interfered with the flow of customer traffic. The cashier quickly got annoyed and became verbal and demonstrative about his displeasure. In a loud voice he told her 'make up your mind already (rolled his eyes and continued) you're making me *meshuga* (crazy)...' then sighed deeply and scolded her to 'get away, go away' like one would

try to chase away an alley cat. This elicited giggles from other staff behind the counter. The young woman turned to me and with little affect stated "I'm making him *meshuga* (crazy), I just want a salad." The man huffily completed the order and gave her her change.

When the woman had taken her items and moved on to a table, I turned to the cashier and stated, "I have a sibling with disabilities and it is hurtful to see them treated like this, a little kindness would be appreciated." To which the young man replied matter-of-factly that "I too have a sibling and some of them need to be treated like this- you did not see the whole thing..."

I did not want to break down in tears in front of strangers, so I quickly exited the store.

True, I did not witness the 'whole story', but no one deserves such poor treatment and disrespect. Perhaps the reason that it was particularly painful is that I have a sibling who was recently diagnosed with some form of mental illness and I never understood how difficult it must be to deal with others' lack of understanding, intolerance and outright rudeness.

In the past this incident might have blipped my radar as just someone being slightly rude and I would have chalked it up to lack of manners, poor education or personal issues. However, now that my brother is out in the world and will have to live amongst people who do not know, understand or care- I just want to take this opportunity to request that the next time you see an individual who needs some help, a little attention, time or consideration for whatever reason- please, please try to treat them with kindness and respect.

A Hurt Sister

### The Holocaust and the Baal Teshuva Movement, the Mark of an Era

As many people are aware there is great interest in the forthcoming international Shabbos Project that represents another chapter and broadening of the overall Baal Teshuva Movement of modern times.

Many people may be wondering about some of the deeper historical factors underlying this phenomenon. As someone who has been involved in the world of Kiruv Rechokim for many decades and having studied it as well, I would like to share with the readers of the FJJ a small section from my own masters thesis on "The Second World War and Jewish Education in America: The Fall and Rise of Orthodoxy" (Teachers College-Columbia University, 1983 [www.jpi.org/holocaust/](http://www.jpi.org/holocaust/)) as follows:

In response to the recent rise of interest in "Holocaust Studies", a group of about one hundred principals and *rosh yeshivahs* of day schools and *yeshivahs* posed the following questions to Rav Yitzchok Hutner in 1977: Should the "Holocaust" be taught as a separate subject in Jewish History? Where indeed does the Holocaust "fit in" with the rest of Jewish history?

As recorded in an article "*Holocaust--A Study of the Term, and the Epoch it is Meant to Describe*" (Jewish Observer 1977), Rav Hutner focused on significant aspects of the *Churban* that were hitherto either little known or studiously avoided. The response revealed an insight into the world of *yeshivah* leaders as they viewed the war and its significance for Jewish life and Jewish education.

Rav Hutner states: "By placing the Holocaust in its historical perspective, we shall uncover two new directions in recent Jewish

history with reference to the gentile persecution of Jews....The first of these epochal changes involves the shift from generations of gentile mistreatment of Jews, which, if unwelcome, was nevertheless expected and indeed announced by our oppressors--to an era where promises of equality were made and then broken, rights were granted and then revoked, benevolence was anticipated, only to be crushed by cruel malevolence."

Citing historical examples, Rav Hutner shows that France after 1789, Russia after 1917, and England with its Balfour Declaration of 1917, held out the hope to Jews that their plight was finally being addressed, only to end in disappointment. "Although these reversals are dramatic and telling enough of themselves, they pale in the face of the retractions and total turnabouts made by the Germans in the 1920s and 30s."

Rav Hutner states that following a period of trust, the culmination of this historical period was "the Holocaust, the largest scale annihilation of a people in history, yet resulting not from lawless hordes but flowing directly from legalized and formal governmental edicts...: The end-result of this period for the Jewish psyche was a significant--indeed, crucial--one. From trust in the gentile world, the Jewish nation was cruelly brought to a repudiation of that trust. In a relatively short historical period, disappointment in the non-Jewish world was deeply imprinted upon the Jewish soul."

Rav Hutner goes a step further: "Our new understanding of the essence of our era allows us some comprehension of the phenomenon of our age of *baalei-teshuva*", literally, age of "returnees"...Rav Hutner emphasizes, that it is not a single movement or group of movements that have created this state of "return", but it is rather the mark of an era or epoch, as Rav Hutner states:

"It has oft been noted that *teshuva* seems to be *in the air*, and indeed the many movements currently succeeding to an unprecedented degree in bringing Jews closer to Judaism are but a reflection of the fact that the very climate is permeated with a kind of *teshuva*-readiness. This climate is the result of the disappointment in gentiles which demolished the first stumbling-block to *teshuva*, and forced the recognition that '*it is because my G-d has not been in my midst*' that the awesome events of recent times have occurred."

The second of the two new directions in Jewish history in relation to gentile persecutions, according to Rav Hutner, has to do with the meeting of "East" and "West" in seeking the downfall of Jews. Beginning with the Muf-ti's close relationship with Hitler, a new trend emerges whereby "the nations of the Occident join forces with those of the East for the purpose of destroying Jews." This served to increase the sense of betrayal, and enhanced the prospects of Jews "returning" to their traditional cultural and religious heritage.

Two important points are thus clarified: The Holocaust was a culmination of an identifiable pattern in modern Jewish history. It was also remarkable in that it induced a "change of heart" in the Jewish people. It is therefore according to Rav Hutner "an integral part of our history and we dare not isolate and deprive it of the monumental significance it has for us."

With fervent hopes that the trend of all Jews returning to their true Jewish Torah heritage will go from strength to strength!

(Rabbi) Yitschak Rudomin





## The Middle East Masquerade Party

DR. MORDECHAI KEDAR

A masquerade party is a social event in which participants' faces are covered, allowing them to say and do all the things they would either be ashamed or afraid to say if they could be identified. A mask frees its wearer from limitations that derive from his status, identity, family situation, past, friends and even the ideas he ordinarily defends. It gives him a new identity, a different one, untouched and free of constraints.

Some participants even change masks during a ball, giving themselves another identity and further liberties that differ from the first false image created by the previous costume they wore earlier in the evening. Masks allow their wearers to lie to others present at the party without anyone being able to notice them blush and blink their eyes. The only way to know the true identity of participants is to tear the masks from their faces. And that is what academic research is supposed to do.

The Middle East is one big masquerade party, and all those taking part in it wear masks that are intended to project a false image to the outside world. Each participant changes his mask in accordance with the masks worn by the others around him, acts and speaks as the others do, even if he said and did entirely different things a day earlier – because today he is wearing a new mask. The truth remains hidden, and can only be exposed by expending much effort on research. There are some participants who wear multiple masks, one on top of the other, until they fall off and reveal the true face hiding beneath them.

The most striking example and largest mask of all is that of the “Pan-Arab Nation”. Every Arab will tell you that there is a vast Pan-Arab Nation, characterized by a deep feeling of togetherness, based on a common language, a glorious past and joint aspirations. This is the premise behind the founding of the Arab League and its activities.

Except that the reality is very different. The idea of the Pan-Arab Nation never succeeded in replacing the loyalties of many Arabs to traditional, secondary frameworks such as the tribe, religion (Muslim, Christian, Yazidi, etc.) or sect (Sunni, Shiite, etc.). Outwardly, they claim “we are all Arabs”, but within, behind the masks, Arabs battle one another, murder one another due to tribal, sectarian and religious differences as well as for reasons of self-interest. The Arab League's weakness derives from the shallowness of the Pan-Arab idea, from the fact that it is nothing but a thin, transparent and easily cracked mask.

Recently, now that the “Islamic State” has entered the ballroom, several new masks have appeared on some old and well-known faces. At the head of the masked group stands the Emir of Qatar, Sheikh Tamim bin Hamad bin Khalifa Al Thani.

Qatar has been among the main supporters of the Muslim Brotherhood and its offshoots for years, including the funding of terror organizations such as al Qaeda and its “daughter” organizations. Qatar's support for the Muslim Brotherhood and militant Islamic organizations stems from the deep-seated belief that they represent the real Islam and that their final goal – to establish Islamic rule over the entire world – is a fitting and just one that it is important to support. That is how Qatar has become the main funder of the many Jihadist organizations working in Syria, Iraq, Libya and the Palestinian Authority.

The above has not prevented the Qatari's from wearing a pro-Western mask and being home to the main US airbase in the Gulf, Idid Base. This provides them with American defense for their territory and for the gas wells from whose profits they fund the Jihad media channel, *Al Jazeera* and the Sunni terror organizations – those that butcher their victims, even if they are American.

Qatar also funds American think tanks, like the Brookings Institute, so that these will purchase an objective academic mask and cover the real faces of those participating in “research” studies.

In order to affix its modern, liberal and moderate mask, and cover up its Wahhabi fundamentalist, terror funding, Qatar has been organizing annual scientific conferences for years in its capital of Doha. Qatari money allows those who attend these conferences to wear smiley masks and join the masquerade, abiding by the rules laid down by Qatar.

The last few weeks have seen the start of an American attack on the “Islamic State” and Qatar has been forced to don the mask of a country that has joined the war against the terrorist organization that it actually funds. Even the Americans have proclaimed that Qatar is taking part in the war, but this, too, is a mask, because no one has any idea of Qatar's role in the US-Arab “coalition” formed against the “Islamic State”.

And while we are at it, what exactly have the other Arab states in the “coalition” done – Saudi Arabia, the United Emirates, Bahrain and Jordan? Do they have a part to play beyond wearing a mask whose intention is to keep them from criticizing the Christian, Western infidels that are attacking the true Islamic faithful carrying out the Prophet Mohammed's wishes and following his teachings and example?

Another mask is the Saudi one. The monarchy's founder, Abdul-Aziz *ibn* Abdul-Rahman al Faisal al *Saud*, for whom it is named, used exactly the same procedures that today's self-appointed Caliph Abu Bakr el-Baghdadi, the head of “Islamic State”, uses. Eighty two years ago, Ibn Saud established his monarchy, and his army, called “al-Ikhwan” (the Brothers) consisted of cruel camel riders who decimated any tribe that refused to join the

Ibn Saud coalition, doing the same things to their unfortunate sons and daughters that we see happening in Iraq and Syria.

Has anyone in Saudi Arabia ever condemned Ibn Saud, his militia or his methods? Of course not, but that doesn't prevent the Saudis from wearing a mask of condemnation against the “Islamic State.”

For decades, the Saudis have been spreading the Wahhabi, fundamentalist Salafist version of Sunni Islam throughout the world, using oil monies that they are paid by the West. In other words, they use Western funds to spread an ideology that sees the West as heretic, materialist and permissive, one that predicts that it will collapse and fall.

Behind a “charity” mask, they fund mosques, schools and Islamic charitable organizations all over the Western world, in order to encourage Muslim immigration to the West, intending to gain control over it with time, just exactly as Mohammed, the founder of Islam, did in the city of Medina, the place to which he fled in 622 C.E. from his birthplace, Mecca. He moved to Medina, gained control over it and built an empire. This is the method the Saudis have been bankrolling for years, hiding behind the mask of “economic cooperation with the West”.

The Saudi peace initiative of 2002, adopted by the Arab League, is another mask that the Saudis used to try to hide behind after it turned out that 15 of the 19 perpetrators of 9/11 were Saudi Arabian.

The “Palestinians” are another mask created by several Arab tribes who live west of the Jordan, after Israel liberated them from the illegal occupation of Jordan in Judea and Samaria and of Egypt in Gaza.

Today it is clear that the “Palestinian nation” is no less a mask than the “Syrian nation”, the “Iraqi nation”, the “Sudanese nation” or the “Libyan nation”. They are all covers for a tribal, ethnic, religious, sectarian reality – divided, feuding and flowing with rivers of blood that only dictators – with strong security forces under a “nationalistic” or “socialist” mask – can possibly control.

Erdogan's Turkey wears the mask of a respected NATO member, but does not take part in the organization's operations in Islamic or Arab countries. Erdogan the Islamist once wore a mask portraying him as the Alawite heretic Assad's best friend, but showed his real face from the day Assad began publicly murdering Sunni Muslims. He is now a known enemy of Assad who provides aid to the forces rebelling against the Syrian dictator and facilitates the transfer into Syria and Iraq of the Jihadist butchers of Americans who arrive in Turkey from all over the world.

The “democratic” mask allows Erdogan to be accepted internationally, barring in Egypt, where President Sisi takes pains to look behind the mask and see the dark Islamist hiding behind it.

Israel, to its regret, is also forced to attend the masquerade ball. After US President Obama's Cairo speech in June of 2009, Binyamin Netanyahu had to wear a mask supporting the establishment of a “demilitarized Palestinian state”, although he knew that there is no such thing as a demilitarized Arab state.

He talks to Mahmoud Abbas while both their faces are masked: Abbas wants a Palestinian state from the sea to the Jordan River, built on the ruins of the Jewish state of Israel, and Netanyahu knows what everyone knows – that a Palestinian state in Judea and Samaria will become another Hamastan, by way of elections like the ones in January 2006, or by the violent means employed in Gaza in June 2007.

America created a mask that portrays it as leading a “coalition” against the “Islamic State”. This mask was born after two American citizens and one Briton were beheaded. The thousands of Syrians and Iraqis beheaded by the knives of the “Islamic State” did not cause the Americans go out to war against this terror state. Two hundred thousand Syrian dead did not affect American tranquility, and the US did not fire a single bullet at Bashar Assad, the mass murderer. Thousands killed by chemical weapons in Syria did not result in one warning rocket launched against the Syrian Dracula, despite repeated warnings, because Putin gave America the mask of “Syrian abstention from chemical weapons”. But when two Americans and one Briton were slaughtered on camera, a war against the “Islamic State” was suddenly justified. What a lovely mask!

The worst mask of all is the one worn by all those soul-weary people whose red faces are hidden when they say: “Israel is the root cause of all the Middle East's problems. If Israel would only relinquish the ‘territories’, then the wolf would lie down with the lamb, the Shiites would love the Sunnis, the Arabs would embrace the Kurds, the Libyan tribes would kiss one another, the Iraqis would cease to kill each other and the Afghans would sit around the campfire singing Kumbaya in perfect harmony.”

The Middle East's masquerade ball is still going strong, and there are Israelis who believe that the Jewish state can build its future relying on the temporary masks hiding the faces of Saudi Arabia, Jordan, the Emirates and Egypt.

Unfortunately for all of us, Israel must relate to the Middle East as it really is. Peace in this neighborhood is not granted to those who wish for it or to a nation that truly seeks peace, but to those who seem invincible – and to them only – that is, to those, who, without donning any mask, succeed in convincing the other participants, including those wearing smiley masks, that they had better be left alone for the smilers' own good.

*Written for Arutz Sheva, translated by Rochel Sylvestsky*



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

<b>7:20 AM</b>	<b>Lev Someach-Alesk</b> - Rabbi Yitzchok Aschkenazi (Yiddish) <b>Merkaz Yisroel of Marine Park</b> Rabbi Weiss <b>Young Israel of Flatbush</b> - Rabbi Kenneth Auman (English) <b>Zichron Avrohom Yaakov</b> - Rabbi Eliezer Dovid Rappaport (English)
<b>7:30 AM</b>	<b>Beis Medrash Ahavas Torah</b> - Rabbi Mendel Sprecher (English) <b>Nachlas Yitzchok</b> - Rabbi Yosef Ungar (English) <b>Sasregen</b> - Dr. Shlomo Schuck (English) <b>Stretiner Bais HaMedrash</b> - Rabbi Flaum (English) <b>Yeshiva Ruach HaTorah</b> - Rabbi Mordechai Amsel (English) <b>Young Israel of Midwood</b> - Rabbi Yisroel Anemer (English)
<b>7:35 AM</b>	<b>Bais Avrohom</b> - Rabbi Elchonon Kaplan (English)
<b>7:40 AM</b>	<b>Congregatin Beth Torah</b> - Rabbi David Ashear <b>Tiferes Avrohom Zidichoiv</b> - Rabbi Yechezkel Eichenstein (English) <b>Khal Machza Avrum</b> (Wosner) - Rabbi Hertzka Greenfeld (Yiddish)
<b>7:45 AM</b>	<b>Beis Mordechai</b> - Rabbi Yehuda Schwartz (English) <b>Bnai Shloma Zalman</b> - Rabbi Moshe Chopp (English) <b>The Flatbush Minyan</b> - Rabbi Dr. Rashi Shapiro & Rabbi Meir Fund
<b>8:00 AM</b>	<b>B'nai Yosef</b> - Rabbi Eli David (English) <b>Tiferes Yaakov</b> - Rabbi Avrohom Schorr (Yiddish)
<b>8:30 AM</b>	<b>Agudas Yisroel Bais Binyomin</b> - Rabbi Yaacov Emert
<b>9:30 AM</b>	<b>Khal Bais Avrohom</b> (Rabbi Shmidman's Shul) Rabbi Avrohom Katz (English) <b>Sasregen</b> - Rabbi Yitzchok Sadowsky (English)
<b>9:45 AM</b>	<b>Agudas Yisroel Bais Binyomin</b> - Rabbi Shmuel M. Wolner (English)
<b>10:00 AM</b>	<b>Sasregen</b> - Rabbi Yitzchok B. Sadowsky (Yiddish/English)
<b>12:45 PM</b>	26 Court Street, Suite 10001 - R' Blumenkrantz, R' Bratt, R' Kagan, R' Noble (English)
<b>1:15 PM</b>	<b>Yeshiva Torah Vodaath</b> - Rabbi Yisroel Belsky (English)
<b>2:00 PM</b>	<b>Darchei Yosher</b> - Rabbi Yecheskel Scharf (Yiddish/English)
<b>2:30 PM</b>	<b>Ateret Avot Senior Residence</b> - Rabbi Chaskel Scharf (Yiddish/English)
<b>5:30 PM</b>	<b>Yeshivat Ateret Torah</b> - Rabbi Ellis J. Safdeye
<b>6:00 PM</b>	<b>Yam HaTorah</b> - Rabbi Isaac Mohadeb (English)
<b>6:30 PM</b>	<b>Mirrer Yeshiva</b> - Rabbi Avrohom Y. Nelkenbaum (English)
<b>7:30 PM</b>	<b>Chasidei Gur of Midwood</b> - Rabbi Shlomo Perlman (Yiddish)
<b>7:45 PM</b>	<b>Agudath Israel of East Midwood</b> - Rabbi Yosef Widroff (English)
<b>8:00 PM</b>	<b>Bais Avrohom</b> - Rabbi Chaim Horowitz/ Mr. Yaakov Miller (English) <b>Bais Ephraim</b> - Rabbi Steinwurzel (Yiddish/English) <b>Bais Hamedrash Hagadol of East Flatbush</b> - Rabbi Yosef Widroff (English) <b>Bais Yitzchok</b> - Rabbi Isaac Friedman (English) <b>Bnei Avrohom</b> - Rabbi Zvi Mayer Lichtig (Yiddish/English) <b>Lev Someach-Alesk</b> - Rabbi Alexander Ashkenazy (Yiddish) <b>Nachlas Dovid</b> - Rabbi Boruch Goldstein (English) <b>Narol Flatbush</b> - Rabbi Mendel David (Yiddish) <b>Sasregen</b> - Rabbi Shmuel Tzvi Freund (English) <b>Tarnipol</b> - Rabbi Levi Hettelman (Yiddish/English) <b>Tenke</b> Rabbi Friedman
<b>8:15 PM</b>	<b>Bais Yitzchok</b> - Rabbi Cheski Holtzberg (English))
<b>8:30 PM</b>	<b>Agudas Yisroel Bais Binyomin</b> - Rabbi Yaakov Emert (English) <b>Agudas Yisroel of Madison</b> - Rabbi Nachum Cooper (English) <b>Ateres Shloime</b> - Rabbi Eliezer Stern (English) <b>Bais Medrash Beis Y'shaya</b> Rav Yisroel Anemer (English) <b>B'nai Yosef</b> - Rabbi Eli David (English) <b>Bnei Binyomin</b> - Rabbi Binyomin Haddad (English) <b>Chasidei Gur of Midwood</b> - Rabbi Avrum Fried <b>Congregation Netivot Yisrael</b> - Rabbi Netanel Saadon (Hebrew) <b>Hisachdes Yereim Veretzky</b> - Rabbi Yisroel Weichbrod (Yiddish) <b>Kollel Bnai Yeshivos</b> - Rabbi Sassoon <b>Monastristch</b> - Rabbi Berach Steinfeld (English) <b>Premishlan</b> - Rabbi Shloma B. Herbst (Yiddish/English) <b>Tiferes Avrohom Zidichoiv</b> - Rabbi Avrumi Katz (English) <b>Torah Vodaath Dormitory Minyan</b> - Rabbi Mendel Keller (English) <b>Yeshiva Bais Yosef Navardok</b> - Rabbi Heshy Nemetsky (English) <b>Young Israel of Avenue K</b> - Rabbi Sawadsky (English)
<b>8:45 PM</b>	<b>Agudath Israel Sniff Zichron Shmuel</b> - Rabbi Mordechai Shain (English) <b>Keser Yisroel Mordechai</b> - Rabbi Aryeh Zell (English) <b>Mareh Yechezkel</b> - Rabbi Elozor Greenspan (English) <b>Young Israel of Avenue K</b> - Rabbi Sadowsky (English)
<b>9:00 PM</b>	<b>Bais Moshe Shmiel</b> - R' BenZion Weiss (English) <b>Bais Mordechai</b> - Rabbi Tzvi Shapiro (English) <b>Beis Medrash D'Bertch</b> -Rabbi Nachum Fried <b>Cong. Kehal Imrei Shaul D'Modzitz</b> -Rabbi Raphael Liberman <b>Imrei Shaul D'Modzitz</b> - Rabbi Raphael Leiberman (English) <b>Lazewinks</b> Rabbi Ahron First <b>Lev Someach-Alesk</b> - Rabbi Yosef Chaim Perlman (English) <b>Mosad Adar G'Byr</b> - Rabbi Aaron Furst (English) <b>Mosdos Boston of Flatbush</b> - R' Yitzchok Gelb, R' Yaakov Herman (English) <b>Tomchei Torah</b> - Rabbi Moshe Einhorn (English) <b>Yeshuos Chaim Chentzkovitch</b> - Rabbi Shraga Silber (English) <b>Young Israel of Avenue J</b> - Rabbi Aryeh Victor (English) <b>Zichron Mordechai</b> - Mr. Daniel Hirsch (English)
<b>9:15 PM</b>	<b>Bais Eluzer</b> - Rabbi Chanoch Horowitz (English) <b>Bais Moshe Shmiel</b> - Mr. B.Z. Weiss (English) <b>Derech Emunah-Vien</b> - Rabbi Shmuel Moshe Solny (English) <b>Moreshes Yaakov</b> - Rabbi Shlomo Kozlov (Russian) <b>Toras Chaim D'Flatbush</b> - Rabbi Chaim Y. Weinfeld (English)
<b>9:30 PM</b>	<b>Keren Orah</b> - Rabbi Shimon Susholz (Yiddish/English) <b>Merkaz Yisroel of Marine Park</b> - Rabbi Elisha Weiss <b>Sadowsky Home</b> - Rabbi Yitzchok B. Sadowsky (English)
<b>9:45 PM</b>	<b>Kollel Bnei Torah</b> - Mr. Dovid Lieber (English)
<b>10:00 PM</b>	<b>Jewish Center Nachlath Zion</b> Sun-Thurs call:646-558-6338 code:648-4865 <b>Kol Torah</b> R' Yaakov Fisher (English)
<b>10:15 PM</b>	<b>Kollel Hashechuna</b> - Mr. Moshe Rubin (English)



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<b>ALTERNATING</b>	PARSHA HASHUVAH CHABURAH (ENGLISH) Thursdays 945-1030PM	<b>Bais Hamedrash of Flatbush</b> 347-248-2613
<b>RABBI SHMUEL YITZCHAK ACKERMAN</b>	CHAZAL ON PARENTING Tuesday Eve. 8:15 PM	1052 East 31 Street
<b>RABBI MORDECHAI ALPERT</b>	CHUMASH-PARSHA Friday 8:00 PM MESECHTA AVODA ZARA Shabbos 1 hour before Mincha MESECHTA BRACHOS Sunday 9:00 AM	<b>Congregation Bais Yitzchok</b> 1719 Avenue P / 718-336-7655
<b>RABBI AVRAHAM BACKENROTH</b>	HASHKAFA FROM THE PARSHA every other Thurs Eve. 9:35 PM	<b>Young Israel of Ave K</b> 2818 Ave K
<b>RABBI MOSHE BERGMAN</b>	CHOSHEN MISHPAT Sunday 9:45 AM	<b>Bais Moshe Shmiel</b> 1782 East 28th Street / 917-553-5353
<b>RABBI RAPHAEL BERNSTEIN</b>	HALACHA Sunday 9:00 PM	<b>Shaarei Shalom</b> 2961 Nostrand Avenue / 718-490-6044
<b>BOSTONER REBBE</b>	CHASSIDUS SHIUR Monday 9:15 PM Thursday 9:15 PM	<b>Boston</b> 2822 Avenue J / 718-338-6464
<b>RABBI YERACHMIEL BRATT</b>	MESILAS YESHARIM Thurs 8:15-8:30 PM	<b>Agudath Israel of Madison</b> 2122 Ave S / 718-998-8029
<b>RABBI ELIAHU BROG</b>	BABA METZIA Mon. 9:30-11:00 AM MOED KATAN Tues. & Wed. 9:30-11:00 AM	BABA BASRA Thursday & Friday 9:30 - 11:00 AM SOTA Sun 8:00AM SANHEDRIN Sunday 10:30 - 11:30 AM
		<b>Bais Yisroel</b> 1820 Ocean Pkwy
<b>RABBI CHASKIND</b>	PARSHA & MASHIACH Thursday 9:00 - 10:10 PM	<b>Chabbad</b> 1923 Ocean Avenue / 718-758-9441
<b>RABBI BINYOMIN COHEN</b>	SEFER NEFESH HACHAIM Shabbos Afternoon 6:55 PM	<b>Khal Talmidei Hayeshivos</b> 1213 Elm Ave.
<b>RABBI NOCHUM COOPER</b>	PARSHAS HASHAVUAH Thurs 9:50 - 10:10 PM	<b>Agudath Israel of Madison</b> 2122 Ave S / 718-988-8029
<b>RABBI SHLOMO CYNAMON</b>	CHUMASH Thurs 10:10 PM BOSOR V'CHOLOV Sun 9:30 - 11:00 AM	<b>Khal Bnei Torah</b> 2925 Ave K
<b>RABBI YOSSI DREBIN</b>	SHABBOS HALACHA 1 hour pre Shkiah	<b>Bais Moshe Shmiel</b> 1782 East 28th Street / 917-553-5353
<b>RABBI SHIMON EDELSTEIN</b>	YERUSHALMI SHVIIS Sun 9:15-10:00 AM	<b>Congregation Kol Torah</b> 2022 Ave M / 718-232-4808
<b>RABBI MOSHE EICHORN</b>	GAFA'T WITH ROSH Daily 9:00 PM	<b>Beth Mordechai</b> 1358 East 13th Street
<b>RABBI AVROHOM EISEN</b>	CHUMASH & MEFORSHIM Thursday 8:30-9:15 PM OHR HACHAIM HAKADOSH Shabbos 8:30 - 9:00 AM	<b>Khal Pozna</b> 2016 Avenue M
<b>RABBI EISENBACH</b>	CHOVOS HALAVAVOS Mon-Fri following 6:15 AM Minyan MISHNAYOS-MASECHET KESUBOS Shabbos 8:15am	<b>Ave N Jewish Center</b> 321 Avenue N / 718-339-7747
<b>RABBI BINYOMIN EISENBERGER</b>	ASSORTED TOPICS B'INYANA D'YOMA Wednesday 8:15 PM	1164 East 23rd Street
<b>RABBI ERLANGER</b>	Shabbos 10 minutes before Shkiah	<b>Lazewinks</b> 1500 East 9th Street 718.376.8242
<b>RABBI YAAKOV FINESTONE</b>	MESECHTE SHABBOS Wednesday 9:15 PM	<b>Khal Bnei Shlomo Zalman</b> 2002 Avenue J
<b>RABBI FISHER</b>	GEMARA SHABBOS 1 hour before Mincha	<b>Bais Medrash Beis Y'shaya</b> Avenue I & East 22nd Street / 718-692-3414
<b>RABBI CHAIM FORTGANG</b>	MESECHES ROSH HASHANA Sun,Tues After First Mariv	<b>Sasregen</b> 1279 East 24th Street 718-338-9633
<b>RABBI YISSOCHAR FRAND</b>	LIVE VIDEO HOOKUP: HALACHIC ISSUES RELEVANT TO PARSHAS HASHAVUA Thursday 9:00 PM	<b>Young Israel Of Midwood</b> 1694 Ocean Ave
<b>RABBI BENTZION FRANKEL</b>	CHUMASH,RASHI,&MEFORSHIM Mon-Thurs 1 Hr. Before Shkiah OHR HACHAIM Shabbos 8:30am	YOREH DAYA CHELEK BAIS Monday After Mariv MESECHES BRACHOS Wednesdays 9:15pm
		<b>Sasregen</b> 1279 East 24th St/ 718.338.9633
<b>RABBI PINCHAS FRANKEL</b>	HILCHOS MUKTZAH Tuesday 9:15 PM OHR HACHAIM HAKADOSH Shabbos 8:30 - 9:00 AM	<b>Khal Bnei Shlomo Zalman</b> 2002 Avenue J
<b>RABBI YERACHMIEL FRANKEL</b>	CHUMASH IN DEPTH Thursday 10:00-11:00 AM	<b>Knesseth Bais Avigdor</b> 1720 Avenue J
<b>RABBI YOSEF FRANKEL</b>	SHABBOS SHIUR Shabbos 45 min. before Mincha	<b>Khal Bnei Shlomo Zalman</b> 2002 Avenue J
<b>RABBI ZELIG FRIEDMAN</b>	PEREK CHELEK MESECHTA SANHEDRIN Wed 8:15 PM	<b>Yeshiva Zichron Eliezer</b> 1543 East 9th Street
<b>RABBI SHLOMO FURST</b>	MASECHES BEITZA Mon- Fri 9:40 - 10:30 AM	<b>Agudath Israel Brookdale Senior Center</b> 817 Avenue H
<b>RABBI AVROHOM GARFINKEL</b>	MESECHTA SUCCAH Tuesday 8:00 PM HALACHA SHIUR Shabbos 1 hour before Mincha	<b>Congregation Bnei Israel</b> 3190 Bedford Avenue
<b>RABBI LIPA GELDWERTH</b>	AMUD YOMI - MESECHTAS KEDUSHIN Monday-Friday 6:20 AM	
	HAFTORAS OF THE PARSHA Sun 9:00 PM MINCHAS CHINUCH Shabbos 70 minutes before Skiah OHR HACHAIM Shabbos 8:00 AM	SHIUR IYUN - MESECHTAS KEDUSHIN Tuesday 8:00 PM TEFILLAH Sunday 9:00 PM
		<b>Cong Kol Torah</b> 2022 Ave M/ 718-232-4808
<b>RABBI ELIEZER GINSBURG</b>	CHUMASH Thursday 9:00 PM	<b>Bnei Binyamin</b> 727 Ave O
<b>RABBI SHRAGA FEIVEL GOLDSMITH</b>	HASHKAFA Tues-Thurs 6:00 -6:45 PM	<b>Beis Medrash Chasdei Chaim</b> 1575 Coney Island Ave.
<b>RABBI YOSEF GOLDFEDER</b>	CHABURA BASSER V'CHALAV Mon-Thurs8:45 PM	<b>Cong Kol Torah</b> 2022 Avenue M / 718-232-4808
<b>RABBI CHASKEL DOVID HALBERSTAM</b>	EIN YAAKOV Friday 8:20 PM MINCHAS CHINUCH Sunday 8:30 PM	MESECHTA MEGILAH Tuesday 8:30 PM
		<b>Cong. Shaarei Zion</b> 3210 Kings Highway
<b>RABBI L. HENDEL</b>	GEMARA YERUSHALMI Monday 8:30 PM GEMARA FOR BEGINNERS Monday - Friday 5:45 AM	<b>Nachlas Levi Yitzchok - Chabad</b> 3040 Nostrand Ave.
<b>RABBI YISROEL HIRSCH</b>	SHELOS V'TESHUVOS Seudah Shlishis (30 min. before Maariv)	<b>Khal Shaarei Shalom</b> 2961 Nostrand Ave
<b>RABBI SHMUEL SIMCHA HOROWITZ</b>	GEMARA PRIMER / MESECHTA SHABBOS Monday - Thursday 10:10-11:00 AM	
	GEMARA IN DEPTH / MESECHTA BEITZAH Mon - Thurs 9:10-10:00 AM	<b>Knesseth Bais Avigdor</b> 1720 Ave. J
<b>RABBI YY JACOBSON</b>	ROTATING TOPICS Tuesday 9:10 PM	<b>Mayan Yisroel</b> 3307 Ave N / 718-677-0030
<b>RABBI JURKOWITZ</b>	MESECHTA MIKVOS Sundays 1015-1145am	<b>Bais Hamedrash of Flatbush</b> 347-248-2613
<b>RABBI YOSEF KADIN</b>	MESECHTA KESUVOS Tuesday 9:00 PM	<b>Congregation Tomchei Torah</b> 1966 Ocean Avenue (N&O)
<b>RABBI AHARON KAHN</b>	MISHLEI / HASHKAFA WITH PIRUSH HA'GRA Mon/Wed 10:00-11:00 AM GEMORAH B'IYUN Fridays 9:15 AM	HALACHA Sundays 9:15 AM/BAVA METZIA Tues. 9:00 PM/MUSSAR Thurs. 10:15 PM
		<b>Knesseth Bais Avigdor</b> 1720 Ave. J
<b>RABBI YITZCHOK KAUFMAN</b>	MESECHTA SHABBOS Monday - Thursday 8:00 PM	<b>Agudath Israel of Midwood</b> 817 Avenue H
<b>RABBI YOSEF KIRSCHENBERG</b>	PARSHA / CHASIDUS Tuesday 7:45 PM	<b>Cong. Ohel Moshe</b> 849 Ocean Parkway (I & H)
<b>CHAVREI HAKOLLEL</b>	YESH NOCHALIN Tuesday 6:45 AM	<b>Flatbush Morning Kollel</b> 1340 East 9th Street (M-Ryder)
<b>RABBI AVROHOM KLEIN</b>	BOYS MISHNAYOS Motzei Shabbos 10 minutes after Maariv MESECHES BRACHOS Shabbos 45 min. pre Mincha	CHOVOS HALIVOVOS Thurs. 8:30 PM MESECHES TAANIS Tues. 8:30 PM
		<b>Cong. Adath Yeshurun</b> 3418 Ave N
<b>RABBI BARUCH KOTLER</b>	MESECHES AVODAH ZARA Wednesday 8:00 PM	<b>Sharei Zion</b> 2030 Ocean Parkway (T & U)
<b>RABBI Y. LEIFER</b>	NESIVOS SHALOM Thursday evening	<b>Khal Toras Chaim</b> 2201 Ave L
<b>RABBI YERUCHIM LESHINSKY</b>	MESECHTA ROSH HASHANA Sun & Wed after Maariv MESECHTA SANHEDRIN Mon after Maariv	<b>Cong Bais Yitzchok</b> 1719 Ave P
<b>RABBI ZALMAN LIBEROV</b>	MOSHIACH CLASS Tuesday 8:00 - 9:00 PM	<b>The Chabad House</b> 1923 Ocean Ave (N & O)
<b>RABBI LICHTIG</b>	CHUMASH B'IYUN Shabbos 5:00 PM	<b>Cong. Bnei Avrum</b> 197 Webster Avenue

<b>RABBI MOSHE TUVIA LIEFF</b>	MESECHTA MAKOS BIYUN Mon. & Wed. 8:30 - 9:30 PM	
HALACHAH SHIUR Monday 9:45 - 10:15 PM CHUMASH SHIUR Wednesday 9:45 - 10:15 PM		
PRI TZADDIK Friday 9:00 - 10:00 AM HALACHA BIYUN Shabbos 1 hour before Mincha	<b>Agudas Yisroel Bais Binyomin</b> 2913 Ave L	
<b>RABBI LITVAK</b>	SEFER SHMIRAS HALASHON Mon, Tues, Thurs12:00-12:45 PM	<b>Beis Medrash Chasdei Chaim</b> 1575 Coney Island Ave.
<b>RABBI YOCHANAN MAROSOV</b>	GEMARAH SANHEDRIN Tuesday 8:30 PM CHASSIDUS IN DEPTH Wednesday 8:30 PM	MAAMORIM OF THE ALTER REBBE Shabbos 8:30 AM
	<b>Kehilas Bais Menachem Mendel</b> 1703 Ave. J	
<b>RABBI JOSH MEHLMAN</b>	PARSHA/HASHKAFA Shabbos 1 hour before Mincha RAMBAM HILCHOS TALMUD TORAH Thursday 9:15 PM	<b>Khal Bais Avrohom</b> 1524 E. 17th St
<b>RABBI BEREL MITTELMAN</b>	CONTEMPORARY HALACHIC Shabbos post Mussaf	<b>Agudath Israel of Madison</b> 2122 Ave S / 718-998-8029
<b>RABBI MORDECHAI MINTZ</b>	SUGYAS OVERVIEW Sun 10:30 AM MESECHTA SHABBOS Mon-Friday 10:00 AM	<b>Agudas Achim</b> 1564 Coney Island
<b>RABBI YOSEF Y. PALTIEL</b>	DAVENING Monday 8:45 - 10:00 pm	<b>Chabad of Flatbush</b> 1923 Ocean Avenue (N&O)
<b>RABBI MEIR PLATNICK</b>	MISHNA BERURAH AMUD YOMI Sunday-Thursday MISHLEI Monday 8:45-9:20 PM	GEMORAH Sunday 7:15 - 8:00 AM
	<b>Keser Yisroel Mordechai</b> 2013 Avenue L	
<b>RABBI YACOV RABINOWITZ</b>	CHUMASH & MEFORSHIM Mon-Fri 10:30 - 11:30 AM	<b>Agudath Israel Brookdale Senior Center</b>
<b>RABBI ARYEH RALBAG</b>	GEMARA SHIUR MASECHES TA'ANIS Mon-Fri 7:00-7:55 AM HALACHA Mon-Fri. 7am	<b>Young Israel of Ave K</b> 2818 Ave K / 718-258-6666
<b>RABBI ELIEZER DOVID RAPAPORT</b>	OHR HACHAIM Shabbos 8:15-8:45 AM HILCHOS SHABBOS After Shabbos Shachris	CHUMASH/MEFORSHIM Thurs. 8:30 PM MESECHTA MEGILLA Mon-Wed 9:45-10:30 PM
	<b>Khal Zichron Avrohom Yaakov</b> 3203 Bedford Ave.	
<b>RABBI ZEV REICHMAN</b>	MESECHTA CHAGIGA Sun-Thurs 8:00 AM-8:45 PM	<b>Beis Medrash Chasdei Chaim</b> 1575 Coney Island Ave.
<b>RABBI YISROEL REISMAN</b>	PARSHA Thursday 2:15 - 2:30 PM	<b>CALL 712-432-1001 CODE 483003375#</b>
YEHOSHUA <b>Ahi Ezer</b> Corner of Ocean Pkwy & Ave S / 718.998.8029 Live hook up - Lakewood- Cong. Sons of Israel corner of 6th & Madison	Motzei Shabbos: Oct. 18/25 9:00 PM, Nov. 1 8:30 PM, Nov. 8/15/22/29 7:30 PM, Dec. 6/13/20/27 7:30 PM, Jan. 3/10/17/24/31 7:30 PM, Feb. 7/14/21/28 8:00 PM, March 7 8:30 PM, March 14/21/28 9:30 PM, April 5/18/25 10:15 PM, May 2/9/16 10:30 PM	
PARSHAS HASHAVUAH Thursdays 9:25-9:35pm YOREH DEAH Sundays 8:50-10am MESEHTA MAKKOS Thursday 11:30-11:50pm	RUACH CHAIM Mon.&Tues. 9:15-9:35pm,Thurs.8:40-9pm	<b>Agudath Israel of Madison</b> 2122 AVENUE S 718-998-8029
<b>RABBI ELIAHU ROMAN</b>	MISHNAS REB AARON Motzei Shabbos 9:00 - 9:30 PM	<b>Kollel Bnai Torah</b> 1323 East 32 St / 718.692.3307
<b>RABBI ROTTENBERG</b>	CHUMASH & MEFARSHIM Friday 7:30 PM	<b>Bais Moshe Shmeil</b> 1782 East 28th Street / 917-553-5353
<b>RABBI FISCHEL SCHACHTER</b>	PARSHAS HASHAVUA Wed 9:50 PM	<b>Yeshiva Ohr Yitzchok</b> 1214 East 15th Street / 718-258-7007
<b>RABBI HERSCHEL SCHACHTER</b>	MESECHTAS SHABBOS Monday 8:15 - 9:45 PM	<b>Young Israel Of Midwood</b> 1694 Ocean Ave
	Sunday 8:00 - 9:00 PM	<b>K'hilas Orech Chaim</b> 1002 Avenue M
<b>RABBI REUVEN SCHEINBERG</b>	HILCHOS SHABBOS Tuesday 10:00 - 11:00 AM	<b>Knesseth Bais Avigdor</b> 1720 Avenue J
<b>RABBI ELIAHU SCHNEIDER</b>	SIFREI R' AVIGDOR MILLER Thursday 9:00 - 9:40 PM	<b>Agudah Bais Binyomin</b> 2913 Avenue L
SIDDUR HAGRA Thursday 9:45 - 10:15 PM OHR HACHAIM Thursday 10:00 PM	<b>Khal Zichron Mordechai</b> 2645 Nostrand Avenue	
<b>RABBI MOSHE SCHOENBLUM</b>	DAF YOMI 9:30-11:00 AM	<b>Yad Yosef Torah Center</b> 1036 Ocean Parkway (Ave. J-K)
<b>RABBI AVROHOM SCHORR</b>	EIN YAAKOV Sunday 10:00 AM	<b>Khal Tiferes Yaakov</b> 1212 East 15th Street (L-Locust)
<b>RABBI SCHRIER</b>	MONDAY - Friday 7:15 Minyan MISHNAH BRURA Monday - Friday between Mincha & Maariv	<b>Avenue N Jewish Center</b> 321 Avenue N / 718-339-7747
<b>RABBI SCHWARTZ</b>	PARSHA Friday 8:00 PM	<b>Bais Medrash Bais Y'Shaya</b> Ave. I & East 22nd Street / 718-692-3414
<b>RABBI DOVID SCHWARTZ</b>	KLI CHEMDAH Shabbos approximately 10:00 AM	PERKAI AVOS Shabbos after Shkiah
<b>RABBI PINCHUS SCHWARTZ</b>	GEMARA IYUN Shabbos Afternoon 5:30 PM	<b>Khal Talmidei Hayeshivos</b> 1213 Elm Ave.
<b>RABBI YECHIEL SCHWARTZ</b>	SUGYOS ON THE PARSHA Tuesday 8:30 PM	<b>Yeshiva Kol Yaakov</b> 1197 East 17th Street
<b>RABBI SCHWARZBAUM</b>	BATTLING MISSIONARIES Mon & Wed 6:00 AM-6:45 PM	<b>Beis Medrash Chasdei Chaim</b> 1575 Coney Island Ave.
<b>RABBI YOSEF SEKULA</b>	CHOVOS HALEVOVOS Sunday 8:20 PM INYONEI TEFILAH Tuesday 8:20 PM	CHUMASH Thursday 9:15 PM
	<b>Cong. Nachlas Yitzchok Soblov</b> 3418 Avenue L	
<b>RABBI ELI BARUCH SHULMAN</b>	GEMARA B'IYUN Tuesdays 8:30 PM HALACHA Shabbos 5:30 PM (winter - 1 hour before mincha)	SHOFTIM Monday 8:30 PM (Summer only)
	<b>Young Israel of Midwood</b> 1694 Ocean Avenue	
<b>RABBI ZEV SMITH</b>	PRACTICAL HALACHOS Sundays 8:30-9:30 PM	<b>Agudas Yisroel Bais Binyomin</b> 2913 Avenue L
<b>RABBI YEHOSHUA TZVI SPIRA</b>	HILCHOS TZEDOKAH Sundays 9:00-10:00 AM	<b>Kollel Horaah of Flatbush</b> 1206 Avenue M
<b>RABBI AVRUHUM STEIN</b>	MESECHTA MENUCHOS Sun-Thurs 7:15 AM-8:00 PM	<b>Beis Medrash Chasdei Chaim</b> 1575 Coney Island Ave.
<b>RABBI YITZCHOK STEINWURZEL</b>	HILCHOS SHABBOS 9:00 AM daily	PARSHAS HASHAVUA Fri 8:00-9:00 PM
	<b>Bais Ephraim</b> 2802 Ave J	
<b>RABBI NORMAN STRICKMAN</b>	NAVI Wednesday 7:00 PM	<b>Merkaz Yisroel of Marine Park</b> 3311 Avenue S
<b>RABBI MENDEL TEITELBAUM</b>	HILCHOS SHABBOS Shabbos 8:30 AM	
NIGHT KOLEL - HALACHA SHIUR Sunday - Thursday 8:15 - 9:15 PM	<b>Kollel Zichron Shmiel Chenskowitz</b> 1167 East 13th Street	
<b>RABBI TURK</b>	BABA KAMA Sunday-Thursday 11:00 AM-12:00 PM	<b>Beis Medrash Chasdei Chaim</b> 1575 Coney Island Ave.
<b>RABBI VIGLER</b>	MIMER CHASIDUS Moday-Friday 7:00 AM Shabbos 8:20 AM DAILY TANYA Moday-Friday 8:45 AM	GEMARA Monday-Friday 8:00 - 9:00 PM WEEKLY TANYA Sunday 10:00 AM
	<b>Mayan Yisroel</b> 3307 Ave N, 718-677-0030	
<b>RABBI BINYOMIN WEISS</b>	HALACHA Tuesday 8:45 PM	<b>Young Israel of Ave K</b> 2818 Ave K / 718-258-6666
<b>RABBI ELISHA WEISS</b>	MESECHES BRACHOS Monday 8:00 PM	<b>Merkaz Yisroel of Marine Park</b> 3311 Avenue S
<b>RABBI MAYER WEISS</b>	KUZARI Motzei Shabbos 8:30 PM	1433 East 13th Street
<b>RABBI MOSHE MEIR WEISS</b>	HASHKAFA Tuesday 9:15 PM	<b>Khal Veretzky</b> Avenue L & East 9th Street
<b>RABBI YOSEF WIKLER</b>	YOREH DEAH-HILCHOS TAARUVOS Sun 10:00-11:30 AM	<b>Cong. Bais Mordechai</b> 1358 E. 13th St, 718-336-8544
EVEN HAEZER - HILCHOS ISHUS Sunday 11:45 AM- 12:45 PM	MISHNAH BERURAH (TZIZIS) Sunday 8:30-9:45 PM	<b>Minyan Avreichim</b> 1114 Ave O 718-336-8544
<b>RABBI ZOLTY</b>	MISHNA BERURAH CHABURAH (ENGLISH) MON.-FRI. 6:30AM	<b>Bais Hamedrash of Flatbush</b> 347-248-2613
KESUVAS SHIUR Sundays 830-930pm	CHOVOS HALAVAVOS Shabbos 8am	HALACHA Shabbos 30 min. b4 mincha

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SUMMONS

Index No. 10514/12

D/O/F: May 18, 2014

Premises Address:

703 ESSEX STREET

BROOKLYN, NY 11236

SUPREME COURT OF THE STATE OF NEW YORK

COUNTY OF KINGS

NATIONSCREDIT FINANCIAL SERVICES CORPORATION, Plaintiff,

-against-

VICTORIA HAMILTON; JOHN DOE 1 THROUGH 10; JANE DOE 1 THROUGH 10, INTENDING TO BE THE UNKNOWN HEIRS OF THE ESTATE OF BERNADETTE HAMILTON DECEASED AND SUCCESSORS IN INTEREST OF ANY OF THE AFORESAID DEFENDANTS WHO MAY BE DECEASED, AND THE RESPECTIVE HEIRS AT LAW, NEXT OF KIN, DISTRIBUTES, DEVISEES, GRANTEEES, TRUSTEES, LIENORS, CREDITORS, ASSIGNEES AND SUCCESSORS IN INTEREST OF THE AFORESAID CLASSES OF PERSON, IF THEY OR ANY OF THEM BE DEAD, ALL OF WHOM AND WHOSE NAMES AND PLACES OF RESIDENCE ARE UNKNOWN TO THE PLAINTIFF; CACH LLC; NEW YORK CITY ENVIRONMENTAL CONTROL BOARD; NEW YORK CITY PARKING VIOLATIONS BUREAU; NEW YORK CITY TRANSIT ADJUDICATION BUREAU; NEW YORK STATE DEPARTMENT OF TAXATION & FINANCE; SINGH SAWRINDER; UNITED STATES OF AMERICA INTERNAL REVENUE SERVICE; "JOHN DOES" and "JANE DOES", said names being fictitious, parties intended being possible tenants or occupants of premises, and corporations, other entities or persons who claim, or may claim, a lien against the premises, Defendant(s),

TO THE ABOVE NAMED DEFENDANTS:

YOU ARE HEREBY SUMMONED to answer the Complaint in this action, and to serve a copy of your Answer, or, if the Complaint is not served with this Summons, to serve a Notice of Appearance on the Plaintiff's Attorneys within twenty (20) days after the service of this Summons, exclusive of the day of service, where service is made by delivery upon you personally within the State, or within thirty (30) days after completion of service where service is made in any other manner, and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint.

NOTICE YOU ARE IN DANGER OF LOSING YOUR HOME

If you do not respond to this summons and complaint by serving a copy of the answer on the attorney for the mortgage company who filed this foreclosure proceeding against you and filing the answer with the court, a default judgment may be entered and you can lose your home.

Speak to an attorney or go to the court where your case is pending for further information on how to answer the summons and protect your property.

Sending a payment to your mortgage company will not stop this foreclosure action.

YOU MUST RESPOND BY SERVING A COPY OF THE ANSWER ON THE ATTORNEY FOR THE PLAINTIFF (MORTGAGE COMPANY) AND FILING THE ANSWER WITH THE COURT.

The following notice is intended only for those defendants who are owners of the premises sought to be foreclosed or who are liable upon the debt for which the mortgage stands as security.

YOU ARE HEREBY PUT ON NOTICE THAT WE ARE ATTEMPTING TO COLLECT A DEBT, AND ANY INFORMATION OBTAINED WILL BE USED FOR THAT PURPOSE.

The amount of the Debt: \$177,487.93 consisting of principal balance of \$134,046.00 plus interest of \$23,732.95, escrow/impound shortages or credits of \$16,483.99, late charges of \$157.80; Broker's Price Opinion, inspection and miscellaneous charges of \$529.50; attorney fee \$1,000.00 and title search \$537.69. Because of interest and other charges that may vary from day to day, the amount due on the day you pay may be greater. Hence, if you pay the amount shown above, an adjustment may be necessary after we receive the check, in which event we will inform you.

The name of the creditor to whom the debt is owed: NationsCredit Financial Services Corporation.

Unless you dispute the validity of the debt, or any portion thereof, within thirty (30) days after receipt hereof, the debt will be assumed to be valid by the herein debt collector.

If you notify the herein debt collector in writing within thirty (30) days after your receipt hereof that the debt, or any portion thereof, is disputed, we will obtain verification of the debt or a copy of any judgment against you representing the debt and a copy of such verification or judgment will be mailed to you by the herein debt collector.

Upon your written request within 30 days after receipt of this notice, the herein debt collector will provide you with the name and address of the original creditor if different from the current creditor.

Note: Your time to respond to the summons and complaint differs from your time to dispute the validity of the debt or to request the name and address of the original creditor. Although you have as few as 20 days to respond to the summons and complaint, depending on the manner of service, you still have 30 days from receipt of this summons to dispute the validity of the debt and to request the name and address of the original creditor.

TO THE DEFENDANTS, except VICTORIA HAMILTON: The Plaintiff makes no personal claim against you in this action.

TO THE DEFENDANTS: VICTORIA HAMILTON: If you have obtained an order of discharge from the Bankruptcy court, which includes this debt, and you have not reaffirmed your liability for this debt, this law firm is not alleging that you have any personal liability for this debt and does not seek a money judgment against you. Even if a discharge has been obtained, this lawsuit to foreclose the mortgage will continue and we will seek a judgment authorizing the sale of the mortgaged premises.

Dated: May 18, 2012

Regina Competiello, Esq.

ROSICKI, ROSICKI & ASSOCIATES, P.C.

Attorneys for Plaintiff

Main Office 51 E Bethpage Road

Plainview, NY 11803

516-741-2585

Help For Homeowners In Foreclosure

New York State Law requires that we send you this notice about the foreclosure process. Please read it carefully. Mortgage foreclosure is a complex process. Some people may approach you about "saving" your home. You should be extremely careful about any such promises. The State encourages you to become informed about your options in foreclosure. There are government agencies, legal aid entities and other non-profit organizations that you may contact for information about foreclosure while you are working with your lender during this process. To locate an entity near you, you may call the toll-free helpline maintained by the New York State Banking Department at 1-877-BANKNYS (1-877-226-5697) or visit the Department's website at [www.banking.state.ny.us](http://www.banking.state.ny.us). The State does not guarantee the advice of these agencies.



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