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MARCH 15, 2018

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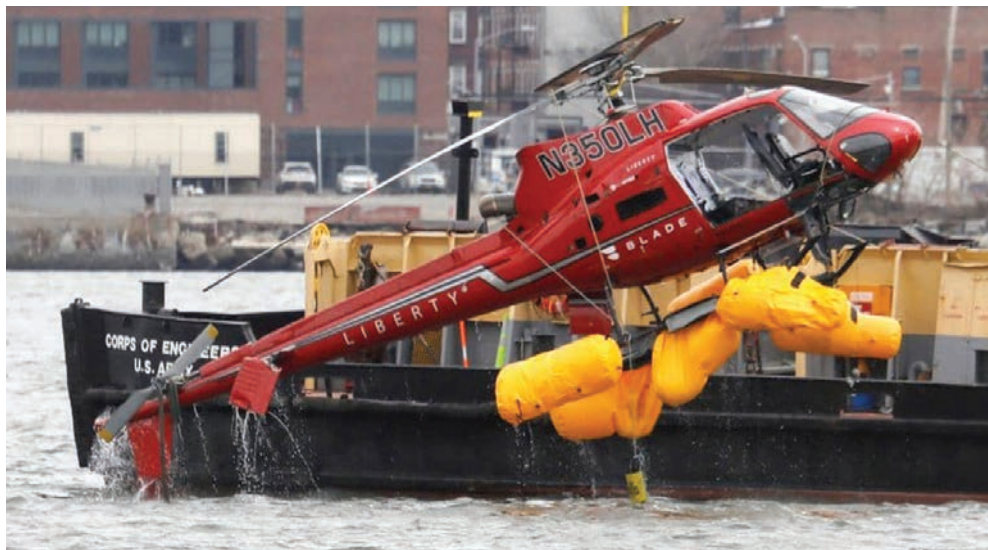
# FJJ

FLATBUSH  
JEWISH  
JOURNAL

בס"ד

FLATBUSH  
BORO PARK  
MANHATTAN  
MONSEY  
LAKEWOOD  
PASSAIC  
FIVE TOWNS  
KEW GARDENS

MAKING NEWSPAPERS GREAT AGAIN



FIVE PEOPLE DIE IN NYC HELICOPTER CRASH BUT PILOT SURVIVES

PAGE 116

## U.N. Commissioner: Jews in East Jerusalem a 'War Crime'

**JNS:** According to a report issued by U.N. High Commissioner for Human Rights Zeid Ra'ad Al-Hussein, the growth of Jewish communities in Judea, Samaria and eastern Jerusalem constitutes a war crime.



"The establishment and expansion of settlements in the occupied Palestinian Territory by Israel, including the legal and administrative measures that it has taken to provide socioeconomic incentives, security, infrastructure and social services to citizens of Israel residing in the West Bank, including East Jerusalem, amount to the transfer by Israel of its population into the occupied Palestinian Territory," said Al-Hussein. "The transfer of the population by an occupying State into an occupied territory is a grave breach of article 147 of the Fourth Geneva Convention and therefore a war crime."

The report is one of five charging Israel of human-rights abuses that will be presented to the council on March 19. **CONTINUED ON PAGE 113**

## P.A. to Boycott White House Conference on Gaza Strip

**JNS:** The Palestinian Authority has announced its intention to boycott an upcoming conference at the White House to discuss the worsening humanitarian situation in the Hamas-controlled Gaza Strip.



Approximately 2 million Arabs live in the densely populated area to the south of Israel's Mediterranean coastline.

While not recognized as an independent state, Gaza is cut off both from Israel and neighboring Egypt. Gazans receive funding from the Palestinian Authority, which does not control the strip. Several countries provide Gaza with relief aid, **CONTINUED ON PAGE 105**



## Trump Fires Tillerson

**JNS:** President Donald Trump fired U.S. Secretary of State Rex Tillerson on Tuesday, while announcing that CIA Director Mike Pompeo would replace Tillerson at the State Department. **CONTINUED ON PAGE 118**

## Jewish Groups Condemn Putin's Remark: "Jews Meddled in U.S. Elections"

**JNS:** In an interview with NBC, Russian President Vladimir Putin stated that the Kremlin did not influence the 2016 U.S. presidential elections, but that perhaps "Jews, but with Russian citizenship" did. **CONTINUED ON PAGE 109**



## Iranian Official: Liberation of Jerusalem is Now the Most Important Thing

**JNS:** Hassan Rahimpour Azghadi of the Iranian Supreme Council for Cultural Revolution said in a lecture that aired on TV that the West was trying to prevent Iraq from becoming the leader of the Arab world. **CONTINUED ON PAGE 105**





## HEALTH & FITNESS

ISSUE Pages 70-78, 82-84

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PRE  
**PESACH**  
FJJ ISSUE: MARCH 22



**PESACH**  
FJJ ISSUE: MARCH 29



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# FJJ



THE PASSING OF A LEGEND

HARAV RAPHAEL  
PELCOVITZ ZT"L



PAGE 129



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

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FOR BOYS"





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Pomegranate





## Rav Pam on the Haftaros

RABBI SHOLOM SMITH, REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

### Vayikra

#### TZEDAKAH IN TOUGH TIMES

Yeshayahu 43:21-44:23

There is a very obvious relationship between the parashah and the haftarah. Parashas Vayikra begins Sefer Vayikra, Toras Kohanim, which contains the laws relevant to Kohanim, the Mishkan service, and the rules of korbanos. In the haftarah, the anguished words of Yeshayahu describe how the people have neglected the Beis HaMikdash and its korbanos,

instead indulging in the worship of idols crafted by their own hands. (In a year when Parashas Zachor or Rosh Chodesh Nissan coincides with Parashas Vayikra, this haftarah is not read.)

**I am the first and I am the last (44:6).**

The navi castigates Klal Yisrael for the sins that created an atmosphere of "weariness" with their Divine service. Mahari Kara (43:22) says that this weariness is not evident when a person is earning money, involved in his work, or pursuing

CONTINUED ON PAGE 152



## FJJ Publisher's Message

MORDY MEHLMAN, PUBLISHER

### My Lost Wallet

This week I lost my wallet.

It was not a good experience. Subdued panic set in. My wallet contained cash, credit cards, driver's license, Social Security card, and who knows what else. I searched and searched, but could not find it. In the aftermath, much time was spent on the phone and internet – canceling credit cards, ordering a replacement license, and contacting Social Security. The Social Security administration was quite helpful – first I waited 28 minutes on hold, to be told by an uncourteous employee to call a different department, where I waited over 40 minutes on hold. Today, I will spend the day filing a police report and waiting in line at the Social Security office. At this point in time, my temporary wallet consists of a paper clip holding a copy of my temporary driver's license and health insurance card. At least it's light on my pocket.

During my ordeal last night and this morning, those around me were extremely tense and panicking, while I Boruch Hashem remained relatively calm and complacent, which left them in a state of bewilderment. They, and even I to some extent, wondered where my calmness emanated from, and why I was not overly concerned. Allow me to explain.

Many years ago, I, along with some other staff members from Camp Naarim in Pennsylvania, were stranded in the Catskills on Erev Shabbos after our van broke down. I began to panic, thinking of how and where we would spend that Shabbos, and everything we would miss back at camp. As I was pacing back and forth in dismay, an older member of our staff, the current Rosh HaYeshiva of the Mirrer Yeshiva – HoRav Asher Berenbaum – put his arm around my shoulder and calmed me down. He taught me about "yishuv hadaas", the idea that a person must always remain calm and collected

in every situation, no matter the challenge, no matter the circumstance. He explained that our lives are *b'yad Hashem*, and we can only make the *hishtadlus* that we hope Hashem will bring to completion. I can't say I fully understood his words then, but they definitely had a calming effect, and an impact on me to this very day. So, when I lost my wallet, I had a flashback to that summer some 40 years ago, and the words "yishuv hadaas" flashed before my eyes.

There is another and more serious reason I did not lose my cool. Rabbi Yaakov Bender once quoted his legendary mother, who told the following to her children after their apartment was broken into and all their valuable possessions were stolen: "Never get sad over something that money can replace." I thought to myself - a wallet and its possessions are replaceable, but so many have lost precious family members that are irreplaceable. Just think of the seven Sassoon children lost in the tragic fire a few short years ago; and the mother and three children lost to the Azan family in the recent tragic fire. Or think of all those we know languishing in hospitals with life threatening diseases, their families waiting for miracles from Hashem. Our hearts and tefillos continue to go out to them, for we are one. As a Godol once explained the words in this week's Parsha - "Adom ki yakriv": Klal Yisroel is called Adom, the only name for man that has no plural version, to signify the singularity and unity of Klal Yisroel - *K'ish echod b'lev echod*.

We are entering the month of Nissan, the month of Geulah. May it be a month that ushers in the end to tragedy, the end to illness and suffering. May it be the dawn of a new era, with the coming of Moshiach, speedily in our time. May the loss of a wallet be the worst thing that happens to anyone.



**ZMANIM**  
FOR THE FLATBUSH AREA

THURS  
15

7:08  
Neitz

10:06  
Latest  
Shema

7:02  
Shekiah

7:44  
Tzeis

כ"ח  
אדר  
עבודה זרה נ"ט

FRI  
16

7:06  
Neitz

10:05  
Latest  
Shema

7:03  
Shekiah

7:45  
Tzeis

כ"ט  
אדר  
עבודה זרה ט

הדלקת נרות 6:45

שבת  
17

7:05  
Neitz

10:04  
Latest  
Shema

7:04  
Shekiah

7:46  
Tzeis

א'  
אדר  
עבודה זרה ט"א

מוצ"ש (ר"ת) 8:17

SUN  
18

7:03  
Neitz

10:03  
Latest  
Shema

7:05  
Shekiah

7:47  
Tzeis

ב'  
ניסן  
עבודה זרה ט"ב

MON  
19

7:01  
Neitz

10:02  
Latest  
Shema

7:06  
Shekiah

7:48  
Tzeis

ג'  
ניסן  
עבודה זרה ט"ג

TUES  
20

7:00  
Neitz

10:01  
Latest  
Shema

7:07  
Shekiah

7:49  
Tzeis

ד'  
ניסן  
עבודה זרה ט"ד

WED  
21

6:58  
Neitz

10:00  
Latest  
Shema

7:08  
Shekiah

7:50  
Tzeis

ה'  
ניסן  
עבודה זרה ט"ה

**FJJ**  
FLATBUSH  
JEWISH  
JOURNAL

#### PRE-PESACH ISSUE:

AD DEADLINE: **MONDAY, MARCH 19**

DISTRIBUTION: **THURSDAY, MARCH 22**

#### PESACH ISSUE:

AD DEADLINE: **MONDAY, MARCH 26**

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## Letters to the Editor

EMAIL  
EDITOR@THEFJJ.COM

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

## Remembering the Seven Sassoon Children

This Shabbos, Rosh Chodesh Nissan, will be the 3rd Yahrtzeit of Eliane, Rivkah, David, Yehoshua, Moshe, Sarah and Yaakov Sassoon A"H.

As an Aliyah for their Neshamos, please have them in mind while learning Torah, performing acts of Chesed and doing Mitzvos.

May Klal Yisrael know of no more sorrow, and may we be Zoche to greet Moshiach Tzidkeinu speedily in our days.

*Always in Our Hearts*

## Microwave Danger

I would like to warn the women in our communities who have a microwave at home. These microwaves should be checked at least once a year for possible leakage of radiation. Radiation of this kind is toxic and could *Chas Veshalom* cause a malignant tumor. If possible, try not to buy them at all. It is preferable to wait a little longer to warm up food in a traditional oven if this is going to save lives.

*MZ*

## Human Cargo?

I saw an advertisement this week in your paper for a service transporting housekeepers to Florida. The ad features a picture of a van with the words "next day delivery" underneath and says book now in time for Passover.

I am writing to express my outrage at this offensive advertisement and the FJJ for printing it. The tone of this ad indicates that these individuals are cargo—they have been degraded to less than human. "Next day delivery?"! You might as well add "we ship your housekeepers AND GROCERIES to Florida."

This company needs to think twice about the people they are talking about—they are human beings. I hope this does not get printed in future papers.

*SR*

## Women's Pictures in The FJJ

Did the FJJ think that no one would notice that two pictures of women were subtly stuck in among the hundreds of Purim pictures? Is this an attempt to breach the sanctity of *machaneh yisroel*? Purim is the *yom tov* where we celebrate our victory over Amalek, it should not be used as an opportunity to Chas v'shalom let Amalek into our midst.

*Shmeel Duvid Aharon Roth*

## Askanos in FJJ

Kudos for putting women *askanos* in the Purim edition of the FJJ. After all, as the saying goes "Behind every great man is a woman."

*Smiley in Flatbush*

## Drunk FJJ Staff

In last week's edition your usual photo feature was expanded to many pages showing Purim being celebrated all over the world. However I noticed that each page of pictures from page # 80 and onwards had at least one picture of a woman or girl. Was the staff of the FJJ so inebriated Ad Lo Yodah the difference between men/boys and women/girls?

*Jeffrey Wallach, LCSW-R*

## Women Have Faces Too!

I just wanted to congratulate you on putting some pictures of women in your publication this week. It is a bold move on your part and one that will hopefully be part of the push towards *frum* women having their pictures in *frum* publications. I think it is a dangerous movement that has been going on in recent years with not having any pictures of women in Jewish publications. This is not the way it has been traditionally. It is something that has started in recent years and now most *frum* publications want to make it like "this is the way it has always been. This is part of our *mesorah*." I think it is important for people to be able to see pictures of *frum* women who they can look up to. Even if you read an article about a woman role model, if there is no picture, it doesn't have the same effect. We are women, mothers, teachers and hopefully role models for the next generation. To not have our pictures in publications, is basically trying to "wipe us out of the picture."

*Toby Azriel*

## Disturbed Bochorim

I read the FJJ every single week. When I came across page 81 in last week's issue, my heart stopped, B"H Hatzalah was able to revive me. I was appalled at the utter *pritzus* portrayed in such a *heimishe* newspaper. This is not the meaning of *vinuhapucho*! Chas v'shalom what happens when she's in *shidduchim*— "Oh she was the *pritzus* in the FJJ's 2018 Purim pictures"— its *mamesh* horrible.

While on the subject, there is this new phenomenon of girls going collecting. This is not what Purim is about! I just don't understand why girls should leave their houses on Purim except to give *mishloach manos* to people that live within 34 *amos*

CONTINUED ON PAGE 132

## TEHILLIM LIST

**חולים:**  
דבורה בת אסתר בריינדל  
רפאל חיים בן זיסל  
חיים בן רחל  
דוד בן פנינה  
יצחק זאב בן עדינה  
הרב מתתיהו חיים בן עטל  
יחיאל בן ציון בן מיכל  
יוסף אליהו בן בילא  
ליבה יהודית בת יובבד  
נחמי' בן מלכה גיטל  
רינה ח' בת לאה  
גיטל רינה בת יאל  
תמר עדינה בת קינא שולמית  
אברהם בן לאה  
חיים שרגא פיבל בן רחל  
מרדכי דוד שמחה בן מרים משא טובה  
משה זאב בן רחל  
רפאל בצלאל מרדכי בן חנה רייזל  
שמואל בן רבקה  
שרה מלכה בת פייגא פרדיל  
גולדה בת מרים  
הינדא שרה בת יענטל  
ר' שלמה חנוך בן חנה זיסל  
יצחק שמואל בן פשע שרה  
צירל בת אלתר רבקה  
יואל בן יטל  
רפאל חיים ישעי' בן חיה  
ר' שמעון בן ליהו לוסיה  
רבקה לאה בת חנה מנוחה  
משולם נתן יהודה בן טשארנה  
יצחק בן דבורה  
אפרים בן רבקה  
רפאל חיים צבי בן לאה  
חיה אסתר בת פייגא יענטא  
ר' ישראל אברהם בן שיינא רחל  
ר' ישעי' יעקב בן רייזעל  
ר' יגל בן יעל  
אליעזר בן רחל  
שמחה בת מרים  
מנחם מנדל בן פערל דינה  
אסתר הינדא בת שפרה  
דב ישעיה בן אסתר  
ר' משה יצחק בן סירל  
צבי מנחם בן אסתר  
אסתר בת חנה ריבה  
בורך הלל בן רבקה  
זיסל בת רחל  
אשר ישעי' בן הינדא נאכה  
ישראל פייל בן חנה ביילה  
אהרן צבי בן זלדה  
רחל ח' בת אסתר  
ר' יצחק שמואל בן פעשא שרה  
דוד רפאל חיים בן סופי'ה  
ראובן בן הענא  
יוסף מלך בן שרה שפרה  
שרה בת רבקה רחל  
רבקה חיה בת אסתר חנה  
חיים משה בן הדסה  
יוסף בן גיטל  
חיה בת חנה  
קלמן בן חיה בלומא  
יצחק שמעון בן חיה מלכה  
חנה מנוחה בת צביה

## WEATHER FORECAST

THURSDAY  
March 15Mostly Cloudy  
47° 30°FRIDAY  
March 16Mostly Cloudy/Wind  
37° 27°SATURDAY  
March 17Mostly Sunny  
43° 31°SUNDAY  
March 18Mostly Sunny  
45° 31°MONDAY  
March 19Partly Cloudy  
41° 30°TUESDAY  
March 20Snow  
35° 29°WEDNESDAY  
March 21Snow Showers  
41° 32°

## PUBLIC SERVICE ANNOUNCEMENT

Traffic ticket agents have been standing at Avenue J & East 12 street giving \$125 tickets to those who "block the box" when the light turns red. Be careful not to block the intersection, especially in this hectic pre Yom Tov shopping season.

Out of the Box

MUSINGS ON  
TIMELY ISSUES

RABBI YAAKOV SALOMON



## Just Think

It happened on my daily visit. Mom was then 96 years old and was resting one afternoon in her room at a health facility near me. We were having a casual conversation, when I impolitely began to yawn. "You don't get much sleep, do you," she asked. I barely had time to agree, when the next question came—more pointed. "Tell me. When you go to bed, do you fall asleep right away, or do you toss and turn?" "Oh Mom, I'm sleeping before my head hits the pillow," I answered somewhat callously. "Really," she countered. "I feel so bad for you. If you fall asleep so quickly, when do you have time to think???" This tiny snippet defined her—always thinking, always probing, always growing. Thinking. Something we should all do more.

Her 9<sup>th</sup> *yahrzeit* is this week. She is sorely missed.



# THIS SUNDAY



**The Mir.**  
A TIMELESS MESORAH

YESHIVAS MIR YERUSHALAYIM ANNUAL CELEBRATION DINNER

**ב' ניסן תשע"ח 03 · 18 · 18**  
RECEPTION 4:30 PM · DINNER 6:00 PM

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**R' PINCHAS & ESTHER WAGNER A"H**  
PRESENTED TO THEIR CHILDREN  
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## EVENT SCHEDULE

**3:30 - 4:30 PM**

**PRE-EVENT SHIURIM**

שיעור עיון 3:30

דברי התעוררות 4:00

**4:30 PM**

**RECEPTION**

**6:00 PM**

**DINNER**

**8:00 PM**

**ושמחתם לפני ה'  
REJOICE  
WITH OUR  
RABBEIM**



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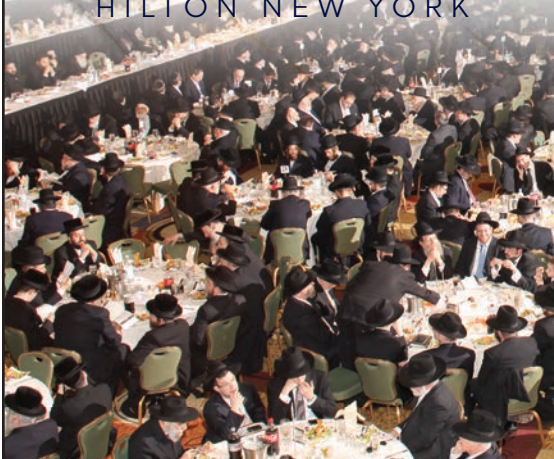
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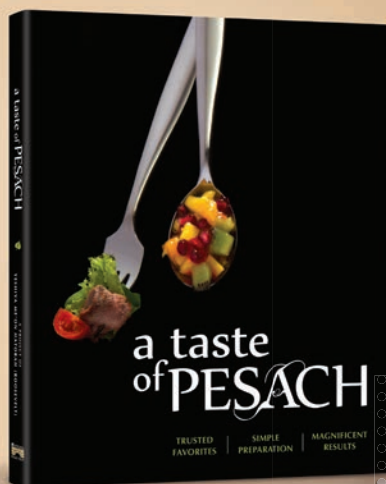
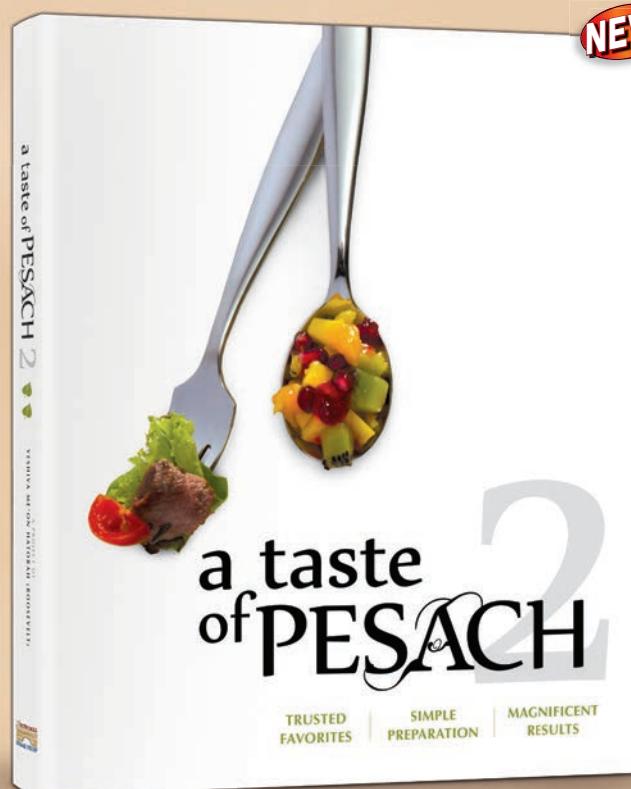
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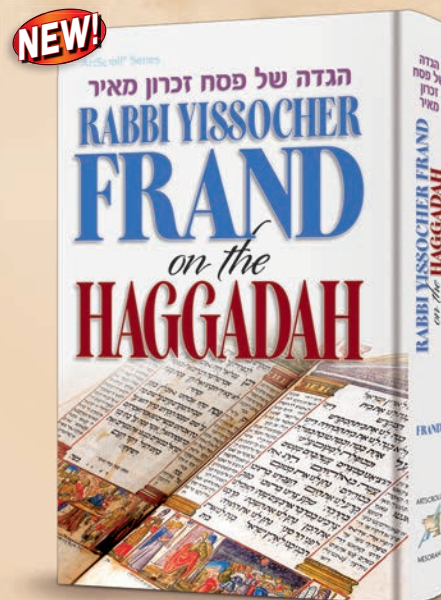
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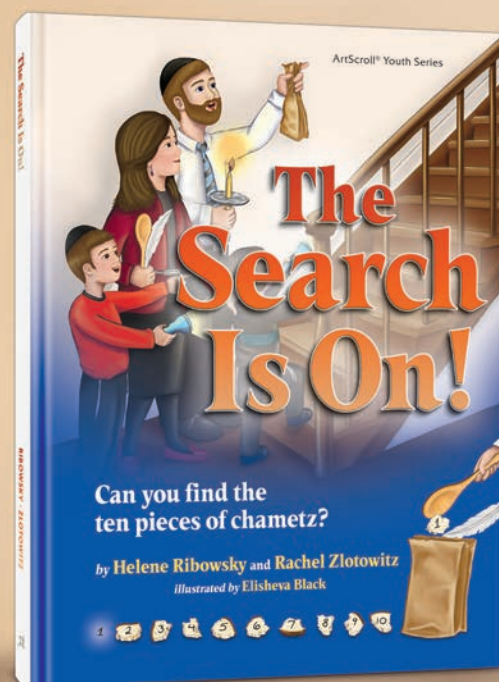
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# CAULIFLOWER CRUST LACHMAGINE

Yields 12 servings

MEDIA/OTG

## Cauliflower Crust

4.5 (14oz) Heaven & Earth  
frozen riced cauliflower  
bags, defrosted  
2 eggs  
1/2 tsp salt  
1 tsp onion powder  
1 tsp dried oregano

## Meat Topping

1 lb ground beef  
1 cup prune butter  
or plum jam  
1 small onion, diced  
1/4 cup tomato paste  
1/2 cup ketchup  
1 tsp salt  
1/8 tsp cinnamon  
1 cup pine nuts  
(optional)

## Prepare the Crust Prepare Meat Topping and Bake

Tightly wrap the riced cauliflower in a clean dish towel. Squeeze the towel until the crumbs are dry. If the cauliflower is still cold from the freezer, let it sit out for 20 minutes and squeeze it again. The cauliflower should be very dry or the crust will become soggy.

Place the dry crumbs into a bowl; add eggs, salt, and spices. Mix really well until a "dough" forms.

Preheat oven to 400°F. Line a baking pan with parchment paper; set aside.

Form a quarter cup of dough into a two- to three-inch round; place onto prepared pan. Repeat with remaining dough. Bake for 15 minutes until they start to brown.

Remove pan from oven.

Meanwhile, prepare the meat topping: Add all topping ingredients to a large bowl, mixing well to combine.

Reduce oven temperature to 350°F. Spread a quarter cup of meat topping onto each baked round, pressing down so it sticks to the dough. Make sure to spread topping all the way to the edge as the meat shrinks while it cooks. Sprinkle a few pine nuts on each, if using.

Bake until the meat is cooked through and browned, approximately 30 minutes.



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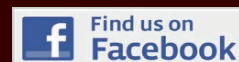
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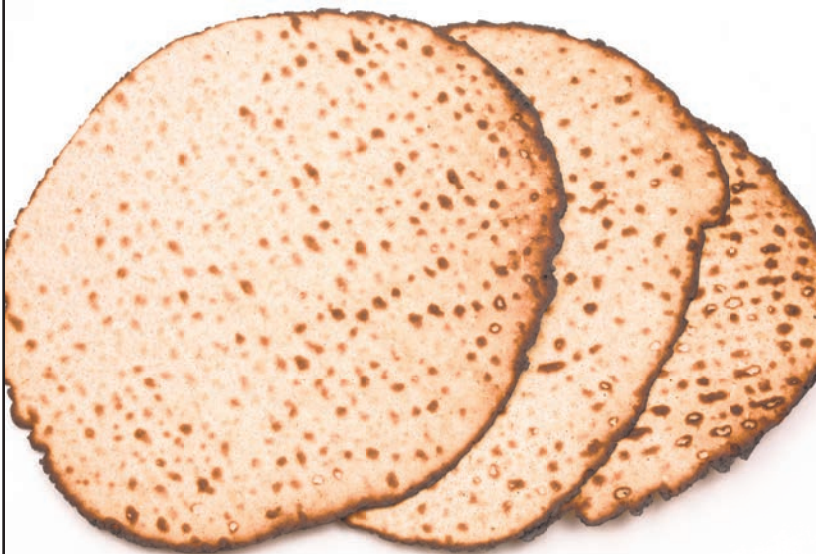
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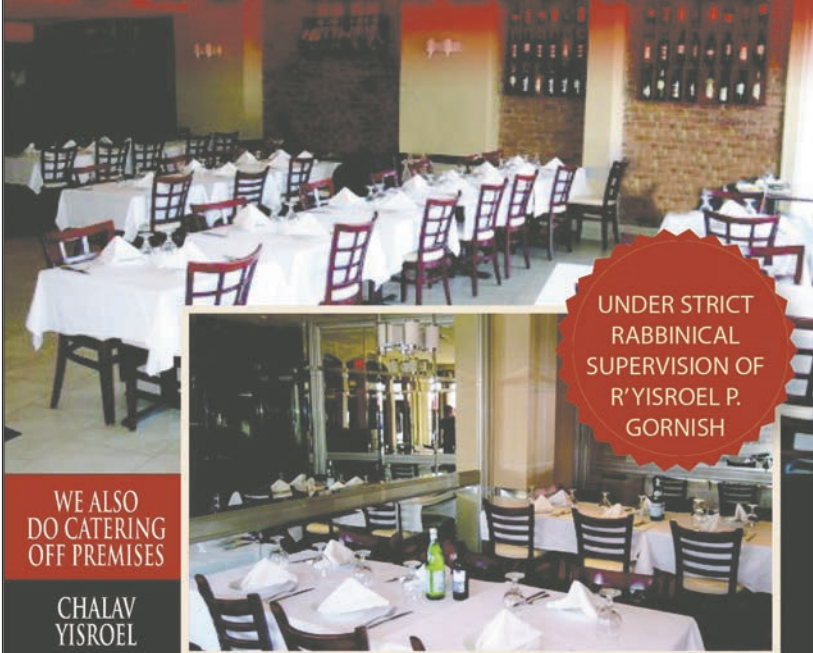
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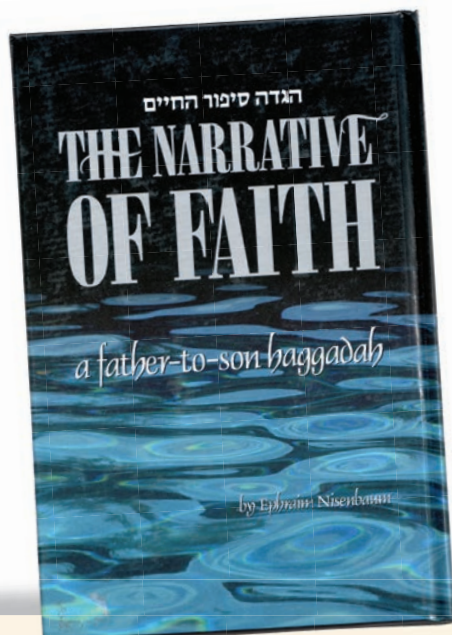
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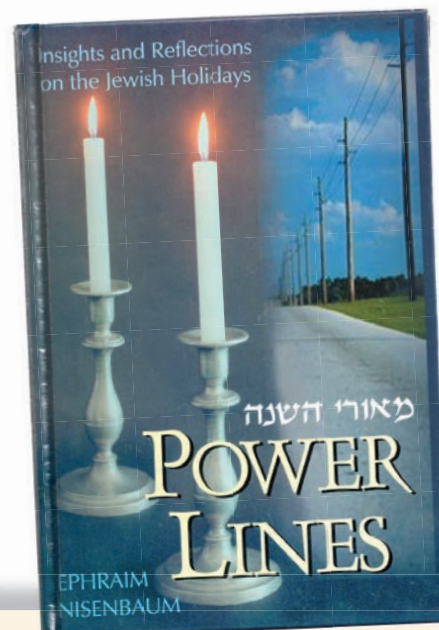
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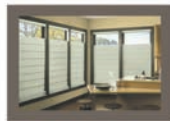
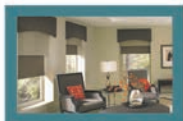
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## Power Points on the Parsha

RABBI EPHRAIM NISENBAUM

**“...when a person will sacrifice from you an offering to G-d...” (Vayikra 1:2)**

The Midrash comments that a sacrifice brought from stolen property is not valid. Rav Nosson Zvi Finkel, known as the Alter of Slabodka, once noticed some students who were discussing their studies rather loudly in an area where people were trying to sleep. He reprimanded them for disturbing the other people. “But discussing Torah is a great *mitzvah*,” the students protested. “Diamonds are also very valuable,” the Alter exclaimed. “But does that mean they can be thrown at somebody else’s head? One may not use a *mitzvah* as an excuse for hurting another person.”

**“...a person who will offer from you a sacrifice...” (Vayikra 1:2)**

The Torah’s expression implies that one must sacrifice from himself to properly serve

G-d. Rav Elazar Shach used to say that he felt his success in guiding his students was due to sacrificing himself for his students. He once had a student who came from a secular background, who did not have a good relationship with his parents. One time Rav Shach had a fever, but when he heard of some strife between the young man and his parents he insisted on dressing and going to visit the young man personally. Rav Shach’s family objected that he wasn’t up to walking around and that they would call the student to see Rav Shach. Rav Shach however refused. He said, “This young man created havoc and I am not sure how I can remedy the situation. But I am sure that when G-d sees the extent that I am willing to exert myself to help, He will put the right words into my mouth.” Indeed, the young man was so impressed how the elderly sage had exerted himself he promised to mend the situation.

**“...he must return the stolen item he has stolen...” (Vayikra 5:23)**

The Chafetz Chaim had a student assist him in preparing his manuscripts for publication. They agreed upon a certain amount for every twenty lines. Once, shortly before Rosh Hashanah, the sage called for the student. He explained that he had noticed several sheets with twenty-two lines instead of the twenty, meaning he had not yet paid for them. The Chafetz Chaim was

concerned that he had stolen wages from the young man. The student reassured the sage that he forgave him, but the Chafetz Chaim insisted on paying for the additional lines. The young man smiled and told the Chafetz Chaim, “See Rebbe, you have now fulfilled the *mitzvah* ‘he must return the stolen item!’” The elderly sage replied softly, “Believe me; I pray every day that I should not *have* to fulfill this *mitzvah*!”

**“...He called to Moshe...” (Vayikra 1:1)**

The Midrash comments that the word “*Vayikra*” “He called” is written defectively, because Moshe, in his humility, wanted to de-emphasize the special attention G-d showed him. Humility does not mean that a person is ignorant of his qualities. Rather it means that he is cognizant of G-d’s gifts to him and the responsibilities that places upon him. One of the great *chassidic* masters explained how he was prepared to stand before the Heavenly Court. “If they ask me why I was not more proficient in Torah, I will respond that I had a difficulty in comprehension. If they ask why I did not give more charity, I will say that I did not have much money. If they ask why I did not pray with greater intensity, I will answer that I was sickly and could not concentrate. But if they ask me how with a weak mind, a sickly body, and little money I could still be prideful for that I will have no answer...”

**“...if a person sins: if he heard a demand for an oath and he is a witness...” (Vayikra 5:1)**

The Midrash comments that a person only hears or witnesses sin if he himself has sinned. The Baal Shem Tov said that what a person sees is a mirror image of himself. If one sees others sinning, he should examine his own actions to see where he has behaved similarly. The Baal Shem Tov once saw a Jew desecrating the Shabbos, and he tried to think where he might have desecrated the Shabbos himself. Later, he realized he had heard someone denigrating a Torah scholar and had not spoken up on behalf of the scholar. The Talmud says that one who disgraces a Torah scholar is as if he desecrated the Shabbos. The Baal Shem Tov realized this was why he had witnessed the Shabbos desecration and he resolved to improve his ways.

## Parshas Vayikra

**“...a person who will offer from you a sacrifice...” (Vayikra 1:2)**

The Talmud learns that one may only offer a sacrifice from his own belongings, and not from stolen property. The prohibition against theft requires concern not only for another person’s material possessions, but even for his time too. A person from Tel Aviv once made up to meet with Rav Shlomo Zalman Auerbach at 4:00 in the afternoon. Rav Shlomo Zalman appeared punctually, but the man did not show up. Fifteen minutes later the man appeared, but Rav Shlomo Zal-

man had already left. Later the man called Rav Shlomo Zalman and asked why he hadn’t waited for him. The *rav* said that since they had made up to meet at 4:00, he couldn’t wait longer. The man excused himself explaining that the bus from Tel Aviv was not always on time, and he could not help being tardy. Rav Shlomo Zalman shook his head. “If it were important you could have taken the earlier bus and come early. You didn’t do so because you didn’t want to waste your time. But why weren’t you concerned about wasting *my* time too?”



## Hilchos Shabbos Initiative

REVIEWED BY RABBI SHMUEL FELDER

*The Chofetz Chaim writes in the name of R’ Yonasan Eibishitz that if one does not learn Hilchos Shabbos very well, it is impossible not to be oever on a forbidden act on Shabbos.*

### Kavod Shabbos

**Is there a *mitzvah* to wear special garments on Shabbos even if one is staying home alone?**

One should dress in *Bigdei Shabbos* even at home when not being seen by others.

Clothing should be clean throughout Shabbos. If one’s shirt became soiled, it should be changed.

One should preferably have clothing such as a suit, shirt, or dress, designated for *Shabbos* even if the same type of clothing is worn all week. It is preferable to have a designated *tallis* for *Shabbos* as well.

**Is there a *mitzvah* to have one’s floor clean, and to have a tablecloth covering the table throughout Shabbos?**

The floor should be clean from crumbs throughout *Shabbos* and swept as necessary to maintain cleanliness.

Covering the dining room and kitchen tables throughout *Shabbos* is included in the *mitzvah* of *Kavod Shabbos*.

**Is there a *mitzvah* to have homemade *challot* for Shabbos?**

It is a *mitzvah* to bake *challot* for *Shabbos* and it is an additional *mitzvah* to use an amount of flour that would obligate *Hafrashas Challah*. Some of the *halachos* regarding *Hafrashas Challah* are as follows:

- 2.5 pounds of flour must be used for the obligation of *Hafrashas Challah* without making a *brocha*. 5 pounds of flour is required in order to make a *brocha* on the *hafrasha*.
- It is customary that the piece taken as *hafrasha* should be a *k’zayis* (the volume of 1 fl. oz).
- One should burn the piece that was separated and not save it to burn at a later date. Anything that touches the *challah* when it is hot, such as a fork or oven grate, must be *kashered*. One should preferably separate the *challah* from the grate with two pieces of foil. When burning it, one should flatten the dough like a *matzah* to assure that it will be completely burned.

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## Parsha Pilpul

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### Shmira on Shabbos

The Tur in Orach Chaim, siman resh samech zayin tells us that when we daven Maariv on Shabbos we don't finish the bracha of Hashkiveinu with the words of Shomer amo yisroel lo'ad like we do during the week because we do not need special shmira on Shabbos. The Midrash says that Shabbos does the protecting.

The Rokeach in his pirush on seder haTefillah explains that we say "haporeis sukkas shalom" not "shomer amo yisroel lo'ad" because Shabbos does not require protection. The zechus of keeping Shabbos protects the person. This is included in the words of Zachor and Shamor. The Kol Bo in siman lamed heh says that when a person goes to work during the week and is not osek in mitzvos, he requires shmira; hence the words shomer amo Yisroel lo'ad. On Shabbos, when a person has time to learn and do mitzvos, he does not need the special added shmira.

Why do we need to say krias Shema al hamita with all the pesukim that serve as a shmira on Shabbos if Shabbos is a protection? Why is it different than the first night of Pesach when we omit them?

We can ask another related question about shmira in regard to mezuzah. The Rema in Yoreh Deah siman resh peh heh, seif bais says that when one leaves his house during the week, he should put his hand on the mezuzah and say Hashem yishmor tzeisi etc. Does one need to do the same on Shabbos, or is it

sufficient to rely on the protection of Shabbos?

The Prisha explains that there are two types of shmira needed. The first shmira is protection from enemies. The second shmira is from the mazikin. Shabbos will protect one from his enemies, but since mazikin are common on Friday night, we therefore add the pesukim in krias Shema al hamita.

The Taz and the Prisha give a different answer. Shabbos only protects one who keeps Shabbos properly. Unfortunately, we cannot claim that we keep the Shabbos properly because we are all familiar with the Midrash that says that had Jews kept two consecutive Shabbosos properly, the redemption would come. Therefore, the protection is not foolproof and one must say the pesukim at krias shema al hamita.

Based on both of these tirutzim, it would seem that when one leaves the house one should say the posuk of Hashem Yishmor. The Kitzur Hashla says that when one leaves the house on Shabbos one should not say that posuk, but rather say the posuk of Zachor es yom haShabbos lekadsho and that will serve as protection. The Elya Rabba in Siman resh samech zayin says that one should say the regular posuk.

May we all be zocheh to Shmiras Shabbos properly and we will be zocheh that the Shabbos will protect us.

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

### The Very Worst Sin in the World

The Yalkut (Remez 408) has an astounding teaching: The one and only time the Torah says "Vayakhel" (referring to the fact that Moshe proactively and deliberately gathered all the Jews together), was for the building of the Mishkan.

The Avnei Nezer and the Ohr Pnei Moshe (Rav Avrohom Moshe of Pshevorsk, Zt"l) explain why the singular usage of "Vayakhel" is in reference to the investiture of the Mishkan. The Mishkan was Hashem's holy abode in our midst. It was G-d's dwelling place on earth. The Shechina would manifest and reside amongst us mortals and humans.

Why would the pristine and unfathomably holy Shechina reside amongst mortals? People are far from perfect. We all have moments in which we falter and fail. We are all prone to miscalculations, mistakes and errors. Each and every one of us has imperfections and weaknesses. Why would the flawless and infallible, the celestial and divine, the Shechina, descend to a mundane and prosaic habitat?

Why does Hashem choose to rest amongst us? Because despite the fact that we humans are fraught with shortcomings and sullied in mire and grime we are His children. A loving father chooses not to perceive the failings but to unconditionally recognize the virtues and merits.

However, there's one caveat and crucial condition for the Mishkan to be built and for the Shechina to envelop us. The children, Klal Yisroel, need to be united. They need to stand together in peace and harmony, **no matter what**. This is exceedingly challenging. Differences of opinion, even divisiveness, dissention, jealousy, envy and altercation may arise. There will be those that feel compelled to splinter from the group. Some will conceive of forming a break away unit. When such situations arise, it is incumbent on us to not capitulate to our own predilections, whims or preferences but to sublimate our inner desires to maintain unity at all costs. It isn't easy. It takes great strength, conviction and courage. We are human and it is natural for us to want to show our frustration, disappointment and pain. What better way than

to ceremoniously leave and perhaps even attempt to create a different entity? Yet, the Torah teaches that creating a chasm or demonstrating and showing others disunity is the worst sin. Instead, we need to relinquish our egos and the innate desire for justice, vengeance and vindictiveness for the sake of *Shalom*. We may be entitled to our grievances and complaints but that doesn't mitigate the damage or danger of disunity. The *Zohar Hakadosh* teaches that when we stand together-notwithstanding our grievances- we can't be harmed or destroyed.

Pesach is imminently approaching. Let's show Hashem that we stand united. Let's reach out to as many Jews as possible to ensure that they have a Seder. Let's not be disingenuous when we say, "Whoever is (spiritually) hungry, let him come and eat."

We can do it! Our community is changing. At BJX this past Shabbos morning, as we *benched* Rosh Chodesh Nissan, I witnessed the most awesome and beautiful sight. Young men and women who until recently had always reserved Saturday mornings for sleeping late and shopping in the mall, were in *shul* participating in the *davening*. Each and every young Jewish man and woman present at the Shabbos luncheon had a story to tell about their personal journey to Torah.

I'd like to encourage three easy steps in Kiruv:

- 1) Recommend any unaffiliated Jewish college student or young professional you meet to visit [www.BJXcenter.com](http://www.BJXcenter.com) to sign up for a Seder.
- 2) Guide an unaffiliated Jew to sign up for the BJX Crash Course in Hebrew (beginning after Pesach). Language study is a very non-intimidating way to get even someone secular to sign up for a class.
- 3) Call the BJX office to request a few Kiruv Cards. These cards are an amazing tool. All you need to do is hand one to a less observant Jew. Easily help others in their journey towards learning more about *Yiddishkeit*.

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## 8 Home Sale Secrets Only Real Estate Agents Know

LAURA AGADONI/ TRULIA.COM

Learn some special knowledge agents have that they might not always be able (or willing) to share with their sellers.

What do the formula for Coca-Cola and selling a home have in common? They both involve secrets. Although we don't have the inside scoop on the first one, we did manage to find some real estate agents who are happy to share some trade-secret real estate tips. So read on — but shh, don't tell!

### 1. Staging changes from season to season

The concept of staging was once a secret. That cat's been out of the bag for a while now, but the practice of staging homes continues to evolve — and it can be much more complicated and elaborate than simply creating a cozy conversation area in a living room. For instance, did you know that it's better to use shorter furniture during summer months? "It makes the room feel bigger, longer, and in the potential buyer's mind, a better fit," says

Brian Pickler, president of Nadeau — Furniture with a Soul. Another staging secret is to play soft background music during showings to make a home seem cozier.

### 2. People love a healthy lawn

Who can resist the smell of freshly cut grass? Apparently, buyers can't. Bryan Clayton, CEO of GreenPal, knows one Nashville, TN, real estate agent's secret: "She uses our platform to order last-minute lawn mowing before every showing. I've seen her get one home's lawn mowed three times in one week."

### 3. Pricing-strategy bands are important

Setting the right price so your home will sell is not a secret, but have you ever heard of pricing within "bands?" Don Pepper, a Virginia real estate agent, explains: "Buyers who want to spend \$340,000 on a property may look between \$325,000 and \$350,000. If that's the seller's target market, then pricing a home at \$351,000 will result in a lot of potential buyers missing the listing altogether." So what's the secret



solution? Pepper says to price the home at \$349,000. If you price it at \$351,000, you'll get people looking at the band between \$350,000 and \$375,000. "Those buyers probably want something fancier or nicer than a \$351,000 house," he says.

### 4. You can negotiate your agent's commission ... but should you?

It's still a secret to many sellers that they can negotiate their agent's commission. But it might be a mistake to do so just because you can. "Often it's the bad [agents] who offer to discount their commissions. They are doing this to try and win the business," says Thomas Miller, a Washington, DC, real estate agent. In other words, as with many things in life, you get what you pay for. "A truly excellent [agent] who executes the transaction quickly and flawlessly and sells the house at a good price is worth every penny," says Miller.

### 5. Black holes exist in real estate listings

People can't see black holes; no light gets out, making them invisible. If your listing falls into a *real estate* black hole, no one will see it either. "Most cities have listing black holes — times when listings get lost to weekends of sun, family vacations, and nonbusiness topics," says Matt Parker, a Seattle, WA, real estate agent. If you list right before people go out of town, such as before Memorial Day or the Fourth of July, your listing may get buried before potential buyers see it.

### 6. Exaggerations in listings only disappoint

People on dating sites often fudge their age or post a photo

that makes them look more athletic than they really are. This works in the short term to capture attention, but when the face-to-face meeting happens, those exaggerated online claims often lead to disappointment. The same happens with real estate listings. "If your home is located near a tiny pond, don't describe it as if it's this huge, luxurious waterfront lake desirable to all," says Chantay Bridges, a Los Angeles, CA, real estate agent. "Take what you do have and describe the best features of it. Otherwise, buyers may be turned off and disappointed."

### 7. A listing can't sit too long

In a hot market, "too long" for a house to sit unsold is three to four weeks, max. "That's a sure sign [the house] is overpriced," says Miller. If you don't want to appear desperate by dropping the value, price the home realistically from the start. "It's much better to be in a position where the seller has multiple offers than to get greedy trying to obtain an unrealistic price — only to reduce it later," Miller adds.

### 8. There is a home-buying month

Many real estate agents mark February's Presidents Day weekend as the unofficial start of the housing season, which runs through September. There is then a steady decline in activity until the next year. But there's one month during housing season that consistently performs better in sales than all the others. Can you guess this secret month? If you answered June, you would be correct. Housing sales in June are typically 29% above average.

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## Shir HaShirim – The Holy of Holies

It is a profound *zechus* to be able to share with the FJJ readership some thoughts culled from our newest publication **The Gindi Collection/ Weiss Edition of The Illuminated Shir HaShirim**. While most of us may be familiar with the text of the *Shir HaShirim* from its recitation at the end of the Pesach Seder (...assuming we are still up and able to appreciate its profound messages) its prominent position in Torah literature has it often recited in many communities on Erev Shabbos as well. From Sephardic circles to people with a Chassidische persuasion, to individuals looking to connect with Hashem as a *segulah* for a personal *yeshua*, *Shir HaShirim* has taken on a dimension which reflects the love of *Hakadosh Baruch Hu* to his people and our love to Hashem. The imagery of *Shir HaShirim* is powerful; at times it is deceptively beautiful. The messages culled from the text describe our longing relationship with Hashem and *Shir HaShirim* will find its ultimate expression with the Final Redemption at the End of Days.

The *Mishnah* (*Yadayim* 3:5) describes the view of *Chazal* regarding *Shir HaShirim*. Rabbi Akiva said that the entire world was not as worthy as the day on which *Shir HaShirim* was given to the people of Israel. All of Scriptures are holy; *Shir HaShirim* is holy of holies. According to his opinion, the world had to be spiritually prepared for that auspicious day when *Shir HaShirim* would come down to mankind.

The specific halachic ramifications discussed in the *Mishnah* reflect *Shir HaShirim*'s exalted status. In the time of the *Beis Hamikdash* and in the period of the Talmud, many laws of ritual purity applied. To be capable of conferring ritual impurity, *Shir HaShirim* must be of a sublime nature, written with *Ruach Hakodesh*, rather than being merely a manifestation of Shlomo HaMelech's wisdom.

A parable by Rabbi Elazar ben Azaryah describes the exalted status of the work: A king gave a large measure of wheat to the baker, with clear instructions: "Make so many cakes of fine flour, some with bran, and some with a mixture of coarse and fine flour. From the entire batter, make one cake that is extremely pure and refined." All the Scriptures are holy, but *Shir HaShirim* is the most exalted, holy of holies (*Melech Shlomo*, quoting a *Beraisa*).

It is virtually impossible to take *Shir HaShirim* at face value, seeing it as a simple song of love between a man and a woman. Conversely, the poetic imagery of the verses penned by Shlomo HaMelech does, in fact, carry a message meant to be understood literally. *Rashi*, in his introduction to the volume, quotes the verse, "Hashem has spoken one, and I have heard two" (*Tehillim* 62:12) to mean, one verse can be understood in many ways.

Shlomo HaMelech wrote this Divinely inspired work that is an allegory to the future exiles which he foresaw for the Jewish nation. One exile would follow another, one destruction would bring another in its wake. It recounts the anguish we experienced for the fallen honor of our people, remembering Hashem's love that once set us apart from the nations of the world.

The beloved companion mourns the loss of her first relationship, bemoaning the fact that life was much better then. Viewing her current situation, she is always hoping to return to her previous life. She

mournfully remembers the kindness, the goodness, and the advantages of her earlier days. This living widow, representing *Bnei Yisrael*, yearns for her former husband, remembering the love of her youth, and regrets the transgressions that severed their relationship. Her Beloved is pained by *her* pain, recalling the kindness of her youth, her charm and beauty, and the positive actions that helped bring them together initially. Her Beloved avers that her banishment from His presence is not permanent, for she is still His wife, and He will ultimately return.

*Shir HaShirim* is a song that describes the connection between *Bnei Yisrael* and their loving G-d, and the affection that Hashem displays for His beloved people. *Ibn Ezra*, in his introduction to the volume, dismisses the notion that it refers to the song shared between the body – the *guf*, and its soul – its *neshamah*. He reverts to the opinion that it refers to the fact that the soul has a yearning to cleave to Hashem, and the intensity of the longing it maintains for its Creator (*Netziv*, introduction to *Shir HaShirim*).

*Rambam*, in his introduction to the *Aggadic* chapter of *Chelek* (tenth chapter of *Sanhedrin*), offers an interpretation regarding man's inability to understand, as a mortal, finite being, the infinite spiritual dimension of the World to Come. In a lengthy introduction, he states that just as a blind man cannot fully appreciate colors, nor can a deaf person be enthralled by the sounds around him, so too a physical being

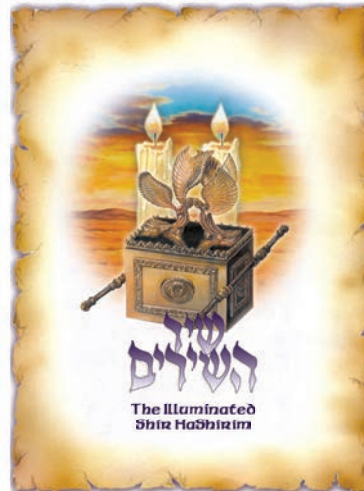
cannot fully appreciate pure spiritual delight. A person who lives an earthly existence has receptors that can perceive only the physical dimension; it is impossible for man living in *Olam Haze*, this corporeal world, to envisage and appreciate *Olam Haba*, the World to Come, with its sublime, infinite spirituality.

With this brief explanation, perhaps we can attempt to understand on some level the allegorical translation that takes us quantum leaps beyond the literal interpretation. We rely on the literal translation only to give us a framework of understanding the allegorical statement or parable; one must have some basis of comparison for the reader to appreciate the similarity.

In common parlance, phrases like "working like a horse" or "free as a bird" help us glean some understanding of the intensity of the situation, but may not fully do it justice. If one would describe the servitude in Egypt, or the subjugation during the Holocaust, as "working like a horse," it would minimize the entire experience of the Jews during those times. Each simile, every comparison, made by *Chazal*, particularly in areas of *Tanach* where they received the Word of Hashem prophetically, is carefully weighed to convey the import of the *meshal* with the item to which it is compared.

To portray *Shir HaShirim*, heaven forbid, as a tale of a man and his beloved, and the pining of two individuals with deep feelings for each other, would be unfaithful to the intent of *Chazal*, and would surely diminish this exalted text from the realm of *kodesh kodashim*, holy of holies. The imagery is allegorical, and it must be understood in that light.

(To be continued)





## Rafael Shachar Weissberg – Ultimate Marathoner

RABBI ELI GLASER

Rafael Shachar Weissberg ran a marathon every day without moving a foot – literally.

Even more than a test of fitness and stamina, running a 26.2-mile marathon pushes you beyond your comfort zone. That's the essence of the event.

The human body can only withstand a maximum output of about 20 consecutive miles before it begins



to breakdown. The runners' "technical" term for it is *bonking*, otherwise known as *hitting the wall*. The energy supply to your muscles is exhausted (as are you) and therefore they start to break down muscle protein to keep you going, increasing cramping and decreasing performance.

With optimal training, distance runners condition their bodies to most efficiently burn fuel and therefore mitigate the bonking process as much as possible. But it still takes place, it's inevitable. And it's really uncomfortable – to say the least.

But we keep going - hopefully – and push ourselves beyond our comfort zone to the finish line.

On March 9, I'll be scaling the hills and navigating the streets toward the finish line of the Jerusalem Marathon in memory of, and motivated by Rafael Shachar.

Why? Because he ran a marathon every day.

At age 8, Shachar was diagnosed with a debilitating neurological illness, which forced him to undergo multiple surgeries over the course of several years. At one point his doctors decided that a risky, yet necessary operation had to be performed, which tragically led to his paralysis soon after.

For the remainder of his life, the minimal ability to move his arms and legs continued to decrease as

his constant pain and discomfort increased. But you would never know it.

For five years, I had the merit of being neighbors and becoming friends with Shachar and his family in Baltimore. Soon after moving into the neighborhood, I was told of a nearby home *minyán* held for a wheelchair-bound boy. I decided to check it out, motivated as much by convenience as altruism.

Not sure what to expect, I found a young man whose significant physical disabilities were outshined by his warmth and wisdom. And the smile. It was genuine, inviting and constant, only to be pushed aside by the rare grimace. And I mean rare.

How could that be? His condition caused him continual agony, despite the cadre of pain meds he took. He was an extremely sharp, erudite *yeshiva bochur*, who had a normal, welcoming demeanor while enveloped in a body that continued to lose function. When I met him, the extent of his physical autonomy had already deteriorated to slight movement of his left hand. Nothing more.

He pushed himself to learn as much as he could because his mind and soul thirsted for Torah. But he never drowned himself in sorrow, even though he could barely take a few sips from the straw in his drink.

Shachar ran a marathon every day without moving a foot. He pushed himself miles beyond his comfort zone just by waking up in the morning. Because in reality, Shachar didn't really have a comfort zone – not a physical one anyway. Multiple tumors developed over the years causing constant pressure and pain on his nerves. Extreme discomfort was his starting point.

His comfort zone was connecting with people, learning Torah and being a sibling, neighbor and friend. That's where he derived his other worldly energy, because it certainly wasn't from the few morsels of food he could barely manage to consume each day.

That was the incredible dichotomy of Rafael Shachar Weissberg, of blessed memory, who succumbed to his illness this past Dec. 5, at the age of 37.

And this is the incredible obligation for all of us who had the privilege and pleasure to know Shachar – to be willing to push ourselves past our relatively cozy comfort zones as

a memory and merit for his holy *neshama*.

Whether it's not hitting the snooze button for the third time, staying an extra five minutes in the Bais Medrash before running off to work, or holding back that sharp-tongued comment to our spouse, child or friend – we all have daily opportunities to test our limits. It's much easier and more comfortable to act on instinct, or feed our immediate gratifications.

Adhering to boundaries, holding ourselves back, or pushing ourselves forward, requires intellectual, emotional and physical effort that our bodies usually don't want to exert. Change is difficult. Inertia is inviting.

But we all have a choice – to either endure the discomfort of discipline or the comfort of complacency. To break out of our own personal comfort zones to achieve genuine growth and fulfillment, or continue feeding on the bitter dessert of regret and remorse.

We can call it the *Rafael Shachar Project*. We can commit to identify just one thing in ourselves that we know can be improved but are intimidated to initiate because of lethargy and habit. Let's do it even though we don't feel like it.

"My brother Shachar passed away recently. He was in tremendous pain but gave 110% to life," his sister, Sara (Weissberg) Lieberman wrote on Twitter. "In your life, whatever you're doing, do more. In honor of my brother. #BeMoreShachar."

At around 10:30 on Friday morning, March 9, I'll be approaching mile marker 20. I'm pretty certain that my body will not feel like running another 10 kilometers to the finish line. My leg muscles will most likely be barking – real loud – like they have in my previous marathons, and I pray that the bunion on my left big toe doesn't swell to the size of a walnut.

But I'm planning on pushing thru, G-d willing. I'll have a picture of Shachar on my left wrist and will look at it to reinforce my commitment and clarity. If he could endure full days of unimaginable anguish and still keep smiling, I can certainly deal with six miles of discomfort. And I can certainly benefit from all



the encouragement and support I can get. So if you just happen to be wandering the streets of Jerusalem that Friday morning with nothing better to do, find the marathon course and give a cheer or "way to go!" to me and 30,000 of my newest friends.

In the grand scheme of things, running a full marathon may be a noteworthy physical accomplishment, but it's no indication of refined character development or spiritual growth – which are the true goals to which we all should aspire. But it can serve as an important lesson in self-awareness – that we can exceed our self-imposed limitations if we're willing to break out of our comfort zones.

We all have our personal marathons and obstacle course of life's challenges thru which we need to traverse. Let's try to tackle them for the merit and memory of Rafael Shachar ben Ahron haKohen. And let's do it for ourselves, even if we don't feel like it.

Besides his hobby of running marathons, Rabbi Glaser, CNWC, CWMS, helps people push themselves past their physical and emotional comfort zones each day as a weight-loss coach and nutrition consultant. He is the founder and director of Soveya, an organization providing coaching services and educational programs on nutrition, health and wellness to the Jewish world. He can be reached at: 1-888-8-SOVEYA (876-8392), info@soveya.com, www.soveya.com.





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## Camp Simcha Welcomes Locals with Warming Center as Sullivan County Outage Continues

In the aftermath of brutal winter weather that caused widespread power outages and left many in Sullivan County shivering in the dark, Camp Simcha, a project of Chai Lifeline, has emerged as a beacon of light by opening up its facilities as a warming center for area residents.

Located in Glen Spey in the Town of Lumberland, Camp Simcha has always done its part to be a good neighbor.

"We are in touch with the town supervisor, the fire department, the local police and the county sheriff and try to keep a strong relationship with them," said Camp Simcha program director Nachman Maimon. "All of our buildings have generators and we have had a long standing offer in place for years with the local community – in case of an emergency Camp Simcha is here for you. We never really knew what we could do and if they would ever take us up on it."

But after being hit hard on March 2<sup>nd</sup> by Winter Storm Riley, which dumped more than a foot of snow on Sullivan County and left well over 10,000 without electricity, the Town of Lumberland took Camp Simcha up on its offer, opening up a warming center at its Glen Spey campus. Residents have been able to take advantage of overnight accommodations, hot showers, laundry facilities, fresh coffee, bottled water and recreational facilities and games to keep children entertained. Newly purchased crockpots that will be donated after the crisis has passed give visitors the opportunity to heat up hot meals in the large dining room.

"When most people think of a warming center, they think of a gym with some cots or sleeping bags, but when people come here you see the utter shock on their faces," said Maimon. "We have a cleaning crew in place, more than 65 hotel-caliber private rooms and Pack n' Plays available in case someone wants to put their baby to sleep. People have been living in pitch darkness, with

days that are cold and nights that



are freezing. They come in here and they can't believe it."

Many of those coming to the Camp Simcha warming center are elderly residents or families with small children, with some choosing to stay the night, while others enjoy a few hours of warmth and a chance to do the laundry or shower. Utility workers, repair crews, rescue teams and members of the National Guard have all stopped by to take advantage of Camp Simcha's hospitality.

With no end in sight to the extended power outage, fire crews have been going from house to house to check on area residents, dropping off cases of Camp Simcha water and dry ice delivered to the camp by the National Guard. With a second Nor'easter dumping another deluge of snow on the area, utility crews have put all repair efforts on a temporary hold, making the warming center an invaluable resource to Lumberland residents.

"People here have been faced with days and days of nothingness and we are happy to be able to help them in any way we can," said Maimon. "We are so grateful to be able to give back to the local community and are honored to be there for them in their time of need."



## EVENT CALENDAR

### MARCH 2018

- 15 • National Council of Young Israel** - Gala Dinner
- 18 • Hanacha K'Halacha Tefillin Program** - Somerset Walk Shul
- 18 • Yeshivas Mir Yerushalayim** - Annual Dinner
- 18 • Yeshiva Toras Menachem** - Annual Dinner
- 21 • Torah Umesorah** - Annual Dinner
- 25 • Hanacha K'Halacha Tefillin Program** - White Shul, Far Rockaway

### APRIL 2018

- 15 • Yeshiva Toras Chaim** - Memorial Dinner
- 22 • Shulamith School for Girls Brooklyn** - Annual Dinner
- 22 • Yeshiva & Mesivta Torah Vodaath** - 5 Towns & Far Rockaway-Reception
- 22-23 • Project Witness** - 2nd Annual Holocaust Education Conference
- 24 • Flatbush Satmar Bikur Cholim** - Annual Spring Tea
- 29 • Makor/Womens League** - Dinner
- 29 • Orthodox Union** - Day of Torah
- 29 • Yeshivas Ruach Chaim** - Annual Dinner

### MAY 2018

- 1 • Bina Stroke & Brain Injury** - Expo
- 6 • Yeshiva Torah Vodaath** - Annual Dinner
- 8 • Yeshiva of Brooklyn** - Annual Dinner
- 10 • Orthodox Jewish Nurses Association** - Conference
- 13 • Yeshiva Derech Chaim** - Annual Dinner
- 14 • Yeshivas Novominsk** - Annual Dinner
- 14 • Yeshiva Ohavei Torah Riverdale** - Annual Dinner

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

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Senator Joseph Lieberman	Rabbi Dr. Tzvi Hersch Weinreb
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## Agudah's Annual Albany Mission Advocates for Tuition Security and Special Needs

Continuing a years-long tradition of making the multi-hour trek to Albany to advocate for the needs of the Jewish community, members of Agudath Israel of America's executive staff, community leaders and concerned citizens spent a full day meeting with high level officials, hoping to bring about positive changes that will benefit parents, students and yeshivos throughout New York State.

The annual Albany mission has become a productive vehicle that has historically yielded tremendous results, with legislators acknowledging that meeting face to face with the Agudah's many constituents gives them a fresh perspective on the importance of agenda items. Issues addressed by this year's mission included tuition relief, equitable reimbursements for mandated services, providing greater security for yeshiva students, creating transportation options for children with special needs, preserving the integrity of non-public schools and ensuring the sanctity of human life.

"Sometimes it can take us years of trying before we see actual results but we keep trying and sometimes we get rewarded," said Rabbi Chaim Dovid Zwiebel, executive vice president of the Agudah. "Many of the positive developments that we are seeing today are the result of the hard work by people who came up to Albany five years ago. If they hadn't come up to the capitol and spoken, we wouldn't be receiving the things that we are getting today."

The day began with a pre-mission briefing in the offices of Senator Marty Golden, who pledged his support to help lighten the burden on tuition-paying parents by supporting both the Education Investment Tax Credit and getting New York State to match the federal government's newly approved changes to 529 plans. Continuing on a high note, Mrs. Deborah Zachai, director of education affairs at the Agudah, reported that reimbursements for mandated services and the existing CAP (Comprehensive Attendance Policy) debt for the 2016-2017 school year were on their way to yeshivos, thanks in part to the Agudah's diligent efforts.

The mood was extremely upbeat as the more than 40 mission delegates met with Senate Majority Leader Senator John Flanagan and

Senators Simcha Felder, Marty Golden, Kemp Hannon, Bill Larkin, Carl Marcellino, Terrence Murphy, Elaine Phillips, Susan Serino, and Catharine Young. Rabbi Yeruchim Silber, director of New York government relations at the Agudah, praised the State Senate for its efforts in the previous year, which helped result in its paying down of \$60 million in outstanding CAP debt and providing funding for various programs, including newly passed legislation that would increase school security,



a pressing issue whose importance has skyrocketed in light of the recent Parkland school shooting.

In a dramatic presentation, Avrohom Weinstock, associate director for educational affairs, praised legislators for increasing reimbursements on state-mandated immunization record-keeping from 60 cents per student, to a more equitable rate of \$29.39. Noting that funding for immunization recordkeeping had been eliminated from the proposed executive budget, Mr. Weinstock asked the senators to restore those reimbursements. The Agudath Israel leader also requested that the state align its 529 savings plan with that of the federal government, a move that could provide significant relief to parents of students in grades K through 12.

Delegates had the opportunity to speak with and hear expressions of support for agenda items during a lunchtime meet and greet with Assembly members Peter Abbate, Stacey Pheffer Amato, Brian Barnwell, Rodneyse Bichotte, David Buchwald, Robert Carroll, Michael Cusik, Steve Cymbrowitz, Erik Dilan, Dov Hikind, Ron Kim, Dan Quart, Daniel Rosenthal, Helene Weinstein and David Weprin. Agudah board of trustees member Chaskel Bennett spoke warmly about the late

The mission concluded with an interactive meeting with members of Governor Andrew Cuomo's office Julie Frank, Adam Silverman, Megan Baldwin, David Lobl, Daniel Fuller and Terry Pratt. Lieutenant Governor Kathy Hochul made an unscheduled appearance, emphasizing the importance of being sensitive to the unique cultural needs of the Orthodox Jewish community and taking a strong stance against acts of anti-Semitism throughout the state. Among the highlights of the discussion was a presentation by Mrs. Rivky Feiner offering a parent's perspective on coping with daunting tuition bills and asking Governor Cuomo to support legislation that would offer some measure of financial relief. Rabbi Shmuel Lefkowitz, vice president of community services, discussed the efforts of the Agudah's Chayim Aruchim division to uphold the sanctity of life in a climate that is embracing assisted suicide, stressing the right of every patient who has lived their life as a Jew to have their constitutionally guaranteed right to die as a Jew, as well.

Numerous legislators throughout the day thanked the delegates for taking the time to come to Albany, noting that their very presence spoke volumes.

"It is clear that seeing that there is a real group of constituents behind us has a significant impact on lawmakers," observed Rabbi Silber.

"We hear from every member that when a delegate takes a day off of work to come to Albany, they appreciate what we have to say that much more," added Agudah board of trustees member Leon Goldenberg. "It is critical to keep coming up and to maintain relationships in order to be an effective voice for the Jewish community."

The annual mission, part of Agudah's ongoing series of advocacy efforts, was hailed as a success by Shlomo Werdiger, chairman of the Agudah's board of trustees.

"I believe we accomplished our objectives and know that our presence here today is essential to the success of our Albany work," said Mr. Werdiger. "We see real appreciation from our government partners and hope that it translates into positive results for our constituents. The hard work continues on well after today."

Assemblyman Michael Simanowitz, a true friend of the Agudah and leader in the Assembly who passed away earlier this year, whose mission and enduring legacy of fairness and equity for all New York State children continues despite his absence.

Mrs. Chedva Weingarten, the mother of two children with special needs, touched listeners' hearts as she shared her story of having to invest countless dollars and hours to get her daughter to school after being denied transportation by the New York City Board of Education, calling on legislators to approve expanded transportation services for the special needs community. Mrs. Weingarten thanked Assemblywoman Stacy Pheffer Amato for introducing legislation that would accomplish this purpose.



## More Than 2,000 Expected at Orthodox Union's Torah New York, Indoors at Citi Field, April 29, 2018

Leading rabbinic scholars, educators and Jewish communal leaders will be featured at the Orthodox Union's (OU) second annual *Torah New York* on Sunday, April 29, 2018. The event, hosted by the nation's oldest and largest umbrella organization for the North American Orthodox Jewish community, is expected to draw more than 2,000 men and women to Citi Field in Queens, N.Y. for a day of Torah study and to address topics and questions facing the Jewish world today from the perspective of Jewish law and thought.

*Torah New York*, the largest event of its kind in North America, will feature 25 *shiurim* that are divided into five main categories: Tanach, Halacha, Hashkafa, Israel (in honor of its 70th birthday) and Rav Y.B. Soloveitchik, *z'l* (in commemoration of his 25th *yahrzeit*). There will be sessions appropriate for individuals of all backgrounds, from beginner to scholar and every level in between.

"Learning Torah has always defined and shaped our community, giving meaning and context to everything, from how we pray, to how we conduct our business affairs, to how we interact with our family and with society, at large," said Orthodox Union President Moishe Bane. "What better way to shine a beacon on the importance of Torah study than by coming together as a community to hear from some of the world's leading Jewish teachers, all in one place."

The blue-ribbon list of scholars teaching sessions throughout the day includes: Rabbi Hershel Schacter, Rabbi Dr. Tzvi Hersh Weinreb, Rabbi Mordechai Willig, Rabbi Dr. Abraham Steinberg, Rabbi Elazar Muskin, Rabbi Efrem Goldberg, Rabbi Yosef Tzvi Rimon, Rabbi Eli Mansour, Mrs. Sivan Rahav Meir, Rabbi Judah Mischel and Rebbetzin Dr. Adina Shmidman. Former U.S. Sen. Joseph Lieberman will also deliver a session together with Rabbi Menachem Genack.

Topics addressed will include:

Jewish Politics – Moral Concerns vs. National Interests

Additions in today's world – Halachic & Hashkafic perspectives

Quality of Life as a consideration in Halachic determination at the end of life

Perfecting or Transcending Humanity – a Debate in Jewish Thought

Liberty & Justice between Pesach and Shavuot

The convergence of Sefardi and Ashkenazi traditions in contemporary Israel

"This event highlights the rich diversity of the Orthodox community," said Orthodox Union Executive Vice President Allen Fagin. "We are thrilled to welcome speakers and guests from near and far, bringing different points of view and new perspectives on the most pressing issues of our time."

There will be FREE parking at Citi Field. Entry fee: \$25 early bird pricing until March 18, \$36 until April 19, then \$50 through April 29. For more information about *Torah New York*, and to register, please visit <https://www.ou.org/torahny/>.

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## Torah Vodaath to Honor the Memory of Rabbi Yonah Blumenfrucht z"l, at Upcoming Annual Dinner, May 6

As we all continue to grapple with the pain of the loss of our dear *talmid*, friend and supporter, R' Yonah Blumenfrucht z"l, Yeshiva Torah Vodaath will honor his lifetime of utmost dedication to our Mosad on May 6 at the Palace in Brooklyn.

R' Yonah put his heart and soul into the very walls of our Yeshiva, expending tremendous effort and endless time to ensure the *hatzlacha* of Yeshiva Torah Vodaath. His *kesher* with our esteemed Mashgiach, Rabbi Moshe Wolfson *shlita*, began many years ago as Rabbi Wolfson was R' Yonah's first grade Rebbe. Even in those very early years, Rabbi Wolfson was able to cultivate those



principally *middos* that characterized R' Yonah.

Each and every *talmid* from "K to K", Kindergarten to Kollel was very beloved to R' Yonah. His vision for the Yeshiva was one where each student was happy, *matzliach* and thriving. His personal *kesher* with the Roshei Yeshiva was an integral part of his *Avodas Hashem*. And of course, R' Yonah's *derech hachaim* and his *derech erez* for all, held the mark of our very own *teiyere* Rosh Hayeshiva Moreinu Horav Avraham Pam zt"l.

R' Moshe Sherer zt"l, who led the Agudath Israel of America for many successful years, enjoyed a close and meaningful relationship with R' Yonah, recognizing R' Yonah's leadership talents, which began in R' Yonah's early years in Pirchei.

R' Shloime Werdiger who is the current Chairman of the Board of Trustees of Agudath Israel was a long time *yedid nefesh* of R' Yonah. They shared many long years in business together, spearheading many *chesed* endeavors, bringing a Kiddush Hashem wherever their business took them.

Over the years R' Yonah's strong *hiskashrus* to *tzaddikim* was an integral part of his growth in *avoda* and *yiras shamayim*. He spent many years *davening* in Khal Sasregen in Flatbush under the leadership of the Grand Rabbi Mordechai Dovid Rubin *shlita* who shared a father-son like relationship with R' Yonah.

R' Yonah spent many uplifting Shabbosim and Yomim Tovim in Bais Medrash Emunas Yisroel with his beloved Rebbe, Horav Moshe Wolfson *shlita*.

As a dedicated *chossid* of the Admor of Toldos Avraham Yitzchak from Yerushalayim, R' Yonah's *hislahavus* for Shabbos Kodesh led him to spend many Shabbosim basking in the Rebbe's warmth.

R' Yonah's desire to see the Menahalim and Rebbeim succeed was evident in the generous *chizuk* and praises that he heaped upon them on a regular basis. In addition to his involvement in myriad important *chessed* organizations and Klal work, and despite his very hectic business schedule, R' Yonah

made time for the Torah Vodaath office staff as well, never forgetting to put in a nice word in an email. In a world where appreciation often gets forgotten, everyone R' Yonah dealt with could always count on an encouraging note of thanks for actions big or small.

Torah Vodaath owes our Yeshiva's *hatzlacha* to R' Yonah.

The strong relationship he had with the current Executive Director, R' Yitzchok Gottdiener began many years ago when Yeshiva Torah Vodaath was *zoche* to be guided by the one and only Rabbi Aharon Braun zt"l.



No words can ever suffice to describe the Hakaras Hatov that all in the Yeshiva feel - the Roshei Yeshiva, Board of Directors and Administration.

For years and years R' Yonah lovingly and expertly served as Chairman for the Yeshiva's Annual Melave Malka. Always a devoted brother, R' Yonah took great pride and joy in partnering with his brother Sruly on behalf of the Yeshiva for the Annual Kew Garden Hills Parlor Meeting.

This year's Annual Dinner, to be held in the Palace on May 6<sup>th</sup>, will



be dedicated to the memory of R' Yonah. Additionally, in an unprecedented move, working closely with the family and close *yedidim* of R' Yonah z"l, the Yeshiva plans to dedicate the Mechina Program (Junior High School) of our Yeshiva, *l'zecher nishmaso*, and from now on call this division Mechina Ohr Yonah.

Watching the *talmidim* learning fervently and *davening* with excitement in Mechina Ohr Yonah will bring the *heilige neshama* of R' Yonah Meir ben Chaim Alexander Ziskind an *aliya*, tremendous *nachas* and many *zechusim*. It will also provide *nechama* and a sense of peace to his beloved family and many friends.

Please mark your calendars and watch out for the mailings from the Yeshiva. Let us come together to eternally memorialize R' Yonah in a befitting manner.

We all miss R' Yonah very much but his voice is still emanating in the hallways of Yeshiva Torah Vodaath - his smile is guiding us all as we continue the tremendous *Avodas Hakodesh*.

Yoni, thank you, we will never forget you!!

## Marking Four Decades of Award Winning Services

On Sunday evening, April 29<sup>th</sup> Women's League /Makor Disability Services will be celebrating the Past - Building the Future at its 40<sup>th</sup> Anniversary Celebration.

Since its humble beginnings with the opening of its first residence in 1978, Women's League has met the ever growing community needs of individuals and families with specific challenges and set a goal of providing exceptional services for individuals and families with intellectual and developmental disabilities.

Today, *Makor Disability Services* now known as, Women's League, operates 32 group homes and supportive apartments for developmentally disabled babies, children, adults, and even married couples. At present, more than 800 individuals benefit from these crucial services, which positively impact on their lives through various innovative residential and community programs throughout Brooklyn. This September the Makor College Experience at Yeshiva University

opened its doors to young men with special needs who can now fulfill their dream of attending YU.

By design, Women's League chose to quietly serve vulnerable children and adults in a professional warm environment but on Sunday April 29<sup>th</sup> the 40<sup>th</sup> Anniversary Celebration begins!

The entire community is invited to join the momentous event at the Palace on McDonald Avenue, in recognition of the dedicated Makor staff and the evening's worthy honorees,

David & Cyna Singer-Guests of Honor, Shoshana Lefkowitz- Makor Leadership Awardee, Phyllis Gitlin - Professional Excellence Awardee, to honor the memory of our late resident, Gordon Levy and most importantly to recognize Jeanne Warman with the Founders Tribute Award.

For more information on Makor or to participate in the 40<sup>th</sup> Anniversary Celebration visit [www.makords.org](http://www.makords.org) or call 718-853-0900 Ext 358.





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## Women in the Workplace

Continuation:

It used to be that earning a living was not such an overwhelming enterprise. The *Shulchan Aruch* describes (*Yoreh Deah* 146:4) the preferred daily schedule of a working man. He works for three hours and then learns Torah for nine. Not many of us today can earn a living in just three hours, even if we are willing to forego all luxuries and extravagances. Many people cannot make ends meet even if they work ten or twelve hours a day. And that doesn't even take into account travelling time, which is another of the great difficulties of our times.

It used to be that people lived in small towns and villages, and they used to earn their livelihood with small cottage industries. One person may have been the Chandler of the community, and all the people bought their candles from him. Another was fishmonger, and everyone bought fish from him. So the Chandler and the fishmonger would open their little shops for a few hours a day, and everyone knew that you had to come

during those hours if you wanted candles or fish. So three hours a day was more than enough for a man to earn a living for his family, and he was left with enough time in the day to learn Torah for nine hours.

Of course, life was also simpler in those days. People didn't have automobiles, mortgages and medical insurance. They didn't travel, take expensive vacations or send children to summer camp. They stayed at home, lived in simple little houses, ate simple wholesome foods, wore simple, respectable clothes and lived a very good life.

In our times, to our deep regret, it is just about impossible to live such a life. And so serious choices have to be made. If the husband is able to provide a good livelihood for his family so that they are not deprived of their essential needs, then it is certainly right that the wife stay home with the children and be the *Shifrah* and *Puah* of the family, the rock of stability, the safe haven, the provider of love and mercy. It would not be right for her to

go out into the workplace in order to raise the family's standard of living to keep pace with friends and neighbors and enjoy the luxuries of life.

But what if the husband simply cannot provide the basic necessities for the family? What if he simply cannot earn enough for the mortgage, tuition, food, clothing, medical and dental care and other similar needs? These are not luxuries that we can simply forego. Then it becomes necessary for the wife to get involved and do what she can to supplement the family income, and they must become that bane of contemporary life, the two-income family, an unpleasant term that means everyone in the workplace and no one at home. But what can they do? So they must make plans and adjustments to minimize as much as possible the damage to the family.

Let us also take a look at other circumstances in which this situation often arises. If a man wants to learn Torah very seriously, he cannot expect to do so successfully if he joins the workforce. Where would he find a job that allows him to learn Torah with a fresh mind for nine hours a day? And so that is why we have *kollelim* today; there is no other way to achieve

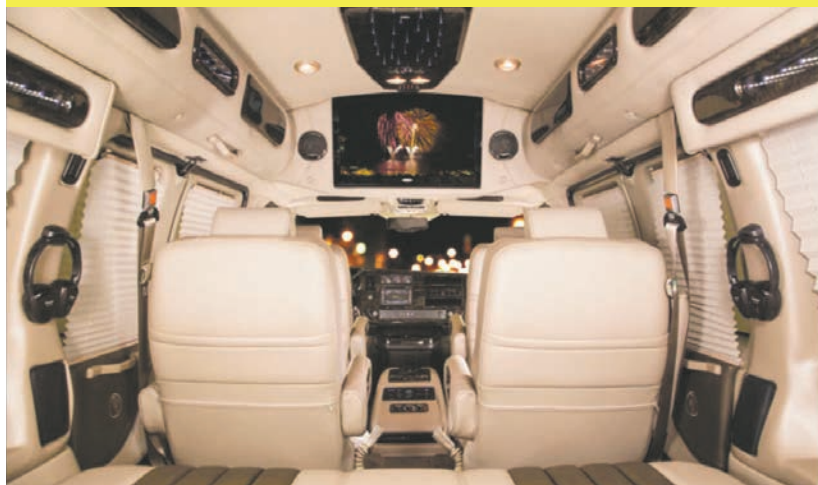
widespread Torah scholarship in Klal Yisrael in our day and age. But in order to learn in a *kollel*, a man must rely on others to support his family, and very often, the one who accepts this burden on her shoulders is his wife.

Is this an ideal situation? No, it is not. But it is a sacrifice a large number of women must make if Torah is to remain a vibrant and vital force among the Jewish people. Many women will decline this honor, preferring that their husbands go to work to earn a living in the conventional manner. That is fine. Many others, however, will embrace it, honored and pleased to make the sacrifice for the merit of Torah study. And so they will go out into the workplace and leave their children with babysitters, and when they come home tired in the afternoon, they will try to be good mothers to their children. This is not the ideal situation by any stretch of the imagination; there is a price to pay. Nonetheless, for those who choose this way of life, it is the correct thing to do; should Torah only be learned by the children of the rich? And if they choose the Torah life, they must make the proper adjustments to compensate for the inevitable shortcomings.

*To be continued ...*

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## Nachas Notes

RABBI YITZCHAK SHMUEL ACKERMAN, LMHC

Please write down 13 things that you think we ask for from Hashem when we doven.

The first time I gave that assignment was in 1974. The 12 year olds in my class impressed me with some very thoughtful and compassionate requests, although I don't think any of them was able to come up with 13 different things to ask for. Then we opened our siddurim, and I showed them the 13 requests we make in the weekday Shemonah Esrai. We spent a lot of time analyzing their lists and discovering that they had intuited so much of what the anshei kneses ha'gedaloh had put into words for us. What a wonderful success for those children! They were able to see how closely their wishes and hopes aligned with those of some of the wisest sages of all time. Now it wasn't hard for them to express their own thoughts through the words of the prayers, and dovening was a pleasant part of their day.

Another time I gave that assignment was in the mid-1980s. My class

comprised a group of women, members of my shul, all of whom were old enough to have grandchildren. They too suggested poignant and heartfelt concerns to express to Hashem, and they too had a hard time coming up with 13 different things to ask for. When they opened their siddurim they discovered how closely their concerns matched those of the Men of the Great Assembly who composed that prayer so many years ago.

Both times, I continued the discussion by asking them which of the 13 requests in the Shemonah Esrai they had not included in their list. That resulted in some very interesting conversations about how to make a request you hadn't thought of, relevant to you. Most of the time, we were able to figure out some way that every request could be relevant to each of us. When the answer was, "it's not relevant to me," the next question I asked was, "why do you imagine all of these requests are in the plural rather than the singular form?" I was not surprised at how quickly the women

## The Hardest Part of the Day

in my class realized that in addition to the deeply personal concerns we express in our dovening, we also pray for the well-being of others. I must admit that I was surprised, and very impressed, by how quickly the children in my class grasped this idea and embraced it. Those 12 year olds began to think of friends, family members, and people they'd just heard of somehow, for whom they could pray with various of the paragraphs of the Shemonah Esrai. And it got even better. A child asked me:

What if I can't think of anybody who needs what a certain paragraph is asking for? Could I just ask Hashem to take my tefilah and use it to help somebody that Hashem knows about?

Children don't surprise me that way anymore. I've learned that they are often sensitive, compassionate, and generous when given the opportunity. As adults, we have opportunities to express our sensitivity, compassion, and generosity by giving of our time to those closest to us and our resources to the organizations who reach out beyond us. One of the opportunities we can give to children is to help them understand the meaning and the power of their prayers.

That's why I feel so bad about the title of this article. So many times when I've asked an educator, "what do you wish I could help you with," the answer was, "Dovening. It's the

hardest part of the day." I've heard that from hanhala, rebbeim, and mo-rah's, in elementary schools and in high schools. And it gets worse.

I usually ask:

How is dovening different from other school subjects?

I usually hear:

I imagine that from the children's point of view it's no different from any other subject.

Some schools decided to change that, to talk with children about dovening, and to listen to what it means to them as they learn more about it. Other schools told me they just couldn't fit that kind of discussion into their day.

Maybe that's how we end up with letters to the editor about shushing people in shul for whom the hardest part of the day is staying focused on the dovening.

The Malbim (on Psalm 90:17) wrote that we can be a source of pleasure to Hashem. I think our prayers, especially when we say them carefully and thoughtfully, are a source of nachas to Hashem.

Sometimes it's hard to give Hashem nachas. Think about that the next time it seems hard for your child to give nachas to you.

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

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RABBI AVRAHAM YAKUBOV

Twenty five years ago, I came from Uzbekistan with my parents and brother and settled in Brooklyn, where people told us that nearby Rabbi Aryeh Katzin was giving a shiur on Shabbos in Russian every week. We started going there and became his students.

I asked Rabbi Katzin to interview me and accept me as a student at Sinai Academy but he advised me to go and learn at Yeshivas Ner Israel in Baltimore where I grew from a secular Jew from Russia to a Yeshiva Bochur. I spent the summers at Camp Agudah, where I was zoche to become close to Rav Yisroel Belsky Zt"l. After I got married I went to learn in the Kollel of Yeshivas Torah Vodaath where I earned my smicha and absorbed the dedication to Klal Yisroel of Rav Avrohom Pam Zt"l and Rav Belsky Zt"l.

There came a time when I was ready to give back and Rabbi Katzin asked me to teach at Sinai Academy, the high school I had originally wanted to go to as a student. I also teach college students at RAJE.

I feel very privileged to follow in the footsteps of my rebbeim and connect with Jewish souls, giving them a chance to learn Torah and grow as Jews.

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## PARENTING by the Parsha

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## VAYIKRA GENTLE CHINUCH

Midrash Rabbah relates an incident of an ox that was being pulled along to be offered as a korban. En route, the ox suddenly refused to move until a pauper, who was passing by, offered the ox endives that he had in his hand. The endives caused the ox to cough, dislodging the needle embedded in its throat. Once the discomfort was alleviated, the animal was able to comfortably move on and was ultimately offered as a kosher korban (3:5).

Analyzing this midrash compels us to reach the following remarkable observation. The owner of the animal could have forced the ox forward, oblivious to its discomfort. But coercing the ox might have caused it to swallow the needle, puncturing a hole in its throat, thereby rendering it pasul as a korban.

With this midrash, we can understand the following pasuk found at the beginning of this week's parashah: "When one brings a Korban Olah, Burnt Offering, from the cattle, he will offer an unblemished male; he will bring it voluntarily to the entrance of the Mishkan before Hashem" (Vayikra 1:3). The sefer Pardes Yosef explains that if you yearn to bring an "unblemished Korban Olah," it is important that it should be brought totally voluntarily, making it pleasing to Hashem.

The lesson that emerges from the pasuk, coupled with the midrash, is as follows: When imparting to our children the significant messages of the Torah and of observing mitzvos, the successful approach is one that is gentle. The Gemara states, "Learning is accomplished when our heart desires it" (Avodah Zarah 19a). The Maharshah explains this to mean that a father should learn with his son a masechta that he is interested in learning.

Imposing masechtos on him that he does not want to learn then will lead him to loathe learning.

This concept not only applies to learning, but to all mitzvos as well. Patience and understanding of our children's gradual learning process will lead them to develop a love and a passion for learning and mitzvos. Our objective is to provide them with the necessary desire for these things. The Rambam, in his Perush HaMishnah, says that external motivation creates the necessary drive to learn and observe the mitzvos. When a child is young, we offer him incentives such as nuts and candies. The incentives increase with age, such as offers of money and clothing. Parents should contemplate methods that will best motivate their children to perform optimally.

Another great motivational tool is complimenting and praising. Through encouraging words, our children are uplifted and inspired. This reinforces their positive behavior.

When receiving a nachas call from a teacher, share it with your children. Talk about each child's accomplishments in the company of others, especially in the presence of family members. Public recognition reinforces and strengthens desirable deeds. Public acknowledgment has an additional benefit as well. For example, we tell our son's grandparents how proud we are of him in that he always speaks the truth. When the child hears this, he thinks, "How can I ever lie and disappoint my parents and grandparents, who believe that I always say the truth?"

Through gentle prodding, our children will grow to crave performing mitzvos and learning Hashem's Torah with boundless passion.

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## CHINUCH for Today

RABBI HENOAH PLOTNIK,

RAV, CONGREGATION BAIS TEFILA, R"m IN YESHIVAS ME'OR HATORAH-CHICAGO

There is a very well respected woman in my *shul* that has a recurrent dream on an almost annual basis. It is either Pesach or right before it, and she suddenly realizes she hasn't done a thing to ready the house. There is *chometz* everywhere, the refrigerator is dirty, and nobody remembered to even buy *matzah*. A nightmare of the very first order. She wakes up and double checks everything is under control as she continues her *avodas hakodesh* as women have been doing since we became the *am hanivchar*.

Let us imagine another nightmare. A child is sitting at his family's *seder* with the words of his *rebbe*/her *morah* ringing in his/her ears, "Remember *kinderlach*, this is one *mitzvah* that really starts with YOU! Ask questions and then ask some more questions. This way your father/*zaidy*...can fulfill the *mitzvah* of *v'higadata l'vincha* with you as his partner". So the child asks away, often sharing the spotlight with siblings, cousins, or other guests. It is potentially the most exciting time of the year.

I recall the time that I as the *Rebbe* gave that very speech to my *talmidim* when one of them politely raised his hand and sheepishly asked, "What if your father is an *am ha'aretz* (ignoramus)? He won't have any answers. "I was completely caught off guard. The truth of the matter is, we as a society, have gotten way too far away from the ideal, which is *v'kan haben sho'el*, the child does the asking. Schools load up their charges with oodles of *Divrei Torah*, leaving much too

little room for the model the Torah prescribed. It is quoted in the name of Rav Shimon Schwab *zt"l* that the *mitzva* has evolved into *v'amarta l'avicha* instead of the other way around. The onus has been put on the child instead of the parent.

It is time to rethink how we go about our *sedorim*, but it cannot be done on the fly. First and foremost the one leading the *seder* needs to possess the commitment to do it right and follow through. Whereas in previous years there may have been more excuses, with the proliferation of English language *haggados* of every style imaginable, one can certainly be better prepared for the questions with authoritative answers. If there is an interest from enough members of a community, they should approach either the Rav or another Talmid Chacham to conduct a preparatory *seder* highlighting the fundamental *yesodos* to be equipped with at least on a minimal level. Not only do we owe this to the children but they will look at their parent (or whoever is conducting the *seder*) in a completely different light than the *bachur* who was clearly resentful of his own father *r"l*.

Why should we have a nightmarish evening of frustration when we can really have a dream *seder* making our children proud along with Hashem, that we are doing our utmost to pass on the *mesorah* with meaning and joy?

We have two weeks left. Let's get going.

To contact Rabbi Plotnik,  
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ROBERT SHMERLING, M.D.,  
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**Q: I was just diagnosed with rheumatoid arthritis. The doctor wants to me start medication now. What is the harm in waiting to see if it gets better on its own?**

**A:** For someone newly diagnosed with rheumatoid arthritis, waiting to start treatment is usually not a good idea. That's because it rarely gets better on its own and permanent joint damage may develop early in the disease course.

Rheumatoid arthritis is quite different from more common types of joint disease such as osteoarthritis. With osteoarthritis, there is degeneration in the cartilage lining the joint. Osteoarthritis is largely age-related, can run in families, and, is usually treated with mild pain relievers, exercise and, when severe, joint replacement.

Rheumatoid arthritis is considered an autoimmune disease -- that is, it's thought to develop because the immune system (the body's defense system) mistakenly attacks the joints and other parts of the body. In addition to joint involvement, it may cause inflammation of the eyes, lungs, and lining of the heart.

The reason the immune system "misfires" is unknown; as a result, there is no known way to prevent or cure it. However, a number of highly effective treatments are available. When started early, permanent joint damage can be minimized or even prevented.

In most cases, the first-line treatment is methotrexate (Folex, Rheumatrex). A number of other oral medications are also available, including hydroxychloroquine,

sulfasalazine, and leflunomide. If these don't work well enough, one of the injectable "biologics" or a newer oral biologic may be recommended.

While medications can improve symptoms and help protect the joints from damage, additional treatments may be necessary to improve dexterity, strength, balance and stamina. In addition, there are other aspects of health -- such as depression and excess weight -- that may not be addressed by medications for rheumatoid arthritis. So, other therapies are usually encouraged, they include exercise, splinting, loss of excess weight, and smoking cessation. The role of dietary modifications, heat or cold therapy and other alternative treatments is uncertain.

Patient preference is an essential part of choosing treatment for rheumatoid arthritis. For example, some prefer to avoid any injectable medication. Others prefer a weekly injection or an intravenous treatment every two months rather than having to take multiple pills each day. The expense of these medications and health insurance coverage are also important considerations.

While there is no single best treatment for every person with rheumatoid arthritis, putting off treatment with the hope that the condition will improve on its own is unlikely to go well.

*Robert H. Shmerling, M.D., is associate professor of medicine at Harvard Medical School and clinical chief of rheumatology at Beth Israel Deaconess Medical Center in Boston. For additional consumer health information, please visit [www.health.harvard.edu](http://www.health.harvard.edu). (C) 2018 President And Fellows Of Harvard College. All Rights Reserved. Distributed by Tribune Content Agency, LLC.*



## Functional Psychology

DR. YAAKOV SIEGEL

### Power of the Human Mind

How do we know what is around us? How does our brain make sense of the world? The answer is that perception makes reality. Perception is everything.

Perception involves both the physical senses like sight, smell, hearing, taste and touch as well as the cognitive processes involved in interpreting those senses. Our perception is what forms the way that we come to interpret the world around us. Early psychologists like Dr. Edward Titchener studied human perception from a structuralist approach. Structuralism tries to break down the human mind into its most basic elements by learning how the individual perceives the world around him or her.

Dr. Titchener's theory began with the question of which elements make up the human mind and its experiences. He concluded that there are three types of mental elements: sensations, images and affections. These correspond to senses, ideas and emotions. These elements could be further broken down by the quality, intensity, duration and clarity of the sensation, idea or feeling.

Perception of the physical world is not universal; two people can see or experience the exact same event and have completely varied perceptions of it. An individual's perception depends on how he or she handles the situation, how the data fits into what the individual knows from past experiences, and any number of other factors. Past events are used in our lives to form patterns, or schemas, in our minds.

In psychology and cognitive science, a schema is a pattern of thought or behavior that organizes information. It can also be described as a mental structure, a sort of filing system, a framework representing some aspect of the world, or a system of organizing and perceiving new information. Schemas influence attention and the absorption of new knowledge: people are more likely

to notice things that fit into their preexisting schema and expectations and twisting facts to fit into patterns that they already believe to be true. Schemas have a tendency to remain unchanged, even in the face of contradictory information.

Schemas help us make sense of the world and our environment. We organize new information into our schemas quickly since automatic thought is all that is required. People use schemas to integrate current knowledge and provide a framework for future understanding. Examples of common schemas include academic categorization, social circles, stereotypes, interpersonal roles, scripts, worldviews, and expectations. One of the early theorist, Jean Piaget, taught that young children construct schemas, based on their experiences, in order to help them understand the world. We have schemas and expectations from the earliest age and add any new information into what we already know and believe. A schema is like a box and anything that does not fit neatly into the schemas we have created is "out of the box."

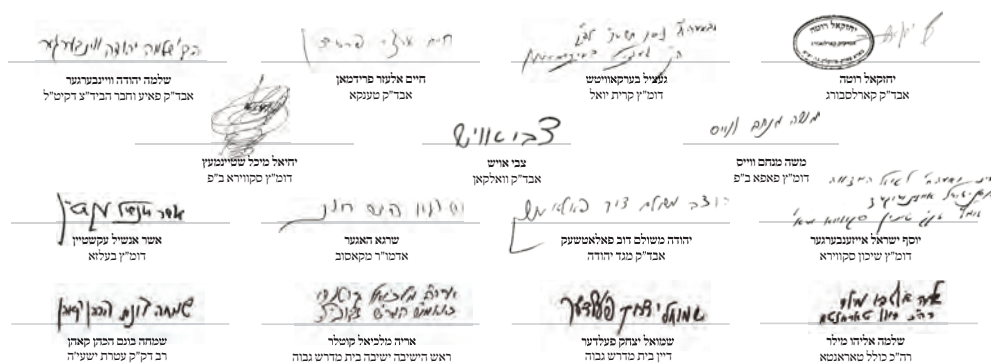
New information that falls within an individual's schema is easily remembered and incorporated into their worldview. However, when new information does not fit a schema, many things can happen. The most common reaction is to simply ignore the new information. This can happen on a deep level - an individual can unconsciously fail to even perceive the new information. People may also interpret the new information in a way that minimizes how much they must change their schemata. For example, Yossel thinks that chickens don't lay eggs. He then sees a chicken laying an egg. Instead of changing the part of his schema that says "chickens don't lay eggs", he is likely to adopt the belief that the animal in question that he has just seen laying an egg is not a real chicken. Instead of changing his schema, he disputes reality. That's the power of the human mind.

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





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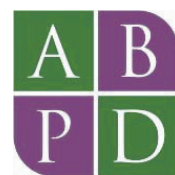
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## Effective Living

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

Do you have a favorite child? If you say, “No, I love all my children equally,” you are probably deceiving yourself. Research shows that many parents have a favorite child, but do not wish to admit it, even to themselves. The great patriarch Jacob had a favorite child, Joseph. Don’t feel guilty if you feel likewise. Do you have a least-favorite child? Do you feel that one child can never do anything right?

There may be many reasons — rational or not — that a parent favors one child among the others. This child may be more obedient, easier to discipline. The child may have a temperament similar to that of the parent. The child may be gifted and excels in school. The parent may have a gender preference. The child may bear the name of a beloved grandparent.

There may be negative effects to favoritism. Studies have found

higher rates of anxiety, depression, and behavior problems in children and adolescents who perceived favoritism toward a sibling, whether real or imagined. When interviewed, people in their 70’s recalled the emotional pain of their parents favoring a sibling. These effects can be minimized, but it requires that the parent admits the favoritism, at least to oneself, and acts equally lovingly toward each child.

There may be reasons why a parent must give one child more attention, such as a child with special needs, or one who has a latent talent or budding skill that will thrive if it is nurtured. The problem with favoritism is that the other children feel it is unjust. If siblings can justify the preferential treatment, as in the case of a special-needs child, they can understand it and are less likely to feel that they are second-best or loved any the less.

## Playing Favorites?

Some parents say, “I do have more feeling for one child, but I never show it.” Children are exquisitely sensitive, and they may feel your emotion even if you think you do not express it verbally; it has been shown that your body language can reveal your true feelings.

In the case of Jacob, the brothers would have understood that Joseph was favored because he was the son of Rachel, whom Jacob loved most. The problem was that Jacob openly demonstrated his favoritism.

Every child is endowed by G-d with unique features. Children have potential talents and interests that can be cultivated. It is in the best interests of the entire family if parents discern the unique makeup of each child and encourage and celebrate it.

Don’t compare! The statement, “Chana always gets her homework done on time. Why can’t you?” is toxic. Be supportive of the child who

needs more time; perhaps a parent should spend private time with that child. Knowing that his/her parent is concerned and engaged in assisting — even if only by being present — will often help a child perform better in school.

One child may be “a difficult child,” causing the parents much distress. Parents should promptly seek competent help so that the child will not feel rejected and unloved.

Obviously, in a large family, especially when parents are exhausted in trying to make ends meet, it is difficult to give one-on-one time to each child, but parents should give this high priority and make every effort to do so.

When you feel more inclined toward one child, it may help to get some counseling to minimize the effects of the favoritism.



SURESH KOTAGAL, M.D.,  
CENTER FOR SLEEP MEDICINE  
TRIBUNE CONTENT AGENCY

## Untreated RLS Can Make it Difficult to Get a Good Night’s Sleep

Restless legs syndrome is characterized by an unpleasant or uncomfortable urge to move your legs. Some people describe it as a crawling, pulling or burning sensation in the thighs, calves or feet. The sensation is temporarily relieved when you get up and move around or when you shift or stretch your legs. RLS symptoms typically begin in the evening or at night after you have been sitting or lying down for some time.

Many people have mild leg twitches as they drift off to sleep. Called hypnic starts, they are a normal part of falling asleep and are not associated with restless legs syndrome. RLS is much more uncomfortable and often makes it hard to get to sleep and stay asleep. Sometimes muscle and ligament strain can be misinterpreted as RLS. Usually, however, a strain is relieved by rest whereas RLS gets worse when you keep your limbs still.

Doctors can usually diagnose RLS based on your symptoms. Symptoms can start as early as five to six years of age. Attention deficit hyperactivity disorder may co-exist in about 30 per cent of children with RLS. Sleep studies are not necessary unless the patient is a child who is unable to describe the symptoms accurately.

Treatment for RLS focuses on relieving the symptoms. A number of steps you can take at home may help. Taking a warm bath, massaging your legs, and applying warm or cool packs can all be useful in calming RLS. Stretching, followed by exercise at a moderate level on a regular basis, and establishing good sleep habits can also make a difference. Caffeine, alcohol and tobacco may trigger RLS symptoms or make them worse. Try cutting back on these substances to see whether that decreases your symptoms.

Your diet may have an effect on RLS. Research shows that too little iron in your diet can contribute to restless legs syndrome. If your doctor suspects this may be the case for you, he or she will likely check your blood-iron level. If it is low, eating more iron-rich foods can help. Examples include red meat, dark green leafy vegetables, beans and iron-fortified breads, cereals and pastas. Your doctor might also recommend you take an iron supplement.

If lifestyle changes are not enough, your doctor may prescribe medication to reduce leg restlessness. Medications that have been shown to be helpful for RLS include

several that affect a chemical in your brain called dopamine. Dopamine’s job is to send messages from your brain to your body that control muscle movement. Researchers suspect that RLS may be linked to insufficient activity of dopamine in the nervous system.

Oral iron is generally the first treatment of choice for children with RLS. Certain medications used to treat pain conditions, such as gabapentin, may also effectively treat childhood RLS. Use of dopamine agonist drugs, such as ropinirole, pramipexole or rotigotine, may be considered when oral iron and gabapentin have not proven effective.

Be aware that certain medications can make RLS symptoms worse, including over-the-counter sleep aids that contain diphenhydramine, selective serotonin reuptake inhibitors and anti-nausea drugs. Review your current medications with your doctor. He or she may recommend substitutes, as needed, to help manage RLS.

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**Q: Once or twice a week my legs feel “jumpy,” to the point that I can’t fall asleep. Is this normal, or could it be restless legs syndrome? Does having restless legs syndrome usually mean that something else is wrong?**

**A:** If the sensation in your legs is making it hard for you to fall asleep, and it’s happening on a regular basis, you may have restless legs syndrome, or RLS. You may hear it called Willis Ekblom disease, too, based on the names of the physicians who first described this condition. RLS doesn’t lead to other health problems. But it can make it difficult to get a good night’s sleep. See your doctor to have your condition evaluated. Treatments are available that can often reduce or even eliminate RLS.



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Askanim in Lakewood



At the 10th Yartzeit Asifa of Rav Elya Boruch Finkel zt'l





## Oh, Baby! Israeli Startup Goes Ga-Ga over Baby Monitors, Measuring Everything from Sleep Quality to Humidity Levels

JEFFREY BARKEN / JNS

"Kids who know they're cared for and cared about have fewer behavioral problems and stronger relationships," acclaimed author Heidi Murkoff asserts in her classic *What to Expect* series on pregnancy and child-rearing. Many experienced parents will agree that one of the mechanisms to such constant care, at least in the very early stages, is electronic: a baby monitor.

Indeed, one of these high-quality, new-parent "must haves" can be essential to establishing foundational trust among newborns and toddlers, as well as help ensure their safety. Although they offer a remarkable window into the nocturnal lives of infants, there has been surprisingly little innovation in this realm since baby monitors were first invented in 1937. Now, an Israeli startup company called Nanit is on the brink of revolutionizing an entire industry.

Nanit has developed a "smart" baby monitor with far-reaching practical and even medical applications. The company has brought together a "tight-knit collection of scientists, parents and designers—experts in the first beautiful months of human life," reads the company's website. These professionals and consultants have helped tailor sophisticated data analysis algorithms that offer an interactive and adaptive learning experience for families with young children. Part of the *Internet-of-things*, Nanit monitors utilize what the company calls "computer vision" to document the quality of sleep an infant receives. At the same time, a high-end night-vision

camera beams real time, securely encrypted video feeds to a parent's phone.

Parents unlock Nanit's true promise by subscribing to *Nanit Insights*. For \$10 a month or a \$100 single payment for a year of service, Nanit's all-seeing "Intelligent Sleep Guru" generates a detailed sleep summary on a nightly basis. Sleep scores chronicle everything from how long it takes for a child to fall asleep to the number of times his or her sleep was interrupted, in addition to the child's overall sleep efficiency—a statistic calculated by dividing the time a child spends asleep by the amount of time he or she is in bed. *Nanit Insights* further assesses indoor environmental conditions such as room temperature, humidity and nursery lighting. Subscribers also receive regular video highlights that enable parents to replay important sleep milestones like the first time their baby rolls over or successfully finds self-comfort in the wake of a startling dream. Certain statistics trigger detailed personalized sleep-routine suggestions that not only help parents construct a healthy, conducive environment for their child, but also evaluate their own interactions with their babies whenever a late-night visit to the nursery proves necessary.

"The better you sleep, the better you feel—and the better you can perform," Aaron Pollack, Nanit's vice president of marketing tells JNS, stressing the significant health benefits that *Nanit Insights* presents for the entire family.

Nanit is the product of the Runway Program, hosted by the



New York City-based Jacobs Technion-Cornell Institute (a collaboration between the Technion-Israel Institute of Technology in Haifa and Cornell University in Ithaca, N.Y.). According to Fernando Gómez-Baquero, director of *Runway*, this paradigm-shifting program is "part business school, part research institution and part startup incubator." It offers those who have earned their Ph.D.s in the field of digital technologies a platform where academics can embrace an entrepreneurial perspective, developing state-of-the-art products and launching new companies.

"As of last summer, [*Runway*] has created 18 companies, raised \$19.3 million in venture-capital funding and employed 80 people. Of the 18 [companies], four have operations in the U.S. and Israel," Gómez-Baquero tells JNS.

"Not many people know that my first attempts to measure sleep with a camera were by placing a camera above my own bed at night. ... It was during the time that we were expecting, and I wanted to try the technology myself before looking at babies," Nanit's CEO Assaf Glazer tells JNS.

His reflections on the humble origins of his venture, coupled with his experiences as a first-time parent, demonstrate the millennial generation's budding desire to utilize smart technologies to positively influence both their daily and nightly existence. Glazer soon realized the value that sleep data presents, helping to distinguish best practices in the home and beyond.

"It was an 'aha' moment for me," he says. "I wanted to make it bigger."

Although Nanit is not a medical device, clinical applications for the collected data soon became apparent. "Sleep—and seeing what's happening while a baby sleeps—can potentially assist in early diagnosis of global and/or individual anomalies and disorders like sleep apnea, autism and more," states Glazer. He sees schools, hospitals and senior housing as the next potential settings where Nanit can also be successfully utilized.

"The market for smart baby monitors is growing at a rate of almost 30 percent year over year," notes Pollack, and it is not without competitors.

One company called Owlett has developed a smart baby sock that measures a sleeping baby's vitals and breathing to protect against Sudden Infant Death Syndrome, or SIDS, among other conditions. Pollack stresses the risk that false positives will prompt a scare when using this device, and differentiates Nanit from Owlett by acknowledging that "they are about breathing, and we're about sleeping."

Nevertheless, there is clear and mounting market pressure for companies to rethink classic baby-monitor technology and to apply effective data-analysis capability. Although priced at \$279 for the Nanit device plus basic services, it seems likely that this sophisticated monitor certainly could gain broad acceptance.

And that, of course, will cause Glazer and his team to sleep soundly.

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## Councilman Chaim Deutsch Fights for Fire Safety Measures

Councilman Chaim Deutsch is once again leading the effort to fund the Get Alarmed NYC initiative. The Get Alarmed NYC program aims to install combination smoke/CO alarms in every home in New York City.

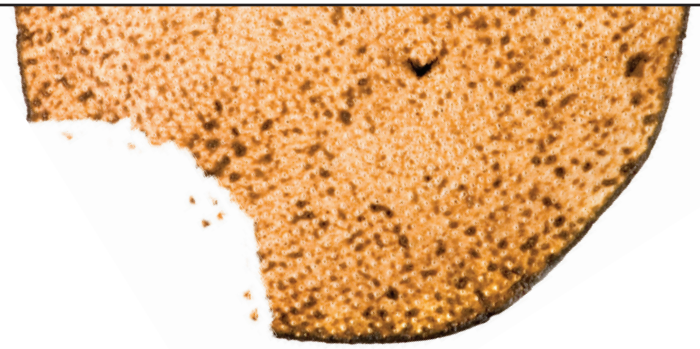
The initial two year program was started in March 2015, and more than 150,000 combination smoke/CO alarms were distributed and installed by the American Red Cross in homes throughout the five boroughs since then.

In 2017, New York City experienced a rise in fire deaths, with the loss of 73 lives. In the homes of 53% of these fatal fires, there were no working smoke alarms, underscoring the vital need for additional widespread smoke alarm installations throughout the City.

Recognizing this dire need for fire prevention safety, Councilmen Chaim Deutsch, Mark Levine and Ritchie Torres authored a letter to Mayor de Blasio and Speaker Corey Johnson, which 45 council members signed onto, requesting a re-commitment of funds for the Get Alarmed NYC program.

The City Council is also undertaking fire safety measures legislatively. Last month, Brooklyn Borough President Ruben Diaz, Jr. joined Councilmembers Torres and Deutsch in introducing a package of bills that will require additional fire safety measures in multiple dwellings, and advance fire education efforts in New York City schools.

Councilman Chaim Deutsch said, "In the past several years, my district has experienced two tragic fires: the first claimed the lives of seven young brothers and sisters, the second, this past December, claimed a mother and her three children. Fire safety education is a critical method of disseminating information that can literally save lives. In addition, during the initial two year phase of the Get Alarmed NYC initiative, more than 150,000 smoke alarms were installed in homes throughout the city. Undoubtedly, countless lives were saved by these alarms. It is absolutely vital that we continue to fund this program so that we can successfully reduce the number of tragedies in our city."



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## IT'S NEVER Too Little, Too Late, Enough

RABBI YISSOCHER FRAND, WITH PERMISSION FROM ARTSCROLL/MESORAH

Continuation:

### Eisav's Role; Our Response

The cause of these misplaced priorities is Eisav. As the years go by, we are drawn more and more into Eisav's world, and we lose the battle that began between Yaakov and Eisav. We forget that there is a fundamental difference between Eisav's outlook on this world and ours.

That battle, which began in the womb, came to a head on the fateful night when Yaakov battled Eisav's angel until dawn. Eisav's angel sought to vanquish Yaakov, once and for all, but the Torah states, "*Vayar ki lo yachol lo* — [the angel] perceived that he could not overcome [Yaakov]." What did he do? "*Veyiga bechaf yereicho* — he struck the *yerech* [hip socket] of Yaakov" (*Bereishis* 32:26).

The term *yerech* is used in the Torah to symbolize one's ability to produce offspring. When the angel saw that he did not stand a chance

against Yaakov himself, he salvaged whatever he could — he struck at Yaakov's descendants and corrupted them with the notion that pleasure-seeking is an end in itself.

It is the result of that resounding blow from Eisav's angel, and the ever-present snare set by Eisav's descendants, to which *Kli Yakar* refers when he says that Eisav is responsible for many of our sins.

Eisav's role in our downfall notwithstanding, it is we who are guilty for taking the bait. When the *Beis HaMikdash* stood, each Yom Kippur we would take a *sa'ir*, send it away, and pledge, "Never again. I will not fall prey to the enticement of the *Ish Sa'ir*."

But merely sending away the *sa'ir* is not enough. *Teshuvah* (repentance) is not that simple. Hashem gave us Yom Kippur as an opportunity to examine our lives, discover where we have strayed in the previous year,

## Getting Our Priorities Straight



and rededicate ourselves to our true mission in this world.

### Jolting Us Awake

The call of the *shofar* during Elul and Rosh Hashanah is meant to awaken us from our slumber, to remind us that we must jolt ourselves out of our slothful existence of following our baser instincts and instead inject meaning into our lives. Sometimes Hashem decides that it will take more than just the call of the *shofar* to awaken us, and He sends cataclysmic events to startle us. To our friend from Bear Stearns, it took the collapse of his company to awaken him from his slumber. But the lesson he learned from that event is one of the main messages of Yom Kippur, and it should not take the collapse of one's company to remind a person not to lose track of priorities and turn trivial things into major issues.

It took a fatal disease to make another man understand this lesson. The name Randy Pausch may be familiar to some of you. He was a professor of computer science at Carnegie-Mellon University who died of cancer at the age of 47.

In many universities, it is customary to ask professors to deliver a "Last Lecture," in which the professor is asked to imagine that he is delivering the final lecture of his career. The idea is for the professor to impart some memorable words of wisdom to his students and colleagues. When Randy Pausch was asked to do this, he had no need to pretend that it was his last lecture, because it actually was. Unbeknownst to his colleagues, Randy had been diagnosed with pancreatic cancer, and, at the time he delivered his lecture, his doctors had told him that there was nothing

more that medical science could do for him.

In his remaining time, Randy co-authored *The Last Lecture*. More telling than the book itself is the dilemma that he describes in the introduction. He wonders whether he should take out the time to prepare the lecture, or whether he should spend the limited time he had left with his wife and children.

If there is one sentence in the book that makes the entire book worth reading, it is the sentence in which he states that he wrote the book to stress, "the importance of overcoming obstacles, of enabling the dreams of others, of seizing every moment, because time is all you have, and you may find out one day that you have less of it than you think."

At his death, his wife said, "Randy was so proud that the book inspired parents to revisit their priorities, particularly their relationship with their children."

A Jew should not need a last lecture from Randy Pausch to crystallize in his mind what is important and what is trivial. A Jew has a Yom Kippur to remind him.

Perhaps this explains why the *ish iti*, the man who takes the *sa'ir hamishtalei'ach* out to the Judean desert, must be someone who is going to die during the coming year. A person who is facing death represents the main message of the *sa'ir hamishtalei'ach*. He realizes what is important and what is trivial, because he knows that his clock is running down, and he had better focus on his true priorities while he still has the time. A person who can see his priorities so clearly is one who will definitively dismiss Eisav's overtures to sin and focus on his true mission in life.

# Rabbi Frand's

## PARSHA HA'SHAVUA

HALACHA & HASHKAVA

### SCHEDULE

THURSDAY NIGHTS AT 9PM

August 24, 2017  
October 26, 2017  
November 2, 2017  
September 7, 2017  
September 14, 2017

\*September 28, 2017

October 19, 2017  
October 26, 2017  
November 2, 2017  
November 9, 2017  
November 16, 2017  
November 23, 2017  
November 30, 2017  
December 7, 2017  
December 14, 2017  
December 21, 2016  
December 28, 2017  
January 4, 2018  
January 11, 2018  
January 18, 2018  
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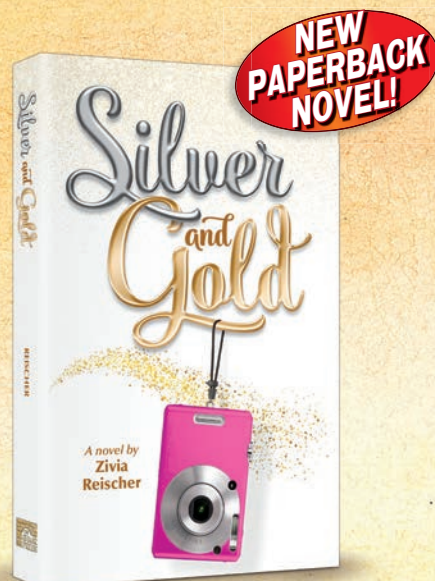
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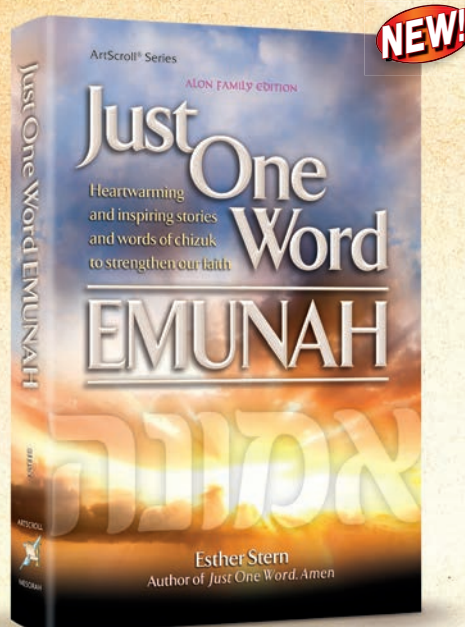
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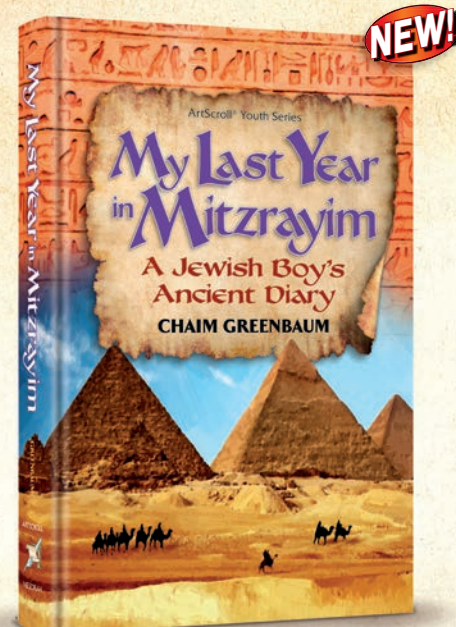
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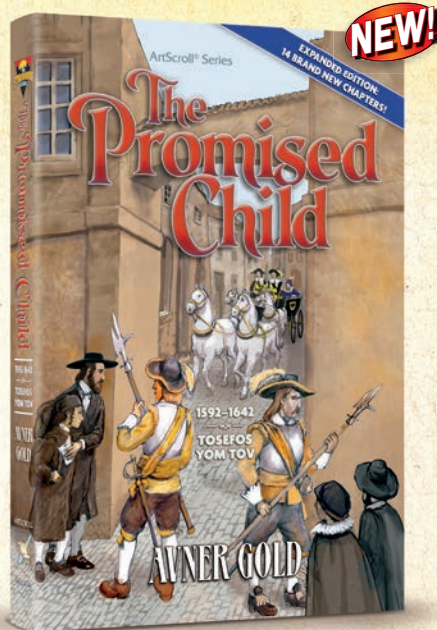
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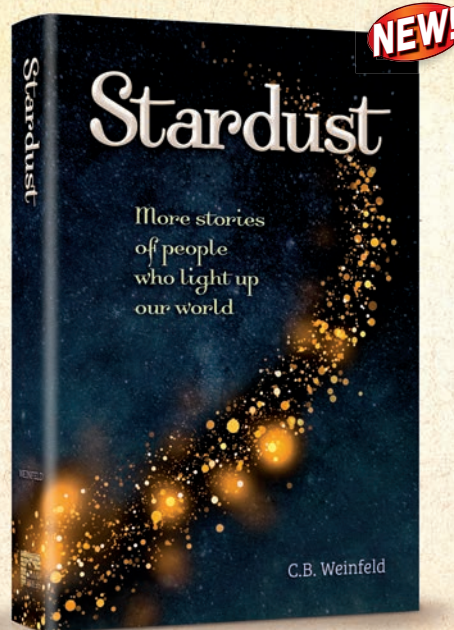
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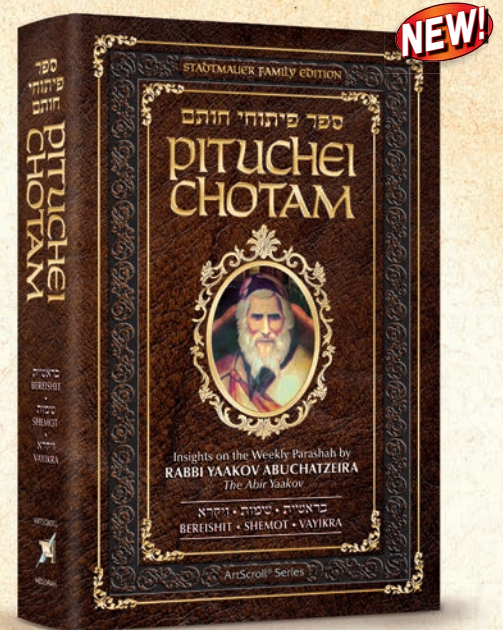
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Sruly Stern to Miriam Rosenbaum	Tzvi Hillel Golombek to Shana Goldfeder
Duvie Rowe to Tali Steinberg	Michoel Gross to Tobi Garfein
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Ask the Flatbush

**Shadchan**

Mrs. Chana Rose

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## Boys and Learning Labels

DEAR CHANA ROSE,

**Q**

I'm a 19 year old girl from Flatbush in the thick of *shidduchim*, I have a pressing matter that I think must be addressed... the boys and the "learning" labels. Why can't boys just be good, solid, *frum* and in learning. Instead someone must state the exact number of years they would like their prospective spouses to learn. Whether 1-2...3-5...or 5-7. When someone says, "They want someone to start and see where it takes them" they are shot down with "What do you mean, are you even serious about it?" I just think people need to understand that life has unexpected twists and turns, and the labels may be useless either way. As well as the fact that girls don't know what marriage is like with a guy in *kollel*, what if she doesn't appreciate it or even better, what if he unexpectedly gets burnt out after a year and she's banking on another 6 years, won't her heart be crushed? Why can't people be flexible and understand a learning boy is the mindset and the love of Torah, but placing labels can cause such complications later on. What if I said 4 and my *bashert* said 6, will we never be set up?

Sincerely,

*In It and Not Loving It*

**A**

DEAR IN IT AND NOT LOVING IT,

Thank you for your question! You raise a very important issue. Today there are many different types of young people in Shidduchim, more categories than existed in my day, that is "when Zeidy was very young."

We have the 1 to 2 year, 3 to 5, 5 plus, 7 plus, boy with a plan, boy that has a plan to have a plan, the working boy with *sedorim* in learning, the one without, or maybe a *chavrusa* here and there, the professional, the business man, and the list goes on. All B"H wonderful in their own way, and all should really be *lifer learners*, that is *kovea itim*, however large or small, all their lives.

The problem today, caused by both the girls and the boys is that everyone is defined by the length of their "learning" and not by who they are and aspire to be. It becomes "the type!"

The girls, be it part of their Seminary education, or peer pressure etc. may, for example, want a 3 to 5 year learner. They may not look, or act the part. They may not really need it, but this is what they want, and they will nix a great 2 year learner in the process. Not the right "*schnit*"!!

The boys often make their choices in learning based on what they think the girls will want. Should they even want to go to school or to work, they won't. It's a self-perpetuating problem because no one is **honest** enough to stop the revolving door, and say "this is where I'm really at and what I really want." Who will be the first to get "off the merry-go-round" and **say and mean** what they really want and aspire to?

The above are not to be confused with those long term learning *bnei to-rah*, who see that as their whole "*sheifa*" in life and the girls that really and truly aspire to be their partners. And don't think that the coast is always clear here. Many dates are spent in making sure that they are in sync with their life aspirations. At the end of the day **honesty** must prevail.

The Ribbono Shel Olam has a hand in all of this, and the right matches will IY"H be made. Not to worry! This is all about the process, what fun!

To *In It and Not Loving It*, B"H you are at this stage in your life. May your "*bashert*" arrive in the right moment and may you have clarity. Go with the flow, don't even try to figure it all out. The *labels*, the *resumes*, the *categories*, the *pictures*... are all just part of the process to the wonderful goal of marriage!

I heard a cute little quip this week....*Today you marry a detail.... Years ago you married a person!!!*

Hatzlacha! **Chana Rose**





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## Pesach Prep: Time to Slow Your Eating Speed

ROCHELLE ROTHMAN

Have you managed to survive the *Purim seudah* deluge of food, including massive desserts offered to you? Have you heard “Taste it! Just a small bite!” expressed by well-meaning family and friends, too many times over *Purim*?

When you’re dieting and you’re starving, the last thing you want to hear is ‘slow down.’ But if you chew more slowly, take smaller bites, and take your time, you could speed weight loss.

Before *Pesach*, a homemaker’s time is even more precious, so when you’re watching your weight and on a healthier food plan, we try to eat quicker. We think we can utilize our time more efficiently in getting our *Pesach* prep done earlier! It’s really not the best way to handle your food.

But, not so fast! S-L-O-W down your eating! Do the words “inhale,” “scarf,” and “wolf” describe the way you eat, even when you are watching your weight? And are you wondering why you’re not losing weight? It might be because of how quickly you are eating.

Personally, I have been following my food plan and exercise program perfectly and felt I needed more guidance relating to the food issue. This information I am sharing with you today could be the key to your weight loss plateau.

Dieters often ask whether their eating speed can affect their weight loss. The answer, says nutritionist Molly Gee, RD, MEd, Baylor College of Medicine, Houston, Texas, is yes. I also asked my nutritionist the same question, and she agreed.

We just finished the Olympics a few weeks ago. If you are an “*Olympic speed eater*”, you will usually eat until you feel full,” We aren’t in a race as a *culinary athlete*, but rather the average *Moshe* and *Suri* who shovel in their food every night.

“It takes approximately 15 to 20 minutes for the signal of [fullness] to reach the brain,” explains Gee. “This is where portion control goes out the window.”

In other words, it takes some time for your stomach to talk to your brain, and speed eaters are taking in too much too fast before the message can be received. Eating

more slowly could give that all-important message the time to register before you undermine your best calorie-counting intentions with an extra scoop of mac ‘n’ cheese.

Your basic goal: “Try not to be the first person finished at the table,” advises Gee.

I was advised to count to twenty after each bite and to put down my fork in between bites, as well. This really helps slow down my eating time!

Your eating habits and your digestion begin with good chewing habits. “Chewing your food is the first step in digestion, and skipping this step makes it harder for proper digestion,” says Gee.

Taking time to chew not only slows your eating speed, but can also help you feel better after a meal. When chewing more and slowing down, you will be surprised how it can help you have less heartburn! You won’t have to use antacids anymore.

Also, chewing slowly allows you to better enjoy your food, a tasty benefit for people who are trying to appreciate the value of smaller portions.

Dinner isn’t a speed race, but you might wonder where your eating speed rates in comparison to friends and family. There are no standard measures of eating speed, and how fast or slow you eat depends a lot on what the food is, your utensils, and how much there is of it. But you know you are a slow eater if you are the last one still eating at the table. On the other hand, says Gee, “Fast eaters are the first ones finished, usually in five to six minutes.” You want to clock yourself somewhere in between, with the moderate eaters.

Another benefit to chewing slowly is that food tastes better!

“We see higher [taste] ratings at the slower rate,” says dietitian Kathleen Melanson, RD, PhD, assistant professor of nutrition and food at the University of Rhode Island. Melanson and colleagues tested the relationship between the rate of eating and factors such as how many calories are consumed and participants’ reported levels of satisfaction. Volunteers ate certain types of meals, first slowly and then, later, fast. The study found that, calorie for calorie, you will

### Chocolate Meringue Squares

#### Ingredients

Bottom:

5 large egg yolks

2 pkg vanilla sugar

½ cup sugar

½ cup oil

¼ cup orange juice

1 ¼ cup potato starch

2 ½ tsp. baking powder

pinch of salt

Filling:

1 ½ large bars chocolate

¼ cup red sweet wine

Topping:

5 egg whites

½ cup sugar

¾ - 1 cup coconut flakes or ground nuts

#### Instructions:

Preheat oven to 350 F (180 C). Beat egg yolks and sugars until thick and lemony--about 3--5 minutes. Add oil and mix well. Add juice alternating with dry ingredients, and mix until thoroughly combined. Pour into a 10X15-inch baking pan lined with baking paper. Bake for 10-15 minutes. Set aside to cool.



Melt chocolate for filling. Add wine and mix together. Carefully spread on cooled cake. Beat egg whites for topping until stiff, gradually adding sugar. Fold in coconut or nuts. Spread on top of chocolate layer. Return to oven and bake for 20 minutes more, until meringue is golden. Cool before cutting into squares. Freezes in Tupperware very well.

Tip: When baking cakes with potato starch, it is recommended to sift the potato starch into the batter (with a small sifter) while mixing, so it doesn’t settle to the bottom of the cake. Tried-and-true!

experience greater palatability at the slower rate, explains Melanson.

She has also demonstrated that people who slowly eat low-calorie foods eat nearly half as many calories as those who quickly eat high-calorie foods. “Conventionally, slow eating has been presented as just taking more time to eat,” Melanson says, but her research shows that what really matters is how many calories you eat per minute.

Melanson’s method combines slow eating with being aware of the taste of food and when you feel full. She recommends:

Take small bites.

Chew each bite 15 to 20 times.

Savor the food as you chew.

Swallow before taking the next bite.

Pause between bites and take a sip of a no-calorie beverage, if you like.

Between bites, be aware of how your hunger is being sated.

For people who have limited time to eat lunch at school or work, Melanson suggests you eat the main part of your meal slowly and keep additional food items, such as an apple, to be eaten later when you have time.

By trying these methods, you may steal a little time from other activities, but you’ll also lose more *weight* — and that’s a good trade-off.

NOW, onto more *Pesach* prep everyone!

Please give this yummy *Pesach* recipe a try. It freezes very well in any Tupperware Freezer container.

Over 550 recipes and tips are featured in Rochelle's humorous and entertaining cookbook, NOT JUST A COOKBOOK. It also features many "multi-ethnic" recipes that were adapted for the Kosher cook. Rochelle's book examines food around the year by month. Call 718-258-0415 for more information. Rochelle has been a Custom Kitchen Planning expert using Tupperware containers, for over 41 years. She is available for Freezer classes & cooking demo events for fundraisers as well as Tupperware demonstrations. Go to [my.tupperware.com/rochellerothman](http://my.tupperware.com/rochellerothman). Call to find out about the SUPER SALES for FALL!



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JEWISH CENTER NACHLATH ZION	Chumash	Tuesday 9:15-9:45 pm	(646)-558-6338 ID: 6484865
RABBI ALPORT/GUEST/ MRS. ESTHER WEIN	Shmuel Beis	Tuesday 1:15-3:45 pm	<b>Chochmas Noshim West</b> 1259 East 22nd (Ave. L) 718.801.2787
R' AVROHOM BACKENROTH	Hashkafa from the Parsha	Alternate Thursdays 8:45 PM	<b>Young Israel of Ave K</b> 2818 Ave K
RABBI MOSHE BARIDES	Parsha & Hashkafa	Shabbos 45 min before mincha	<b>Cong. Yam Hatorah</b> 1573 East 10th Street 718.376.3022
RABBI RACHAMIM CHURBA	Chofetz Chaim & Parsha	Shabbos 11:15 AM	<b>Homecrest Shul</b> 917.361.8268
RABBINIT K. SARAH COHEN	Shabbat Parsha	Wed. bi-monthly 8:15 PM	902 Ocean Parkway #6D 347.430.5700
RABBI DANIEL EISENBACH	Parsha	Shabbos 1/2 hour before Mincha	<b>Avenue N Jewish Center</b> Corner Ave N & East 4th 718.339.7747
RABBI YAAKOV FORCHHEIMER	Halacha	Tuesday 9:15 - 9:45 pm	Dial: 646.653.1799
RABBI FRIEMAN	Parsha & Halacha	Tuesday 9:15 - 9:45 pm	Dial: 646-558-6338 Conference ID 648-4865#
RABBI MEIR FUND	Parsha	Shabbos 2:30 pm	<b>Cong. Beth Shnay-Or</b> 1126 E. 12 Street
RABBI AVROHOM GARFINKEL	Tefillah L'Shabbos	Alternate Wednesdays 8:00-9:00 pm	<b>Congregation Bnei Israel</b> 3190 Bedford Avenue
MRS. CHAYA GINZBERG	Pirkei Avos / Mishlei	Tuesdays 8:30 pm	<b>Bet Yakob Shul</b> Ocean Parkway & Ave. R
RABBI DOVID GOLDWASSER	Pirkei Avos	Shabbos 5:45 PM	<b>Cong. Bnei Yitzchok</b> 1143 E. 19th
MRS. HENDEL / MRS. CHITRIK	Parsha	Wednesday 9:00 PM	Call for location: 718.382.6804
MRS. IVY KALAZAN	Parsha	Tuesdays 9:45 AM	<b>Elbogen</b> 1069 East 24th Street
REBBETZIN VITAL KALMANOWITZ	Chovos Halevovos	Sunday 10:15 AM	1153 East 9th Street side entrance
MRS. VICKY LEW	Chumash	Tuesday 8:00 PM	<b>Young Israel of Bedford Bay</b> 2114 Brown Street (U&V) 718.332.4120
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RABBI LUBIN	Power of Tefillah	Alternate Tuesdays 8:30 pm	<b>Darchei Yosher</b> 1410 E 10th Street
MRS. SARAH MALKA	Beir Tefilah	Wednesday 1:45 - 2:15 PM	<b>Benno Home</b> 418 Quentin Road
RABBI YOSEF Y. PALTIEL	Davening	Monday 9:00 - 10:00 PM	<b>Chabad of Flatbush</b> 1923 Ocean Avenue (N&O)
RABBI SHULMAN	Mishlei	Sunday 10:00 AM	<b>Talmid Torah</b> 1305 Coney Island Avenue
RABBI YECHIEL SNOW	Parsha	Shabbos 5:00 PM	<b>Young Israel of Midwood</b>
MRS. SHANIE STERN	Parsha/Hilchos Brachos	Shabbos 5:30 PM	for location email: shaina22@aol.com
RABBI DAVID SUTTON	Inyanei D'Yoma	Sunday 1:00 PM	<b>Strettiner Bais Medrash</b> Bay Pkwy & Ocean Pkwy
RABBI ZECHARIAH WALLERSTEIN	Parsha	Wednesday 9:00 pm	<b>Ohr Naava</b> 2201 East 23rd Street 718.647.6228
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ESTI FLORANS, REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

Continuation:

During the 1950s very few people in America were involved with *Daf Yomi*. I remember answering the phone each morning, and the Yiddish-accented Rabbi Yehuda Aryeh (Leibish) Lisz asking for my father. I later discovered that he was trying to convince Abba to initiate a *Daf Yomi* program for the public in America. Back in Europe, Rabbi Meir Shapiro had a dream that if everyone in the world would be learning the same *daf* (folio), then wherever a traveling Jew would find himself, he would encounter other Jews learning the same *daf*. In 1923 this dream came to fruition at the Knessiah Gedolah of Agudas Yisrael and the 7½-year cycle began.

But except for a couple of small groups learning the daily *daf* independently, there was no organized system of *Daf HaYomi* in America. Our father, together with a few others, began a rotation system of giving over the *daf* in Rabbi Henry Wolf's, "The Shoichetmen's Shul," a small *shteibel* on West 91st Street. Once a week, a

"guest" Rav would also deliver the *shiur*. I was just a young girl then, but I recall the enthusiasm of that first *siyum* when the men of the Shoichetmen's Shul finished the first cycle. About 100 people attended that *siyum*!

Our father used to travel to work by subway or bus. He felt that people had time to learn the *daf* during the commute to work but would find it too difficult to shlep a large Gemara along on public transportation. So he initiated and helped finance the printing of a small pocket-sized *Shas*.

Abba became the founding chairman of the *Daf Yomi* Commission of Agudas Yisrael, helping promote the learning of Talmud throughout the world.

In 1968, when the position of Rav of our shul became vacant and our father was attending a *simchah* abroad, he returned home to discover that he had been unanimously selected as the new Rav of the shul. Abba remained with the shul in this capacity for over forty years, making sure that all felt welcome. Although uncommon at the

## Orchestra Conductor

time, he instituted a full hot *kiddush* each week to ensure that everyone experienced a taste of Shabbos. He never drew a salary as a Rav, nor for any of his *klal* activities.

Every morning, Abba woke at 4:30 a.m. to prepare for the *Daf Yomi shiur* and then, at 6:30 a.m., he would cross the street to give the *shiur*. You could set the clock by his punctuality! No matter how heavy his schedule, no matter how late he went to sleep the night before, even when a grandchild's *chasunah* lasted into the wee hours of the morning, our father delivered his *daf*.

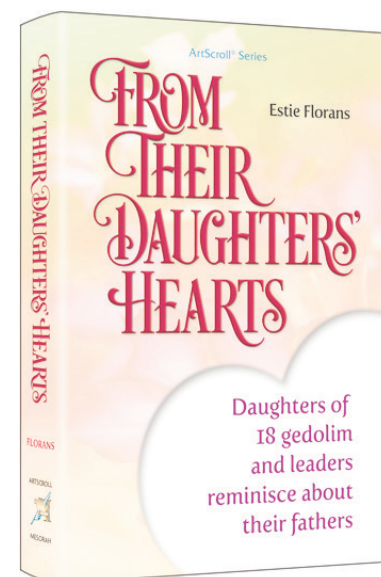
Abba was careful about promptness and also about financial obligations, literally unable to sleep if he had an unpaid bill. His generosity of spirit and pocket extended to everyone, including cabdrivers and doormen. Wherever he went, an open-handed tip accompanied a gracious greeting that exuded warmth.

Abba was an outstanding *talmid chacham* with a phenomenal memory. The rabbanim and *gedolim* recognized this, because they appreciated his in-depth knowledge. They also recognized his diplomatic skills and unique ability to grasp complex issues, and therefore delegated sensitive missions to him. In fact his "inaugural *askanus*" was at the behest of the Chazon Ish, who asked him to become involved with the issue of *Giyus Banos* (conscription of girls into the Israeli Army).

A significant part of his days was consumed by telephone conversations with Rabbi Aaron Kotler, the Ponevezher Rav, and Rabbi Moshe Sherer. My father was close to Rabbi Yaakov Kamenetsky and Rabbi Moshe Feinstein, with *gedolim* and rabbanim calling our house regularly. He was busy with appointments regarding Chinuch Atzmai, Agudas Yisrael of America and the World Agudah, Telshe Yeshivah, Torah Vodaath, Bikur Cholim Hospital, Rav Meir Baal Haness Kollel Polin, and more. But he gave equal time to any simple person who sought his help or advice.

Our father's office on Manhattan's Fifth Avenue was his base for real estate management, but that was merely his "official" job.

Abba felt that because *he* was saved, one of his life's missions was to help others. For quite a number of years, there was another sign on his office



door that read: "Jewish Nazi War Victims." Abba, fluent in German, offered free advice and guidance for the broken survivors who needed assistance in dealing with the German bureaucracy, with much of that help often channeled through the various contacts he had met during his travels.

One of our father's closest friends was Rabbi Moshe Sherer. Rabbi Sherer would call my father early in the morning and late at night and several times throughout the day. For decades, our father was on the Nesius (presidium) of Agudas Yisrael of America. He often traveled with Rabbi Sherer, meeting with important politicians in Washington, including several Presidents of the United States, to help effectuate changes for the benefit of Klal Yisrael.

We felt privileged growing up in a home such as ours and appreciated the *zechus* of having parents who set an example we wanted to emulate. Although we knew our upbringing was different, it never caused us to feel superior to our friends in any way.

I'm really a very shy person. Abba often requested that I telephone certain people for him during the evenings or on Sundays. I'm not sure why he gave me that job; he did have a secretary in his office. Perhaps it was to help me overcome that shyness. One of the things I learned from growing up in my home and watching my father was that when something has to be done... you must assume responsibility, so I did what I had to do, though it was difficult for me.

*To be continued ....*

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# Heart Notes from Argentina

BY MORAH LUNI

This is another similar case to the previous week's real story! There was a family with five brothers and one of them began to feel badly. His parents did not understand what was going on with him. So, they went to see a doctor who found out that he needed a kidney transplant urgently. After many medical studies, they could see that one of his kidneys was completely ruined. Of course they had to find someone whose kidney was compatible with his. Imagine his family situation in such despair, doing *Tefillah* with such *Emunah* to *Bore Olam* to help them find the right kidney for their son. Their four other sons were willing to be donors for his brother. They wanted him to be healthy. They did not know who to choose because nobody knew who was the healthiest of the four. As they were in Israel they went to see Rabbi Kanievsky, who told them that the kidney should be donated by the youngest of his brothers. But when they told the truth to the youngest son, he said:

"Please! Don't do this to me! I have just got married and I am a young father with two small kids. I am still healthy and what would become of me without a kidney?"

The fact is that he was reluctant to give his kidney to his brother. So they went to the Rabbi again who insisted that he was the one to donate the kidney and nobody else.

After some time, they were able to persuade him although his wife was really against him doing it. The doctor examined him and everything was arranged for the operation. When the kidney was taken out from his body, they discovered a malignant tumor that was so hidden behind

his kidney that it would have been impossible to find, if it hadn't been for this operation (not even with the best x-rays, as it was covered by some skin). The doctors said that he would not have been able to live longer with that tumor inside. Fortunately, the brother who followed him was the one who donated his kidney at the end of this real story, and the youngest son and the sick one were cured and lived happily.

And here is something really great! If you want to make *Bore Olam* laugh, make your own plans! I am going to do this, or to do that, because this will be good and that will go bad, that up there, in the *Shamaim*, there is something else decreed for you. When a person does *Chessed*, when he gives what he does not have to, he can discover things, impossible to get in an ordinary life. This boy was saved because Rabbi Kanievsky insisted on his operation. If not, he would have died! This story was told by this same boy, and he tells everyone to trust *Bore Olam* when a Rabbi tells him a word. He tells everyone to help others because the one who helps, helps himself. "*Shelach lach-mechah al peneh hamaim, ki berob haimim timtzaenu*: Throw your bread to the water, that after some time, you will get it back" and you will always get all the good you do. You will never realize that everything you do will be for yourself, and not for others. This story, has not only saved a life, but has also come into the minds of many people who does not want to give, just because, without noticing that when one gives, one is the only one that receives!

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## Yemima Mizrachi Speaks

WORDS OF TORAH, WORDS OF CHIZUK, WORDS YOU HAVE TO HEAR  
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### The Secret of Closeness to Hashem

*Sefer Vayikra* is so hard to understand. To our human eyes, the entire *sefer* is filled with commands and obligations that seem incomprehensible. All those *korbanos*, the blood, the details. How hard! This *sefer* is so enigmatic to us.

Let's try to better comprehend sense of the confusion that surrounds the passages in this *sefer* and at the same time, the confusion that surrounds the difficulties we encounter in our daily lives.

The latter chapters of *Sefer Shemos* discuss a very exalted period in the life of the Jews in the desert. They finally completed the construction of the Mishkan. Moshe Rabbeinu stood beside the majestic edifice, "*Sof, sof! Finally! We've made it!*" But there was one caveat: *V'lo yachol Moshe lavo el Ohel Mo'ed ki shachan alav he'anani* — "Moshe could not enter the Tent of

Meeting, for the cloud rested upon it, and the glory of Hashem filled the Tabernacle" (*Shemos* 40:35).

What a disappointment! After all his hard work, the Mishkan was finally complete, but he couldn't set foot in the *Ohel Mo'ed* when the *Shechinah* rested there.

And with that, we commence *Sefer Vayikra*, where Hashem calls out with affection to Moshe Rabbeinu and brings him close. The miniature *alef* in the word *vayikra* transmits a powerful message to us: When you feel super small, tinier than a worm, zero zero, that's when Hashem calls to you. That's when He invites you in. Now you may enter, my dear child. At the moment you're feeling tiny, you experience a blast of greatness.

### The Secret Behind Her Success

For the past century or so, the secular world celebrates International Woman's Day on March 8. Yes,

## Parashas Vayikra

International Woman's Day! The feminists on this planet decided that we deserve one, not 365, days of recognition.

And what exactly happens on this day? The focus is on the unfortunate plight of the female gender, how much the woman has endured over the years. This is the supposed day to celebrate her "freedom." I would have thought that this would be a day that focuses on success, on the women who've triumphed. Instead, it's a day of brooding.

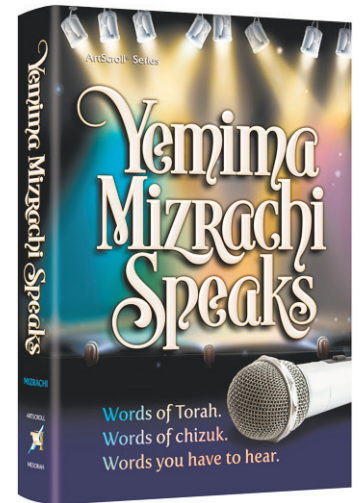
If you look around, you'll realize that even in the secular world, truly successful women are women who are happy. They're not the women who ruminate over problems of the past. They look toward the future with happiness and joy. These are women who have broken barriers, who have achieved success in areas that were otherwise off limits to them. And for them, every day is a celebration.

On a still more exalted level stands the Jewish woman who has broken the barriers in her heart. A successful *frum* woman is one who juggles her home and work with joy and excitement, who transmits *simchah* to her precious children despite the hectic elements in her life.

To me, a successful woman is one who fills her day with joy, tackling her duties with the necessary burst of energy. A successful woman organizes her home even when she knows that an hour later it will be in disarray again. She's the one who lovingly prepares dinner for her picky brood even after they turned their noses up at yesterday's menu. This is the woman we should celebrate every day.

There are so many women in our midst who deserve to be celebrated! The mothers of children with special needs, the women who have yet to be called "Mommy," the girls who trek on date after date, hopeful, smiling.

I remember when a student of mine who had been on the dating scene for a long while called to inform me that at long last she was engaged. At her *vort*, she said something incredible.



She said, "I see all the young men I went out with as a chain of *shelichim*, messengers from Hashem. The first boy I went out with at the age of twenty held on to my engagement ring and passed it on to the next boy, who passed it on to the next. This is how it was transmitted until I finally got my chance to receive it."

As we all clapped and danced for her, she continued, "Today, I would like to thank that very first boy, wherever he is. Thank you!"

Oh, how we rejoiced at that engagement! This is the story of success, of finding joy in every situation.

### Our Avodah Today

What's the ultimate sacrifice you can bring to Hashem? Hashem doesn't want you to do your *avodah* with *kor*, coldness. He wants your connection. How do we achieve that?

Hashem wants your joy. *Ivdu es Hashem b'simchah* — "Serve Hashem with joy." That's your *avodah*, dear women. Do it with grace, whether you have what you need, or you don't. Through *simchah*, things will clear up for you. Like the sun, your joy will melt away the fog. It will give you the clarity you crave, the closeness you seek.

This is your entry ticket to the *Ohel Mo'ed*, from where Hashem is calling your name with affection, with love, as he called to Moshe Rabbeinu so many centuries earlier.

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## Business Halacha

RABBI ARI MARBURGER, REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

### Introduction

An individual who is selling an item or service often faces a dilemma when marketing it. What is his responsibility to his clients? Must he disclose every defect, or does it behoove the buyer to exercise due diligence and fend for himself?

There is a well-known concept called *caveat emptor*, buyer beware. Under this concept, as long as the seller does not conceal a defect or make any misrepresentation, it is the buyer's responsibility to exercise due diligence and to inspect the property. If the buyer fails to exercise due diligence, he has little recourse.

Halachah has a very different approach. All sales are presumed to have been made with the expectation that they are free of any defect. Therefore, selling an item without disclosing its defects is *geneivas daas* (deception) and is prohibited. If a defective item is sold, the buyer has the right to void the sale and demand a full refund. The sale is considered a *mekach ta'us*, a transaction based on error, and is void. This applies both when the seller maliciously duped the buyer, and also if the seller himself was unaware of the defect. The prohibition applies when dealing with either a Jew or a non-Jew.

*An investor buys, and immediately "flips," a property. Three days after moving in, the buyer discovers a serious structural defect in the building. The "flipper" must refund the buyer's money and then take action against the original seller. If the seller refuses to reimburse him, the flipper will suffer the loss, although he acted in good faith.*

### Disclosure

The seller is obligated to clearly disclose any defect in the item. This disclosure must be specific. The buyer must be told the exact deficiency of the purchase. A vague statement such as "the item is defective" is not a valid disclosure.

A universal waiver that the buyer accepts any possible defect is not recognized by *halachah*. The buyer may void the sale by claiming that he either did not believe there were any defects, or that he would not have agreed to the waiver had he been aware of the extent of the damage.

### Leases

The laws of *mekach ta'us* apply to leases as well. If a unit is defective, the tenant may void the lease.

### Damaged Goods Sold at a Fair Price

The requirement to disclose all defects applies regardless of whether the defect impacts the value of the property.

Even if the price was appropriate for the condition of the item and the buyer did not suffer a financial loss, selling a defective item without disclosing its defects is *geneivos daas* and is grounds for a *mekach ta'us*.

*A used-car dealer notices that the odometer in one of his cars has been turned back. He lowers the price to reflect the true value of the car, and sells it without notifying the customer that the mileage was inaccurate. This sale is a mekach ta'us and the customer is entitled to a full refund even though he paid the appropriate price for the car.*

### Type of Defect

To determine whether a defect creates a *mekach ta'us*, and is grounds to void the sale, "*minhag hamakom*," the prevailing norm, is examined. All existing properties have some level of wear and tear. As such, minor defects are expected, and need not be disclosed. However, an unexpected defect that people consider unacceptable creates a *mekach ta'us*.

### Repairable Defects

For a sale to be considered a *mekach ta'us*, the defect must be irreparable. If the item can be repaired and the seller offers to do so, the buyer may not back out of the deal.

This applies only if the buyer will not suffer any loss if the seller fixes the item. If, however, the buyer needed the item immediately, and cannot wait until the repairs are done, he may void the sale. Similarly, if a house is sold and the buyer is not informed that there is a tenant in the house who cannot immediately be evicted, the buyer may void the sale if he planned to move in right away.

*A person notices water seeping into the basement of his new home. Although this defect creates a mekach ta'us, if the seller agrees to waterproof the basement, the buyer may not claim mekach ta'us.*

### Obvious Defects

The concept of *mekach ta'us* is that all purchases are predicated on the assumption that the merchandise is in good condition. Had the buyer been aware of the defect, he would not have purchased the item. Because the purchase was based on a false assumption, it may be voided. It follows that if the buyer was aware of the defect before the sale, it will not create a *mekach ta'us*. In addition, an obvious defect will not create a *mekach ta'us*, since presumably the buyer noticed it before the sale.

*To be continued ...*

## Interpersonal Edge

TOOLS FOR SUCCESSFUL INTERPERSONAL RELATIONSHIPS

### You Can't Fix Every Situation, But You Can Be Honest About It

DR. DANEEN SKUBE, TRIBUNE CONTENT AGENCY

**Q: I've been in my career for 20 years and I'm burning out. So many problems seem to require extremely complicated gyrations from me and my team to fix the situation. I sometimes suspect that I'm working too hard, but I do not see the alternative. How do you advise your clients on working smarter?**

**A:** You may believe you need people to like you, or expect everyone in your office wants harmony.

But some people feed off chaos and conflict and you won't transform their priorities with magical interpersonal skills.

Interpersonal skills can bring many gifts. They increase your odds of living in the world you want, they support you in staying in the eye of workplace hurricanes and they remind you that you have more power than you first believe.

What interpersonal skills cannot do is mess with the free will of other sovereign beings.

I read an anonymous quote the other day that remarked, "They say ignorance is bliss, but I find yours rather disturbing." The goal with interpersonal skills is to realize you cannot control how unconscious people around you are, but you can try to be awake yourself.

Until our species develops mature consciousness in and out of the workplace, interpersonal skills have limits. We can work toward workplaces with empathy where we know we are only well if others are well.

We can work toward compassion where we identify with the suffering of others because we can tolerate awareness of our suffering. And, we can work toward accountability where no matter what someone else is doing we are responsible for behaving kindly.

The bottom line is interpersonal skills are the technology of kindness.

I often remind clients that they are working too hard all the time. They do too much for other people, believing they have to run the company and fix problems in ways that just make people mad.

For example, one of my clients was trying to get a co-worker to give her information about a mutual client. The co-worker was angry my client had negotiated working from home, thus the co-worker was consistently hostile.

I asked my client if there was any easier way to get the data. My client paused and remembered everything she needed was in the joint computer system, so problem solved.

My client acknowledged that she kept trying to be nice to this co-worker because she wanted to work through the conflict. In the end my client had to see that her co-worker had no interest in working through her jealousy at my client's power to negotiate what she wanted.

We can only see the easiest solution when we can relate to the world as it actually is, not how we believe it ought to be. I realize accepting the world as it is may often involve grieving our idealism and longing for a better world.

Realize you are only in a better position to be a powerful force to change the world if you can see it as it is today.

### The last word(s)

**Q: I have a co-worker that constantly is working an agenda that everyone is out to get her. Is there a technique to deal with her paranoia?**

**A:** Yes, steer clear, limit contact and remember you cannot fix what you did not break.

*Daneen Skube, Ph.D., executive coach, trainer, therapist and speaker. She is also author of "Interpersonal Edge: Breakthrough Tools for Talking to Anyone, Anywhere, About Anything" (Hay House, 2006). You can contact Dr. Skube at [www.interpersonaledge.com](http://www.interpersonaledge.com) or 1420 NW Gilman Blvd., #2845, Issaquah, WA 98027. (c) 2017 Interpersonal Edge distributed by Tribune Content Agency, LLC.*



# Jill ON Money

## Lessons From Buffett's Annual Shareholder Letter

JILL SCHLESINGER  
TRIBUNE CONTENT AGENCY

Warren Buffett recently released the 2017 Berkshire Hathaway shareholder letter. The letter serves as an annual missive that is part performance review and part market wisdom, often with a healthy dose of humor.

So what can ordinary investors learn from the 87 year-old Oracle of Omaha? In this year's letter, Buffett cautioned against assuming too much debt - specifically, he discussed why Berkshire Hathaway makes investments with equity, not borrowed money.

He noted that while debt can improve returns, he sleeps easier at night this way.

"It is insane to risk what you have ... in order to obtain what you don't need."

He also reminded us not to act so that we feel like we're doing something. Instead: "Stick with big, 'easy' decisions and eschew activity."

Finally, he noted, "Though markets are generally rational, they occasionally do crazy things."

Here are a few more Buffett quotes, all of which are great lessons for investors, large and small.

"It is not necessary to do extraordinary things to get extraordinary results." In 2013, Buffett advised the trustees of his estate to "Put 10 percent of the cash in short-term government bonds and 90 percent in a very low-cost S&P 500 index fund. ... I believe the trust's long-term results from this policy will be superior to those attained by most investors... who employ high-fee managers."

Buffett has long held that investors are better off with low-cost index funds than paying higher fees to managers, especially hedge fund managers. At the end of last year, Buffett claimed victory over Ted Seides, in "The Million-Dollar Bet." That was a 2007 wager in which Buffett challenged any active manager to beat the S&P 500 index with a portfolio of hedge funds.

The only taker was Seides, who was the founder of asset manager

Protégé Partners LLC, where he served as president and co-chief investment officer. Buffett didn't just win - he killed it.

The average annual gain for the index fund over ten years was 8.5 percent. The five funds of hedge funds selected by asset manager Protégé Partners reported average annual gains between 0.3 percent and 6.5 percent. One of the funds was liquidated last year.

As Buffett aptly noted, "When trillions of dollars are managed by Wall Streeters charging high fees, it will usually be the managers who reap outsized profits, not the clients."

"Over the long term, the stock market news will be good." In October 2008, amid the worst financial crisis in a generation, Buffett wrote an op-ed, urging investors to maintain the faith.

He underscored an important point: "I can't predict the short-term movements of the stock market. I haven't the faintest idea as to whether stocks will be higher or lower a month - or a year - from now. What is likely, however, is that the market will move higher, perhaps substantially so, well before either sentiment or the economy turns up."

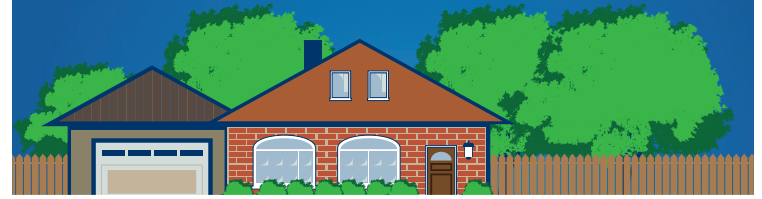
Remember that sentiment the next time you are tempted to time the market's next move.

"Successful investing takes time, discipline and patience. No matter how great the talent or effort, some things just take time. There are some who question why Berkshire is sitting atop \$100 billion in short term government bonds right now. I think this quote provides more insight.

Buffett is the consummate disciplined investor. Although it has been more than two years since his last big purchase, he adheres to strict guidelines that inform his search. Perhaps the most important of which is that the opportunity must be available at "a sensible purchase price." Otherwise, he is content to be patient.

Contact Jill Schlesinger, senior business analyst for CBS News, at askjill@JillOnMoney.com.  
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## Likud Sweeps Latest Poll Despite Mounting Corruption Allegations

JNS

According to a poll conducted recently, Netanyahu on an easy path to win a fifth term should elections be called, with governing party projected a plurality of 34 seats in Knesset • Zionist Union, currently the second-largest party, drops to only 10 seats.

Despite new developments in ongoing corruption investigations against Prime Minister Benjamin Netanyahu and his colleagues, his political standing is improving. A new poll suggests that in the event of an early election, he would lead his Likud party to victory and stay on as prime minister.

A new poll suggests that if early elections were to be called, Likud is projected to win 34 seats, up from 30 seats in the current Knesset, and would likely be successful in assembling a coalition.

Yesh Atid, led by former Finance Minister Yair Lapid, is projected to

become the second-largest party with 24 seats (up from its current 11 seats).

The Zionist Union, currently the second-largest faction in the Knesset, is expected to garner only 10 seats, down from 24.

The poll was commissioned by Israel Hayom and conducted by the Maagar Mochot polling institute with 517 respondents comprising a representative sample of Israelis 18 and over. The statistical margin of error is 4.3 percentage points.

According to the poll, the Sephardi ultra-Orthodox party Shas is projected to continue to lose support. The poll predicts that Shas will not win enough votes to cross the electoral threshold. (A party must win at least 3.25% of the valid votes in order to enter the Knesset.) This could explain why Shas leader Aryeh Deri has made every effort to avoid early elections by calling on all parties to resolve the ongoing



coalition crisis over ultra-Orthodox service in the military.

The Ashkenazi ultra-Orthodox party United Torah Judaism has been at the center of the coalition crisis, with its leaders threatening to withhold support for the 2019 state budget bill unless the Knesset passes new legislation to cement the de facto military exemptions for haredi yeshiva students. It has refused to back down despite the threat of an early election. According to the poll, it is expected

to get eight seats (up from the current six).

The left-wing Meretz party is projected to win seven seats (up from five).

The national religious party Habayit Hayehudi is projected to win 14 seats (up from eight) and the Joint Arab List – a faction made up of predominantly Arab parties – is expected to garner 10 seats.

Kulanu, which is led by Finance Minister Moshe Kahlon, gets six mandates (down from 10), according to the poll, whereas Yisrael Beytenu, led by Defense Minister Avigdor Lieberman, is expected to get five. (It got six seats in 2015, but one of its MKs later formed a new faction.)

The poll shows that Netanyahu would be able to assemble a 67-member coalition in the Knesset that would include the current coalition partners, with the exception of Shas.



## Jerusalem Marathon Boasts Highest Turnout Ever

JNS

More than 35,000 runners participated in the annual Jerusalem Marathon on Friday morning, the largest number to date. Some 4,000 participants from 72 countries also took part in the 26.2-mile (42.195-kilometer) run, including Kipkoge Shadrak of Kenya, who was announced the winner just after 9:30 a.m. local time. Most of the runners were Jerusalemites, though thousands arrived from Haifa, Modi'in, Tel Aviv and Kfar Saba.

The event was joined by guest of honor Haile Gerselassie of Ethiopia, a two-time Olympic gold medalist in the 10,000-meter run and winner of four world championships for the same distance.

Marathon organizers noted that Hong Kong sent the greatest number of runners from outside Israel, followed by Los Angeles, Beijing and London.

Runners enjoyed pounding the pavement from the Knesset to the Mahane Yehuda outdoor market, Mount Scopus, the Old City of Jerusalem, David's Tower and the scenic Haas Promenade.

And of special note: At least one proposal of marriage was made during the event.

## Rabbi Dismissed from IDF Course for Opposing Growing Military Roles for Women

JNS

The military dismissed a prominent rabbi from his position in the reserves after he said the Israel Defense Forces was “destroying families” by encouraging women to enlist.

Under Israeli law, all men and women are required to enlist in the military at age 18, barring special exemptions.

Rabbi Tzvi Kostiner, a longtime critic of women's military service, recently unleashed a tirade in which he stated that the IDF was “waging a cultural war and trying to destroy families” by encouraging young women to serve in an ever-growing list of roles, including combat roles. The remarks appear to have crossed the line, resulting in his dismissal.

Kostiner, who heads a pre-military religious academy in southern Israel, is a very active reservist. He has been a reservist for 25 years and has been heading a military rabbis' training course for the past decade.

According to his associates, Kostiner serves six weeks every year of active reserve duty.

Kostiner's associates lambasted the IDF's decision to remove him from his position in the reserves. “It's unthinkable that rabbis will now have to worry about expressing their scholarly opinions because they might be removed from their positions,” said one associate.

“Lately, we've gotten the sense that there is an increasing attempt to muzzle rabbis in general, and also in the IDF, and to intimidate them into aligning themselves with liberal views,” the associate added.

Others criticized Israel Education Minister Naftali Bennett, who heads the religious Zionist political party Habayit Hayehudi and demanded he side with rabbis who oppose women's military service.

“When rabbis like Shmuel Eliyahu, Shlomo Aviner, Yigal Levinstein, and now, Tzvi Kostiner—rabbis who for years have been sending thousands of their students to shore up the IDF's ranks—are suspended or dismissed, the education minister should wake up and insist on their right to voice the positions of the Torah without fearing dismissal. That is how it should be in a Jewish state,” another associate said.

The IDF Spokesperson's Unit clarified that “Rabbi Kostiner remains in active reserve duty, but it was decided that at this time, he will no longer head the rabbis' course.”



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## These Are the Highest Paid Public Sector Employees

ARUTZ SHEVA

Eran Yaakov, the director of wages and labor agreements at the Finance Ministry, presented the Knesset with a broad overview of the state of public sector payrolls.

The review was published as part of the salary expenditure reports of the civil service and the public bodies for 2016, which also include the data of manpower agency employees.

The highest salary in the public sector went to a specialist from the Hadassah Medical Organization, who earns NIS 229,815 (\$66,349.89) a month. The second on the list is another specialist from Hadassah who earns NIS 208,312 (\$60,141.76) a month.

They are followed by a senior manager of the Bank of Israel who earns NIS 118,922 (\$34,333.97) a month; a router at the port of Ashdod who earns NIS 98,254 (\$28,366.91) a month, while his counterpart from the port of Haifa earns NIS 85,500 (\$24,684.71) a month, Electric Company CEO Ofer Bloch earns NIS 90,781 (\$26,209.38) a month, while another vice president of the company, Rafael Blof, earns NIS 89,957 (\$25,971.49) a month. Uzi Dayan, the chairman of the Israel Lotto - earns NIS 63,214 (\$18,250.51) a month. At the bottom of the list are teachers and educators, who earn an average of NIS 10,018 (\$2,892.30) a month.

According to the data, the average wage per employee in public service is NIS 15,796 (\$4,560.46), and the salary for civil service employees is higher than the average wage per worker in the Israeli economy. It also shows that 50% of the state budget is affected by wage expenditure, including direct salary expenses and pensions, indirect wages and components linked to and affected by wages, such as the health basket and participation in the collection of social security.

According to the report, 60% of people employed in public service in 2016 were women. In government ministries and security bodies, the proportion of females in that year was 63.2%. In all groups of public bodies examined, the average wage for women was lower than that of men. This year's reports were expanded and explained more than in past years.

"The labor market in general and the public sector in particular face many challenges, including preparations for a changing labor market, which will be dramatically affected in the future by the technological and digital changes in the world," said Eran Yaakov, the director of wages and labor agreements at the Finance Ministry. "And to promote meaningful public service, economic growth and social security for workers, among other things, we must examine labor relations in the economy and the public sector, including labor laws in Israel, and continue to use wages as a means of increasing productivity and efficiency of the public sector."



## Arsonists Torch Synagogue in Gush Etzion Region

JNS

The synagogue in the town of Givat Sorek, adjacent to the community of Carmei Tzur in Judea's Gush Etzion region, was burned down by arsonists recently.

The attackers hurled firebombs at the building, burning it down. No injuries were reported.

This is not the first time the community's place of worship was targeted. A little more than two years ago, Palestinian terrorists entered the synagogue, piled up the Torah scrolls and holy books, and lit them on fire.

The synagogue overlooks the site where the bodies of Jewish teenagers Eyal Yifrach, Gilad Shaar and Naftali Fraenkel were found after they had been abducted and murdered by Hamas-affiliated Palestinian terrorists in June 2014.

The 2016 burning raised an outcry from government officials, including Israeli Prime Minister Benjamin Netanyahu, who vowed to track down the perpetrators.



## Gazan Water Contamination Threatens Agriculture in Southern Israel

JNS

Israel's Ministry of Health warned farmers on the Gaza border not to use water from Sderot and Sha'ar Hanegev wastewater reservoirs to irrigate their fields, due to sewage contamination from Gaza. Tests performed by the Ministry of Health indicated that water quality had become too poor to use in irrigation, thanks to negligent water treatment in Gaza.

Regional communities were instructed by the Water Authority to build a new sewage pipe from Gaza to Israel, after the sewage-treatment facility there was shut down due to Hamas's refusal to utilize electricity for sewage treatment.

Even prior to that, Gazan sewage leaked into nearby streams, contaminating the groundwater in the area of Moshav Netiv HaAsara.



The Water Authority said the massive flow of waste from Gaza into Israeli sovereign territory is an "emergency event," and that the entity is working to reduce damage and protect wells. The authority accused Gazans of neglecting to protect water sources long before the electricity crisis.

Farmers on the Gaza perimeter expressed concerns, given that the rainy season is almost over and agricultural irrigation will be required in a few weeks.

In July, the amount of sewage discharged into the Nahal Hanun stream increased so significantly that pumping sewage out of it was no longer effective. Israel was forced to respond by utilizing IDF forces to block the stream from the Gaza side with dirt.

The plan was thwarted when Palestinians broke through the mound and continued dumping sewage into the stream.

## IDF to Provide Intel Soldiers with Two Years of 'Tech Leave'

JNS

In a nod to Israel's skyrocketing success in the high-tech industry, the Israel Defense Forces will soon offer military personnel up to two years of "tech leave."

An anonymous, high-ranking military officer in the Israel Intelligence Corps told Ynet's Calcalist that a new "time capsules plan" would enable career soldiers in cyber and tech units to take the fully paid absence to work in select, non-military tech companies.

Israeli military tech and intelligence veterans are coveted in the Israeli technology sector, and comprise a high percentage of Israeli startup and tech moguls.

According to the officer, the new plan aims to give well-trained career soldiers a taste of free-market opportunities, leaving the door open to them to continue their military service where they left off.

If the plan is approved, the IDF will craft a list of eligible companies—with an emphasis on military and security companies—and will require soldiers to extend their military contracts following participation in the program.





## Knesset Israel Victory Caucus Presents Practical Steps Against Palestinian Incitement And Terror

JNS

The Israel Victory Project, together with the Knesset Israel Victory Caucus, held a discussion on holding the Palestinian Authority, especially its senior officials, directly responsible for its murderous incitement.

During the caucus meeting new evidence was presented against senior P.A. official Jibril Rajoub on incitement to murder. Caucus co-chairs and Knesset members Oded Forer and Elazar Stern introduced practical measures that Israel will take against the P.A. for its rejectionism and violent incitement.

One of the measures is Stern's bill, which passed its first reading at the Knesset recently. It calls for offsetting funds that are transferred to the P.A. by Israel for its support of terrorism, especially payments to terrorists and their families, similar to the Taylor Force Act in the United States.

Caucus co-chair and Knesset member Avraham Neguise, and other Knesset and victory caucus members Hamad Amar, Yehuda Glick, Yulia Malinovsky, Anat Berko and Nurit Koren also attended the meeting to lend support to this cause.

New evidence against Jibril Rajoub was presented by Itamar Marcus, founder of the organization Palestinian Media Watch and by Col. (res) Maurice Hirsh, Palestinian Media Watch's Head of Legal Strategies, who served for 19 years in the Israel Defense Forces' MAG Corps, inter alia as head of the Military Prosecution for Judea and Samaria.

Also participating in the discussion were experts, Palestinians and bereaved families whose loved ones

were murdered in terror attacks, especially those who lost loved ones after Rajoub's direct call to attack Israelis. These accounts will be added to an official criminal complaint that will be handed to the Israeli police on their behalf by the Palestinian Media Watch.

The evidence shows that Rajoub ex-

prosecution, and conviction," said Hirsch. "There ought to be an understanding, according to which the Palestinian Authority, and especially senior officials such as Jibril Rajoub, cannot be allowed to promulgate incitement without legal proceedings being instituted against them."



plicitly called for attacks against "settlers and soldiers." In another film that was shown during the event, he described the terrorists responsible for carrying out murderous attacks as "a crown on the heads" of the Palestinian people.

"The evidence clearly demonstrates how incitement among the Palestinian leadership—over the last three terror waves since 1996 until today—has directly affected the violence on the ground," said Marcus. "For example, during the terror wave of 2015-16, Rajoub was quoted on Palestinian TV saying that these attacks are 'acts of heroism made by individuals whom we consider heroes.'"

"It is necessary to stop respecting the immunity of senior Palestinian Authority officials for their incitement," he demanded.

"The evidence against Rajoub constitutes a basis for investigation,

"Their senior status in the Palestinian society grants their announcements tremendous weight. Turning a blind eye to incitement does not help us reach peace; on the contrary, it generates hate and terrorism. By the end of this week, together with numerous bereaved families who attended the caucus, we will submit a complaint to the police against Rajoub."

During the event, Forer presented his law, which will allow victims of terrorism and their families to sue the P.A.

"The time has come to stop being content with talks about Palestinian incitement, and to actively and concretely fight it," said the Knesset member. "Youth raised with the current Palestinian textbooks have been led to believe that Israel is illegitimate. This is proof that incitement is the by-product of the non-recognition of the State of

Israel, as the legitimate national homeland of the Jewish People."

Stern presented his law as a way to combat terrorism. "No matter where we are on the political map, incitement is an obstacle to achieving any of our goals," he said.

Neguise added that "until the Palestinians move from rejection to recognition of the State of Israel as the national homeland of the Jewish people, any attempt to create genuine peace will fail."

Ashraf Ja'abari and Mark Halawa also participated in the meeting, representing their positions as Palestinians. They spoke about how prolific and problematic incitement remains under the P.A.

The Israel Victory Project, an initiative of the Middle East Forum, introduces a new paradigm to ending the Israeli-Palestinian conflict—that a political settlement may be reached only if the Palestinian ends its war of rejectionism to the very existence of Jewish sovereignty.

The project has helped in the creation of two caucuses: one in the Knesset and one in the U.S. Congress. These entities work closely with the public and political spheres to raise awareness of this new paradigm towards ending the conflict.

The Knesset Israel Victory Caucus includes 26 Knesset members from across the political spectrum who believe that the Israeli-Palestinian conflict will end only when the Palestinian leadership recognizes Israel as the nation-state of the Jewish people, and acknowledges its defeat in the long-lasting war it has waged against Israel.

## Reports That U.S. May Sell F-35 Jets to The Emirates Raise Concern in Israel

JNS

Reports that the United States is considering selling its advanced, state-of-the-art F-35 fighter jets to the United Arab Emirates recently raised concern in Israel after the Institute for National Security Studies in Tel Aviv published an article warning of the danger to Israel.



In response to these reports, however, Israeli Prime Minister Benjamin Netanyahu reassured that Israel's

"qualitative advantage is clear to all. It is reflected also in this weapons system, and this is how it will continue," he said, referring to the F-35 stealth fighter dubbed in Israel "Adir," meaning "mighty" in Hebrew.

Under Netanyahu, Israel became the first country outside of the United States to boast a fleet of F-35s in 2017.

The article by research fellow Shimon Arad warned that "Israel's aerial superiority over the next decade will to a large degree depend on the technological advantages that the F-35 fighter affords it. Consequently, Israel must retain its regional exclusivity of this platform and work to delay the release of fifth-generation fighters to other countries in the region for as long as possible."

The rationale behind the American consideration is that providing the UAE—a key American ally in the Persian Gulf—with this capability would tip the regional power balance against Iran. This would also benefit the U.S. economy, specifically to Lockheed Martin, the arms manufacturer that produces the jets.

Arad said that ending Israeli exclusivity over the F-35 would contradict U.S. legislation from 2008 that solidified the American policy that Israel's qualitative superiority must be protected. According to this legislation, Israel must have technologically superior American weapons systems in its service compared to Arab states.

That said, because of certain divisions in Washington, a clear and

unequivocal statement by Israel must persuade Israel's supporters in the Trump administration and Congress to act against the possibility of selling the planes to the Arab countries.

"Israel's air power is central to its image and deterrent ability," said Arad. "It protects the country's airspace, provides the first and multi-arena response to both immediate and more distant threats, enables retaliation and retribution missions for attacks on Israel, and plays a central role in managing military operations on various fronts. However, Israel's aerial superiority has been eroded in recent years, due to a combination of two force buildup processes in Arab states—the improvement of their air-defense systems and the massive acquisition of advanced fighter planes."



## Albert Einstein Handwritten Letter Auctioned in Jerusalem

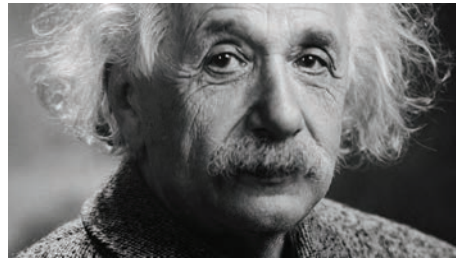
JNS

A handwritten letter by legendary physicist Albert Einstein about one of his groundbreaking theories sold in Jerusalem for more than \$100,000 as part of an auction of valuable documents.

The 1928 letter, penned by Einstein to a mathematician in Berlin about the formalization of the "Third State of the Theory of Relativity," was purchased by an anonymous buyer for \$103,700.

The document included a second note written by Einstein on the back of the envelope, refining his thinking.

Though a hefty sum, a letter Einstein wrote on the secret of happiness was purchased in Jerusalem for \$1.56 million in October, after being valued at \$8,000. In



June 2007, a letter by Einstein about G-d and religion was sold for nearly \$210,000.

The German-born Einstein was a celebrated figure in Israel and even offered the presidency by Prime Minister David Ben-Gurion in 1952, though turned the offer down. He served as a nonresident governor of the Hebrew University of Jerusalem until his death on April 18, 1955.



## Approved: Police May Delay Transfer of Terrorist Bodies

ARUTZ SHEVA

Knesset approves in second, third readings amendment allowing measures to prevent terrorist funerals from becoming pro-terror rallies.

The proposed amendment to the anti-terror law initiated by Public Security Minister Gilad Erdan, authorizing police to delay the transfer of the bodies of terrorists in order to prevent funerals from turning into demonstrations of incitement to terrorism, passed its second and third readings in the Knesset, enshrining it into law.

The amendment states that police may order a delay in the delivery of a terrorist's body until the fulfillment of conditions demanded by police from funeral organizers.

In addition, police will be able to exercise their authority if they fear that someone will be harmed, or that incitement to terrorism or expressions of identification with the terrorist or terrorist acts will be carried out as a result of the funeral.

The list of conditions that police may set as conditions for holding the funeral include restricting the number of participants, the identity of the participants - including preventing the participation of a particular person insofar as he presents a danger to public safety or from his participation in the funeral



procession, the date and time of the funeral, items that may be carried during the funeral.

In special cases, police may also determine the place of burial.

In addition, police may order a financial deposit to ensure that the conditions established for the funeral are met in one of two possible cases: the first, when there is concern that public peace and security may be harmed due to the funeral. Second, when there is concern of identification with the terrorist organization or incitement to terrorism.

MK Anat Berko (Likud) said in response to the passage of the law, "The law will enable and supply tools to Israel Police to maintain order and prevent mass demonstrations of hate and incitement to terror. The bill will define police authority to establish conditions for terrorist funerals. Terrorists must be buried at night, without people watching, as quickly as possible."

## Right-Wing Politicians Slam AIPAC for Endorsing Two-State Solution

JNS

Right-wing politicians leveled harsh criticism at the American Israel Public Affairs Committee during its annual conference in Washington, D.C., for endorsing the two-state solution to the Israeli-Palestinian conflict.

Samaria Regional Council head Yossi Dagan has launched a campaign urging AIPAC to change its position on the issue, and a number of politicians from the right are backing him up.



Dagan penned a strongly worded letter in which he said, "AIPAC's list of messages to senior officials in Washington, and the vision it represents, is presenting the 'two-state solution' [which in effect means a Palestinian/terror state next to Tel Aviv] as the position of Israel and the U.S., despite it not appearing in the basic agenda of the government, and is therefore not the stance of Israel."

The letter continued: "The U.S. administration, unlike its predecessor, has removed the two-state solution from its national security report. Not only is AIPAC not accurately representing Israel, it is even undermining efforts to achieve dialogue in the Middle East."

The settler leader then noted that although Israeli Knesset members had reached out to AIPAC on the issue, the lobby had not changed its position.

"We are asking that AIPAC's defined vision be updated to accurately represent the position of the Israeli government," he said.

Deputy Foreign Minister Tzipi Hotovely of the Likud Party said that "U.S. Jewry should, in many senses, change the record about a lot of its basic assumptions of the Israeli-Palestinian conflict."

Welfare and Social Services Minister Haim Katz, also of Likud, stated that "AIPAC is Israel's greatest, most important friend, but that does not allow it to decide Israel's stance on various issues, certainly not to U.S. voters."

## Deputy Foreign Minister: Israel Not Responsible for Situation in Gaza

JNS

More than 70 foreign diplomats visited Israel's border with Gaza recently, taking part in a tour organized by Israel's Deputy Foreign Minister Tzipi Hotovely.

The purpose of the tour was to show the group, which is stationed in Israel, the security reality along Israel's southern border.

On their first stop, the diplomats were shown a Hamas terror tunnel discovered by Israel in January under the Kerem Shalom border crossing—the only goods crossing into the coastal enclave.

Hotovely, of the Likud Party, explained that the dire humanitarian situation in Gaza "is due to the internal Palestinian crisis; Israel is not responsible for it."

Discussing possible formulas for a peace agreement with the Palestinians, Hotovely stated that "the two-state solution is no longer relevant."

Gaza Division Deputy Commander Col. Guy Bitton was on hand to brief the diplomats as well.

Hotovely joined a chorus of criticism from right-wing politicians leveled at the American Israel Public Affairs Committee for endorsing the two-state solution to the Israeli-Palestinian conflict.

"U.S. Jewry should, in many senses," she said, "change the record about a lot of its basic assumptions of the Israeli-Palestinian conflict."



## ISIS Takes Aim at the Temple Mount

JNS

Israel's outlawed Northern Branch of the Islamic Movement and a small group of Islamic State supporters among Israeli Arabs are linked by a common idea: the concept of a worldwide Islamic caliphate. The unexpected combination of supporters of these two rival movements, which espouse very different ways of achieving that goal, has in recent years been playing out in hot spots of unemployment and incitement in the Jabarin neighborhood of Umm al-Fahm in northern Israel.

In the past few months, the two movements' common ground has been stretched to the most volatile place in Israel—the Temple Mount—and can be seen in the form of three terrorist cells. The first carried out a shocking terrorist attack inside the Temple Mount compound last July. Its members were raised on the wild fabrications of the Northern Branch and the Muslim Brotherhood. The other two cells are new on the scene and no less dangerous: cells of Islamic State supporters that were finally exposed last September and this past February after having stayed off the media's radar.

The blurry line that separates supporters of the Northern Branch of the Islamic Movement from ISIS supporters turns out to be what ties them together. Leader of the Northern Branch Sheikh Raed Salah envisions Jerusalem as the capital of an international Muslim caliphate. The "Al-Aqsa is in danger" narrative, with which Salah is closely identified, is only one stairway to that particular heaven. The Islamic State and its supporters, on the other hand, have never limited or defined the borders of the future caliphate, or named a capital for it. After their fall in Syria and Iraq, the issues of Jerusalem and Al-Aqsa are, for them, a new horizon, or at least a potential one.

The way the Northern Branch sees it, the story about Al-Aqsa being in danger is a tool to recruit the masses, and Al-Aqsa itself is a place that must be "redeemed from the Jewish desecration" and "freed from its bonds." That is its ethos. For the small cluster of Arab Israeli supporters of the Islamic State, Al-Aqsa is everything the Northern Branch says it is, and more: It is a tool ISIS can use to spread and promote the idea of an Islamic State and active war against Jews and Christians, "the new heretics and Crusaders."

For 50 years, threats to the Temple Mount were mainly seen as coming from Jewish radicals: underground movements and zealots who wanted

to hasten the redemption and planned or even tried to blow up the Mount. Security officials today believe the Jewish front to be relatively quiet. The more Jews who visit the Temple Mount and the more visiting conditions for Jews improve, the more potential Jewish extremists are starting to realize that reverting to the fragile situation on the Temple Mount will lead to



the site once again being closed off to Jews. Surprisingly, the Jewish side has a lot to lose.

But now, for the first time since the 1967 Six-Day War, the opposite scenario—Muslim threats and attacks—is gaining traction. Last July, three residents of the Ayin Ibrahim neighborhood of Umm al-Fahm murdered two Israeli Border Police on guard duty at the Temple Mount. It was an attack that was keenly felt. Raed Salah took part in the funerals of the terrorists who were killed while carrying out the attack, and left no doubt about their ideological alignment. That attack shook the relations between Israel, Jordan, the Palestinians and Arab Israelis. It took about two weeks to quell the flames.

### A Warning Light

Now, like with the waves of terrorist stabbings and car-rammings, there are some who are trying to carry out copycat Temple Mount attacks. Twice in five months, the Shin Bet security agency successfully thwarted shooting attacks planned along the lines of last

summer's lethal incident. As in July 2017, each of the cells included three young men from Umm al-Fahm, some of whom belonged to the Jabarin clan. But in contrast to last July, these terrorists were ISIS supporters. In both cases, the terrorists were raised on the stories of the Northern Movement, and only later became even more radicalized and saw the Islamic State light.

spreads quickly and is very difficult to put out. In previous incidents, the spinners of the "Al-Aqsa is in danger" yarn found a way to foist responsibility for the attacks onto Israel, as the entity that "rules over Islamic holy sites." This time, the Shin Bet's precise intelligence allowed it to thwart the two shootings, but a huge warning light has started flashing. Some 50 years after the reunification of Jerusalem, the Temple Mount is now a target for jihadi terrorism.

According to an indictment served recently, any such attack would be aiming at security forces and "new Crusaders," Christians and Jews. One count in the indictment reveals a plan to murder "a great number of heretics [non-Muslim civilians] in a suicide bombing." One Mohammed Jabarin was to have worn the explosives belt and detonated it. The plan also called for another terrorist, a minor whose name is not allowed to be published, to fire guns until he was killed.

The outline of the planned attack is similar to the bloody combined suicide attacks we saw in Iraq, which would leave dozens dead. Other plans the two terrorists considered—attacking worshippers at a Tel Aviv synagogue or Christians during their holidays—highlight the motivation: to slaughter "heretics."

If for members of the Northern Branch of the Islamic Movement, Al-Aqsa is both the essence and a tool. For the two ISIS cells, the holy site is mainly a means to stir up the public against the "heretics" and expand the circles that support actions against them. Al-Aqsa has already managed to unite bitter enemies from within Islam, and it is likely that another terrorist attack there would have dragged Israel into a face-off with an almost united Muslim front.

Throughout the world, the immediate danger from ISIS attacks comes from the "returned." These are youths who fought for ISIS in Syria and Iraq, and are now back in their countries in Europe, Turkey, Tunisia and even Israel. They are back home after the fall of ISIS, brimming with jihadi ideology and motivated to continue attacking heretics.

In Israel, the Temple Mount could be the next in line. The fact that two ISIS cells were planning suicide and shooting attacks on the Mount, which were fortunately stopped in time, is not good news. Security officials are assuming that they won't be the last to try.

Expressions of support for the Islamic State in Umm al-Fahm are nothing new. In addition to the two cells that wanted to carry out an attack on the Mount, last August two brothers from Umm al-Fahm, who also belonged to the Jabarin clan and supported ISIS, were arrested. Two years ago, a family from Umm al-Fahm learned that one of its sons who had joined the Islamic State in Syria had been killed there. Two other youths from Umm al-Fahm who flew to Turkey around that time to join the Islamic State in Syria were arrested and put in prison.

But the new development that has security officials most worried isn't the voices of support for ISIS in Umm al-Fahm, but rather Islamic State supporters in Israel setting their sights on the Temple Mount as a potential terrorist target. It's not hard to picture what would happen if two ISIS cells from Jabarin, linked by family ties, were to execute an attack. In the Middle East, the Temple Mount is the ultimate powder keg. Any fire that breaks out there



## Paraguay and Honduras Ready 'In Principle' to Move Embassies to Jerusalem

JNS

Following on the heels of the United States and Guatemala, Paraguay and Honduras have announced that they are ready "in principle" to relocate their embassies from Tel Aviv to Jerusalem, according to Israel's Army Radio.



The countries have conditioned their moves on an official visit to their countries by Israeli Prime Minister Benjamin Netanyahu.

Netanyahu visited Latin America in September, but did not stop in Paraguay. During that trip, Paraguay's President Horacio Cartes traveled to Buenos Aires to meet with Netanyahu.

At the recent AIPAC Policy Conference in Washington, Guatemala President Jimmy Morales announced that his country would move its embassy to Jerusalem "two days after the United States moves its embassy," tentatively scheduled for May 14.

In December, following the announcement that the United States would move its embassy and officially recognize Jerusalem as Israel's capital, the U.N. General Assembly voted to condemn America's announcement. The nine countries that voted against that proposal included Israel, the United States, Honduras, Guatemala, the Marshall Islands, Micronesia, Nauru, Palau and Togo.

Paraguay was one of 35 countries to abstain, while another 21 countries did not participate in the vote.

Czech Republic President Milos Zeman has also expressed his desire to move its embassy to Jerusalem.

## P.A. to Boycott White House Conference on Gaza Strip

CONTINUED FROM PAGE 1

yet Hamas often diverts the funds to build terror infrastructure to attack Israel, including rockets and tunnels.

In recent months, the P.A. has withheld funding for electricity in Gaza. Hamas, in turn, has refused to use electricity to operate Gaza's waste-treatment facility. Yet the P.A. has laid blame for the crisis on Israel.

"The United States knows very well that the cause of the tragedy of the Gaza Strip is the unjust Israeli siege, and what is needed is political treatment of this issue," said Ahmad Majdalani, an adviser to Palestinian Authority leader Mahmoud Abbas and a member of the Palestinian Liberation Organization's executive committee member, on Voice of Palestine radio.

Majdalani accused the United States of using the conference to "liquidate the Palestinian national project," adding that America has no real concern for the residents of Gaza.

The P.A. has refused to engage the U.S. administration since President Donald Trump's decision to recognize Jerusalem as the capital of Israel in December. Trump has threatened cutting off of U.S. funding if the Palestinians refuse to enter into a new round of peace negotiations with Israel.



## Israel Sends Generators to Papua New Guinea After Deadly Earthquake

JNS

In the wake of a devastating earthquake in Papua New Guinea, Israel's Ministry of Foreign Affairs Agency for International Development Cooperation has delivered 40 electricity generators to affected communities there.

The generators were delivered on March 8 by Yaron Sultan-Dadon, Pacific Islands adviser at the Israeli Embassy in Australia.

A 7.5 magnitude earthquake on Feb. 26 left 100 people dead and cut off electricity to 150,000 residents. Israel was one of the first countries to send aid. Then on March 8, the country was rocked by a 6.8 magnitude aftershock. Papua New Guinea's Prime Minister Peter O'Neill thanked Israel for its friendship and support.

"Relations between Papua New Guinea and the State of Israel are strong, and our government and the people of PNG appreciate the support and friendship of Israel during these challenging times," he said. "We look forward to further cooperation and the enhancement of the close ties between our countries and our peoples."



## Iranian Official: Liberation of Jerusalem is Now the Most Important Thing

CONTINUED FROM PAGE 1

According to Azhgadi, Egypt has become a very poor country, thus losing its position of leadership, and so England, the U.S., and Israel tried to make Saudi Arabia the leader of the Arab world. He said that they told the Saud clan that they can enjoy all the oil and money, so long as they declare that real Islam is American Islam or Wahhabi Islam.

Following is a transcript:

**Hassan Rahimpour Azghadi:** [The West] is concerned that Iraq will become the leader of the Arab world. So far, Egypt has been the leader of the Arab world. Then, in recent decades, due to its money, oil, and the cities of Mecca and Medina, Saudi Arabia has become [another] leader. These two countries are the leaders of the Arab world.

What happened is that Egypt, sadly, has turned into a very weak and poor country. As you are aware, 40 to 45% of Egyptians live below the poverty line. Millions of people live in the cemeteries of Cairo and other cities. They are born there, and they die there. Egypt is a very important country. [...]

The Saud clan has never been the leader of the Arab world. They have always led the betrayal in the Arab and Islamic world. The English – and then the Americans and the Israelis – wanted to turn the Saud clan into the leaders of the Arab world. [The West] wanted several things from them. They said to them: "Your sheikhs and the sons of your sheikhs can drink their fill of oil, but there are several missions you must fulfill". [...]

They said to them: "You are the center of Islam, because of the Two Holy Mosques, in Mecca and in Medina, so make sure that American Islam rules the world of Islam. Declare that the deeply-rooted Islam of Mecca and Medina is the American Islam. Second, say that the deeply-rooted Islam is the Wahhabi Islam". They wanted Wahhabi Islam to speak in the name of Islam worldwide. Wahhabism is the most violent and stupid [movement] in the Islamic world. Wahhabism is Islam minus three things: First, it is Islam minus reason. Second, it is Islam minus moral values and compassion. Third, it is Islam minus rational debate. [...]

The path to liberate the Islamic nation goes through Iraq. In the days of Saddam and the war, Imam [Khomeini] said that the road to Jerusalem passes through Karbala, and that Iraq must be liberated so that Jerusalem could be liberated. Today, Iraq has been liberated, and the liberation of Jerusalem is the most important thing. [...]



## Syria 'Balkanization' Becomes More Permanent, even as Assad Regains Some Territory

JNS

As Syrian President Bashar Assad continues solidifying his hold in power around Damascus with the aid of Russian airstrikes, it is becoming clear that the regime will not be able to retake many other parts of the country in the foreseeable future.

All sides in the Syrian conflict are grappling for power amid a complex web of alliances and the latest Turkish invasion into Kurdish areas.

The developments in Syria comes as the U.S. Director of National Intelligence, Dan Coats, released his office's Worldwide Threat Assessment of the U.S. Intelligence Community, which stated that the conflict in Syria will continue through 2018.

"The conflict has decisively shifted in the Syrian regime's favor, enabling Russia and Iran to further entrench themselves inside the country. Syria is likely to experience episodic conflict through 2018, even as Damascus recaptures most of the urban terrain and the overall level of violence decreases," the report said.

The report all but ruled out that the seven-year insurgency by the opposition would be able to topple the Assad regime. It added that Iran and Russia were hunkering down and planning for a long-term presence.

Aron Lund, a Swedish expert on Syria and a fellow at the Century Foundation, told JNS: "The Syria-Iraq violence will probably wind down eventually—not disappear, but wind down. But there's still a lot of fighting to be done before all sides in Syria have staked their claims."

Asked what he makes of the current Middle East situation and continuing atrocities in Syria, the former editor of the "Syria in Crisis" special section for the Carnegie Endowment for International Peace replied that attention may shift to other potential crises

"once the international community has spent the last of its patience with Syria."

"Egypt's slow decay is very worrying to very many, for example. You have other such places of concern,



where old regimes are starting to look a little wobbly: Sudan, perhaps Algeria, Tunisia and maybe even Jordan unless its economic woes are addressed," he said, adding that the Israeli-Palestinian conflict "is not going to be solved anytime soon."

Regarding Syria, Lund said it appears that Assad is slowly retaking power throughout most of the country, but there are still enclaves and peripheral regions outside of his control. "Some of them may remain inaccessible to his forces for a long time, perhaps even indefinitely since you have Turkish or American troops there," he noted.

Lund pointed out that "the war over who should rule in Damascus seems to be over, though I guess one shouldn't exclude the possibility of some sort of surprise twist, perhaps related to regional developments."

Concerning Russia and Iranian forces in Syria, Lund said that he would not go as far as saying they control the country, but they obviously

are very influential. "Assad is not just a pawn you can move around at will."

The Syrian regime is "a creaky old machine that is probably pretty hard to run even for Assad, never mind for an outsider," he explained. And to some

German human rights NGO, told JNS that if the West and United States allow Turkey to continue attacking and weakening the Kurds in Syria, this will strengthen Iran and the radical Islamists.

"The Turkish army has in fact become an Islamic guard. This army is anti-Western and anti-Israel; the West must wake up," he asserted.

Moving forward, Sido called on the United States and other Western countries "to put an end to the Turkish army's attacks against the civilian population in my homeland, the Kurdish region of Afrin."

He explained that "for weeks, peaceful villages in Afrin have been under attack from all sides by Turkish heavy artillery, missile launchers and tanks—and by Syrian Islamist militias that are supported by the Turkish government."

At the same time, Lund believes that there appears to be an agreement between Turkey and Russia more or less, with some opining that Turkey's President Recep Tayyip Erdogan is improvising. "His forces are taking their time, but they are eating their way through Kurdish defenses," he said.

"Turkey will likely overpower the Kurdish YPG militia eventually unless Assad radically escalates his support to the Kurds or, this is the wild card, Russia steps in with a solution of some sort," he added.

However, Lund noted that Russia is in a tricky situation since it wants to retain cooperation with Turkey, but is unhappy about the risk of clashes between Damascus and Ankara.

"A Moscow solution could be one that allows Assad to take over the Kurdish areas, reining in the Kurds and letting Turkey direct its fury elsewhere," said Lund, "perhaps against those Kurdish areas that are under American influence further east."

## Macron to Jews: France Will Fight Anti-Semitism, But Not Recognize Jerusalem

JNS

French President Emmanuel Macron told an audience that he would fight anti-Semitism online and in the streets of France in order to protect the country's Jews.

"There are hatreds that are rising again; there are the worst kinds of crimes," Macron said at the annual dinner of the extensive Conseil Représentatif des Institutions Juives de France, or CRIF, Jewish umbrella organization.

"We have understood, with horror, that anti-Semitism is still alive. And on this issue our response must be unforgiving," said Macron. "France would not be itself if Jewish citizens had to leave because they were afraid."

Official figures show that anti-Semitic crimes increased 26 percent last year in France, with a 22 percent increase in vandalism to Jewish synagogues and cemeteries.



Though CRIF leader Francis Kalifat encouraged Macron to recognize Jerusalem as Israel's capital, as has U.S. President Donald Trump and Guatemalan President Jimmy Morales, Macron called the move an "error."

France, he said, "would lose this status of honest broker, which is the only useful one for the region," if it were to recognize the Jewish claim on the city.



## Social Media Criticizes Saudi Leader's Condemnation of Holocaust; Not Saudi Press

JNS

On Jan. 22, 2018, several days before International Holocaust Remembrance Day on Jan. 27, Dr. Mohammad Al-'Issa, secretary-general of the Saudi-based Muslim World League, sent a letter to Sara Bloomfield, director of the U.S. Holocaust Memorial Museum in Washington, D.C., in which he condemned the Holocaust in extremely harsh terms, describing it as "an incident that shook humanity to the core, and created an event whose horrors could not be denied or underrated by any fair-minded or peace-loving person."

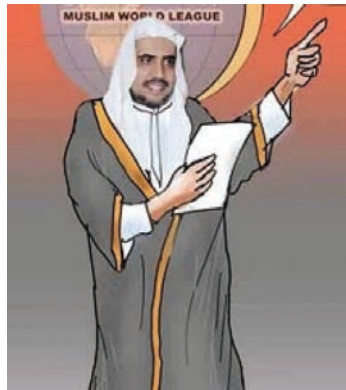
He added that "this human tragedy perpetrated by evil Nazism won't be forgotten by history, or meet the approval of anyone, except criminal Nazis or their genre."

Al-'Issa has garnered publicity lately for his activities to ease tensions between Muslims and the West, and his support for religious tolerance and inter-faith dialogue. In May 2017, he enjoined Muslims living in the West to respect local laws banning the veil, if the country in which they live has such a law, or else move to some other country in which they can wear the veil freely. In November 2017, he met with the Chief Rabbi of France and the head of the Great Synagogue in Paris, and visited the synagogue, becoming the first senior Saudi cleric to do so.

In a February 2018 speech at the Alliance of Virtue for the Common Good conference in Washington, organized by the Parliament of the World's Religions, Al-'Issa called to respect the plurality of ideas, and warned against the activity of new Nazi supporters who encourage barbarity and against the support that religious leaders provide them, sometimes unwittingly. Recently, he also visited the Pontifical Academy of Sciences in the Vatican, and met with Douglas Padgett, Senior Advisor for Combating Violent Extremism at the U.S. State Department.

Al-'Issa's statements in his letter condemning the Holocaust, which are unusual for a member of the Saudi religious establishment, sparked harsh criticism on social media accusing him and the Muslim World League of ignoring the crimes perpetrated against Arabs, especially against the Palestinians. Conversely, articles in the local and international Saudi press defended Al-'Issa, saying that he certainly recognizes the injustices perpetrated against Arabs and Palestinians in the past and the present.

Some of the articles also called on the Arab world to endorse the statements he made in his letter and follow his example.



## With U.N. Exhibit, Israel Sends Message: '3,000 Years of History Cannot Be Denied'

JNS

As part of his five-day visit to the United States, Israeli Prime Minister Benjamin Netanyahu will stop at the headquarters of the United Nations in New York to check out a special exhibit aimed at providing archaeological proof of the continuous Jewish history in Jerusalem.

The exhibit—a joint effort by the Jerusalem Affairs and Heritage Ministry, and the Israeli Mission to the United Nations—follows a series of resolutions passed by the international governing body denying Jewish ties to the city.

Ambassadors, diplomats and senior U.N. officials have all been invited to view the exhibit, which presents authentic archaeological findings unearthed in Israel alongside replicas of other historical items that serve to illustrate the connection between the Jewish people and Israel's capital.

Among the findings on display are a 2,700-year-old seal impression inscribed in ancient Hebrew, which was discovered in January, and an inscription from the seal of biblical King Hezekiah, who ruled from 727-698 BCE and helped build Jerusalem into an ancient metropolis.

Danny Danon, Israel's Ambassador to the United Nations, said: "The historical truth is the best answer to the attempts to dispute the eternal connection between the Jewish people and their capital."



## Air India to Fly Over Saudi Airspace En Route To Israel

JNS

Following a number of reports in recent weeks, it has been confirmed that Air India will be able to fly over Saudi Arabian airspace on its new route from New Delhi to Tel Aviv.

"Air India signed an agreement today to fly to Israel over Saudi Arabia," said Israeli Prime Minister Benjamin Netanyahu.

Air India is scheduled to launch its three-day-a-week New Delhi to Tel Aviv route on March 22.

Prior to this announcement, flights from Israel heading east were forced to fly around the Arabian Peninsula, adding hours to the trip. The new route over Saudi Arabia will cut the flying time to India down from some eight hours to less than six.

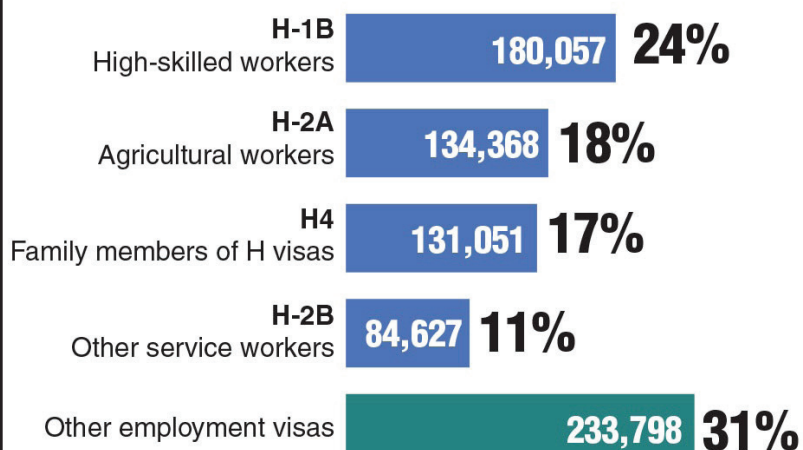
However, Israel's national carrier El Al, which was until now the only airline offering direct flights from Israel to India, was not granted permission by the Saudis to use their airspace, according to Netanyahu. As such, this may economically disadvantage the Israeli airline, so it is currently in talks with the government about possible subsidies.

While Israel and Saudi Arabia do not have formal relations, in recent years there have been numerous reports of more clandestine relations between the two Middle Eastern powers, especially as both countries see Iran as the primary threat in the region.



## Visas, by type

Temporary employment visas issued, fiscal year 2016.



Source: Pew Research Center  
Graphic: Staff, TNS



## Challenging Palestinian Universities Over Students Who Honor A Terrorist

JNS

On the eve of the anniversary of one of the worst terrorist attacks in Israel's history, advocates for terror victims are turning up the heat on Palestinian universities that host a group named in honor of the leader of the massacre.

Early in the morning on March 11, 1978, a Fatah terror squad led by 19-year-old Dalal Mughrabi landed on the Tel Aviv shore in rubber boats. There they encountered Gail Rubin, a nature photographer from New York City and the niece of U.S. Sen. Abraham Ribicoff. Mughrabi shot her to death at point-blank range.

The terrorists then hijacked an Israeli civilian bus on the nearby Coastal Highway and murdered 37 passengers. Another 71 were wounded. Nine of the 11 terrorists, including Mughrabi, were killed in a shoot-out with Israeli police.

Each year on the anniversary of the massacre—and on Mughrabi's birthday (Dec. 29)—the Palestinian Authority sponsors public events to honor her. The P.A. has also named schools, summer camps and sports tournaments after Mughrabi.

"Dalal Mughrabi is a role model, like other heroic female martyrs in Palestine," Madeline Manna, coordinator of Fatah's "Sisters of Dalal" university committee, said last month on the P.A. television program "Palestine This Morning."

She continued: "In the Palestinian universities, especially in the Fatah Shabiba [Student Movement], the female student committees were named after Martyr Dalal Mughrabi— 'Sisters of Dalal.'"

Fatah, the largest Palestinian faction, is chaired by P.A. leader Mahmoud Abbas.

In advance of the upcoming 40th anniversary of the attack, Stephen M. Flatow, a leader of the American Victims of Palestinian Terrorism organization, has contacted around two dozen American universities that have partnerships with Palestinian universities. Flatow, whose daughter Alisa was murdered in a Palestinian attack in 1995, asked the U.S. schools to press their Palestinian counterparts to disband the "Sisters of Dalal" groups.

"Imagine if students on your campus wanted to establish a group named after one of Pennsylvania's most notorious murderers," Flatow wrote to a senior administrator at Indiana University of Pennsylvania, near Pittsburgh, which has a partnership with the Jenin-based Arab-American

University of Palestine. "I cannot believe the IUP administration would authorize a 'Brothers of Gary [Heidnik]' or 'Brothers of Mark [Spotz]' organization."

"By authorizing a 'Sisters of Dalal' group on its campus," Flatow continued, "the Arab-American University of Palestine is glorifying a vicious



murderer of an American citizen and encouraging young Palestinians to view such murderers as heroes."

Flatow urged the Pennsylvania school to terminate its partnership with AAUP if the university refuses to disband the Sisters of Dalal chapter on campus.

In response, IUP Dean's Associate and Professor Prashanth N. Bharadwaj raised the issue with AAUP president Ali Zedan AbuZuhri. He replied by claiming that the "Sisters of Dalal" group on his campus has not been active recently and, in any event: "We do not recognize or financially support any other group other than the Students' Union."

Palestinian Media Watch director Itamar Marcus regards AbuZuhri's position as disingenuous.

"The university cannot deny responsibility," Marcus told JNS. "It certainly recognizes and funds the Student Council, including all the different political movements that are part of the Student Council. Fatah's movement that it definitely recognizes is Shabiba—Fatah's student group in the Student Council. The Sisters of Dalal is a division of the Shabiba, and therefore the university, whether it acknowledges it or not, is giving it recognition and in all likelihood funding as well."

Area Jewish leaders remain concerned. Joshua Sayles, director of the Community Relations Council of the Pittsburgh Jewish Federation, said "it's troubling that any university—Palestinian or otherwise—would

permit the existence of a group that celebrates terrorism and murder."

AbuZuhri has not responded to JNS's requests for comment.

Flatow also wrote to Bard College in Annandale-on-Hudson, N.Y., and the George Washington University School of Medicine & Health Sciences in Washington, D.C., which have part-

martyrdom-seeking operation. She waved the flag of Palestine and succeeded in liberating the land of Jaffa—even if just for a few hours—and established the Dalal Mughrabi Republic. Likewise, we are capable of leading a student council, capable of leading professional unions and capable of making decisions."

Flatow's initiative has since sparked an unanticipated controversy between the University of Washington and Bethlehem University.

Jeffrey Riedinger, vice provost for global affairs at the University of Washington in Seattle, told Flatow that contrary to claims made on Bethlehem University's website, "there is no agreement for cooperation between U.W.'s School of Social Work and Bethlehem University." Riedinger also said that he will contact the institution to correct information on its website.

Riedinger confirmed to JNS that he asked Bethlehem University to make the necessary correction in "early February." However, Rishmawi told JNS on March 1 that "we have not received any communication from U.W. asking to remove anything from our website." In response, Riedinger insisted that "we reached out to Bethlehem University and asked that it make corrections to its agreements website."

As of press time, the website remains unchanged.

Local Jewish leaders in Washington state are troubled, but not surprised, by the controversy. Rabbi Ron-Ami Meyers of Seattle's Congregation Ezra Bessaro told JNS that the fact "that a Palestinian institution honors those who murdered American citizens is far from surprising [since] the Palestinian Authority regularly honors and even subsidizes families of terrorists who murder innocents."

Likewise, the rabbi said the fact that Bethlehem University "is exaggerating or misrepresenting a relationship with an American university is par for the course—twisting of facts and misrepresentation of history is normative in modern-day Palestinian public life, and is a phenomenon in the upper echelons of Palestinian political and academic life."

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## Azerbaijan Has 'Pioneered' Israeli Ties with Muslim World, Says Ambassador

JNS / SEAN SAVAGE

Ambassador Elin Suleymanov has been Azerbaijan's top envoy to the United States since 2011, having previously served as consul general of Azerbaijan in Los Angeles from 2005.

Stationed in the United States for years now, he has made many connections to the Jewish community, visiting Israel in 2015 as part of a program sponsored by the American Jewish Committee, and more recently taking part in a panel discussion on the Caucasus region at the 2018 American Israel Public Affairs Committee policy conference in Washington, D.C.

As a representative of one of Israel's oldest and strongest partners in the Muslim world, the ambassador spoke with JNS about his country's rare relationship with the world's only Jewish state, as well as some of the challenges in his region and elsewhere.

**Q:** How do you view the relationship between Israel and Azerbaijan today?

**A:** "I would say the relationship is strong and expanding. I would like to see it expand further. It would be good for Azerbaijan, for Israel and for the entire region.

Areas like defense, energy and security have always been strong. But we have seen expansion in areas like agriculture and high-tech. Azerbaijan has parts that are very dry and Israeli technology like drip irrigation helps. Advanced technology and agriculture is very important to us, and we are very grateful for our Israeli partners on this.

The other [main area] is, of course, high technology. We know that Israel is a startup nation. We are trying to develop our own startup culture. I think the experience in Israel is more relevant than any other because of the size, location and culture of the country."

**Q:** Israel has had warming relations with its Arab Muslim neighbors in recent years. Is its relationship with Azerbaijan a model for ties with the Muslim world?

**A:** "In some sense, Azerbaijan's relationship is different than Israel's relationships with the rest of the Muslim



world. Azerbaijan has a 1,500-year-old Jewish community. Jewish life is an integral part of Azerbaijan society. Azerbaijan is well known to be a tolerant place for religions.

Azerbaijan is a place where you can come and speak no matter your faith—where the perception of Islamic solidarity involves others. It's not exclusive; it is inclusive.

The connections that are now being built between Israel and the rest of the Muslim world were wishful thinking not too long ago. Now we see much greater connection. Azerbaijan has pioneered that. We were on the forefront. In some ways, Azerbaijan opened the doors to this. It's still not as widespread and well-connected as it should be, but Azerbaijan can do more, and we are happy to be an example of Israel cooperation with Muslim states."

**Q:** How does Azerbaijan view calls by Netanyahu and U.S. President Donald Trump to "fix or nix" the Iran nuclear deal?

**A:** "Azerbaijan is the only country that borders both Russia and Iran. We have always tried to build good relations with our neighbors, including [them]. We were very pleased to see there was effort to get a nuclear

deal. I think it was a good effort. By now, the deal exists; it is a done deal. It was signed and endorsed by the major participants in the international community.

However, when the deal was being developed, I think there could have been more input from U.S. allies and nations in the region. That's why I think if the Obama administration had included more partners and allies in the discussions, there may be less criticism today.

Maybe we just need to find a way how to build a consensus moving forward on this. Nuclear proliferation is a very dangerous thing, and we are very happy there is an effort to curb [it]. If that deal can prevent nuclear proliferation and weapons of mass destruction, then that is a good thing."

**Q:** Israel has an embassy in Baku. What about an Azerbaijani embassy in Jerusalem?

**A:** "For a long time now, we have been discussing this with our Israeli partners. [It's] not exactly my purview, but I am hopeful to see an embassy in Israel, of course.

On Jerusalem, there is a view in the international community, and [Azerbaijan], like the majority of the international community, support

the two-state solution. The two-state solution does imply that the status for both capitals—the capitals for the state of Israel and the Palestinian [state]—will be determined by them as part of the negotiations. However, that creates a certain degree of uncertainty in the international relations.

Of course, everybody knows that the Jewish people have a very strong connection to Israel and Jerusalem. This city has always been a symbol of the Jewish people, and I think that needs to be respected. I think we need to look at using this as an opportunity to respect the sensitivities on all sides.

At the same time, this is an issue of political negotiations with the Palestinian side, which, of course, also must include their wishes and desires as part of the conversation.

I am not 100% sure on how to move forward with this issue. But I hope that the U.S. decision to move the embassy to Jerusalem will also coincide with efforts to promote discussions between the Israelis and Palestinians. Two sides of the same coin; you can't do one without the other."

**Q:** How do you view the Israeli-Azerbaijani relationship going forward?

**A:** "Azerbaijan is a unique partner for Israel specifically because of the nature of our relationship. It is not aimed against anybody; it is because the Jewish people and Azerbaijan have centuries of coexistence, and strong friendship and partnership. That translates now into the connection between the two people and nations.

We need to use this example of normalcy. I think we should celebrate the achievements of Israel, but also the achievements of Azerbaijan as a tolerant and open society with progressive views as an example of what a Muslim society can be.

Working with Israel, it is important to remember that being Muslim does not mean be anti-Israeli. Muslims and Jews have a glorious history of coexistence; Muslims protected Jews for centuries during the medieval era. We shouldn't forget that—and need to build on that tradition."

## Jewish Groups Condemn Putin's Remark: "Jews Meddled in U.S. Elections"

CONTINUED FROM PAGE 1

Asked about allegations that his government interfered during the campaigns, Putin insisted his administration was not involved, adding "maybe they are not even Russians, but Ukrainians, Tatars or Jews, but with Russian citizenship."

The American Jewish Committee said that Putin's incrimination of the Jewish community was "eerily reminiscent of the Protocols of the Elders of Zion," a classic anti-Semitic text.

Knesset Member Ksenia Svetlova (Zionist Union), who emigrated to

Israel from Russia tweeted that "We are quite familiar with the oldies: 'Maybe Jews run the world, maybe Jews use blood for their rituals, maybe Jews had slaughtered Jews in Poland. Now comes the latest hit: maybe Jews meddled in U.S. elections.'"





## Fatah Prepares to Replace Mahmoud Abbas

JNS

Senior Fatah official Mahmoud al-Aloul has been appointed as a temporary stand-in for Mahmoud Abbas in case the head of Fatah and the Palestinian Authority becomes unfit to continue in his positions before elections take place.

According to Fatah sources, Gen. Majid Faraj, head of the General Intelligence Services, is Mahmoud Abbas' preferred candidate for his successor as chairman of the Palestinian Authority. Faraj is also acceptable to the United States and Israel.

Violence is expected to break out in the West Bank as soon as Mahmoud Abbas either dies or can no longer rule. The fight for the succession to the leadership of the Palestinian Authority is expected to be bloody.

The latest round of talks at the Fatah Revolutionary Council ended on March 2, 2018 in Ramallah. However, contrary to usual practice, no announcements of any decisions taken or the content of the discussions were made public. For this reason, the information provided here is based on leaks from people who were present at the talks.

One of the most important topics apparently discussed was the question of what the Fatah movement should do if its leader Mahmoud Abbas were to become unfit to rule as a result of his advanced age and his fragile state of health.

Recently, Abbas was hospitalized at the Johns Hopkins Hospital in Baltimore for medical examinations. Abbas, aged 82, suffers from serious heart problems, and according to Palestinian sources in Fatah, he has stomach cancer as well.

According to knowledgeable Palestinian sources, Mahmoud Abbas told the participants in the Fatah Revolutionary Council conference, "It's possible that this is my final meeting with you. No one knows how long he will live. No one can force a political plan upon me that I don't want. Only what I want will happen; I will not end my life with betrayal!"

Fatah sources have stated that the Revolutionary Council has decided to change the internal constitution of the Fatah movement to allow the movement's vice chairman Mahmoud al-Aloul to stand in for Mahmoud Abbas as acting party leader for three months if Abbas becomes unfit to govern. During this time, the movement's general council will meet to decide on a new leadership in a kind of primary election.

The PLO's national council will also convene next month in Ramallah to choose a new leadership. This will be an election for the PLO's new executive council. Sources in the movement claim that a suggestion to reelect Mahmoud Abbas as the leader of the PLO will be set aside.

This process of choosing a successor to Mahmoud Abbas as leader of the ruling party, which is just beginning within Fatah's institutions, is extremely important. Apparently, Abbas is starting to realize that he may have to leave his position due to his state of health, and he wants to influence the choice of his successor while he still has the strength to do so.

However, while Mahmoud al-Aloul will serve as the acting leader of the movement if Abbas becomes unfit to rule, this does not necessarily mean that he will become the next chairman of the Palestinian Authority.

### Who is Mahmoud al-Aloul?



It is worthwhile paying some attention to the points of view expressed by the "number two" leader of the Fatah movement, Mahmoud al-Aloul, who was recently appointed as Abbas' deputy, giving him a clear advantage in the struggle for the succession to the position of chairman of the Palestinian Authority.

Mahmoud al-Aloul has a long history of struggle against Israel. Al-Aloul, aged 66, was born in Nablus (Shechem). Israel exiled him to Jordan in 1971 due to his terrorist activities.

Al-Aloul was involved with the military establishment of the Fatah movement, which committed acts of terror against Israel as part of the movement's "Western Sector" faction. The Western Sector was led by Khalil al-Wazir (Abu Jihad), who was assassinated by Israeli agents in Tunisia in 1988.

Al-Aloul was a member of the PLO's higher military council, and in 1983 he was responsible for the kidnapping of six IDF soldiers in Lebanon. He was also responsible for the prisoner exchange deal in which around 5,000 inmates of the Ansar camp in south Lebanon and another 100 security

prisoners in Israeli jails were released in return for the kidnapped Israeli soldiers. Al-Aloul also served as the secretary of the Council for the "Affairs of the Occupied Territories," which presided over the first intifada. His son Jihad was killed by IDF fire during the second intifada.

Al-Aloul did not return to the West Bank with the rest of the PLO leadership in 1994. His return was delayed by the Israeli security forces for a long time because they had not forgotten the terror activities in which he had been involved.

### Security Cooperation with Israel

In the first interview that he gave to the Asharq al-Awsat newspaper on March 1, 2017, in his new position as vice-chairman of the Fatah movement, al-Aloul alluded to the issue of security cooperation with Israel. He expressed his support for it (which was a new idea for him), saying, "There are tremendous pressures, and according to some opinions it's not possible to use the stick right now. Some people made threats, but the use of threats was rejected. However, I say that in the end, there's no choice. We need to reevaluate all of the issues related to contact with Israel."

### Popular Resistance

Mahmoud al-Aloul tries to promote the implementation of the concept of "popular resistance," in the same style as the struggle in the village of Bil'in, which used grassroots resistance and demonstrations among its villagers to oppose "settlement policies" and the separation fence, and also regarding boycotting Israel.

In the Asharq al-Awsat interview, he stated: "The resistance is legal... At this stage, the most appropriate form of resistance is popular resistance. Popular resistance is respected in dozens of places, but there's also a need to invest a lot of effort to make sure that it is aroused. You should see its power to create pressure. It needs to be all inclusive so that it becomes a way of life. We want it to be on the ground, as a lifestyle. We want it to become the prevailing culture among Palestinian society so that our children will refrain from buying Israeli products."

### Two-State Solution or One

In the interview, Mahmoud al-Aloul gave a clear message to the new U.S. administration: "We stick to our rights and to the red lines. We will defend them and won't give into any dictates."

When he was asked about Trump's possible withdrawal from "the two-state solution," al-Aloul raised the concept of a "single state." He said, "We were the first to suggest one democratic state for everyone on this land. The single state that we have spoken about historically is a country where everyone will live together equally, but we know that Israel won't accept it. They won't agree. They want a clean Jewish state. Therefore, they seek recognition of a Jewish state. We have offered a single state in the past, and there's no problem if we accept this idea on our own terms."

Mahmoud al-Aloul is currently involved in attempts to shore up the faltering power of the Fatah movement on the Palestinian street and to rehabilitate its status, which has been badly damaged due to Mahmoud Abbas' policies. In the interview, al-Aloul admitted that "There are gaps between the Fatah movement and the Palestinian street." According to Fatah sources, al-Aloul is urging Fatah leaders on a local level in the West Bank to go down to the street, be in touch with the people, and become more reconciled with them.

Mahmoud al-Aloul considers himself the heir to Mahmoud Abbas' position of chairman of the Palestinian Authority. He is not in favor of dismantling the Palestinian Authority, and he sees its establishment as a national achievement. However, he supports adopting a tough stance against Israel. "The Palestinian Authority must deepen its opposition to the Israeli occupation," he emphasized.

Meanwhile, despite al-Aloul's rivalry with Jibril Rajoub, who was appointed secretary-general of the Fatah movement and is essentially the organization's "number three," both men are working together against Prime Minister Rami Hamdallah, a protégé of Mahmoud Abbas.

And both of them are working against Muhammad Dahlan, who is a shared political rival and is also claiming the crown of the Palestinian Authority.

Although Mahmoud al-Aloul is not considered as a threat to Mahmoud Abbas, he is a man with lots of experience with terrorist activities and assassinations.

According to senior Fatah officials, two years ago al-Aloul tried to assassinate Ghassan al-Shakaa, a member of the PLO executive committee and former mayor of Shechem, who died at the end of January 2018 from a malignant disease.

CONTINUED ON PAGE 111



## Sermon in Egypt: Wage Jihad in All Lands Until Islam Rules

JNS

In a sermon delivered in El Bagour, Egypt, Dr. Abu Bakr Al-Qadi called to wage jihad against the infidels in their own lands. Stressing that he was not only talking about defensive jihad, he



said: "I am talking about seeking out the infidels on their own turf," and, if they refuse to convert to Islam, imposing the *jizya* poll tax on them or fighting them "until the word of Allah reigns supreme."

"Islam alone should rule the world," said Al-Qadi.

The sermon, delivered in the Ubad Al-Rahman Mosque in El Bagour, was posted on Dec. 17, 2017, on a YouTube channel dedicated to the mosque's sermons.

Following is a transcript:

Abu Bakr Al-Qadi: Allah is putting the Islamic nation to a test, so that it will emerge from these birth pangs as a nation worthy of a pioneering leadership role, a nation that will lead the other nations and will become the best

among them, through its Jihad for the sake of Allah, and through its commanding good and forbidding evil.

[The Koran says:] "You are the best nation produced for mankind." The Quran does not tell us to sit at home, to isolate ourselves from the world like dervishes, and to interpret our religion as nothing but prostrations of prayer, rites and ceremonies. Rather, this nation will achieve superiority by going out to the people, by commanding good and forbidding evil not only in its own land, but by going out and waging jihad.

I am not talking here about defensive jihad—about merely fending off the enemies from [Muslim] mini-states, lands and sanctities. I am talking about seeking out the infidels on their own turf, calling them to believe in

Allah, and giving them the option to convert to Islam. "There is no compulsion in religion. The right path is henceforth distinct from error."

[If the infidels refuse to convert], they may pay the *jizya* "willingly and in submission." Otherwise, they should be fought until the word of Allah reigns supreme, until religion in its entirety belongs to Allah, and until there is no more *fitna*—or polytheism—ruling the world. Oh servants of Allah, Islam alone should rule the world.

The Prophet Muhammad said: Judgment Day will not come until the Muslims fight the Jews, and the Jews hide behind trees and stones, and the trees and stones say: "Oh Muslim, oh servant of Allah, there is a Jew behind me. Come and kill him."

## Guatemala Announces It Will Move Embassy to Jerusalem

JNS: Guatemala has announced that it will move its embassy from Tel Aviv to Jerusalem in May, the country's president announced recently.

"I would like to thank President Trump for leading the way. His courageous decision has encouraged us to do what is right," President Jimmy Morales said at the American Israel Public Affairs Committee's (AIPAC) annual policy conference.

Morales said that his decision to return the Guatemalan Embassy to Jerusalem "strongly evidences Guatemala's continued support and solidarity with the people of Israel."

Morales is just a handful of world leaders who have backed President Donald Trump's recognition of Jerusalem as the capital of Israel.

Earlier, Morales met with Israeli Prime Minister Benjamin Netanyahu in Washington.

"Thank you for everything you're doing, for recognizing Jerusalem as Israel's capital. I hope soon you will move your embassy to Jerusalem; we hope," Netanyahu said.

Morales replied, "It is an honor, and it is the right thing to do."

Both leaders also discussed deepening bilateral ties and cooperation,

with Morales inviting Netanyahu to visit the Central American country.

Despite being a small and largely impoverished Central American country, Guatemala has long represented an important partner for Israel. In 1947, as Israel struggled to gain international support for the U.N. Partition Plan for British Palestine, Guatemala became one of the first countries to voice support for the Jewish state's creation.

In 1956, Guatemala became one of the first Latin American countries to open an embassy in Jerusalem, but later relocated the mission in 1978 to the Tel Aviv suburb of Herzliya.



Today, as Israel is attempting to build non-traditional allies around the world, Guatemala has expressed an interest in bolstering agriculture, science, technology and security ties with the Israelis.

## Fatah Prepares to Replace Mahmoud Abbas

CONTINUED FROM PAGE 110

### A Bloody Battle for the Succession Is Expected

The appointment of Mahmoud al-Aloul as acting vice-chairman of the Fatah movement, until internal elections are held, does not necessarily mean that he will be the next chairman of the Palestinian Authority. Fatah has begun preparing for the election of a successor to make sure there is a solution in place before the problem arises, and also to prevent any surprises if Abbas suddenly stops serving



in his position for health reasons or if he dies. According to Palestinian law, in the case of incapacitation, the chairman of the Legislative Council (Parliament) replaces the chairman of the Palestinian Authority for a 90-day period, until presidential elections can be arranged.

Currently, the chairman of the Legislative Council is Hamas activist Dr. Aziz Duwaik of Hebron, but the Fatah movement is determined not to give him a foothold in the Palestinian Authority in the West Bank. The implication of al-Aloul's appointment as temporary leader of the movement is that he will also be able to serve temporarily as chairman of the Palestinian Authority. However, this will require a legislative change.

Mahmoud al-Aloul belongs to the hawkish faction of Fatah. Israel, the United States, and the Arab countries are concerned about his opinions. The

Arab Quartet (Egypt, Saudi Arabia, Jordan, and the United Arab Emirates) would prefer Muhammad Dahlan as the next chairman of the Palestinian Authority, while Qatar favors Fatah's secretary-general, Jibril Rajoub, for the position.

However, according to Fatah sources, Mahmoud Abbas' preferred candidate for his successor is his loyal supporter Gen. Majid Faraj, head of the General Intelligence Service in the West Bank. Faraj is also accepted by the United States and Israel, due to his commanding the PA's war on terror – a major consideration for Israel and the United States. For them, Abbas' successor must continue his line of maintaining security cooperation with Israel in the West Bank. Faraj has already proven his success in this specific area.

There are a few other candidates among the top ranks of Fatah, such

as Gen. Tawfik Tirawi, Marwan Barghouti, Dr. Muhammad a-Shatiyyeh, Dr. Nasser al-Kidwa, and others, who consider themselves as the successors of Mahmoud Abbas.

Some of those laying claim to the crown of the Fatah movement have local armed militias around the West Bank. The prediction within Fatah is that a violent struggle will break out in the area between the various militias as soon as Mahmoud Abbas becomes unfit to rule or dies. The first step anticipated is an armed attempt to take control of the symbols of government in the Palestinian Authority in Ramallah, such as the Muqata compound, the parliament building, and the radio and TV studios.

The struggle for the succession in the Palestinian Authority is heating up, and this is only the beginning. An interesting future is expected to lie ahead.



## Czech President Announces Speeding Up of Embassy Relocation to Jerusalem

JNS

Czech President Milos Zeman doubled down on his intent to see his country's embassy in Israel relocate from Tel Aviv to Jerusalem, saying that he plans to push the move through.

Zeman was sworn in for a second term as president of the Czech Republic on Thursday. While the post is largely ceremonial, the president does have some leverage on strategic matters.

According to Czech media, Zeman intends to expedite the embassy's relocation process and has tasked a team, headed by his office's chief for foreign policy, to discuss the various logistics and operational aspects of the move.

According to the Czech daily Lidove Noviny, the fact that the country does not own any large properties in Jerusalem could hamper the move. So, too, can the objection of Czech Prime Minister Andrej Babis, who is not in favor of relocation.

In December, shortly after U.S. President Donald Trump announced his decision to recognize Jerusalem as Israel's capital and move the U.S. embassy there, Zeman and Guatemalan President Jimmy Morales said they would follow suit. Later that month, Zeman told Israel Hayom that he has already instructed the new Czech government to begin preparing for it.

In the interview, Zeman said: "It was my pleasure to publicly support the decision of U.S. President Donald Trump, who acknowledged Jerusalem as the capital of Israel and ordered the launch of necessary steps to move the U.S. Embassy from Tel Aviv."



## Jordan to Accept New Israeli Ambassador, Restore Diplomatic Ties

JNS

According to Jordanian newspaper Al Ghad, Jordan is expected to accept the appointment of Amir Weissbrod as Israel's new ambassador to Jordan, restoring diplomatic ties following an eight-month standoff.



The announcement marks the conclusion of an impasse that escalated on July 23, 2017, with the shooting of two Jordanian attackers by Israeli embassy security guard Ziv Moyal.

Israel's diplomatic mission was forced to evacuate the country. In return for the normalization of diplomatic ties, Israel was forced to "express regret" over the incident and pay reparations to Jordan.

Weissbrod previously served as first secretary in Israel's Jordanian embassy between 2001 and 2004, and worked in Israel's Liaison Bureau in Morocco. Most recently, he served as head of the Middle East Bureau at the Foreign Ministry's Center for Political Research.

## To Prep for Possible Mideast War, U.S. and Israel Join in Sweeping Missile-Defense Training

JNS

The Israeli and U.S. militaries are in the midst of a large-scale missile-defense exercise, designed to simulate responses to a Middle East war on multiple fronts.

The scenario at the heart of the planned, bi-annual drill involves the Israeli home front coming under heavy enemy fire from several directions simultaneously.

The Juniper Cobra 18 exercise, held since 2001, practices the rapid deployment of American air-defense units and equipment to Israel from Europe in the event of armed conflict, in addition to the integration of U.S. capabilities into Israel's air-defense layers.

"If conditions arise, and we are requested by the government of Israel, through our government, we will deploy," said Lt.-Gen. Richard M. Clark, commander of the United States 3rd Air Force. Clark, who is based at Ramstein Air Base in Germany, added: "Once we get word, we can get here in days. I could be on the ground in one day. The fighting forces can be here within 72 hours."

Brig.-Gen. Zvika Haimovich, who heads the Israeli Air Defense Command of the Israel Defense Forces, said it was the largest U.S.-IDF exercise to date, adding that it is expected to play out in the course of more than four weeks.

Some 2,500 American personnel are taking part in the endeavor. Most were mobilized to Israel, while some stayed in Europe and the United States. Around 2,000 IDF personnel are taking part as well.

The United States European Command, based in Germany, sent a number of American air-defense systems to Israel.

"We will practice fighting shoulder to shoulder," explained Haimovich. "We are practicing responses to real, complex, multidirectional threats. The emphasis is, above all, on cooperation between commanders and people."

"Savlos, and more accurate, precise, multidirectional fire—those are our assumptions" of what a war will involve, he said. "It doesn't matter if these come from the south, north, or east ... unfortunately, we live in an environment in which we need to keep up our skills every year," he said.

### 'Key and critical part' of the plan

The exercise costs millions of dollars to hold and two years to plan. The commanders declined to provide specific details on the threat scenarios they were simulating—the general scenario they described would appear



to outline a war involving Iran, Hezbollah and Hamas firing heavy barrages of rockets and missiles on Israeli cities and towns.

The arrival of accurate rockets and missiles in enemy inventories has played a role in the planning of the drill.

The first part of the drill involves computer simulations, in which Israeli and American air-defense systems are linked to one another and practice shooting down computer-generated threats. In the second stage, live-fire targets will be shot down by U.S. and Israeli Patriot systems, and by an Israeli Iron Dome battery.

Israel is fielding all of its air-defense systems in the exercise. These include Iron Dome; the recently deployed David's Sling system, designed to intercept medium- and long-range ballistic missiles and cruise missiles; and the Arrow 2 and Arrow 3 systems, which intercept missile threats in the atmosphere and in space, respectively.

An interception officer operating the David's Sling system said the system has been operational "for almost over a year." He added that it is "deployed across Israel."

Col. David E. Shank, commander of the 10th Air and Missile Defense, U.S. Army-Europe, told JNS that two versions of American Patriot systems are in Israel for the drill. America's Terminal High Altitude Area Defense system, or THAAD, which is designed to shoot down ballistic missiles as they descend, was also deployed. A powerful transportable radar was brought by the Americans to Israel.

Clark told JNS that the American Aegis Combat System, which is a ship-based missile-defense system, is also playing a "key and critical part" in the exercise.

Meanwhile, the U.S. Navy's Mount Whitney, a command and control, arrived from its base in Italy and docked at the Haifa port to take part in the drill.

Ultimately, said Clark, the ability of America and Israel to moor their systems will define success. He acknowledged that this would have to be done under fire during wartime.

"From the first day we arrive, we have to be able to link up," he affirmed. "Every day, we get a little better."



## Israel May Withdraw Its Bid for U.N. Security Council Seat

JNS / SLOMO CESANA

Israel is considering whether to withdraw its bid for a seat on the U.N. Security Council that it had hoped to secure for the first time this June, with chances of winning considered slim.

To win the seat, Israeli Prime Minister Benjamin Netanyahu (who also serves as Israel's foreign minister) and Israel's entire diplomatic establishment would have to launch an aggressive campaign and meet with foreign dignitaries. Such a campaign has yet to be launched; sources in the Foreign Ministry say the chances of being selected have significantly decreased because the process will have begun so late.



The Security Council is comprised of five permanent members—the United States, Russia, China, France and the United Kingdom—and 10 non-permanent members that are selected for two-year terms. Two non-permanent members are

selected from each one of the five regional blocs. Israel currently belongs to the 28-country Western Europe and Other Group, which is represented by Sweden and the Netherlands until the end of 2018.

Previously, between 1949 and 2000, Israel belonged to the Asia-Pacific Group, where an Arab majority automatically opposed any effort on Israel's behalf to serving on the council. In 2000, the United Nations agreed to shift Israel into the Western Europe and Other Group, allowing it to vie for one of the two spots reserved on the council for the bloc.

Germany and Belgium are currently vying for a seat against Israel. These

countries rejected diplomatic efforts by Israeli representatives asking that they withdraw their candidacy. To win a seat, a country must receive at least two-thirds of the votes in the U.N. General Assembly, an unlikely prospect considering the assembly suffers a known anti-Israel bias spearheaded by the Palestinians and backed by the Arab League.

Israel has not officially announced its withdrawal, and according to a senior official familiar with the matter, Netanyahu has not yet finalized his decision on the matter. But the Foreign Ministry has expressed a wish to quit the race because of the improbability of a win.

## First Lawsuit Filed Under New Polish 'Holocaust Law'

JNS

A Polish campaign group has filed the first legal action under the new Polish "Holocaust Law" that criminalizes any suggestion that Poland took part in crimes against the Jewish people during World War II.

The Polish League Against Defamation is suing Argentina's *Página/12* daily newspaper for using a photograph of Polish soldiers who fought against Communists after the war to illustrate an article on the Jedwabne pogrom of 1941, in which Nazis and local Poles massacred at least 340 Jews.

"The combination of these two threads: information about the crime on Jews in Jedwabne during the German occupation and the presentation of fallen soldiers of the independence underground is manipulation, an act to the detriment of the Polish nation," the organization said in a statement.



*Página* claimed not to have received any legal notice, only discovering the suit from the international news.

Approximately 3 million Polish Jews were murdered by the Nazis—about half of all Jews exterminated in the Holocaust.

While thousands of Poles risked their lives to protect Jews during the war, some of the largest and most known Nazi extermination camps, including Auschwitz, Sobibor, Treblinka and Majdanek, were located in Poland.

## U.N. Commissioner: Jews in East Jerusalem a 'War Crime'

CONTINUED FROM PAGE 1

The Human Rights Council has been criticized for issuing a significantly disproportionate number of reports against Israel. By contrast, Syria and Iran only have single reports issued against them.

Al-Hussein, a member of the Jordanian royal family, is the first Muslim to hold the position of U.N. High Commissioner for Human Rights.



## At AIPAC, Haley And Pence Tout Administration's Triumphs on Israel

JNS

In their marquee addresses to the American Israel Public Affairs Committee annual policy conference on Monday night, U.S. Ambassador to the U.N. Nikki Haley and Vice President Mike Pence used the friendly platform to tout many of the Trump administration's triumphs on Israel.

Haley, whose tenure at the U.N. has been heavily focused on combating the institution's long-perceived bias towards Israel, began her speech by saying that "when I come to AIPAC, I am with friends. In the United Nations, we sometimes don't have many friends."

"In the real world, Israel is a strong country with a strong military," she said to a raucous crowd that repeatedly gave her standing ovations. "But at the U.N., it's a different story. Israel does get bullied there. It gets bullied because the countries that don't like Israel get away with it. That just doesn't sit well with me."

Haley also took aim at the Obama administration for abstaining on a late 2016 U.N. Security Council resolution condemning Israeli settlements, calling it a "shameful day" for the U.S., adding that "on my watch, that would never happen again."

"Some people accuse us of favoritism towards Israel," she said. "There's nothing wrong with showing favoritism towards an ally, that's what being an ally is all about. But in all that we're doing, our approach on Israel is tied to one major idea – the simple concept that Israel must be treated like any other normal country."

In his speech, Pence took a more measured tone, drawing on many of the same themes he discussed in his address to the Israeli Knesset in January, including the Iranian threat and the recognition of Jerusalem.

"Dangerous provocations will not go unchecked by Israel, America, or our allies," Pence said regarding Iran's aggression in the Middle East. "We will not allow the defeat of ISIS to become a victory for Iran," he said, promising that the U.S. "will never allow Iran to acquire a nuclear weapon."

"Unless the Iran nuclear deal is fixed in the coming months, the United States will withdraw from the deal immediately."

On Jerusalem, Pence said that Trump "did more than promise – he delivered. In May of this year we will open the American embassy in Jerusalem."

At the same time, Pence said that the U.S. remains committed to a two-state solution.

"Our team, Jared Kushner, Jason Greenblatt, Ambassador Friedman, are hard at work on a peace plan. Any peace will require compromise, but the United States will never compromise the security of the state of Israel," Pence said.

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## P.A. TV Host's Libel: Israel 'Murders, Imprisons and Tortures Children'

JNS

The host of a program on official P.A. TV taught viewers that Israel "murders, imprisons and tortures" Palestinian children, and accordingly "has built itself on the bodies of children."

Director of PLO Commission of Prisoners' Affairs Issa Karake then "confirmed" this, stating that Israel "executes" children:

Official P.A. TV host Walaa Al-Battat: "The occupation government, (PA euphemism for Israel) which claims it is democratic and has won the support of some of the world's super powers, has built itself on the bodies of children, and it still murders, imprisons and tortures them with the most extreme types of torture."

Director of PLO Commission of Prisoners' Affairs Issa Karake: "[Israel] is still going further and further with arrests of the [Palestinian] children – not just arrests, but also execution and murder. Children have been summarily executed. ... This has occurred based on official decisions made by the Israeli government, which has decided

that live bullets should be fired at what it calls "the rock-throwers."

The host of the program, Walaa Al-Battat, is well-known from her hosting of P.A. TV's children's program The Best Home. Palestinian Media Watch has documented that Al-Battat has used this program to teach children the libel that Israel targets and murders children. During the Palestinian terror wave in November 2015, when young Palestinian terrorists were attacking Israelis with knives, the host explicitly told Palestinian children "not to walk alone," because Israel "targets children everywhere ... these are barbarians," who "try to kill people for no reason":

Official P.A. TV host: "The occupation [Israel] targets children everywhere. In their schools, near their homes... We must be very careful now. We are confronting the occupiers who act in a very barbaric terrorist way. They are trying to kill people everywhere. These are barbarians, my young friends. They try to kill people for no reason, who are just walking on their land. They make

various accusations against them. This is called barbarity, my friends. Be very careful all the time. All children under 18, and children under 15, when you go out, your mom or dad, should accompany you, I mean that an adult should accompany you."

[Official PA TV, Nov. 13, 2015]

Director of PLO Commission of Prisoners' Affairs Issa Karake habitually accuses Israel of mistreating imprisoned terrorists, referring to them as "freedom fighters" deserving not only of glory and praise but also of the generous salaries the PA pays them.

It should be noted that following the violent events of September 2015 in which Palestinians threw rocks and firebombs at Israeli homes and cars in Jerusalem leading to deaths of Israelis, the use by police of low caliber Ruger .22-caliber rifles was approved by Israel's General Attorney, Yehuda Weinstein, at the request of Prime Minister Benjamin Netanyahu. Policemen are instructed to shoot only in life-threatening situations and to aim at the rock throwers' legs.

Israel imposes very strict supervision on its soldiers to guarantee that all laws are followed and that injuries to Palestinians, adults as well as children, are avoided, even when those Palestinians are involved in violence and terror. Every time Israeli soldiers use live fire to disperse demonstrations, there is an investigation as to the circumstances, even when no Palestinian is injured. When Palestinians are killed there is always an external investigation as well.

Israeli law imposes up to 10 years imprisonment for throwing rocks at civilian vehicles and up to 20 years when intent to injure is proven. (Penal Code 2015, section 332A, passed in Israeli Parliament, July 21, 2015.) On Sept. 24, 2015, the Israeli Security Cabinet voted for measures against those who throw rocks and firebombs, including a minimum four-year prison sentence for adults, imprisonment for minors aged 14-18 and fines for parents of younger minors. The Cabinet also approved the use of live ammunition in life-threatening situations.

## 80 Years On, Austria's Jews Renew Demand for Holocaust Reparations

JNS

On the eve of the 80th anniversary of Nazi Germany's annexation of Austria, or Anschluss, Holocaust survivors in Israel are calling on Vienna to provide reparations for Austrians whose property was confiscated when the country was under Nazi rule.

In 2001, the U.S. government and representatives of Jewish organizations signed a deal with Austria for the symbolic reparation of Jewish property. To this end, a \$210 million fund was established.

However, \$1.5 billion in property is believed to have been plundered from the Jewish community, which up until the war was one of the wealthiest and most important in Europe. In accordance with this agreement, Austria paid its survivors and their descendants what amounted to a mere 14 percent of the total value of their property.

Austrian Holocaust survivors in Israel have now decided to renew their efforts to receive appropriate reparations.

Dr. Haim Galon from the Committee for Compensation from Austria was born in Austria following the Anschluss or annexation. His father owned a cigarette factory in Vienna. On March 13, 1938, one day after the annexation, a Nazi official entered the factory and began to confiscate property. Although the factory was estimated to be worth \$100,000, Galon only received \$10,000 in reparations.

"It was a mockery," said Galon. "Luckily, my father, who died at a young age, was not around to see it. One must expect Chancellor [Sebastian] Kurz will convey Austria's responsibility to the victims by means of full compensation. The 80th anniversary of Anschluss is an opportunity to prove they don't just make promises."

While Austria expected to receive 100,000 claims for reparations, only 21,000 were submitted, as some families were entirely wiped out in the Holocaust, and there was no one to submit claims in their name.

Doron Weisbrod, another committee member emphasized that "in other countries, interest was also paid because of the time [that has passed]. Countries like France, Norway and Belgium—not to mention Germany—granted much larger reparations.

## Militant Islam's Continued War Against the West

JNS

Only a small fraction of the world's 1.6 billion Muslims support Islamism's war against the West. But Islamist ideology is based on mainstream Muslim thinking and behavior, and Islamism is important

because of its potential appeal to Muslims, even though many Muslim scholars and thinkers insist that its ideology is not the correct understanding of Islam.

The war has so far had limited effect on world affairs and casualties in the West have been a fraction of past wars. Most of the turmoil in the Middle East results primarily from other causes, including Western responses in Iraq and Afghanistan.

The most important feature of the war is the possibility that some Islamists will obtain and use nuclear or biological weapons, which would be a world history-changing disaster.

The war could come virtually to an end in a short time if Iran's revolutionary regime were replaced and the Saudi program of exporting radical Islamic ideas stopped. But it could become far more harmful if significantly more Muslims came to believe that Islam is under attack by the West. Much of the popular Muslim support for Islamism's war is based on Muslim belief that the West is trying to destroy Islam.

The decisive feature of the war is that the Islamists cannot win. That is, they cannot achieve their goal of conquering the world. Sooner or later, the diverse Muslim world will put a stop to a war it cannot win, and gradually change enough in this century to join the competitive global modern information economies and their social-political systems.





## Skyrocketing Anti-Semitism in the U.S.

Dr. YVETTE ALT MILLER / AISH

1,986 anti-Semitic crimes were reported, a 57% increase on the previous year.

Anti-Semitism skyrocketed in 2017. In the U.S., 1,986 anti-Semitic crimes were reported, a 57% increase on the previous year and the second highest level ever recorded by the ADL since they began keeping track of anti-Semitic incidents and crimes in 1979.

Students were particularly targeted by this latest surge in Jew-hatred. The ADL tracked 457 instances of anti-Semitic harassment and bullying in elementary and high schools in 2017, a 94% increase from the year before. Students as young as 10 have been subject to verbal abuse, with Jewish children being taunted with “jokes” about the Holocaust and told they are liars or bad people because they are Jewish.

On college campuses anti-Semitic vandalism and other assaults surged in American by 89%, to 204 instances, fueled in part by a surge in far-right extremist rhetoric on campuses following the violent “Unite the Right” rally in Charlottesville, Virginia in August 2017. New York University, Columbia University, the University of Illinois in Chicago, Brooklyn College and others have all seen virulent anti-Jewish posters and flyers on campus. In one typical instance, flyers posted at the University of Minnesota in February 2017 read “White Man, are you sick and tired of the Jews destroying your country through mass immigration and degeneracy? Join us in the struggle for global white supremacy.”

2017 was also the first year on record in which anti-Semitic crimes were recorded in every American state. In some states, the rise was dramatic: anti-Semitic occurrences jumped 90% in New York state, 43% in Pennsylvania, 42% in Massachusetts, and 32% in New Jersey in 2017. The largest increase was in vandalism. 2017 saw an 86% jump in anti-Semitic vandalism such as

swastikas and anti-Semitic statements. Harassment also increased markedly, rising 41% in 2017. (Thankfully, the number of anti-Semitic assaults decreased in 2017: dropping from 36 in 2016 to 19 in 2017.)



The trends in the U.S. mirrored that in other countries. 2016 saw the highest number of anti-Semitic crimes ever recorded in both Britain and Canada. In Australia, anti-Jewish incidents rose nearly 10% in 2017, and New Zealand Jewish leaders have warned of rising anti-Semitism in 2017 as well.

For those of us in the United States, this surge in anti-Jewish rhetoric and action comes as a shock. For many, overt anti-Semitism is something taboo, a prejudice we could never imagine experiencing in polite society. Hearing an anti-Jewish slur – from the left or right – or seeing an anti-Semitic flyer or social media post shakes our beliefs, suddenly making our situation seem precarious and calling into question our assumptions about our secure place in the country we call home.

When I was a child, my brother and I came home from school one day to see that someone had carved a small swastika into the paint on our front door. My parents dismissed it as a childish prank, but for me, that awful mark became something I thought of endlessly. Who had put it there? What did they want us to feel when we saw it? Was it someone we knew? Could it even be one of my friends? For years, I'd look at classmates or neighbors, or even the mailman and wonder who wanted to harm us and make us feel

unsafe in our homes. It was a stark reminder that some people thought that my family and I had less right to be here than others.

These latest statistics on surging anti-Semitism in the U.S. have come out at a time when Jews are around the world starting to prepare for Passover. The Torah tells how Yaakov and his family moved down to Egypt in order to escape famine in the Land of Israel, and this small Jewish tribe thrived and grew, becoming an integral part of ancient Egypt.

Joseph became the Pharaoh's right-hand man and Jews enjoyed a special place within the mighty Egyptian kingdom. For many years, our Jewish ancestors dwelled safely and were integrated in what was the most advanced kingdom the world had ever seen.

Until one day “a new king arose over Egypt, who did not know of Joseph” (Exodus 1:8). Suddenly, the very success of the Jews was held against them; the Jews were criticized for being numerous and strong. The Talmud (Sotah 11a) suggests that perhaps the “new” pharaoh in question wasn't a new leader at all, but merely was expressing a new world view, one in which Jews were suddenly scapegoated and less secure, a possible fifth column.

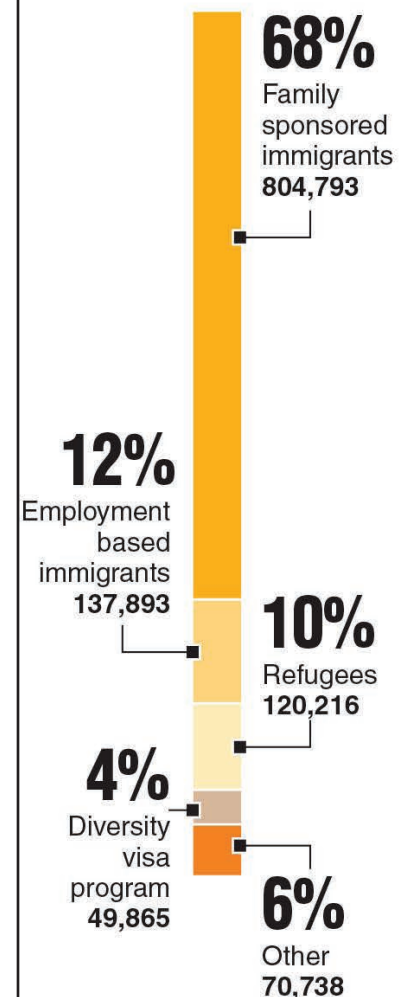
Perhaps the anti-Jewish sentiment, slurs and negative stereotypes the current wave of anti-Semitism is laying bare isn't new at all. Perhaps it was always there, under the surface. As anti-Jewish acts become more common, expressing Jew-hatred becomes easier and more mainstream. When children hear anti-Jewish jokes, they repeat them. When college students see anti-Jewish flyers, they may feel shocked at first but quickly become more used to the hatred they read. The sad fact of rising anti-Semitism is that the more anti-Jewish sentiment people are exposed to, the more normal it seems.

Jews living through this moment of increasing Jew-hatred have many options. We should be more vigilant in reporting and speaking out against prejudice. We should stand up for the many rights our society affords us. It's crucial we make allies with other groups in order to stand against hatred.

But the current surge in anti-Jewish incidents also reminds us that, like our ancient ancestors in Egypt, we cannot ever take our security for granted. At times “a new king”, or a new attitude, can arise. At these times, it's crucial we stand together, strengthening our Jewish community and Jewish identity. Only when we're united, proud Jews can we hope to stand up to and combat the rising tide of Jew-hatred we are seeing.

### Green card categories

Admission categories for fiscal 2016 lawful permanent residents that have faced or may face reductions.



Source: Pew Research Center  
Graphic: Staff, TNS

## Netanyahu Thanks U.N. Ambassador Nikki Haley for Being a 'Tsunami of Fresh Air'

JNS

Netanyahu visited the U.N. headquarters in New York, where he met U.S. Ambassador to the United Nations Nikki Haley and toured an exhibit about the Jewish people's connection to Jerusalem.

“I wanted to tell you how much we appreciate the defense of Israel, and the truth that the president [U.S. President Donald Trump] and you bring into

these cloistered halls that are so damp, you know, with anti-Israel venom,” Netanyahu told Haley. “It's not just a breath of fresh air; it's like a tsunami of fresh air.”

In response, Haley derided the anti-Israel bias in the world body, saying, “It's amazing. I mean, really, it was just abusive before, and I think I've told you that before. I mean, I feel bad for [Israeli Ambassador to the U.S. Danny

Danon] and what he's had to put up with. It was abusive before.”

But, she added, “it's actually starting to get a little bit better. I mean, they don't want to get yelled at, right? So they just realized that.”

Chuckling, Netanyahu responded by saying “so continue yelling.”

To which Haley replied: “It's what I do.” The two then went on to discuss the threat posed by Iran.



## National Spotlight Shines on Jewish Judge in Ohio for Role in Battling Opioids

JNS

Judge Dan Aaron Polster of the Northern District of Ohio is presiding over a case involving more than 400 federal lawsuits brought by communities around the country against drug companies and pharmacy chains for their role in perpetuating the opioid epidemic.

The case and Polster—a member of Congregation Shaarey Tikvah in Beachwood, and Park Synagogue in Cleveland Heights and Pepper Pike—were covered in a March 6 front-page story in *The New York Times*. It discussed Polster's urging of lawyers to settle the case in a way that will provide meaningful solutions to the crisis, rather than focusing on a trial and "finger-pointing," and how that stance has caused an uproar in the legal community.

"I don't think anyone in the country is interested in a whole lot of finger-pointing at this point, and I'm not either," Polster said, according to a Jan. 9 legal transcript of the first hearing. "People aren't interested in depositions, and discovery and trials."

Polster told the *Cleveland Jewish News* that his view of the world through a Jewish lens—and the Jewish obligation to help others—has



conditioned him to try to make an impact and affects how he goes about his work.

"I take our obligation of *tikkun olam* [often defined as the 'repair of the world'] very seriously," he said, adding that

what he said at that first hearing best reflected how those intentions of helping others may apply to these lawsuits.

"I requested that everyone try and work together to come up with some steps that we can take this year, in 2018, to begin to abate the crisis because we are losing 50,000 people or more a year," he said.

The transcript read: "With all of these smart people here and their clients, I'm confident we can do something to dramatically reduce the number of opioids that are being disseminated, manufactured and distributed. Just dramatically reduce the quantity, and make sure that the pills that are manufactured and distributed go to the right people and no one else, and that there be an effective system in place to monitor the delivery and distribution, and if there's a problem, to immediately address it and to make sure that those pills are prescribed only when there's an appropriate diagnosis, and that we get some amount of

money to the government agencies for treatment."

The lawsuits allege that drugmakers used deceptive marketing to push the sale of opioids and targeted vulnerable populations, such as the elderly and veterans, despite knowing that the drugs are addictive. They are also accused of negligent product oversight and ignoring suspicious, large orders of the drugs, according to the Associated Press.

On March 6, the city of Cleveland was added to the list of cities filing lawsuits against drug manufacturers and distributors, including other Ohio cities, the state and Cuyahoga County.

The city and county have been disproportionately affected by the opioid epidemic. According to Dec. 31, 2017 data projections from the Cuyahoga County Medical Examiner, 822 people died last year from drug overdoses. Of those deaths, 522 died from heroin, fentanyl or a combination of both. For context, the county saw 666 overdose deaths in 2016 and 370 drug deaths in 2015, according to the medical examiner.

By filing lawsuits, the city and county aim to acquire financial reparations for the costs the city has faced due to the epidemic.

Drugmakers targeted in the lawsuits include Allergan, Johnson &

Johnson and Purdue Pharma, in addition to three large drug-distribution companies, Amerisource Bergen, Cardinal Health and McKesson. Drug distributors and manufacturers named in the lawsuits have said they don't believe litigation is the answer but have pledged to help solve the crisis, the A.P. reported.

The *Times* article said Polster was chosen by a judicial panel to hear the case based on Ohio being hard-hit by the crisis, its central location to defendants and his experience with multi-district litigation, or consolidation of many similar cases.

Polster told the *Cleveland Jewish News* that the *Times* reporter, Jan Hoffman, shadowed him while he tutored a third-grader through the Jewish Federation of Cleveland's Public Education Initiative, among other legal engagements he had that day. He said she "got a pretty accurate picture of me, my strengths and weaknesses."

Most recently, Polster and the lawyers involved in the case met March 7 in a closed meeting. According to court documents, "the parties reported important and substantial progress on several fronts, but also identified barriers to a global resolution."

"Everyone," insisted Polster on the matter at hand, "is working hard."

## Prosecutors to Seek Death Penalty for Florida Shooter

ARUTZ7

Prosecutors will seek the death penalty for Nikolas Cruz, who is accused of carrying out last month's massacre at a Parkland, Florida, high school, CNN reported.

The 19-year-old Cruz was indicted last week on 17 counts of first degree premeditated murder and 17 counts of first degree attempted murder. The attempted murder charges relate to those wounded in the attack.

On February 14, he entered the Marjory Stoneman Douglas High School in Parkland, just north of Miami, and opened fire with a semi-automatic AR-15 assault rifle, killing 14 students and three staff members.

In its filing, the prosecution said that, among the aggravating factors spurring its decision, were that Cruz knowingly created a risk of death for many people, his crime was aimed at hindering "any government function or the enforcement of laws" and that the shooting was "especially heinous, atrocious or cruel."

Another factor: "The capital felony was a homicide and was committed in a cold, calculated and premeditated manner without any pretense of moral or legal justification."



Cruz, through his attorneys, had previously expressed a willingness to plead guilty to avoid the death penalty.

Prosecutors, in Tuesday's filing, also ask the court to put several provisions in place in the event that Cruz's defense intends to introduce documentation or testimony regarding their client's mental health, according to CNN.

This could certainly come into play as Cruz's defense team has said he battled with mental illness and depression after his adoptive mother died.

After the shooting, police said that Cruz, a former Stoneman Douglas student, stopped at a Walmart and then McDonald's before officers detained him 40 minutes after the rampage.

The FBI admitted after the shooting it had received a tip that Cruz had a "desire to kill" and access to guns and could be plotting an attack, but agents failed to investigate.

A person who was close to Cruz had called the FBI's tip line on January 5 and provided information about Cruz's weapons and his erratic behavior. The FBI acknowledged that the tip should have been shared with the FBI's Miami office and investigated, but it was not.

## Five People Die in NYC Helicopter Crash But Pilot Survives

NY DAILY NEWS

A private charter helicopter hired for a photo shoot crashed into New York City's East River on Sunday night and flipped upside



down in the water, killing all five passengers aboard, officials said. The pilot freed himself and was rescued by a tugboat, officials said, while police and fire department divers who recovered the passengers had to remove them from tight harnesses while they were upside down.

"It took awhile for the divers to get these people out. They worked very quickly as fast as they could," Fire Commissioner Daniel Nigro said. "It was a great tragedy that we had here."

Video taken by a bystander and posted on Twitter shows the red helicopter land hard in the water and then capsize, its rotors slapping at the water.

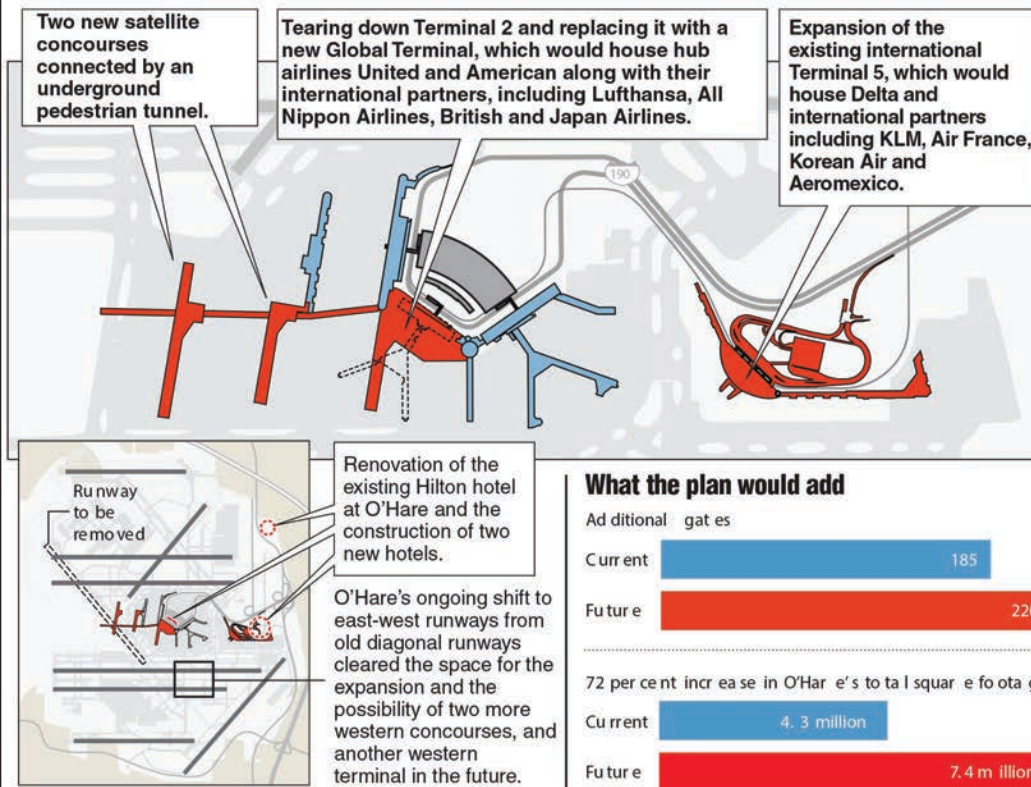
Witnesses on a waterfront esplanade near where the aircraft went down said the helicopter was flying noisily, then suddenly dropped into the water and quickly submerged. But the pilot appeared on the surface, holding onto a flotation device as a tugboat and then police boats approached.



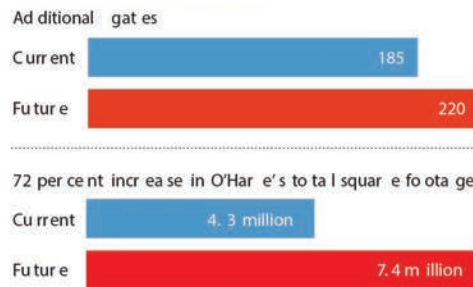
## O'Hare overhaul: Details of potential blockbuster deal

Mayor Rahm Emanuel's administration and Chicago's airlines are close to reaching an \$8.5 billion deal that would dramatically expand O'Hare International Airport. The proposal would mark the single largest and most expensive terminal revamp in O'Hare's 73-year history. The city would fund the overhaul by borrowing against future fees and charges paid by the airlines. The wide-ranging project would take eight years to construct, wrapping up in 2026.

### What phases of the construction would include



### What the plan would add



### O'Hare compared

Airport	International passengers in 2015	Percentage change in international passengers, 2005-2015	Amount spent on international terminals, since 2002
New York (JFK)	29.4 million	62%	\$4.7 billion
Dallas/Fort Worth (DFW)	7.5 million	57.9%	\$1.5 billion
Miami (MIA)	20.2 million	44.1%	\$4.4 billion
San Francisco (SFO)	10.8 million	40.7%	\$3.4 billion
Los Angeles (LAX)	20.2 million	20.3%	\$2.1 billion
Chicago (ORD)	11.4 million	7.4%	\$0

Source: Chicago Tribune reporting, Chicago Department of Aviation  
Graphic: Chicago Tribune, TNS

## Israeli Team Provided Counseling After Parkland High School Shooting

JNS

Just 10 days after a mass shooting at Marjory Stoneman Douglas High School in Parkland, Fla., experts from the Israel Trauma Coalition arrived to help people cope and offer concrete tools to educate teachers and community leaders about how to move forward.

Fourteen students and three staff members were shot dead in the Feb. 14 shooting, making it one of the worst school massacres in history.

Israel Trauma Coalition's Yotam Dagan from Natal Israel Center for Trauma and Resilience and Alan Cohen from the Community Stress Prevention Center, in coordination with the Israeli Ministry of Foreign Affairs and the Consulate General of Israel in Miami, in addition to local health and counseling bodies, led sessions for about 600 clinicians, law-enforcement officers, social workers, parents, first responders and members of the clergy, according to a report by Israel21c.

"The psychological shockwaves of the event have been tremendous," Dagan told Israel21c. "We met as many community members as we could,



enabled them to talk about their trauma and then shared Israeli best practices for the day after."

The coalition will return to the area for follow-up, like it has done in many locations it has served, including Houston in the wake of Hurricane Harvey, Mexico following the deadly earthquake in September and Las Vegas following that mass shooting last October.

The Israel Trauma Center was created in 2002 at the height of the Second Intifada in Israel to treat the masses of people who were traumatized by unrelenting Palestinian terrorism in the form of shootings and bus bombings.

It has sent 17 delegations abroad since its inception.

## U.S. Lawmakers Demand DOJ Investigate Qatar's Al Jazeera

JNS

Congressmen Josh Gottheimer (D-N.J.) and Lee Zeldin (R-N.Y.) led a bipartisan letter sent urging U.S. Attorney General Jeff Sessions to enforce the Foreign Agents Registration Act, or FARA, with respect to Qatar's media outlet Al Jazeera.

"For years, Qatar has used its state-controlled propaganda arm, Al Jazeera, to incite violence, glorify terrorist killers as 'martyrs' and broadcast hateful, extremist content. But recent reports that the network's operatives secretly filmed American nonprofit organizations in Washington show the urgent need for an investigation to determine whether Al Jazeera undertook 'political activities' in the U.S. and should register as a foreign agent," said Gottheimer.

"Now more than ever, American citizens deserve to know the difference between foreign propaganda and independent media," he added.

Zeldin said "Al Jazeera's radical anti-American, anti-Semitic and anti-Israel content is extraordinarily troubling and must be closely scrutinized to determine whether Al Jazeera is in violation of U.S. law."

"As a state-sponsored news organization that favorably covers foreign terrorist organizations, including Hamas, Hezbollah and others, it is critical the United States takes action where laws are being broken and American interests are being undermined," said the congressman.

The bipartisan letter was signed by Gottheimer, Zeldin, U.S. Sen. Ted Cruz (R-Texas), Congressmen Steve Chabot (R-Ohio), Carlos Curbelo (R-Fla.), Ron DeSantis (R-Fla.), Matt Gaetz (R-Fla.), Louie Gohmert (R-Texas), Vicente Gonzalez (D-Texas), Darrell Issa (R-Calif.), Mike Johnson (R-La.), Peter King (R-N.Y.), Ted Poe (R-Texas), John Ratcliffe (R-Texas), Tom Reed (R-N.Y.), Keith Rothfus (R-Pa.), David Rouzer (R-N.C.), Steve Stivers (R-Ohio) and Tom Suozzi (D-N.Y.).

Gottheimer told JNS in January: "We know that the Qataris have been playing all sides for years, financing heinous terrorist groups and giving sanctuary to the leaders of Hamas and the Taliban with hardly any consequences from Washington."

"No public-relations campaign will cover up the truth: Qatar uses its state-controlled propaganda arm, Al Jazeera, to incite violence, glorify murderers of Jews as 'martyrs' and broadcast virulent anti-Semitism," he had said, referring to a charm offensive by Qatar among U.S. Jews.

Meanwhile, Gottheimer celebrated the Purim holiday with families in northern New Jersey.

He joined students as they danced the hora at the Frisch School's Purim party. The celebration included more than 1,000 local residents marking the Jewish festival.

"North Jersey is home to a strong and vibrant Jewish community, and nowhere is that more evident than at the Frisch School, where hundreds of students come together to learn and grow in their Jewish faith," said Gottheimer.

"I had a great time celebrating this joyful holiday," he said. "Thank you to Yeshivat Frisch for welcoming me, and Chag Purim Sameach."



## On AIPAC Sidelines, Israeli Ministers Express Support for Settlements

JNS

On the margins of the AIPAC policy conference in Washington, D.C., more than 300 conference attendees gathered at the prestigious Sixth & I Historic Synagogue on Monday to express support for the nearly 500,000 residents of Judea and Samaria, more commonly known as the West Bank.

AIPAC leaders did not permit the session on one of Israel's most controversial topics to be included within the conference's vast schedule. Yet the high-profile event was co-sponsored by Israel's Ministry of Strategic Affairs.

The off-campus session was addressed by several of Israel's highest-profile government ministers. Congressman Joe Wilson (R-S.C.), also addressed the event.

The session linked Israeli settlements to multiple topics of strategic importance to Israel, including America's recognition of Jerusalem, the possibility of a new round of negotiations between Israelis and Palestinians, and efforts to delegitimize the Jewish state. While each of those topics was addressed at length in the policy conference, YESHA Council's Chief Foreign Envoy Oded Revivi asked the group: "Why wasn't the establishment of Judea and Samaria invited to address the general assembly?"

Regarding Jerusalem, Israeli Justice Minister Ayelet Shaked thanked U.S. President Donald Trump for

"thinking outside of the box," noting that America's official recognition of Jerusalem as the capital of Israel was the "application of American law" and has "legal implications." Yet she also said that while the move is a bipartisan issue of "consensus between Democrats and Republicans who believe the embassy should be in Jerusalem, until Trump, no one did it."

While many of AIPAC's sessions focus squarely on Israel's security threats and the tactics used to keep Israelis safe, Shaked stated that "settlers defend the entire state of Israel."

Minister of Energy Resources Yuval Steinitz, a member of Israeli Prime Minister Benjamin Netanyahu's ruling Likud Party, agreed, stating that "it is impossible from a strategic point of view to defend Tel Aviv, Jerusalem and the coastal plain if Judea and Samaria are in the hands of our enemies. This is a geographical reality."

Steinitz also pointed out that opponents to settlements who attempt to publicly delegitimize Israel for its presence in the disputed territories called out the Boycott, Divestment and Sanctions (BDS) movement, stating that "those who want to throw us from Judea and Samaria want to throw us also from Tel Aviv, Haifa, Beersheva and all over."

"If the BDS movement would succeed, this will be just the beginning," he said. "The BDS movement is not just about Judea and Samaria. It is about the entire Jewish state."

Israel's Consul General to New York Dani Dayan acknowledged the sensitivity of settlements for many Jewish supporters of Israel, expressing his view that "the political argument [of Israel's settlement enterprise] is legitimate," yet suggested that efforts to avoid or boycott Israel or parts of Israel because of political disagreement are "un-Jewish" and represent a form of "bigotry."

"If we are foreigners to Judea and Samaria, then of course we are foreigners to Tel Aviv," he said.

For his part, Wilson showered praise on Israel at the pro-settler event, stating, "I'm just so proud of your success. I'm glad to do anything I can do to support the U.S.-Israel relationship."

### 'Apply Israeli law'

Israeli Minister of Education Naftali Bennett suggested that the international community will never recognize the legitimacy of Israeli settlements until changes take place in Israeli law.

Speaking about Israel's annexation of Jerusalem following the Six-Day War, he said that "in 1967, we acted first and applied Israeli law in Jerusalem. Had we not done that, nobody would have recognized Jerusalem today."

Regarding the Golan (also captured by Israel during the Six-Day War) along Israel's border with Syria, Bennett stated that in 1981, Israeli Prime Minister Menachem Begin



"brought a bill to recognize Israeli law in the Golan. And today, the Golan is ours. Forty years later, the Golan is still ours."

He called on America to follow the recent recognition of Jerusalem as Israel's capital and "recognize that the Golan is ours."

"The world does not respect a nation that is willing to give up its homeland. We need to apply Israeli law in Judea and Samaria," stated Bennett.

But the words of Revivi, who also serves as mayor of Efrat, may have summed up the entire discussion: "Jewish communities are not obstacles to peace, but an integral part of the solution for peace in the region."

## Trump Fires Tillerson

CONTINUED FROM PAGE 1

"Mike Pompeo, Director of the CIA, will become our new Secretary of State," Trump tweeted early on Tuesday. "He will do a fantastic job! Thank you to Rex Tillerson for his service! Gina Haspel will become the new Director of the CIA, and the first woman so chosen. Congratulations to all!"

The surprise, yet not-so-surprising, firing of Tillerson—a longtime former CEO at Exxon-Mobil—comes after a short and rocky tenure at the helm of the State Department in which the two men disagreed on a number of issues, most notably on Trump's decisions to pull out of the Paris Climate Accord and the Iran nuclear deal.

In comments shortly after the announcement, Trump specifically pointed to the Iran nuclear deal as a factor in Tillerson's ouster.

"Rex and I have been talking about this for a long time. We got along

actually quite well, but we disagreed on things," Trump told reporters after the announcement. "When you look at the Iran deal, I think it's terrible. I guess



he thought it was OK. ... So we were not really thinking the same. With Mike Pompeo, we have a very similar thought process. I think it's going to go very well," he added.

Reports had suggested that Tillerson, along with U.S. Secretary of Defense James N. Mattis, had urged Trump to remain in the Iran nuclear deal as it was believed that pulling out would harm America's global standing, as well as its leverage to persuade allies to put more pressure on Iran.

Nevertheless, Trump announced in January that he would no longer renew a sanctions waiver on Iran—effectively ending U.S. participation in it—and gave U.S. and European negotiators a 120-day deadline to implement changes to beef up the deal. Currently, both sides are working on a solution that may include a demand to end Iran's ballistic missile testing, allowing nuclear inspectors to Iran's military sites and ending sunset clauses in the deal.

Replacing Tillerson at the State Department is former Kansas House of Representatives member and CIA director Mike Pompeo, who has long been known for his hawkish views on Iran and warm ties to Israel.

During his 15-month tenure at the CIA, Pompeo reportedly has good working relations with his intelligence counterparts in Israel, according to Haaretz. At the same time, Pompeo also worked to maintain ties between the Trump administration and the

Palestinian Authority's security and intelligence forces.

Pompeo, who has long been rumored to replace Tillerson, has been notable in his disdain towards Iran. As a member of the House of Representatives, Pompeo was a strong critic of the Iran nuclear deal forged by President Barack Obama, and following his nomination as CIA director, Pompeo tweeted: "I look forward to rolling back this disastrous deal with the world's largest state sponsor of terrorism."

At the same time, during a visit with Israeli Prime Minister Benjamin Netanyahu in 2015, Pompeo called the Israeli leader a "true partner for the American people."

"Our conversation was incredibly enlightening as to the true threats facing both Israel and the United States," Pompeo said at the time. "Netanyahu's efforts to prevent Iran from obtaining nuclear weapons are incredibly admirable and deeply appreciated."





## Pathways of the Prophets

RABBI YISROEL REISMAN, WITH PERMISSION FROM ARTSCROLL/MESORAH

Continuation:

### Where Was Bavel?

Conventional thinking identifies Bavel (Babylonia) as a region of Mesopotamia, in what is today Southern Iraq. There is virtually unanimous agreement on this, both in Jewish and secular sources.

Yet this seems to be impossible. Iraq is east of Israel; Southern Iraq is due east. The verses in Navi consistently refer to Bavel as to the north of Eretz Yisrael. *Yirmiyah* 1:14 (we read this as a *haftorah* during the Three Weeks) states: "Tragedy will descend from the north." This refers to the attack of the Babylonian army.

In the Gemara, too, we read (*Gitten* 6a, *Bava Basra* 25b), "But Bavel is to the north of Israel." Syria,

Lebanon, and Turkey are north of Israel. Iraq is not. Where is Bavel?

Rav Yakov Emden (in his notes to *Gitten* 6a) answers this Imponderable. His words are crucial to anyone learning the *Book of Yermiyah*. Iraq/Bavel is indeed east of Eretz Yisrael. This was clearly known to the *Tanaim*, as we find the Babylonian Sages constantly referring to the Sages of Eretz Yisrael as dwelling "*B'Maarava* — to the West."

To travel from Bavel to Eretz Yisrael, in a straight western path, would require crossing the Syrian and Arabian Deserts. Today, this is difficult and unpleasant. In Biblical times it was highly dangerous. Travel from Iraq/Bavel to Eretz Yisrael was always plotted in a circuitous route, traveling north, then west, and then

## Imponderables

back down (through present-day Syria) to arrive in Eretz Yisrael from the north. This was the route of the Babylonian army. Thus, the Prophet correctly warns, "Tragedy will descend from the North."

*Rashi* to *Berachos* (61b, s.v. *havu*) writes, "Bavel stands to the east of Eretz Yisrael." Some Gemaras have a notation changing the wording of *Rashi* from "east of Eretz Yisrael" to "north of Eretz Yisrael." This change is not necessary, as *Rashi* (as it appears) is correct; Bavel is to the east of Eretz Yisrael.

*Tosafos* (*Bechoros* 55b, s.v., *matra*) identifies Bavel as lying to the south-east of Eretz Yisrael.

### When Rashi Is Not Rashi

*Rashi's* commentary to the Gemara appears on the inside column of the printed Shas. There is no notation on the page identifying this as *Rashi's* commentary. It is understood by all that these are the words of our great teacher, *Rashi*.

Now, turn to *Rashi's* commentary to the *Rif*. Here, the printer has headed the inside column of the page with the identifying name, "*Rashi*."

Similarly, the *Ein Yaakov* (a *sefer* containing the Agaddic sections of *Shas*) identifies *Rashi* with his name above the inside column.

Is there a reason that *Rashi's* name appears only in these places?

I attended Rav Eliya Chazan's shiur for four years. During the very

first *shiur*, (we began *Kiddushin*), he presented a question, showing that *Rashi* to the *Rif* contradicts *Rashi* to the

*Mishnah*. He paused, and then laughed. "This cannot be considered a contradiction. *Rashi* to the *Rif* was not written by *Rashi*."

The rule for identifying *Rashi's* commentary appears simple (but somewhat convoluted).

Wherever the commentary was written by *Rashi*, his name does not appear. In places where the commentary was written by others, in an attempt to mimic *Rashi's* style, the printers have inserted the (false) heading, "*Rashi*."

*Rashi's* name appears as a heading in five places: the commentaries to *Rif*, *Ein Yaakov*, *Nedarim*, *Pirkei Avos*, and *Megillas Taanis*. In all of these places, the commentary is not that of *Rashi*! Why did printers do it this way? Who knows?

Wait a minute! You may ask regarding *Nazir*, which in our Gemaras has no "*Rashi*" heading. Yet *Maharitz Chayos* at the beginning of *Nazir* writes that the commentary is not *Rashi's*. Did the printers miss one?

*Sidei Chemed* 9:141 argues that the commentary to *Nazir* was written by *Rashi*, citing a *Teshuvah HaRosh* and *Kesef Mishnah* who refer to it as truly *Rashi*. The printers must have followed this opinion.

## Rabbi Aharon Leib Shteinman - A Second Portion of Fish for Shabbat

SHAUL KASSIN

Every week when the *Rebbetzin* would serve The *Gadol Hador* Rabbi Aharon Leib Shteinman the fish she made special for Shabbat, he would always ask for a second portion. The Rosh Yeshiva would say, "Maybe I can have an extra portion of the delicious fish that you made special for Shabbat."

After the *Rebbetzin* passed away, the family took upon themselves the great merit and honor to take care of all the needs of The *Gadol Hador*. Included in this honor, the family would make the same fish, using the same recipe as the *Rebbetzin* did for over 60 years. The first Shabbat after the *Rebbetzin's* passing, when Rabbi Shteinman was served the fish, contrary to his weekly custom and protocol, this time he did not ask for a second portion. The family not wanting to bother the elderly sage just left it alone and did not ask any questions. This continued for another 3 weeks. Even when the family members offered a second helping, Rabbi Shteinman refused.

After the 4<sup>th</sup> Shabbat of The Rosh Yeshiva not asking for a second portion of fish, one family member built up the courage to ask, why for 60 years did Rabbi Shteinman ask the *Rebbetzin* each week for a second portion and now after her passing did not.

Rabbi Aharon Leib Shteinman replied, "Since I was a little boy I never liked fish. I saw how much effort and toil the *Rebbetzin* put into making the fish each week. I only asked for a second portion, out of respect and appreciation for my *Rebbetzin*, who labored to prepare fish every *Erev Shabbat*. I wanted to give her satisfaction for her efforts and this is the reason for my asking for a second portion."

Rabbi Aharon Leib Shteinman ate the first portion of fish to fulfill the *Mitzvah* of eating fish on Shabbat, he then asked for a second portion to give satisfaction and *Hakarat Hatov* (recognition of the good) for the efforts that his *Rebbetzin* did. So The *Gadol Hador* Rabbi Aharon Leib Shteinman ate an extra portion of fish, which he did not like, for over 60 years, every single Shabbat (that's over 3,120 times) just to make someone feel good and thank her for her efforts.



## MOTZEI SHABBOS NAVI SHIUR



BY  
Rabbi Yisroel  
Reisman

AHI EZER CONGREGATION  
(CORNER OCEAN PARKWAY & AVE. S)

### NAVI SHIUR SCHEDULE תשע"ח

March 17, 24	9:30pm
April 1 (sun night after sheni shel pesach)	10:00pm
April 14, 21, 28	10:15pm
May 5, 12	10:30pm

Subscribe to download shiurim - [navishiur.org](http://navishiur.org)





## Flatbush Focus

PHOTOGRAPHY TIPS BY AARON AKSELRUD

### And Our Readers Speak

To enjoy the 70 degree weather on Wednesday February 21, I hopped in the van with my younger son and we went to the Coney Island Beach. We stayed till sunset when I started taking pictures with my cheap LG K20 plus cellphone. I'm curious as to your comments on the shots.

*Yekusiel*

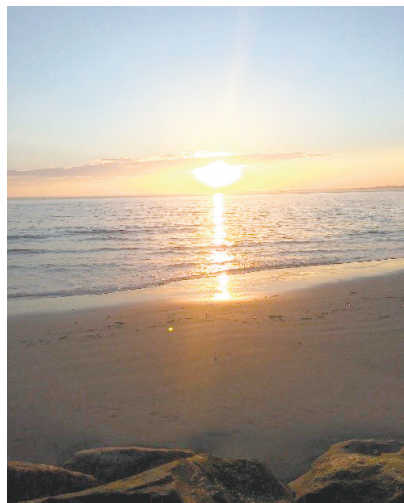
Dear Yekusiel,

I am very impressed with the photos and I would love to share them with our readers; so here they are:



*Figure 1 Boy at the beach*

Notice how the foreground is darker than the subject matter, namely the ocean surf and the sunset. Notice the clever use of the boy pointing to the sky, what a great leading line.

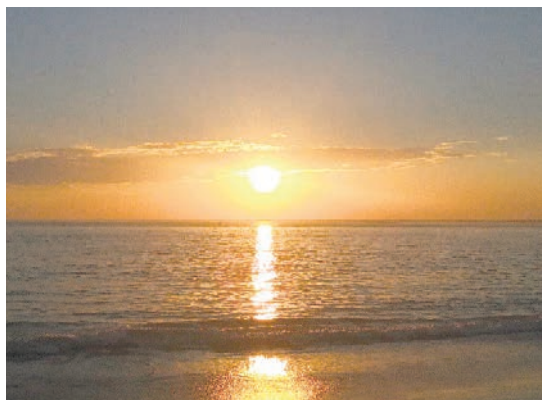


*Figure 2 Sunset*

What more is there to say, the setting sun casting a beautiful reflection upon the water well done!

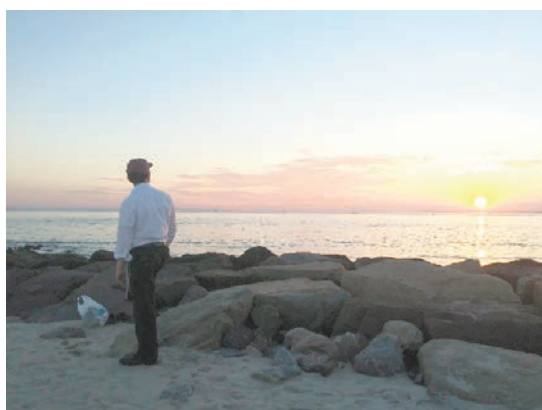
*Figure 3 Sunset reflection upon the water*

What a great image, the reflection of the setting sun upon the water, and the gorgeous sky illuminated by the sun.



*Figure 4 Reflection*

Notice how the brightest part of the image, namely the sunset causes the viewer to focus on the right side of the image. It is also possible that the subject on the left, is helping it along, due to his gazing at the sunset. I like the fact that while this subject foreground is dark, it is not totally underexposed but merely adding attention to the sunset.



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

## Flatbush Maariv Directory

TO SUBMIT MAARIV TIMES EMAIL INFO@THEFJJ.COM

<b>7:30 PM</b> Cong. Israel of Kings Bay 3903 NOSTRAND AVE. Yeshuos Chaim Chentzkovitch 1167 E 13TH ST	<b>7:45 PM</b> Agudas Yisroel of Midwood 817 AVENUE H Khal Beis Avrohom 1524 E 17TH ST	<b>8:00 PM</b> Agudas Yisroel of Madison 2122 AVE S Ahavas Shalom 864 E 26TH ST Bais Moshe Shmuel 1782 E 28TH ST Bet Yosef 2108 OCEAN PARKWAY Bostoner Beis Medrash 2822 AVENUE J Congregation Chizuk Hadas 1421 AVE O Khal Bnei Avrohom Yaakov 2701 AVE N Khal Bnei Shlomo Zalman 1093 EAST 21 ST Merkaz Hatefilah 1898 BAY AVENUE (M&18) Merkaz Yisroel of Marine Park 3311 AVE S Ohel Moshe Lubavitch 849 OCEAN PARKWAY Sephardic Congregation 2831 NOSTRAND AVE Shevet Achim 708 AVE T Toras Chaim D'Flatbush 2201 AVE L	<b>8:15 PM</b> Agudas Yisroel Bais Binyomin 2913 AVE L Bnai Binyamin 727 AVENUE O Kollel Bnei Yeshivos 2402 AVENUE P Knesses Bais Avigdor 1720 AVENUE J Sharei Eliezer 1882 NEW YORK AVE Young Israel of Midwood 1694 OCEAN AVE	<b>8:20 PM</b> Mirror Yeshiva 1791 OCEAN PARKWAY	<b>8:30 PM</b> Avenue N Jewish Center 321 AVE N Chabad of Marine Park 3040 NOSTRAND AVE. Cong. Bnei Avrum 197 WEBSTER AVE. Khal Keser Yisroel Mordechai 2016 AVENUE L Shaarei Halacha 3417 AVE L	<b>8:45 PM</b> Beis Medrash D'Bertch 3302 AVE P Beth Mordechai 1358 EAST 13TH ST Cong. Bnei Avrum 197 WEBSTER AVE Cong. Kehal Imrei Shaul D'Modzitz 1542 CONEY ISLAND AVE Lazewniks 1500 E 9TH ST Mareph L'Nefesh 3017 BEDFORD AVE	<b>9:00 PM</b> Agudath Israel of Flatbush 1302 OCEAN PKWY Agudas Yisroel of Madison 2122 AVE S Ahavas David 924 EAST 10TH ST Bais Eluzer D'faltishan 1516 E 24TH ST Bais HaMedrash Hagadol of East Flatbush 3120 BEDFORD AVE Bais Moshe Shmuel 1782 E 28TH ST Beis Avrohom 1524 E 17TH ST Beth Torah Damesek Eliezer 403 AVE I Bnei Israel 3190 BEDFORD AVE Bnei Torah Bais Naftoli 3514 FLATLANDS AVE Bnei Yitzchok 1143 E 19TH ST Chevra Shaas Zichron Eliezer 1564 E 7TH ST Congregation Sfard 1575 CONEY ISLAND AVE Congregation Shaaray Zion 1659 E 13TH ST Congregation Sheves Achim 1517 AVE H Ginzei Yosef 1305 AVE R Kehilah of Marine Park 3605 QUENTIN RD Kehilas Moreshe Yaakov 1749 OCEAN AVE Khal Beis Avrohom 1524 EAST 17TH ST Khal Bais Ephraim 2802 AVE J Khal Bnei Shlomo Zalman 2002 AVE J Khal Kinyan Torah 1570 CONEY ISLAND AVE Khal Toras Chaim D'Flatbush 2201 AVE L Mareph L'Nefesh 3017 BEDFORD AVE Mayan Yisroel 3315 AVE N Nachlas Yehoshua 1655 E 24TH ST Nachlas Yitzchok 3418 AVE L Sasregen 1279 E 24TH ST Sharei Eliezer 1882 NEW YORK AVE Toras Chaim D'Flatbush 2201 AVE L	<b>9:15 PM</b> Adas Yishurin Bais Moshe 3418 AVE N Bnei Torah of Marine Park 3523 AVENUE S Bostoner Beis Medrash 2822 AVENUE J Congregation Bais Aryeh 1069 EAST 4TH STREET Congregation Ahavas David 924 EAST 10TH Congregation Keren Orach 812 DITMAS AVE Congregation Nachlas Tzvi 2201 EAST 23RD Congregation Tiferes Tzvi 1307 E 8TH ST Ginzei Yosef AVE R BET. 12TH & 13TH ST Kolel Zichron Shmuel Chenskowitz 1167 E 13 ST Monastiritch 2702 AVE M Narol Beis Hamedrash 2409 AVE U Rabbi Lezevnik's Shul 1500 E 9TH STREET Streitner Beis Medrash 1409 BAY PARKWAY Tehilah L'David 1950 E 21 STREET Yeshiva of Brooklyn 1200 OCEAN PKWY	<b>9:20 PM</b> Kehilas Moreshe Yaakov 1757 OCEAN AVE	<b>9:30 PM</b> Agudas Yisroel Bais Binyomin 2913 AVE L Agudas Yisroel Snif Zichron Shmuel 2141 CONEY IS. Bais Avrohom Dkrula Spinka 1177 E 18TH ST Bais Hamedrash of Flatbush 1485 E 29TH ST Bais Yosef Navardok 1502 AVENUE N Beis Avrohom 1524 E 17TH ST Bais Medrash Ateres Shloime 2905 AVE K Beis Medrash Beis Y'shaya AVE I & E 22ND ST Beis Medrash Bais Halevi 671 EAST 7TH ST Beis Menachem Mendel D'Flatbush 1703 AVE J Chasidei Gur of Midwood 1937 OCEAN AVE. Congregation Tenke 1643 E 21ST ST Horodenke 3011 AVE K Kehilah of Marine Park 3605 QUENTIN RD Khal Ohr Gedalyahu 1554 CONEY ISLAND AVE Khal Shalheves Kodesh 2920 AVE J Khal Talmidei Hayeshivos 1609 AVENUE M Khal Zichron Avrohom Yaakov 3203 BEDFORD Kollel Bnei Torah 1323 E 32ND ST Kollel Bnei Yeshivos 2402 AVE P Tiferes Avrohom Ziditchev 4017 AVENUE P Yeshiva Gedola Ohr Yisrael 2899 NOSTRAND Yeshiva Kol Yaakov 1197 E17 ST Zichron Moshe Mikolayer 577E 5TH ST	<b>9:35 PM</b> Yeshivas Ohr Yitzchok 1214 E 15TH ST	<b>9:40 PM</b> Agudas Yisroel Bais Binyomin 2913 AVE L	<b>9:45 PM</b> Agudas Yisroel of Madison 2122 AVE S Bais Eluzer D'faltishan 1516 E 24TH ST Bais Hamedrash Kol Torah 2016 AVE M Cong Bais Yisroel of Kensington 693 EAST 7TH Congregation Bet Yaakov 1801 OCEAN PKWY Khal Zichron Mordechai 2645 NOSTRAND AVE Kol Torah 2022 AVENUE M Mareh Yechezkel of Flatbush 1016 E 15TH ST Sasregen 1279 E 24TH ST Yeshiva Gedolah Ohr Yisrael 2899 NOSTRAND AVE	<b>9:50 PM</b> Bais Yisroel of Kensington 693 EAST 7TH ST Kollel Makarov 3118 QUENTIN RD	<b>9:55 PM</b> Avenue O Synagogue 808 AVENUE O	<b>10:00 PM</b> Ahi Ezer 1885 OCEAN PARKWAY Beis Medrash Chasdei Chaim 1575 CONEY ISLAND Beis Medrash D'Bertch 3302 AVE P Bais Medrash Torah U'Tefilah 3304 BEDFORD Bet Shaul U'Miriam 2208 AVE S Bet Yosef 2108 OCEAN PKWY Beth Mordechai 1358 EAST 13TH ST Bostoner Beis Medrash 2822 AVE J Cong. Kehal Imrei Shaul D'Modzitz 1542 CONEY ISLAND AVE Congregation Keter Torah 2220 AVENUE L Khal Bais Eluzer D'faltishan 1516 EAST 24TH ST Khal Bnei Shlomo Zalman 1093 EAST 21ST Khal Toras Chaim D'Flatbush 2201 AVE L Kollel Bnei Yeshivos 2402 AVE P Kollel Hashechunah 1228 EAST 34 ST Knesses Bais Avigdor 1720 AVE J Lakewood Minyan 1495 CONEY ISLAND Midrash Moshe Ben Maimon59 GRAVESSEND NECK RD. MYRCB Alumni of Avenue L 2007 AVE L Nachlas Yitzchok Soblov 3418 AVE L Ohr Eliyahu 702 AVENUE O - SIDE DOOR Persian Congregation 1434 OCEAN PARKWAY Sephardic Lebanese Congregation 805 AVENUE T Sharei Eliezer 1882 NEW YORK AVE Tomechei Torah 1966 OCEAN AVE Yam HaTorah 1573 E 10TH ST Yeshivas Mikdash Melech 1326 OCEAN PKWY Yeshuran Muzhai Ropshitz 1454 OCEAN PKWY Young Israel of Avenue J 1721 AVE J Young Israel of Flatbush 1012 AVE I	<b>10:05 PM</b> Zichron Alter 1486 OCEAN PARKWAY	<b>10:10 PM</b> Khal Zichron Aryeh Leib 2915 AVE J	<b>10:15 PM</b> Agudas Yisroel Bais Binyomin 2913 AVE L Bnai Binyamin 727 AVENUE O Khal Bais Ephraim 2802 AVE J Tiferes Avrohom Ziditchev 4017 AVENUE P	<b>10:30 PM</b> Bais Yosef Navardok 1502 AVENUE N Beis Medrash Chasdei Chaim 1575 CONEY ISLAND Bostoner Beis Medrash 2822 AVE J Sasregen 1279 E 24TH ST	<b>11:00 PM</b> Agudas Yisroel Bais Binyomin 2913 AVE L Bostoner Beis Medrash 2822 AVE J
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Bnai Yosef: 1616 OCEAN PARKWAY Every 30 minutes from Shkiah until 11 pm  
Khal Veretzky/Rabbi Laudau's: AVE L/E 9 Every 15 minutes throughout evening



# The Shadows – A Novel (Continuation)

RABBI NACHMAN SELTZER, WITH PERMISSION FROM ARTSCROLL/MESORAH

Chicago, December 2013

"Excuse me, ma'am?" the dark-haired, eighteen-year-old boy said to a forty-year-old woman who was pulling three kids along with her into a supermarket.

"Yes?" She wasn't really paying attention, too busy calculating how much money she had and whether she should buy Becky her birthday present now or next week.

"Ma'am, please don't purchase any Israeli products while you're in this store. Better yet, don't even shop here anymore, because they sell products made in Israel. Go to the supermarket across the road."

This caught her attention.

"And why should I not buy anything made in Israel?" asked Ilana Safir, originally from Rishon LeZion and living in Rhode Island for the past ten years. Her eyes flashed dangerously. The boy flinched, but stood his ground.

"Because it's a country of murderers," he said. "Because they oppress the Palestinians, because they are an

apartheid state, and because they set off a nuke in Oslo. That's why!"

"How do you know that?"

"Everyone knows," he said, with a disdainful toss of his head.

She was about to open her mouth to blast him, but then thought better of it. What was the point? She wouldn't be able to change his mind anyway. Instead she reached into her ski jacket and pulled out a golden Star of David she always wore. She looked him in the eye and made sure the Magen David at the end of the chain was prominently displayed before she turned and prepared to enter the store.

"You might think of getting rid of your phone," she said, her voice shaking with outrage.

"Why?"

"Because the chip it uses was designed in Israel. And that laptop," she continued, pointing at the designer leather case propped up against the supermarket wall.

"What about it?"

"It was also designed in Israel, the country you're trying so hard to

boycott. But I guess that's not something you want to think about, is it?"

He had the grace to look embarrassed.

He turned to his friends. "Let's get out of here."

Prague, December 2013

"This is Jay Parker, reporting live from the Israeli Consulate in Prague. The scene around me is utter bedlam, mixed with violence."

The camera panned over the scene, showing the consulate: its tall gates locked, curtains drawn over the windows, lights off. There was a mob of youths surrounding the building.

"This is not an isolated incident," the reporter continued. "The same scene is taking place, as I speak, across the European continent and in many parts of South America and Asia as well."

As if to underscore the reporter's words, there was a sound of yelling and then the shattering of glass.

"Kristallnacht comes to Prague!" a drunken voice shouted. The camera showed the mob beginning to bombard the building with rocks. In a minute every window was shattered and an alarm was loudly ringing. From out of nowhere, five police cars rounded the corner and twenty cops charged the crowd. But the mob didn't stampede in a panic. Instead, they pulled sticks from their coats and began chasing the police. One youth, head wrapped in a black and white kaffiyeh, hit a policeman from behind and danced away as the cop collapsed, dazed, on the floor. The situation had deteriorated drastically. Something had to be done.

A policeman pointed his revolver at the sky and fired. The sound was

deafening. The crowd began running in all directions.

"Death to the Jews!" someone shouted.

A man wearing a mask over his face waved a sling in the air. Its leather pouch held a rock wrapped in burning material. He spun the sling high and let it rip, straight at the Israeli consulate. The burning missile flew with unerring aim, right through the shattered window and into the building. Within minutes, a fire was burning furiously.

The police were panicking now. Reinforcements appeared, along with more cops on horseback. Then fire trucks were racing through the mob, sirens bellowing, hoses ready to spray. The police were unsure of themselves, the firemen were trying to maneuver, and water was spraying in every direction. The horses ran amok, terrified. The mob was still throwing rocks, yelling slogans, fighting the police.

"I have never seen anything like this!" Parker yelled into his microphone. "Things have gotten completely out of hand!"

"Remember Oslo!" someone shouted, as the police charged the crowd and began dragging them to the waiting trucks.

"It's been a tough day for Israel and for Jews around the world," Parker shouted, the noise of the mob almost drowning out his words. "And the big question still remains: Will Israel open the doors to its nuclear arsenal for AEW inspection...before it's too late?"

"Once again, this is Jay Parker, reporting live from Prague."

To be continued .....

## סייעתך הארציגע אידישע ברידער My honorable brethren,

I am a mother of children who is very ill. It all started around 25 years ago. I had a simple virus, and my body went into septic shock. All my organs shut down; I was not amongst the living. I miraculously survived, B"H. But my life since then has been anything but simple.

In the past 23 years, I went through more than 80 surgeries, and if there were awards for people with the most physical pain, I would come in first place with flying colors. I've suffered two strokes and spent almost 2 1/2 months in rehab. I have spent a few summers in the hospital and in rehabs, while there I was unable to give my children the love they so much needed. Just this Winter I spent 6 weeks away from my family in another treatment.

Now, I go every week for outpatient therapy. I am constantly in pain, and sometimes I feel that my middle name is "Pain." My husband helps me in every way he can, takes care of our children, take me to doctor's appointment, and works in a retail store trying to make ends meet. However, because of him taking off so much time from work, he does not bring home as much.

I am currently waiting for a therapy procedure to be done at the Mayo Clinic in Rochester, Minnesota, which is not covered at all, and they won't see me before paying \$9500.00. The bills have kept piling up throughout the years, a mountain which I have no idea how we'll scale, and unfortunately I can't sleep at night... or I cry myself to sleep. There are times that we can't put food on the table to feed our children, pay utility bills, rent & tuition, because all the money is going to my medical expenses. We still have so many old bills to pay. (more than \$70,000.00) My husband runs from Gemach to Gemach to pay debts, and just recently took out a big loan that we have to pay back very soon.

We are collapsing from all this pressure, and our children are suffering greatly. Anyone who donates to this campaign will not only be saving my life, but our children's as well, you'll be giving them back their futures!

Please have an open hand and heart and help us. In return, may Hashem, in His infinite mercy, bless you all with life, health, and every kindness and may you always be Zoche to be on the giving end!

please help me make pesach an enjoyable one by donating to this very important cause, you can be mekayim the big Mitzvah of Kimcha D'pisha here!

please be so kind and share this campaign with family and friends.

Tizku L'mitzvos!

Tzippy

TheChesedFund

[thechesedfund.com/cause/please-help-me-with-an-open-heart](http://thechesedfund.com/cause/please-help-me-with-an-open-heart)



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## 28 Adar

**Rav Shmuel Halevi Klein (Kellin)** of Boskowitz, author of *Machtzis Hashekel*, a super-commentary on the Magen Avraham on the Shulchan Aruch Orach Chaim (1738-1827) [Hamodia 2006 and 2007 says 1 Nissan]

**Rav Moshe Chevrone**, rosh yeshiva of Chevron (1986)

**Rav Yechiel Michel Gutfarb**, gabbai tzedaka of Yerushalayim (2002)

**Rav Mordechai of Lecovitz**, the father of the Slonim Chassidic dynasty, immigrated to Chevron in 1844 (1837-1916).

## 29 Adar

**Rabbeinu Yitzchak ben Rabbeinu Asher**, and grandson of the Riva, was murdered with numerous other Jews because of a blood libel (1196).

**Rav Shlomo HaCohen Rabinowitz** of Radomsk, first Rebbe of the Radomsk dynasty, he first took the position of Rav of Radomsk in 1842. He was the author of *Tiferes*

Shlomo on Chumash and the moadim (1801 or 1803 -1866)

**Rav Chaim Shmuel Birnbaum**, son-in-law of Rav Akiva Eiger and author of *Maseh Choshev* (1887).

**Rav Chaim Welfried of Lodz** (1942).

**Rav Yaakov Kamenetsky** (1891-1986). Born on the 21 Adar, in Dolhinov, he left for Minsk at the age of 11. Among his friends there were the future Rav Reuven Grozovsky, and the young Aaron Kotler. Shortly after Pesach in 1905, Reb Yaakov and Reb Aaron traveled to Slobodka to learn under the supervision of the Alter of Slobodka. Reb Yaakov also learned in Slutsk. During World War I he took refuge in Lomza in the yeshiva of Reb Yechiel Michel Gordon. On 22 Sivan, 1919, he married the Rebbetzin Ita Ettel. On 11th Av 1937, he left for America. In 1945, he accepted the request of Reb Shraga Feivel Mendelovitz that he take up the position of rosh yeshiva in Mesivta Torah Vodaas, a position he kept for the rest of his life. His chidushim were printed in his seforim *Emes LeYaakov*, on Torah and on Shas. As he requested, he was buried in Brooklyn, since he pointed out that most of his family live in America and would not always be able to travel to his kever in Eretz Yisrael. From this, his last request we learn yet another chapter of his feelings for others.

**Dr. Joseph Kaminetsky** (1911-1999). Born in Brooklyn, he attended Yeshiva Rabbi Chaim Berlin, and

later Talmudical Academy High School on East Broadway. After high school, he became a member of the very first class of Yeshiva College, from which he graduated magna cum laude in 1932. He later earned his doctorate in education from Teachers College at Columbia University. When he began his tenure at Torah Umesorah, the National Society for Hebrew Day Schools, in 1946, he set as his goal

that every town and city with a Jewish population of at least 5,000 have a Jewish day school. In those days, there was only a handful of yeshivos and day schools; there are now 600 such schools with 170,000 students all over the United States. In 1980, he retired and moved to Yerushalayim, to devote himself to full-time learning.

## 30 Adar

**Rav Yitzchak Isaac of Zhidachov** (1804-1872), a descendant of the Tosfos Yomtov and the nephew and successor of Rav Zvi Hirsch of Zhidachov. One of his four sons became the first Rebbe of Komarna dynasty.

## 1 Nissan

**Nadav and Avihu, bnei Aaron Hakohen** (1309 BCE)

**Rav Moshe Yosef Hoffman**, the dayan from Pupa

## 2 Nissan

**Rabbeinu Baruch**, father of the Maharam miRottenberg (1275)

**Rav Eliyahu Kalmankash**, Rav of Lublin (1633)

**Rav Shalom Dov Ber Schneerson**, the Rebbe RaShaB, 5th Lubavitcher Rebbe (1860-1920). He is the author of hundreds of major tracts in the exposition of Chassidic thought.

**Rav Yaakov Yosef Twersky**, Skverer Rebbe (1899-1968). In the summer of 1919, because of the pogroms in the Ukraine that followed the Bolshevik Revolution, the family moved to Kiev. A few months later, on 15 Kislev, his father, Rav Dovid, the Skverer Rebbe, was niftar, and the following fall, the remaining family left for Kishinev, Bessarabia (Moldavia). In 1925, Reb Yaakov Yosef married and moved to Belz. A few years later, he returned to Romania and led the Skverer Chasidim in Kolorash as their Rebbe. In the winter of 1945, he moved to Bucharest, from where he moved to the United States (in 1948). After establishing his court in Boro Park, then Williamsburg, he founded New Square in 1957.

## 3 Nissan

**Rav Aryeh Leib Grossnass**, author of *Lev Aryeh*

**Rav Eliyahu Meir Finkel**, Nasi Yeshivas Mir, Jerusalem, and father of the current Mirrer Rosh Yeshiva, Rav Nosson Tzvi Finkel.

**Rav Dovid Stavsky** (1930-2004), served in the Columbus (Ohio) Jewish community for the last past 47 years of his life, including as Rabbi of Beth Jacob Congregation. He graduated from Yeshiva University with a B.A. in Psychology in 1952, ordained at the RIETS in 1955, and earned a Masters degree in Psychology from The Ohio State University in 1966. Served as Chaplain in the United States Army as a First Lieutenant at Fitzsimmons Army Hospital and was the Post-Chaplain at Fort Carson in Denver, Colorado from 1955-1957. He helped found Columbus Torah Academy in 1958, led the effort to build a mikvah (ritual bath) in Columbus in 1970, helped found the Columbus Community Kollel (learning center) in 1994.

## 4 Nissan

**Rav Yaakov Tzvi Mecklenberg**, author of *HaKesav Vehakabala* (1865)

**Rav Yochanan Twersky of Rachmistrivka** (1816-1895), son of the Maggid of Chernobyl.

## 5 Nissan

**Rav Avraham Yehoshua Heshel of Apt**, the Ohev Yisrael (1755-1825). He learned under Rav Elimelech of Lizhensk and Rav Yechiel Michel of Zlotchov. In 1800 he accepted the post of Rabbi of Apta. Although he held many other rabbinic positions, to the chasidim he remained always the Apter Rav. He lived his last years in Medzibosh, the birthplace of the Baal Shem Tov.

**Rav Shneur Zalman Ashkenazi of Lublin**, Rav of Polotzk, Lublin; author of *Toras Chessed* (1830-1902).

**Rav Reuven Yosef Gershonowitz**, the tzadik of Ofakim, rosh yeshiva of Yeshiva of the Negev. (1915-1995)

**Rav Tzvi Elimelech Spira** (1841-1924). Born to Rav Dovid of Dinov, son of Rav Tzvi Elimelech of Dinov (the Bnei Yissaschar), he became very close to Rav Chaim, the Sanzer Rav, at a very early age. At the age of 16, he married Sarah Horowitz, a great-granddaughter of Rav Naftali Tzvi of Ropshitz. He was appointed Av Beis Din of Bluzhov. In 1874, with the passing of his father, his older brother, Rav Naftali Hertz, became Rebbe of Dinov, but with his passing a few years later, most of the Chasidim followed Rav Tzvi Elimelech.

**This Pesach, let your  
Chometz get burned,  
not your children!**

### SAVE OUR CHILDREN'S LIVES!

**DO NOT ALLOW CHILDREN TO HOLD A BEDIKAS CHOMETZ CANDLE!**  
They must be encouraged to use flashlights instead. ■ Adults Holding Candles:  
Hair, curtains & flammable items ignite in seconds and cause fires! Be Careful!

**NEVER ALLOW CHILDREN TO BURN CHOMETZ!**  
Wind, combustible items & distracted children contribute to tragic fire-related accidents.

**NEVER LEAVE ANY CANDLES UNATTENDED!**

Shabbos candles can easily be tipped by a thrown object or a pulled tablecloth!  
■ Yartzeit Lecht must be placed on a metal tray. They can explode and cause extensive injuries! ■ Avoid using liquid paraffin! (Neronim Candles)  
Paraffin is HIGHLY toxic, and can injure or kill a child if handled or ingested!

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<b>Mrs. Caroline Simon z"l</b> Mrs. Elissa Mandel, Daughter	46 Cabinfield Cir. Lakewood	Tuesday 3/20/18
<b>Mrs. Chana Golombeck z"l</b> R' Dovid Aryeh Donner, Brother R' Avraham Moshe Donner, Brother R' Nachum Donner, Brother R' Yaakov Golombeck, Son R' Meir Golombeck, Son R' Shimon Golombeck, Son R' Yitzchok Zev Golombeck, Son Mrs. Malky Gut, Daughter Mrs. Dina Geneslaw, Daughter Mrs. Rochel Mandel, Daughter Mrs. Yehudis Hertzka, Daughter Mrs. Chaya Rappaport, Daughter	2015 New York Ave Flatbush          Sitting in Israel	Monday 3/19/18
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SEGULAH



## Moreinu Harav Hagaon Rav Yaakov Kamenetsky zt"l

### Yahrtzeit - 29th of Adar

NESANEL GANTZ

When one thinks of Rav Yaakov Kamenetsky, a distinct picture comes to mind; the true persona of Torah royalty and wise leadership. Known as "Chakima D'Yehudai", the wise one of the Jews; Rav Yaakov's vast Torah knowledge was often overlooked when focusing on his ability to lead a nation. Whether known as Rosh Yeshivas Torah Vodaath, Rav in Toronto, or as a Manhig Hador, Rav Yaakov left his indelible mark on Torah Jewry in America and across the world as well.

As full books have been written on Reb Yaakov, the goal of this article is not even an attempt at a biographical sketch and proper description of Reb Yaakov's attributes and greatness. This article hopes to inspire as well as recall fond memories so one might learn from them.

Very few people throughout our nation's history have been known simply by their first names. One of the last remaining Torah giants was Rav Yaakov Kamenetsky zt"l, known simply as "Reb Yaakov".

Rav Yaakov Kamenetsky was born on the 21<sup>st</sup> day of Adar in Kalushkove, Lithuania in 1891. He grew up in the town of Dolhinov. An interesting twist of fate prompted Rav Yaakov's father, Rav Binyomin Kamenetsky to move to Dolhinov. Rav Binyomin was a wealthy timber dealer and the owner of a large flower mill. After the Russian Czar Nicolas II issued a decree, the government confiscated all of his property and rendered him a poor man. Forced to leave the place of his former fortune, he packed whatever was left of his possessions to move to Dolhinov. While Dolhinov was small in its populace and size, it was large in its love and perpetuation of Torah. Rav Yaakov once said that were it not for his father being forced to move to Dolhinov, he might have grown up to be an ordinary businessman. Rav Yaakov Yitzchak Ruderman zt"l, Rosh Yeshiva of Ner Yisroel in Baltimore, and a younger cousin of Reb Yaakov, also grew up in Dolhinov. In Dolhinov, the memory of his father taking him to the local Beis Medrash late Thursday night at 2:00 in the morning, only to see a bustling Beis Medrash as if it was mid-day, left an everlasting impression. Amazingly, in the local *cheder*, boys younger than ten would

remain in Yeshiva learning until past nightfall. In fact, the imagined image of Torah by candlelight was at that time a reality. Before embarking to learn in Slabodka for the formidable years of his teenage years and early married life, Rav Yaakov learnt in Minsk for several years. A story is told that when Reb Yaakov applied to enter the Yeshiva at the young age of 11, the Rosh Yeshiva, Rav Shlomo Glovenchitz was slightly hesitant at accepting such a young *bochur*, noting to Reb Yaakov that he wasn't Bar-Mitzvah yet. Rav Yaakov replied in innocence "I want to come to the Yeshiva to learn, not to be the tenth man in a Minyan." He then went to learn in Slabodka under the direct and personal tutelage of the "Alter of Slabodka" Rav Nosson Tzvi Finkel zt"l. In 1919, Reb Yaakov married the daughter of the Mashgiach, Rav Ber Hirsch Heller zt"l. Although Reb Yaakov learnt in several other yeshivas periodically, Slabodka was his base and the place where he did the most of his Torah study before ultimately leaving for rabbinical positions abroad. In fact, after accepting a position as Rav in Zitivian he went back to Slabodka Kollel to learn full time. In 1937, an event occurred that would forever change the scope of American Torah Jewry; Rav Yaakov Kamenetsky came to America. Hashem had his master plan for Rav Yaakov's original intention upon arriving to America was to raise funds for the Slabodka Kollel and other Torah projects. After a short period as Rav in Seattle, he became Rav in Toronto.

After seven years as Rav, Reb Yaakov acquiesced to Rav Shraga Feivel Mendlowitz's request and accepted the position as a Rosh Yeshiva in Torah Vodaath in Brooklyn, NY; a position he would hold for many years to come.

Shortly after Rav Yaakov accepted the position as Rosh Yeshiva, Rav Shraga Feivel Mendlowitz was publicly asked a question regarding the Roshei Yeshiva in Torah Vodaath. Regarding Reb Yaakov, he said "I have closely observed his conduct and I can tell you with certainty that every aspect of his conduct is according to the Shulchan Aruch"

Rav Yaakov once related his insight into the following story. Rav Aryeh Levin, the famous Tzaddik of

Yerushalayim was known for visiting prisoners in their cells. One time Rav Aryeh was talking to a prisoner who was in jail for stealing. Rav Aryeh beseeched the prisoner to promise him he will never steal again. The thief told Reb Aryeh "I promise you that I will never steal again except for one more time. Rebbe, I want to steal for you a nice gold watch in appreciation for you convincing me not to steal again and for inspiring me to do *teshuva*"

Reb Yaakov explained that the prisoner's reaction is an example that can apply to the approach the *yetzer horah* (evil inclination) takes to man in many aspects of life, especially in regards to making a living. A person will say to himself "I know what I am doing isn't the correct thing to do, but I have to do it for my *parnassah* (livelihood). Once I have enough money to live comfortably, I will stop in my false ways and actions". Reb Yaakov said that this approach will lead a person to continue in these incorrect ways until the day of his passing. Only then will he realize the falsehood and the sins he was engaged in his whole life.

My Grandfather, Rav Yisroel Yitzchok Weinberger shlita related to me how Rav Yaakov taught Gemara in his shiur. "Rav Yaakov would teach us basic Gemara and Rashi with Tosfos; that's how it seemed to us. However two important things are of note. First, Rav Yaakov taught us to learn Gemara slowly and with deep thought so that we clearly understand the *pshat* of the Gemara before going further. Secondly, when we would look at the *meforshim* (commentaries) on the Gemara we would realize that Rav Yaakov brilliantly interwove their insights and concepts into the basic understanding of the Gemara. It seemed so simple and straightforward, yet was very deep in essence".

Reb Yaakov's understanding of people and his smile are both legendary. While Reb Yaakov was an extremely punctual person, he would not demand that of others. Once while in Camp Ohr Shraga, Rav Zalman Quinn noticed that Reb Yaakov



was waiting on his porch, near a telephone, late at night. When he asked Reb Yaakov why he was out so late, Reb Yaakov replied "I am expecting a call from one of my *talmidim*. If I go to my room, the person answering the phone probably will not want to disturb me and will tell my *talmid* that I'm not available. I know that my *talmid* wants to speak to me, so I am waiting here to make sure I answer his call".

While in Camp Ohr Shraga, Reb Yaakov would often learn with the younger boys in camp. Despite their young age, Reb Yaakov would make them feel every bit his equal as his *chavrusah* (study partner). After the summer was over, Reb Yaakov would often ask his young "*chavrusah*" for his forgiveness; explaining that when two people learn together one can unintentionally slight his friend and he wanted to make sure the young boy forgave him.

As it is close to Purim, it is appropriate to share Reb Yaakov's insight into a classic *minhag* (custom); eating "hamantashen". Reb Yaakov explains that the action performed with hamantashen is eating them, and eating is a form of destroying the item [being eaten]. Therefore, in eating hamantashen, we are fulfilling the commandment (figuratively) of destroying Amalek, as hamantashen represent Haman.

At one of his sons' Bar Mitzvah, Reb Yaakov said "I have a present to give you on condition that you don't waste it". Reb Yaakov then handed him a watch.

Reb Yaakov was blessed with a long life which was utilized to the fullest. May we be inspired to do the same.

Yehi Zichro Baruch.



## U'Shmuel Bekorei Shemo: Upon the Petirah of Rav Shmuel Auerbach zt"l

RABBI MOSHE BOYLAN

Shortly before Purim, Klal Yisroel and particularly the Olam HaTorah was saddened by the *petirah* of Rav Shmuel Auerbach zt"l. In this article I will try to focus on how the Rosh Yeshiva was *metzuyan* in all three *amudim* of the world: Torah, Avodah and Gemilus Chassadim.

In Torah, Rav Shmuel was someone who was known for his *gevaldige bekius* in Kol HaTorah Kulah. Maspidim said that he knew the entire Torah from Berachos to Uktzin and he knew every single Tosfos in Shas! Besides his *gadlus* in Nigleh, he was also very accomplished in Nistar. One of the great *talmidei chachomim* said on him that there are people that could argue on Rav Shmuel in Nigleh, but in Nistar he is unique, one in his generation. {His connection to Nistar was part of his family *mesorah*, as his grandfather started a Yeshiva for Limud HaKabbalah. It is said that his father, Rav Shlomo Zalmin was also proficient in Nistar. In particular, the Rosh Yeshiva was known for his efforts in learning the *peirushim* of the GR"A zt"l in Toras HaNistar. It should be emphasized that he would learn Nistar privately, as the word implies. He would not allow other people (not connected to Nistar) to enter the room until all the Sifrei Kabbalah were put away and a Gemara was put in its place. This is the *nahug* by numerous Baalei Kabbalah.}

Chazal tell us that any Torah that does not have a Beis Av is not Torah. This means that one must have a strong *mesorah* in Torah in order to understand it properly. Rav Shmuel Auerbach was someone who had a great *mesorah* from numerous Gedolei Torah. Firstly, he was a *talmid muvhak* by his father, Rav Shlomo Zalmin Auerbach zt"l. Rav Shmuel was also close to many great *gedolim* like the Chazon Ish zt"l, the Brisker Rav zt"l, the Tchebiner Rav zt"l, Rav Elazar Schach zt"l and Rav Elyashiv zt"l.

Rav Schach zt"l was known for his great respect for the Rosh Yeshiva. In his *haskamah* on the Darkei Shmuel (Rav Shmuel's sefer on Oholos), Rav Schach referred to him as HaGaon HaAmiti. Once a *talmid* of Rav Shmuel Auerbach was telling over a *shiur* from his Rosh Yeshiva to Rav Schach. Even though Rav Schach was very weak and was sitting on a coach, he got up in respect to the Torah of Rav Shmuel Auerbach.

Rav Shmuel showed great respect to the Gedolei Torah he knew so well.

It was said that his face would be pale and white when he went in to speak to Rav Elyashiv, due to his fulfilling *mora rabach kemora shamayim*, the fear of ones *rebbe* is like the fear of Hashem. Sometimes Rav Shmuel even forgot what he went into Rav Elyashiv to speak about, as he was so scared when speaking to him.

The *hasmadah* of Rav Shmuel Auerbach was *gevaldig*. It was very common for him to learn Torah at all hours of the night in the Beis Medrash, dozing off for a little amount of time. Especially when his Rebbitzin a"h was *nifteres*, he would often stay in the Yeshiva overnight, not even going home. In this *tekufah*, period, it was common to see him wearing a Shabbos *shtreimel* on Sunday, as he had not gone home after Shabbos, instead continuing to learn Torah in the Beis Medrash.

Once someone saw him learning Torah in the middle of a *chasunah*. The person thought the Rosh Yeshiva was learning something easier to learn, such as the Mesechta the Yeshiva was learning. Instead the person noticed that he was learning *inyanim* from Zeraim and Taharos.

He had such recall to the Torah he learned, due to the importance he placed on Limud HaTorah. Once a *talmid* was speaking to him about a Rav Chaim (Rav Chaim M'Brisk zt"l) related to Maseches Gitin. Numerous years later, the *talmid* was speaking to Rav Shmuel and again mentioned how he was learning Maseches Gitin. The Rosh Yeshiva immediately mentioned how he discussed the Rav Chaim with him so many years ago. While the *talmid* forgot this, the Rosh Yeshiva had such *chashivus* HaTorah that he remembered the Torah he shared with the *talmid* so many years ago.

Rav Shmuel Auerbach was *mekayem* "Haamidut talmidim harbay". He helped numerous *talmidim* become great *talmidei chachomim* and *marbitzei Torah*. While he had no physical children, his *talmidim* were his children, as Chazal tell us *banecha ailu talmidecha*, one's children are his Torah students.

The Rosh Yeshiva was also great in Avodah. This refers to *davening* and also to his overall commitment to serving Hashem *bikedusha u'betaharah*. His weekday Shemone Esray was at least 20 minutes long. Of course on Yomim Noraim, he *davened* much longer, starting by *vasikin* and finishing way into the afternoon.

Rav Shmuel's *shemiras ainayim*, guarding his eyes was very great. He was *maspid* his wife a"h by saying how she guarded his eyes. The Rosh Yeshiva would walk in the streets with his wife telling him which way to go. She made sure he would not walk near a place in which there was any lack of *tznius*. It may be that his great knowledge of Torah was related to his great *maalos* in Kedusha. This reminds us of a *vort* the Tzadikim say about why the *mitzvah* of "*velo sasuru acharei levavchem veacharei ainaichem*" is right next to "*lemaan tizkeru*". If one is careful to guard his heart and eyes from improper things, then he will be *zoche* to remember the Torah properly.

His *kedusha* was such that once a person in his yeshiva went somewhere which he shouldn't have (a place lacking in *tznius*) and the next day the Rosh Yeshiva already saw on his forehead that he had done something improper. {Many great tzadikim and Mekubalim are known to be able to do this.}

On a number of occasions there was a possibility that Rav Shmuel would have to go to Chutz LaAretz. In particular, there were times it was advisable for him to see doctors in America, or to become a Rosh Yeshiva in the United States. Rav Shlomo Zalmin said that he should not do this, as he was in the *bechinah* of Yitzchok Avinu, who was an *olah temimah* and was not allowed to go to Chutz LaAretz.

Gemilus Chassadim was one of the *maalos* that the Rosh Yeshiva was known for greatly. He helped run a Gemach that provided millions of Shekels yearly to numerous *nitzrachim*, needy people. While he was a great *maspid*, as mentioned previously, he would close his Gemara if someone needed his attention to provide any help.

In particular, he was known as an *Avi Yesomim* and a *Dayan Almanos* (the father of orphans and the judge of widows). On many occasions his Shabbos and Yom Tov tables had many *almanos* and *yesomim* present.

Once an *almanah* came to his Yom Tov *seudah* on Sukkos, with many of her children. The children made a large ruckus, and it took some time until they were calm enough to enable the Rosh Yeshiva to say Kiddush. Then they started making more noise again. One of the other *orchim*, guests was upset and asked the Rosh Yeshiva how he could invite these people to the *seudah*. Rav Shmuel said that you should not worry about me, as I only have to



deal with this for a short time. The *almanah* has to deal with this problem all week long, without any help.

On many occasions the Rosh Yeshiva was weak and the *gabbaim* wanted to close the doors to enable him to rest. Many times, Rav Shmuel would still insist that this person or that person be allowed to enter, as they needed his help for various reasons. {This same story is likewise said about the Chazon Ish zt"l.}

The Rosh Yeshiva was known for his *achdus* with so many groups in Klal Yisroel. His admission policy in his Yeshiva was not based upon outside "*cheshbonos*" like which family was wealthy or what type of *mishpacha* they came from. It made no difference if the *bochur* was Sefardi, Ashkenazi, Chassidic, rich or poor. Rav Shmuel took in many people that other places may not have, and enabled these *talmidim* to grow in Torah and Yiras Shamayim.

He also spent much time helping parents getting their children into various *mosdos* of Torah. He would often speak on the phone with the Roshei Yeshiva or Menahalim of these *mosdos*. If this wouldn't help, he would go down personally to intercede on behalf of these children, so they would get a proper *chinuch*.

Chazal tell us that *tzadikim* are greater in their death than in their lives. We therefore are *mispalet* that the Rosh Yeshiva, Rav Shmuel Auerbach zt"l should be a *mailitz yosher* for Klal Yisroel, which is now in a difficult *tekufah*, both in *gashmiyus* and *ruchniyus*. May his *tefilos* help us to be *mevateil* any *gezairos raos* and help to bring *refuos*, *yeshuos* and the ultimate *geulah shelaimah bimhayra beyameinu Amen*.



## Petira of Hagaon Horav Meir Soloveitchik zt"l - A Glimpse of Greatness

Reprinted for the Period of his Yahrzeit

RABBI AARON D. MEHLMAN, A TALMID

### One Derech

The only photograph hanging on the bare walls of my cherished Rebbe and the late Rosh Yeshiva of Brisk, Maran HaRav Meir Halevi Soloveitchik, zt"l, on 3 Chazonavitch street in Yerushalayim, was that of his extraordinary father, the legendary Brisker Rov, HaRav Yitzchok Zev Soloveitchik.

The tateh, father, was Rav Meir's beacon of truth, guide and inspiration for 87 years. In the Brisk universe, the tateh's physical absence is irrelevant. The Brisker Rov's derech is kodesh kedoshim and his long shadow would follow and inspire children and grandchildren for generations.

My rebbe was a dynamic link to a bygone era of outstanding tzaddikim and Torah sages, a living, unbroken connection back to Rav Chaim Volozhin and the Vilna Gaon.

### The World In A Daf

When I studied in Brisk and befriended Rav Meir's young children, I was amazed how little they knew of the world, especially technology, modern conveniences and life outside the yeshiva walls. Their entire worldview consisted of the the blatt gemara and what they absorbed from their great father.

I wasn't naive and recognized the derech hachaim of meah shearim and like communities and appreciated the high chinuch standards of a typical yerushalmi family. But this was beyond anything I had ever seen or heard.

And it all flowed from the tateh.

If Rav Meir's children called him tateh, talmidim lovingly assigned him the appellation, "the rebbeh." Until this very day, students - even those decades apart, upon a chance encounter, instantly bond after inquiring about the rebbeh (this literally happened to me last week!)

### A True Servant

It is fitting that the daf yomi page studied around the world on the rebbeh's petirah (Kiddushin 22) discusses the concept of avadim, slaves, both Jewish and non Jewish.

In regards to a Jewish slave who wishes to extend the duration of his servitude, the gemara informs us that Hashem expresses His displeasure as Jews should consider themselves servants to G-d and not another Jew. From here we understand the

true and absolute concept of Adon, Master.

The gemara raises the question how to acquire a non Jewish slave from a deathly ill Jewish convert, and Rashi comments, "shelo y'hay haaved b'lo adon regeh echad!" A servant cannot be without a master for even one second.

The rebbeh lived every second of his life vitally aware of his Adon, the Adon Olam!

### Reciting The Shema

In Brisk, there is an emphasis



Rabbi Aaron D. Mehlman, visiting his beloved Rebbe, Horav Meir Soloveitchik zt"l

on dikduk din, exactitude of fulfilling every detail of Jewish Law. Obviously, this flows from a place of great yiras shomayim, aimas hadin and a pachad norah, an absolute terror of falling short of one's obligations to the Almighty.

If one were to observe, as I have, the Brisker Rosh Yeshiva reciting krias shema with his sons during a routine shacharis, you might erupt in laughter and amusement. A few words were repeated loudly, certain letters exaggerated, many phrases meticulously enunciated, and all this amidst endless pacing and discernable strain etched upon the face!

But given the significance of being 'm'kabel ol malchus shomayim,' accepting the yoke of Heaven, the extreme measures taken by Brisk are both warranted and taken extremely seriously.

### Take It Out!

In the Rosh Yeshiva's home, emmes, Truth, reigned supreme. And R' Meir was the guardian of Truth.

I was present when his young son brought home a brand new sefer of Stories of Tzaddikim from cheder.

His father asked to look at it and flipping randomly through the pages, observed that the author quoted one story and cited its source in the gemara. R' Meir noted aloud that this exact story is also mentioned in an earlier mesechta, yet the author failed to mention the earlier source!

"This is likely due to the fact that the author did not look up the stories inside the gemora, rather, he copied them from another source, simply using someone else's references... and this isn't emmes," declared R' Meir. "The



fussing about, pouring tea and adding sugar to my wife's teacup!

Whereas I was terrified to open my mouth in front of my Rebbe, he and the Rebbetzin engaged my wife in a lengthy, lively and pleasant conversation!

### Splashing In The Ocean

The next day, R' Meir's eldest son called to see if I would take the Rosh Yeshiva swimming in Tel Aviv!

With R' Meir in the front seat, we packed into my tiny stick-shift economy rental car and we were off. The Rosh Yeshiva served as a cheerful 'tour guide' throughout the entire trip, pointing out important locations, quoting chazal, citing historical narrative, and even offered me driving tips!

His boundless excitement and childlike enthusiasm for Jerusalem reminded me of Eliezer Z'eirah's "Chibasa shel Yerushalayim." (Baba Kama 59b; see Tosafos)

In the water, R' Meir playfully splashed his children and pointed out other roshei yeshivos, including his nephew, R' Avrohom Yehoshua Soloveitchik, shlita.

### Intense Learning

In yeshiva, we studied Kodshim. Temurah was the chosen mesechta (and zevachim with my chavrusah, the noted Lamdan, R' Avrohom Svei, during second seder) and heard shiur daily.

R' Meir's home was the yeshiva and the yeshiva was his home. The focal point of our learning, both academics and the philosophy of Torah was at the Rosh Yeshiva's home and dining room table.

It was there we observed him interact with his rebbetzin, children, talmidim and neighbors. We watched him daven, eat, sing, and even sleep!

After an exhaustive shiur, he would immediately lie down in his bedroom, which was adjacent to the dining room and talmidim clustered around his

CONTINUED ON PAGE 127



## Petira of Hagaon Horav Meir Soloveitchik zt"l - A Glimpse of Greatness

Reprinted for the Period of his Yahrzeit

CONTINUED FROM PAGE 126

bed, hovering over his prone body, to continue the conversation of Torah.

The Rosh Yeshiva delivered a nightly shiur in his apartment, with talmidim crowding around, many taking notes while writing on the backs of other students!

### How To Think

The Rosh Yeshiva's brilliance was his ability to dissect a sugya and expose its basic elemental parts. With an emphasis on the 'simple' words of Rashi and with a few deft strokes, R' Meir posed straightforward questions that forced even the most seasoned student to question their own grasp of the text.

When R' Meir would deliver his father's Torah, he became alive with passion and animated fervor. He would practically jump from his chair with excitement and giddy enthusiasm.

When I first attended shiur, I was struck by what appeared to be R' Meir's attempt to make a 'laynin' on the sugya and his apparent struggles to understand 'pshtat'. I couldn't figure out why the Rosh Yeshiva didn't prepare adequately enough!

Older talmidim laughed at my naivete and explained how this was R' Meir's m'halech, pedagogical system, to demonstrate how to approach the gemara with fresh eyes and an inquisitive mind. I was instructed to listen carefully and hear the nuances of a chiddush or pay close attention to a chance remark intended to upend our thinking.

It was intense and dazzling.

### Send Him Regards!

R' Meir would rarely appear in the yeshiva. Sometimes he would pay a rare visit and simply stand in the doorway of the bais medrash, his regal walking stick in hand, for a few minutes and leave. His visit would cause quite a stir and a chilly, formal air would permeate the yeshiva.

Once, on a rosh chodesh, the Rosh Yeshiva suddenly appeared at the beginning of first seder. The only problem was that I wasn't there yet.

When I eventually arrived, I was given the message that the rosh yeshiva simply said, "Shik a grus tzu Mehlman!" Send regards to Mehlman. I was devastated and it took weeks to recover from the shame of his gentle rebuke.

Of Course I Know His Name!

When my father took ill, I called R' Meir from the States to ask if he would daven for his recovery.

He obliged and asked for my father's hebrew name. I was grateful for his tefillos and a short while later my father recovered.

Over a year later, my father was nearing the end and with tears in my eyes, I called R' Meir to request yet again his tefillos and to remind him of my father's hebrew name.

R' Meir was surprised and instantly and correctly repeated my father's hebrew name from memory. "But of course I know his name. I daven every single day for his refuah shleimah!"

Since I never instructed him to stop davening, R' Meir continued davening the entire year for my father's refuah shleimah.

### Simplicity Itself

It is difficult to describe the spartan living conditions of Rav Meir Soloveichik. His home was functional. Period.

I have never seen a more practical and simple home since.

There wasn't a couch or easy chair in the entire apartment and the children slept on thin mattresses lined up on the floor. In the morning, they were piled up and neatly stowed away.

There was a Sefer Torah in an aron kodesh in the dining room, which doubled as their shul and shiur room. Most of the walls in the dining room were taken up by seforim.

I once walked in to find one of R' Meir's sons, decked in an apron, salting what appeared to be an entire side of a cow!

R' Meir stood ramrod straight during shemoneh esrei, slowly and carefully reading every word without pause while holding a siddur in his hands. I once asked him about this and he told me the tateh davened this way.

His middos were impeccable as he displayed a genteel manner with all walks of Jews. Devoted to his students, he treated talmidim as his own children.

When I would visit from the States, he would inquire after the welfare of former students from many years back.

### Discipline And Torah Showmanship

He discouraged talmidim from closing their eyes during davening and especially during zemiros. He would

watch us closely during seudas shlishis for any such 'infraction.'

R' Meir posited that hispaalos, spiritual rapture, should come solely from learning Torah.

His seudah shlishis chumash talks were absolutely priceless.

These were world renowned performances replete with climactic intrigue, insightful chiddushim, Torah novellae, humorous stories, reminiscences of his father, and cutting edge (and often biting humor) commentary on Israeli politics and current events unfolding upon the world stage.

It was at these seudah shlishis gatherings that R' Meir would teach and touch the broader public as hundreds attempted to 'crash' the famed chumash shiur to hear this elder Lion of Torah speak boldly the emmes of the Brisker m'halech.

### The Last Shiur

R' Meir was a fierce champion for the Jewish People, concerned about their physical and spiritual welfare.

His last chumash shiur before his stroke motzei shabbos a week ago dealt with the deteriorating situation in France and the adverse conditions facing French Jewry.

As usual, it was delivered in his uniquely colorful, forceful and inimitably charismatic way.

R' Meir's great concern was the spiritual future of traditional French Jews emigrating to Israel, how they would fare in an 'open' society, the potential spiritual risks they might confront and he wondered aloud if they would have the courage and wherewithal to stay true to Torah.

### Final Words

R' Meir offered encouragement to students and 'assumed' great things would happen to them. He treated them with respect due talmidei chachomim and in his mind it was a given they would continue to shdeig at every level regardless where they chose to live.

R' Meir understood the dynamic of American bochurim and through the subtle power of suggestion, hinted at their imminent greatness in learning and avodas Hashem.

He pedaled an authentic brand of yiras shomayim and dikduk mitzvos that appealed to the masses of American boys who appreciated the rebbe's sincerity and deep concern for them.



Upon leaving Israel and the rebbeh last year (and participating in a truly amazing seudah shlishis/chumash shiur) R' Meir and his Rebbeztin walked me to the door to say goodbye. The last words I heard my Rebbe say were, "Du bist alah mahl ah g'trayteh talmid!" You were always a loyal talmid.

These words still sing in my heart.

In truth, it was the Brisker Rosh Yeshiva who was loyal to his thousands of talmidim.

Above all else, he was a loyal eved to Hashem and emmes and he was loyal to the exalted teachings of the tateh.

### Remarkable 'Coincidence'

The day the rebbeh returned his pure neshama, Jews the world over read of the untimely death of Nadav and Avihu. It was also the third special Torah reading of parshas parah adumah.

The Torah writes, "Your brothers, the entire house of Israel, will weep for the fire Hashem caused to burn." (shemini 10:6)

Rashi comments that this verse mandates every Jew mourn the loss of a Torah scholar!

How much more so the colossal loss of a generational talmid chacham who embodied the mesorah of our People spanning hundreds of years, who devotedly and painstakingly transmitted his father's Torah to countless talmidim?

Who will remain to teach the next generation of students hispashtus haghshmiyus, the minimalistic approach, the rejection of the physical, and the divestment of creature comforts which hamper our connection to G-d?

Together with the tateh, our collective rebbeh, Maran HaRav Meir Halevi Soloveitchik, zt"l, will serve as holy advocates so that, in the words of the mishna berura (hilchos arba parshios 685:1:1) explaining why - even after the churban habayis - we read parshas parah adumah in close proximity to chodesh nisan: "Sh'gam aleinu yizrok mayim t'horim b'miheira." So we will merit to be sprinkled with the holy water of the red heifer quickly in our days! Amen.



## Vayaal Eliyahu Besaarah Hashamayim: Thoughts on The Yahrtzeit of Rav Eliyahu Svei zt"l – Rosh Yeshiva of the Philadelphia Yeshiva

RABBI MOSHE BOYLAN

Rosh Chodesh Nisan will be the Yahrtzeit of Rav Eliyahu Svei zt"l, the Rosh Yeshiva of Philadelphia.

Rav Elya came from a very Chashuve Mishpacha, as his father was one of the elite Talmidim of the Kovno Kollel. To give you an idea of the greatness of the Kollel, some of the other Talmidim were Rav Dovid Leibowitz zt"l (Rosh Yeshiva of the Chofetz Chaim Yeshiva) and Rav Yaakov Kaminetsky zt"l (Rosh Yeshiva of Mesivta Torah V'Daas). When the Kollel was closed, Rav Shmuel Leib Svei moved to the United States and eventually brought his family over.

Throughout his life, Rav Elya was a Talmid of numerous Gedolei Yisroel. He learned in the Shiur of Rav Shlomo Heiman in Mesivta Torah V'Daas, and when he learned in Eretz Yisroel he became close to the Brisker Rav zt"l, Rav Isser Zalmin Meltzer zt"l and the Mashgiach, Rav Chatzkel Levenstein zt"l. It is said that Rav Elya was so respected by Rav Isser Zalmin that once the Rosh Yeshiva (Rav Isser Zalmin) refused to start saying shiur until the Amerikaner (Rav Elya) would arrive.

Of course one of Rav Elya's closest Rebbeim was the Rosh Yeshiva of Beis Medrash Gavoha, Maran Rav Aharon Kotler zt"l. Ultimately, Rav Elya was one of the first Talmidim of Beis Medrash Gavoha to found a Mesivta (together with YB"l Rav Shmuel Kaminetsky Shlita) which would educate the next generations to follow the Mesorah of Rav Aharon Kotler zt"l.

In later years, Rav Elya became very close to Rav Eliezer Schach zt"l and when Rav Schach was no longer well, he adopted YB"l Rav Aharon Yehuda Leib Steinman Shlita as his Rebbe. {It is truly a great Mussar Haskel that at such a period of his life when he was himself considered one of the Gedolim, he felt it necessary to have a Rebbe to be beholden to.}

Once Rav Elya was visiting Eretz Yisroel, and he made sure to visit Rav Aharon Leib Steinman before returning to America. The person he was with asked why this was so important, as he had seen the Rosh Yeshiva many times during his trip? Rav Elya said that you (the questioner) are a Chassid of a certain Rebbe. When you come to his country, do you leave without coming in to see him one more time? The person said that of course I go to see him before leaving. Rav Elya said that Rav Aharon Leib is my rebbe, and therefore I can't leave Eretz Yisroel without taking leave of him.

Kavod HaTorah was one of the important Middos that Rav Elya stood for. Once someone was very Mechutzaf to Rav Moshe Feinstein zt"l and nonetheless Rav Moshe didn't Moche, protest the Avlah, injustice the person did. Someone asked Rav Elya that he didn't think it made sense that Rav Moshe wouldn't be Moche. Rav Elya said that we are not in the league of Rav Moshe, as he is so much greater than us. It would therefore make more sense to accept what Rav Moshe did, instead of doubting why he did it.

When someone was very Mechutzaf to Rav Schach zt"l, it was Rav Elya who was one of the people who spoke very strongly at an Asifah for numerous Bnai Torah to defend the Kavod HaTorah of the Rosh Yeshiva. Likewise, when a Bochur made fun of Rav Mendel Kaplan zt"l in a Purim Shpiel, it was Rav Elya who protested vehemently, and ensured the Bochur asked Rav Mendel for Mechilah.

One of the 48 Middos that the Torah is acquired with is Nosai Be'Ol Im Chaveiro, helping another with the yoke they are carrying. This Middah was one that Rav Elya was well known for. When the Philadelphia Yeshiva had a terrible fire, Rav Elya was terribly upset and had numerous difficulties which he had to face. Right then, just hours after the fire, an Almanah called him and he took a half hour to help her with her problems. Rav Elya explained to others that this Almanah didn't realize the difficulties the Rosh Yeshiva was going through, and he therefore had to help her right then when she needed help.

A famous story about Rav Elya happened when a Talmid had to make an important medical decision about his daughter. The Talmid was surprised when his daughter's doctor gave him regards from his Rabbi, who had just stopped by the office. Later, the *talmid* spoke to the Rosh Yeshiva, who explained that in order to give good advice to his *talmid*, he had to see the doctors face, and speaking to him over the phone would not be sufficient.

Hakaras HaTov, gratitude was another Middah Tovah that Rav Elya was known for. The Rosh Yeshiva said that one of the reasons he took so much time to travel to so many Simchos (which were generally hours away from Philadelphia) was in order to show Hakaras HaTov to his Talmidim for attending his Shiurim.

A Talmid had a child who was born prematurely, and spent months in a neo-natal unit. The Talmid asked Rav Elya how to express his Hakaras HaTov to the medical staff there? He answered

that every year he should bring his son to visit the staff to express his thanks for how they enabled him to live and function. Years later the staff told this family that the annual visit of their son is well known in the hospital, and is even used to help train the staff to realize the tremendous impact they can have in the future through helping their patients.

Another thing Rav Elya was well known for was his Mesirus Nefesh to continue on the Mesorah BiShelaimus, without any Shinuyim, changes. This is reminiscent of the famous Hespel of the Satmar Rav zt"l on Rav Aharon Kotler zt"l "Lehagid Shevach Shel Aharon Shelo Shinah". {Aharon HaKohen was praised that he didn't change. The Satmar Rav meant that Rav Aharon continued on the Mesorah here in America, without any Shinium from the way of the Mesorah from the Yeshivos of pre-war Europe.} If anything happened in the Yeshiva world which was a change from the Mesorah, Rav Elya was the one who spoke about this and tell the Olam HaTorah the Daas Torah they needed to hear.

Kibbud Av Va'Em was another Middah Tovah that the Rosh Yeshiva had. One Talmid was invited to stay in Rav Elya's house, and noticed that the guest room was larger and also had a bathroom attached to it. Meanwhile, the main bedroom was smaller and had no bathroom. When he asked Rav Elya about this he explained that many years ago, his father was very sick, and stayed in their house. Rav Elya felt it was not Derech Eretz for him to have the bigger bedroom, so he gave the main bedroom to his father. Even when his father was Niftar, Rav Elya refused to move back to the main bedroom, as it would not be respectful to sleep in the same room his father slept in.

On Yamim Noraim, Rav Elya used to start davening a half hour before the Yeshiva, so he could have even more Kavanah in Pesukei Dezimra. However, when his father was visiting, he would walk with his father, even though this took much time and caused him to arrive just minutes before "HaMelech". Talmidim asked the family why they didn't have someone else escort their Zeide, so the Rosh Yeshiva could come at his usual time. They answered that they had wanted to do this, but Rav Elya felt that he personally wanted to escort his father as a show of Kibud Av Va'Em.

Rav Elya's daily shiur was truly a display of Kavod HaTorah and the Mesirah of Torah She'Ball Peh akin to Matan Torah. Rav Elya would always wear a hat while giving the shiur, as he had seen from his Rebbe, Rav Shlomo Heiman zt"l. The Rosh Yeshiva would spend hours preparing every shiur, and



would not rely on saying what he said previously without proper preparation. The above was true even if Rav Elya was extremely busy due to obligations to the Klal and to various individuals. He would wake up very early to prepare Shiur, even if he also got to sleep very late the last night.

The involvement the Rosh Yeshiva had in his Shiur was such that invariably his clothes would be soaked from perspiration after the Shiur was over. In addition, Rav Elya's concentration during Shiur was so great that it was as if nothing else existed in the world. One time there was an important Pikuach Nefesh Shailah, and Rav Elya asked that he be interrupted during Shiur if necessary. When this happened, the office staff saw that the Rosh Yeshiva was so involved in the Shiur that he didn't realize their presence, even when they tried to inform him of the situation.

Rav Elya's concern for the Torah of Klal Yisroel was so great that even at his own Yeshivas dinner, he would sometimes ask that people give to other Mosdos HaTorah like Be'er HaGolah, Sinai Academy or Beis Medrash Gavoha.

The Ehrlichkeit of the Rosh Yeshiva was such that even if a Work-Study program helped the Yeshiva and its Talmidim, he would ensure that all the work done by the Talmidim was necessary, and not just an excuse to take government money.

Many Talmidim mentioned how it was noticeable the great respect Rav Elya had with YB"l Rav Shmuel Kaminetsky Shlita. Unlike many partnerships which often lead to tensions and Machlokesin (controversies), the two Roshei Yeshiva were able to deal with each other with great respect and Derech Eretz. The Rosh Yeshiva's Yahrtzeit is Rosh Chodesh Nisan, which is a Mesugal month of Geulah. We are Mispalel that the Zechus of following in the path of the Rosh Yeshiva in Mesirus Nefesh for Torah, giving over the Torah properly, Middos Tovos, Hakaras Hatov and Kibud Av Va'em should help that BeNisan Asidin LiGael should be fulfilled speedily.



This week, Klal Yisroel lost a legend, with the petirah of Horav Raphael Pelcovitz zt"l.

For some 60 years, Rav Pelcovitz led his kehillah at the White Shul. He was one of the greatest builders of the Far Rockaway community. Through his teachings, both literal and by example, he raised generations of Torah loyal congregants and community members. Together with his wife, he built an illustrious family, communal leaders in their own right. His love for Torah and Eretz Yisroel was conveyed with passion, love, and understanding, and left a mark on all who had the zechus of knowing him.

Rav Pelcovitz was a world renowned orator and prolific writer. His sefer translating and expounding upon the Sferno, published by Artsroll, is a classic in countless Torah homes. His life and lessons live on for eternity.

*As the FJJ is going to print just hours after his petirah, we present you with photos from his life, and hope to present an extensive memorial tribute section in the near future.*

## THE PASSING OF A LEGEND

### HARAV RAPHAEL PELCOVITZ ZT"L







## Salomon Says

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

*In memory of my dear mother d'h. Her yahrzeit is this week. If you never knew her, you missed something very, very special.*

*"Why are you coming to the wedding?"*

*"What kind of question is that?"*

*Mom answered. "I'm going because I was invited."*

If you knew my Mom, you'd understand why the conversation ended right there. My brother-in-law's daughter was getting married (no relation to her), in a wedding hall that was a good hour from her home (she didn't drive), on the hottest day of the summer (she was 93, at the time).

But her attendance was never in doubt. It was a joyous occasion, she loved life, and...well...you heard her - she was invited.

She looked beautiful that sweltering August night in 2003 and the guests were, as usual, drawn to her like a wad of butter on a sizzling ear of corn. She could melt you in seconds. If it was enlightenment you were seeking, a witticism to tickle your psyche, or a question you had never pondered, you lined up to speak to Mrs. Lea Salomon. It was worth the wait.

It was a few minutes after the soup. The news filtered into the ballroom lobby in incremental waves. Much of the East Coast had been blanketed with a major blackout. Millions were plunged into sudden and crippling darkness. News outlets were reporting that repairs did not seem imminent. A state of emergency was declared in eight states and parts of Canada.

But inside the hall itself, the trumpets blared and the dance floor laughed. The chandeliers shone brightly and the joy never hesitated. Inexplicably, *Hashem* had proclaimed this sacred palace black-out-resistant. In the midst of a vast sea of supreme darkness, this one wedding hall was a festive oasis of unrelenting delight.

The buzz among the guests was uni-focused.

*"Did you hear about the blackout?"*

*"Can you believe we have power here?"*

*"Do you think there will be looting?"*

*"Where are you going to sleep tonight?"*

It was that last question that troubled most of us. Many of my friends (myself included), were on their way to summer bungalows in the mountains which, while without power, at least afforded us a bearable sleeping climate. And it was there that I proposed to take Mom after the wedding. Going back to her Manhattan apartment was, of course, not an option. Without lights, an elevator (she lived on the 7<sup>th</sup> floor), or air conditioning, Mom

basically was left with two choices - our cramped, but cooler bungalow, or a night in nearby Monsey with one of my wife's brothers.

Her response, as always, was clear and definitive.

*"I want to go home."*

I could tell you I was surprised, but I'd be lying. Mom reveled in the impossible. She was magnetized by challenge; invigorated by the undoable. But now she was crossing the line.

*"You know I'd be glad to drive you home, Mom, but tonight is just not going to work. The bungalow is really not so crowded. You'll be fine."*

My logic was quite powerful - just not quite as powerful as this 70 pound giant.

*"I'm not a young woman. I need to sleep in my own bed. Take me home. Now."*

What would you have done? Think about it. You know that home was clearly not feasible, yet here was my totally autonomous 93 year old *Champion Mom* insisting that she would not take 'No' for an answer. Predictably, I employed my customary fruitless exercise in futility and, of course, minutes later I caved.

*"Whatever you say, Mom. It's a wasted trip to the city because we'll just have to come back, but you need to see that for yourself. I understand."*

We strode to the car, sans flashlight. I knew we'd be returning soon.

The trip to Manhattan was eerily uneventful and uncharacteristically traffic-free. People, apparently, feared driving on unlit highways or chose to remain near loved ones - it was, after all, a legitimate crisis. We rode mostly in silence. My thoughts centered on what time we would get back - it was already close to 1 A.M. Mom? Who knows what she was thinking? But thinking she was. Thinking was her middle name and her greatest life passion. I would soon find out.

We exited the Henry Hudson Parkway at 96<sup>th</sup> street and were abruptly engulfed in full-scale darkness. The highway had been partially lit by the headlights of other cars, but the side streets - bereft of moving vehicles and street or traffic lights - were decidedly pitch-black. I swallowed hard and flashed my brights on, while proceeding at about 10 mph. I stole a glance to the passenger seat - no reaction...at all.

A few minutes later we arrived. The clock read 1:16 A.M. I squeezed into a surprising parking space and shut off the engine (and the car lights), accentuating my point. We were now in total darkness. Eerie is not the word. The seven-floor apartment building stood proudly to our left, I suppose. I could not even see it. I

## The Stairway To Heaven

turned to Mom with a triumphant expression, as if to say, "I told you so." She was no more than four feet away from me, but I could not even see her face.

My ears, however, were operating quite well. I heard her shuffling and then I heard a click. She was unlocking her seat belt.

"Where do you think you are going!?" I asked with a tinge of irreverence and incredulousness.

"To my apartment," she answered matter-of-factly.

"Mom, don't be ridiculous. We can't even see the building!"

There was no response.

Next thing I knew the passenger door swung open, the car dome light went on, and darned if she wasn't bolting her way, cane in hand, on to her destination. I flew out myself and grasped her forearm as she crossed the abandoned and darkened street. I was hoping to re-direct her back into the car, but she would have none of that.

"Be reasonable, Mom," I pleaded. "You live on the seventh floor. There are no lights in the whole building and no elevator! It's just not safe!"

My words made sense, but they drifted swiftly into the moonless night. She bounded forward, walking with a resolve and a determination that was alien to me. In seconds, we were touching the building's exterior glass door. It was heavy. I usually opened it for her. Not tonight. Tonight was a night reserved for powers I had never before witnessed in my lifetime.

Mom thrust the big door open while simultaneously shoving me aside - just in case I continued my intrusive efforts. The dark got darker. The vestibule covered about 16 feet until we reached the next roadblock - the interior...LOCKED...glass door. I heard her fumble in her pocket for her keys. This was getting very crazy. Valiantly, I made one final attempt.

"PLEASE, MOMMY! YOU CAN'T GO IN THERE! IT'S DANGEROUS! THERE ARE NO LIGHTS ANYWHERE AND NO ELEVATOR AND NO AIR CONDITIONING! PLEASE RE-CONSIDER!"

The only answer I got was the sound of the key entering the lock. We were now in the lobby. The darker was now even darker. I couldn't see an inch in front me. I shuddered, thinking that this is what blindness must be like.

It was now surrender time; not for Mom - for me. I worried terribly how this saga would end. What possible plan could she have? But a strange semi-calm was on its way. It comes with a resignation

and an awareness that something very sublime was now in control. I wished so much that I could see Mom's face. I imagined it was graven with a super-human countenance. My prayer would soon be answered.

"Knock...knock...knock...knock."

"What are you doing?" I called out.

"I'm trying to find the Super," she said.

She banged again...a little harder. She knew that the building superintendent lived in the first apartment on the left. Somehow she had found her way to what must have been his door. Seconds later, we heard a frightened voice, with a Spanish accent.

"WHO'S THERE?"

"It's Mrs. Salomon, from 7D," she answered.

Still seeing nothing, I heard the door squeak open. The Super knew Mom. Everyone knew Mom. With the door now open, I could see Mr. Lopez in the shadow of a kitchen candle that flickered in the background. He was wearing Shorty pajamas and a befuddled, but half-grinned expression. As I said...he knew Mom. Still, even *he* was surprised.

"Mrs. Salomon! What can you be doing here???"

His English was less than polished, but his amazement was more than clear.

I peered over at Mom. For the first time in many minutes, due to the faint flicker from inside the apartment, I could finally see her. There she stood at the threshold; a hunched 4 foot 10 figure, thin as a rail but tall as a monument. The scene was beyond incongruous. There was Mom, bedecked in perfectly coiffed and stylish brunette wig, adorned by a stunning gold wedding dress with beige trim and fabulous shoes -facing (at 1:30 in the morning), in total darkness, half-naked Mr. Lopez.

"I need a candle," she quipped. Mom never minced words. No explanation was forthcoming.

"But Mrs. Salomon," argued Lopez, "you cannot go upstairs. We have no electricity...no elevator!"

"Just give me a candle," she insisted.

Lopez knew enough not to mess further. He returned in a minute with a large and lit candle.

"Thank you," she said and turned toward the elevator, candle in hand.

But she didn't stop at the elevator. She kept on walking. I found myself a couple of steps behind. The heat was unbearable, but only I seemed to be sweating. I watched her advancement, but hardly believed what I saw. She was headed for the sweltering stairwell.

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## Rav Yitzchok Zilberstein: *What if...*

RABBI MOSHE SHERROW, WITH PERMISSION FROM ARTSCROLL/MESORAH

### A Father's Blessing

*And Hashem spoke to him from the Tent of Meeting, saying (1:1)*

**Q:** A 35-year-old woman contracted a serious illness. She asked her husband and her doctor not to divulge her condition to anyone. Her husband asked if it would be proper for him to inform his wife's father without her knowledge, so her father could *daven* for her. Revealing a secret is strictly prohibited. The *pasuk* in *Mishlei* compares revealing a secret to *rechilus* (tale-bearing). The Gemara in *Yoma* learns from our *pasuk* that unless one has permission to give over information he heard from his friend, that information is "*b'val yomar*" (not to be repeated). In early *sefarim* it is brought that one who reveals a secret will be reincarnated as a mute. The Chofetz Chaim explains that one who reveals information that was conveyed in private, causes damage to the original bearer of the secret and provides an opportunity to thwart his plans; it is also a breach of modesty and a violation of the will of the one who originally passed on the information.

Nevertheless, the father should be informed, despite the request of the daughter, because a parent's prayer is readily accepted. The *Sforno* explains

that the Torah records Lavan's blessing to his daughters and their children to teach us that a father's *berachah*, since it is given with his entire heart and soul, is certainly more powerful than that of any other person.

The *Tur* explains that honoring one's parents gives one long life, because it causes his parents to pray for him, and that will bring him longevity.

Therefore her father should be told, because we may assume that if she realized the power of her parent's prayers, she would certainly want her husband to tell him.

It is obvious that if the information will have a detrimental effect on the father's health, he should not be told, and all efforts should be made to hide his daughter's condition.

### The Privilege of Ownership

*When a man among you brings an offering (2:1)*

**Q:** It seemed that the shul's *shofar* had disappeared. The shul owned only one *shofar*, and it was gone! Fortunately, one of the *misppallelim* (congregants) had a *shofar* in his house. However, he requested that he would let the shul use it only if he would be the one to blow for them. Although he was a worthy candidate for the task, the shul already had someone who blew the *shofar* for them every year.

Should they let the owner of the *shofar* blow for them since it is his *shofar*, or should they explain to him that his request is improper because once someone has acquired the *mitzvah* by doing it year after year, it may not be taken from him. The Gemara in *Yoma* explains that lotteries were conducted among the Kohanim to decide who would bring the communal offerings. For personal offerings, however, the owner could choose any Kohen he wanted. Perhaps in our case as well, since the *shofar* belongs to an individual, he has the right to choose who should blow it.

Upon further examination there is a glaring difference. Regarding a personal offering, the *mitzvah* belongs to the individual. In our case it is an issue of who will be the messenger of the entire community to blow the *shofar* for them, and help the community do their *mitzvah*. Merely because he owns the *shofar* does not make him the owner of the community's *mitzvah*.

If, however, the entire community would come to the man's house to hear the *shofar*, then the one who usually blows would have no claim, since his position is only for blowing in shul, and not anywhere else.

### The First or the Most

*He shall slaughter it (1:11)*

**Q:** The *misppallelim* of Congregation Beis Avrohom intend to

## Parshas Vayikra

invite a noted *tzaddik* to be the *chazan* for *Selichos* in order to inspire and awaken them to the spirit of the upcoming Rosh Hashanah. Since the *tzaddik* can only be with them for one night, they are unsure whether to invite him for the first night of *Selichos* or for Erev Rosh Hashanah. Which is preferable? The Gemara in *Yoma* teaches that the Kohanim would make a lottery to decide who would receive the coveted task of slaughtering the morning offering. Slaughtering does not even require a Kohen, and therefore one would think that the Kohanim would not attribute such importance to it. The *Be'er Sheva* explains that since it was the beginning of the service, it was especially beloved to them, and in the absence of a lottery there might be an argument as to who would get the job.

Similarly, although Erev Rosh Hashanah's *Selichos* may be more important, as they contain the 13 Attributes of Mercy with greater frequency than any other *Selichos*, it is still likely that the first *Selichos* have more of an impact.

Some explain that the reason the first *berachah* of *Shemoneh Esrei* is so crucial, such that concentration is a prerequisite, is because everything is affected by the beginning. In our case as well, they should invite the *tzaddik* to lead the prayers for the first night of *Selichos*.

## Salomon Says

CONTINUED FROM PAGE 130

"You're not walking up seven flights of stairs, Mom. No way."

She was.

One proud step at a time she climbed this giant mountain of pride and determination. The flame danced before her, not unlike her fan club – just hours before at the wedding. Holding her bony arm and walking beside on her right, I breathed heavily and sweated some more. I wasn't quite sure who was helping whom. The stairwell shone brightly that magical August night and I held back a torrent of tears that were manufactured from awe, dignity, and unmitigated respect.

The pace slowed around floor number four and I began to fear for her health. This was serious stuff and I considered my very few options. No matter – she just kept going, throwing caution to

the wind. But by the time the fifth floor appeared, I noticed the wobbling. She IS human, I remember thinking.

She gently placed her petite frame on the landing...smiled...and spoke to me.

"I don't think I can continue," she admitted.

I sat down beside her and draped my sweaty arm around her suddenly broad shoulders. Like two wounded soldiers on a historic battlefield, we embraced. It was a moment that would be forever etched in a loving canvas.

But defeat was not in this heroine's lexicon. She could smell the finish line and would not be denied. She fumbled for her keys again. She always loved those keys. They were personal symbols of her prized independence. She handed them to me.

"Take the keys," she said. Her voice was faint, but her resolve was unyielding.

"You go upstairs. Go into my apartment and bring me a glass of water – room temperature. (Even now, she would not miss a beat.) I'll wait here. I'll be fine."

"But Mom, I need the candle to go up. I can't leave you here in total darkness."

"I'm fine. I'm fine," she reassured. "Just go."

I bumbled up the last two flights, entered the pitch-black apartment and filled a glass with water – room temperature. When I returned to the fifth floor, she was waiting patiently. Sip by sip she downed the elixir of salvation. She smiled at me.

"I'm ready," she declared.

The final two flights were no match for this champion. She had climbed her Everest and planted her flag.

She was home.

We didn't get much sleep that night, but the dream had already occurred

before we went to bed. Power was restored the next morning.

We never again spoke about the events of the night of August 14-15, 2003. In the rare time that I broached the topic, she shunned and aborted the discussion. I wasn't sure if she was embarrassed or just too modest...or maybe both. No matter. To me it was a defining declaration of the power of the human spirit.

It was that remarkable strength that allowed her to survive two world wars and a lifetime of incessant hardships and challenges. No wonder that when she finally succumbed, nearly five years later, no one could believe that she died.

If there are weddings in Heaven, you can bet Lea Salomon is there.

And why not?

She was invited.



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and for the *seudah*. And even then their face should be covered.

Another thing I would like to mention, is that with all our friends in the New York City government, like the *helige* Dov Hikind *shlita*, why don't we have *mechitzus* on the city bus? Me and my *chaverim* were on the bus talking in learning, when *untzniusdik* girls came on the bus. Of course we quickly ran off the bus.

All in all, if you want to put *pritzusdik* pictures in your newspaper I will stop reading it. Please don't put non-*hashkafadik* pictures in your newspaper.

**Concerned Bochorim That Want To Continue Reading The Fjj**

### FJJ Purim Edition

Growing up I have seen the Flatbush Jewish Journal laying around at my parent's house. It only took me one skim to realize that photos of women were purposely omitted. This bothered me for years and I declined to read the publication. It made me, as a woman, feel objectified. I thought, "G-d forbid a woman was pictured in the paper, people would lose their cool." How does one survive in the real world where 50.1% of the population is female?

I am writing because a friend showed me that this week there were pictures of mothers, daughters, and friends dressed up for Purim in the FJJ. This made me very happy and I hope this positive trend continues from edition to edition.

**Millie Schweky**

### Frum Women Have Faces

I am writing to tell you that I'm very pleased to see *frum* women included in this week's FJJ without their faces blocked. Women play a vital role in every family; they generally do all or most of the housekeeping, childrearing, shopping, banking, and preparing meals for the entire family, and in many cases they do it all while holding down a job. Through all their hard work they provide the positive environment and peace of mind that the rest of their family needs to be successful. Simply put, without so many great women in Flatbush we wouldn't have the large thriving community that we are blessed to have.

I hope this week's FJJ is the beginning of an adjustment towards including women's faces in the journal every week.

**Jason**

### Chillul Hashem in Your Ads

I was a bit shocked to see an extremely horrifying ad in your magazine, on the bottom left of page 38. The ad states that they will "Transport your housekeepers to Florida". Further down it states "Next Day Delivery". I should not have to explain why this ad is a massive Chillul Hashem. In between is a crossed out picture of a plane and a picture of a large van next to it. It implies that we, as a community, so dehumanize the people who work for us, that aside from refusing to treat them properly and buy them a plane ticket instead of subjecting them to a 25 hour ride in a cramped van, we do not even view them as people, we view them as things, that we have delivered like we ordered them from Amazon. This image has begun to spread through social media, and I am sure that it will spread further. I am sure that, as a matter of practice, you do not generally edit or check your ads for content, so that you did not realize that such an ad was in your magazine. However, I hope that you will do the right thing, and at the very least, remove it from your online edition, and issue some form of retraction or apology in your next edition.

**Zev**

### Legal Dangers of Transporting Babysitters

The Flatbush Jewish Journal ran an ad that offers to deliver your babysitter to you in Florida for Pesach. The fact that this ad made its way onto the Jewish Journal's pages makes it clear that few people are aware of the potential legal consequences of this service. I am an attorney who dedicates a substantial portion of my practice to defending individuals who are in deportation proceedings and assisting individual in obtaining legal immigration status.

Transporting your babysitter to Florida in a vehicle that is full of immigrants who have no legal status to be in the United States constitutes Alien Smuggling. Penalties under the Federal Criminal Code can range from a fine to up to ten years in prison. An individual who arranges for an illegal alien to be transported is guilty of conspiracy, which has the same legal consequences of smuggling the alien. Anybody who has any hand in this can face charges related to alien smuggling.

There are also severe immigration consequences for all those involved. Any immigrant who is involved in running the operation will be guilty

of an "aggravated felony" and be deported, even if that individual has a Green Card. This includes the driver of the van and anybody who he works for and any individual who hires the van service to "deliver" their help to Florida. Basically, anybody with any hand in the operation will be deported.

The individuals who are passengers in the van will immediately be taken into custody by ICE and put into removal proceedings.

It is also not unlikely that such a van gets stopped. Once the van leaves immigrant friendly jurisdictions any police officer who stops it will call ICE and detain the van until ICE arrives. ICE will then immediately come to the site and investigate the immigration status of every individual on the van. This cooperation between law enforcement and Immigration is common outside of the sanctuary jurisdictions of New York, New Jersey and California.

In summary, newspapers should stop running any ad that promotes this illegal service and any reader who is considering hiring such a service should not do it. Give your babysitter the week off and enjoy your vacation in Florida without worries.

**Michael Reich**

### Shaimos Alert

This is a time of year when people like to take care of their *shaimos* as part of their Pesach cleaning. Since burying it ourselves is difficult or impossible for most of us, we usually seek out someone else to provide this service. However, there are those who unfortunately can and do take advantage of our *z'hirus b'mitzvos*, and although they advertise that they bury *shaimos Kdin* and that their services are *b'hashgacha*, that is not always the case.

Sometimes they just (for lack of a better word) dump the *shaimos* in someone else's *shul* or *yeshiva* and even, *chas v'shalom*, in the garbage.

Please verify where your *shaimos* will be buried and who gives the *hashgacha*. If it smells fishy to you, go elsewhere.

**YR**

### Kitniyos Alert

The long-standing custom among Ashkenazic Jews is to refrain from eating *kitniyos*, loosely termed "legumes," on Pesach. This category of foods includes, but is not limited to, beans, peas, corn, and certain seeds, such as mustard seeds. The custom among Sephardic Jews varies

from community to community; some are relatively lenient, others are more-strict.

In recent years, some kosher supervisors (including the largest, the Orthodox Union) have begun to certify *kitniyos* as Kosher for Pesach. While logic dictates that there is nothing wrong with *kitniyos* being approved for Sephardim, I wish to point to a serious *michshol* (stumbling block). I was in my local Stop and Shop's Pesach aisle, and I saw mustard, by a company called Shneider's, that bears the Star-K symbol without an indication of Passover approval and a corresponding certification, in Hebrew, from Rabbi Eliezer Schneebalg of London.

Underneath these *hechsherim*, in English and Hebrew, is a certification from the Badatz Beit Yossef of Israel. This certification includes the words "Kosher for Passover *kitniyoth*." While a learned person may grasp the *kitniyos* limitation, one not so discerning may reasonably conclude that this product is permitted to all Jews for Pesach and that it is endorsed as such by the Star-K, one of our country's most respected symbols. Yet such is not the case: the Star-K's certification does not include Pesach! The potential for error is large.

A more egregious example is a tahini product that is imported by Lieber's Chocolates, a leading brand in the "heimishe" foods segment. This product carries no major certification. It does, however, have a large sticker that states, in English, "Kosher for Passover." Nowhere on the package does it state, in English, that the product is *kitniyos*; one must know how to read the Hebrew (or be aware that sesame is *kitniyos*) to make that determination. Needless to say, it is highly misleading for Lieber's to market this product.

I ask kosher consumers to pay extra attention this season while doing their Pesach shopping.

**Avi Goldstein**

### Star-K Responds Re: Kitniyos

Thank you for sharing Avi Goldstein's letter with us. His concerns are certainly valid. While we do our best to make sure that labels are as clear as possible, there is always room for improvement.

In fact the STAR-K P symbol is never used in conjunction with a Kitniyos certification for this very reason. When certifying Kitniyos we use a distinct symbol, STAR-S, which is certified by a distinct Rav Hamachshir,

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Rav Emanuel Goldfeiz Shlit"a and the symbol clearly states STAR-S P "Kitniyot Special production for Sefardim only".

We will be working with the company to modify their labeling for the future to ensure that no one is mistaken.

**Rabbi Zvi Holland**

### Vaccinations

Recently, it was brought to our attention that a new group, the so-called "Vaccine Coalition, a Coalition of Non-Vaccinating Parents in Lakewood, New Jersey," has been formed. In correspondence supposedly released by this group, they aim "to address the current pressing issue of schools rejecting or dismissing non-vaccinated children. It will also be available to help non-vaccinating parents in Lakewood in any area we feel we can, as well as to provide support of 'strength in numbers' to pro-vaccine choice Lakewood families."

In light of the danger presented by groups like these, we have been asked to share the following article:

**By Rabbi Hershy Z. Ten**

*President, Bikur Cholim, Los Angeles,*

Imagine a 6 year old child walking into a classroom waving a loaded gun amidst his classmates while his pregnant teacher acts as if nothing is wrong. Now imagine a week later 4 more gun-toting children come to school with no objection from any school personnel. While this scenario is inconceivable, in fact this deadly game of Russian Roulette is happening in our own communities at an alarming rate. Over the past several weeks the deadly disease of measles has returned. From Disneyland in Orange County to Santa Monica, the number of potentially life-threatening cases is growing every day. The cause is simple, not enough children are being vaccinated which is placing us all at risk.

Every day, there are anti-vaxxer parents sending their children into schools, playgroups, synagogues, and public gatherings as unwitting biological weapons; creating breeding grounds for contagious diseases long thought to be eradicated in America thanks to the success of vaccinations.

Some Los Angeles Jewish day schools have reported that in recent years (2013 – 2014) many of their kindergarten students are not immunized due to the Personal Beliefs Exemption. These children sit and play with your children; their parents

take them to pizza shops, celebrations, everywhere. Adults who were vaccinated aren't safe either, as the potency and effectiveness of childhood vaccinations eventually wears off. And since there is no way of identifying these carriers, everyone is a potential victim in the line of fire.

The efficacy of MMR vaccines relies on "herd immunity"; meaning that 95% of the population must be immunized to ensure that an infected person cannot spread disease. This is especially vital to the 1% of the population who experience adverse physical reactions to vaccines thus cannot be vaccinated. And when the herd immunity is compromised, the most contagious diseases are the first to return. We've seen the return of pertussis (whooping cough), mumps, and now measles. To put this danger into perspective, measles carries the distinction of being the world's most contagious disease. Just one infected child in a crowd can spread measles to every other person present who hasn't been vaccinated, leading to hospitalization and possible death.

Babies are scheduled to get their first measles shot at 12 to 15 months of age (but no earlier than 6 months) which means that within the first year of their lives, they are defenseless against anyone walking around spreading this life-threatening disease. In fact, measles is so widespread in California that public health officials have advised parents to keep all babies under immunization age away from crowds, international travelers, and airports.

A fundamental tenet of the Torah is to lead a healthy lifestyle and not put oneself or a fellow human-being at risk. The observant community has always looked to its rabbinical and educational leaders for guidance and there are substantial *halachic* sources supporting immunization that should be championed and set forth to help protect our children and society. Policies are established by educators to shelter students from inappropriate media and etiquette that may compromise our values and iron gates and guards employed to protect our synagogues and schools. With the very real threat that measles poses, we must call on our leadership to allay the unsubstantiated fear of vaccinations and thwart this deadly anti-vaxxer trend.

### "Heads" of State

The big news in the world today is the upcoming face to face meeting between President of the United States Donald Trump and the leader of North Korea Kim Jong Un. Hopefully this summit meeting will reduce tensions and the threats going back and forth, and the world can relax as the possibilities of nuclear war are silenced. I would respectfully recommend that both Mr. Trump and Mr. Kim will bring their barbers to the meeting. Those two can hold a separate summit on how to manage the heads of their respective heads of state. They would share secrets of trimming their leader's heads as their leaders speak of trimming nuclear arsenals. And the world will be a better place.

**Jeffrey Wallach, LCSW-R**

### Shul Pacers

I have a problem, it's the Pacers.

Now don't get me wrong the old *Amc Pacer* doesn't bother me, it was a nice little car. The *Indiana Pacers* don't bother me, I'm not a basketball fan.

But unfortunately I have a limited span of concentration, so the innocent *Shul Pacers* do bother me. I'm trying to *daven*, and there they go, up and down the aisle passing all the tables, back and forth back and forth.

They usually have their path, watch you'll see, some go around the *shul*, some up and down, some are short distance joggers, just by the table (a 3 foot pacer), some go to the *seforim shrank* for rest up or research as part of their pacing activity.

I understand that it's done completely innocently, but please stop (besides that chances are you are 'spacing out' somewhat when you pace.) There is a *halacha* not to pass by even once while others are *davening* Shemona Esre. A steady constant pacer is very disturbing any part of *davening*.

May we all have our *tefilos* answered.

**A Shul Table Jew**

### Remembering Yerushalayim

I have introduced a novel way in my *shul* of remembering Yerushalayim on a daily basis. After Shacharis and Maariv, following a D'var Torah, I announce the current temperature in Yerushalayim.

It has now become a source of discussion about daily events in Yerushalayim.

*Shenizkeh liros binyan Bais Hamikdash b'mhera biyameinu*

**Rabbi Tzvi Berkowitz**

Rockwood Park Jewish Center

### Normal

In a world, where fitting in means so much, and there is such pressure not to be different, an *aveira* becoming part of being "normal" is a practical guarantee that most of society will be *nichshal r"l*.

Unfortunately, a regular conversation *b'zmananu* can include jokes, *leitzaanus*, and many forms of negative speech about others: often they include Rabbanim and Roshei Yeshivos. Although it may feel like an innocent *shmooze*, the Chofetz Chaim emphasizes that Lashon Hara and *rechilus* remain *assur* even if said jokingly (Klal 3, 3). Without intent to denigrate or harm the subject; even if the misdeed or shortcoming discussed is only minor (4, 2); even if the subject is not a specific person but a general *tzibur*, or a mutual close friend or family member (Klal 8); and usually even if talking about something already known to many (2, 10). It is *assur* to believe anything negative that one hears about a Yid even if it was *mutar* to say it (i.e. *l'toeles*) and the listener feels sure that he was told the truth (Klal 7).

The Mishna in Sandhedrin (90a) tells us that an Apikoros does not have a Cheilek *Lolam Habah*; the Gemara (99b) explains that an Apikoros is someone who is *Mevazeh a talmid chacham* or acts with a lack of *kavod* and reverence for him (see Rabbainu Yonah Sha'ar Shlishi 147 and 155 who explains the reason for this at length). Although he may otherwise be a *Tzaddik gammur*, he is an Apikoros and may have *dinim* of a *Kofer B'ikar* (see Shach Y.d. 158.6 and Teshuvos V'hanagos Cheilek Bais *siman* 419). Sadly, much of the speech described above violates this *issur*. Although Lashon Hara is not this *Chamur*, one who speaks Lashon Hara on a regular basis may also lose his portion in the World to Come (Klal 1, 3).

Even for those who wish to be careful in these areas, it can be extremely difficult to do so, if their peers or family is not; they may be faced with situations where obedience to the *halachos* will appear very strange to those who are unaware of them. To explain to those around them that it's *assur*, which one is usually obligated to do, is hard because why would someone believe that "everybody" is wrong. We recently spoke to Hagaon Rav Shmuel Kamenetsky Shlita, who felt that public awareness must be raised about the laxity in these *issurim*, and requested that a letter be written

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to *frum* newspapers, urging people to familiarize themselves and those around them with these Halachos. With hope that the *geula shelaima* will come quickly and by refraining from these *issurim* we can ensure that we will all be there.

**Concerned Yungerleit**

### A Comment on Your Article

In your last issue you wrote an article about the rising anti-Semitism. The main problem of anti-Semitism today is from the far left, not from the far right. The leftists are angry that Trump won, so demonize him and try to promote this agenda that somehow anti-Semitism from “the Trump’s supporters” is growing. But we know who the true anti-Semites are. Just look at the “antifa” people and what they tried to do to prevent an Orthodox Jew, Ben Shapiro from speaking at Berkley. And look at how many of their leaders who’s organizations are there “to promote peace” and “fight intolerance” have no problem with being close to Louis Farrakhan who believes that Jews, are the source of much of the world’s evil and is probably closest to earn the title of the “Hitler of our time.”

So while any Jew-haters should never be tolerated, we should know that the main hatred comes from the left while the “mainstream” media is much more tolerant to it, and works very hard to portray (and exaggerate) the right wing Jew-hatred.

**MR**

### Priorities and Negativity

This is a reply to the disgruntled letter “signed” AB.

I love relaxing on Shabbos with the FJJ regardless of whether it does or does not contain a letter of mine. When I wrote the words, “I sent my daughter to the car to get the FJJ” It wasn’t whilst I had a candle in hand, it was quite a few moments before the *zman*. While *benching lecht* I do have other *kavonos*.

One thing you have to admit, there is no negativity in my letters –ever. Can you say the same? Yes, I do enjoy seeing my name in print and from the feedback I get, so do many others. Therefore I proudly write my full name Devorah Leitner as opposed to hiding behind my initials eg: AB

**Devorah Leitner**

### Shkoyach Rocky!

I’m not a regular reader of the FJJ, but I happened to pick up a copy yesterday. I just read Rocky’s lengthy letter with great pleasure. Just so

you should know: I have low blood pressure, and some righteous upset is healthy for me. As a result of your letter, I can skip my cardio today.

**Yossi**

(BTW, *mitzva goreres mitzva*- I am sure you help others, too!)

### Shtreimlach and Socks



I wear socks. Without exception, they are colored. Most are white, because they’re crew socks. Or gym socks, if you will. Or if you won’t. Most of the ones that aren’t white are black. Most, but not all.

So far, one might come to the conclusion that I’m *chassidish*. Spoiler alert: I’m not. Not even a little. But my preference of sock colors might indicate that I also wear a *shtreimel*. Well, I’m here to tell you that I do not wear a *shtreimel*, although during a particularly ill-advised cost-saving experiment a while back, I tried training a live beaver to sit on my head. Turns out beavers are notoriously difficult to train. They also eat all your furniture. The groundhog was easier, but I tripped getting out of Staten Island Chuck’s enclosure and was sentenced to spend the rest of winter in there with him, until I saw my shadow.

I am, however, rethinking my choice if headgear of late, after seeing the *vilda metziah* going on at Bingo... five hundred bucks for a *shtreimel*! Get out! Seriously? Am I too late? Listen: a new Borsalino is what, three hundred? For another two, I can start my own *chassidus*! We could start the *minyán* in my apartment. Until the building fund, of course. I better start looking for *askanim*.

I am responding to **Gitty from Flatbush**. I have to be nice, because my sister’s next-door neighbor’s name is Gitty, and it might be her. But I doubt it, because she’s a very smart Gitty, not a silly Gitty who compares *shtreimlach* and long coats to the *levush* of goyish nobility in Europe! As a matter of fact, I am now going to check that ridiculous claim on Wikipedia...I’ll be right back.

As it turns out, I was right all along; *shtreimlach* and long coats came from the *levush* of Eastern European and Russian nobility and royalty. So there!

Gitty has no problem with men wearing colored socks, which, by the way, is very big of her. I happen to know for a fact that my sister’s neighbor

doesn’t have a problem with it either, since I’ve seen her husband, (whom, for our purposes, we’ll just refer to as Gitty’s Husband. Or G.H., if you will.) wear colored socks on many occasions. Actually, that’s not really a *rayah*; it’s possible that she hates when he wears colored socks and he only wears them to annoy her, but I doubt it. They seem to get along reasonably well.

Mr. Piltz wrote a letter titled **Your Purim Issue**, where he takes exception to the caricature of Barack Obama as Haman. He says,

*While I...am generally not a fan of our current President, I nonetheless try to refrain from likening [him] to characters (good or evil) from Tanach. As a publisher, you must know that many fine Frum Jews take issue. It’s amazing when it reaches all the way to the Midwest!*

My obnoxious side soooooo wants me to write, *so, waddaya want, a cookie??* But, of course, that would be nasty and since Mr. Piltz (presumably) signed his real name, I won’t do that, because that’s the kind of guy I am. What I will write is that it’s okay for many fine, *Frum* Jews to take issue. Taking issue is what keeps the Letters section interesting and vital. Perhaps because you’re out in the middle of *yehupitz* somewhere, you don’t see the histrionics that get splayed across these few pages every week. Trust me: Obama as Haman is child’s play!

**Anti Vaxxer** wrote (**Independent Print Media in the Age of Free Speech Censorship**) that she would like the Letters to the Editor section *expanded*! Are you kidding me?

*...I want the editor to know how important this independent print-newspaper is. I hope the editor will take this to heart and consider expanding the letters section as a means of facilitating uncensored debate, discussion, and communication, on controversial topics.*

Whether she is correct in her accusation that *...it is precisely controversial views and opinions...that the mainstream media wishes to silence, both in print and online rather than allow reasoned debate...* is not what I want to address and beyond the scope of this letter. What I would like to remind her is that there was a very healthy, robust debate right here in this paper that raged for weeks (months?) about the efficacy and alleged harmful effects of childhood vaccination, not very long ago at all. So *please* don’t be looking for a forum to roil it up all over again! Please let’s just let sleeping dogs lie or lying dogs sleep. If you insist on quoting Dr. Suzanne Humphries, I might have to provide

a link, you know, something like this: <https://medium.com/@visualvaccines/why-dr-suzanne-humphries-an-anti-vaccine-activist-is-lying-to-you-about-measles-ce446d0a7e0f>

And then there was this: **Shaking My Head in Amazement** wrote a **Response to Lawrence Kulak re Super Bowl**

Here are the questions he asks Larry:

*How could you possibly say that the halftime in the middle of the Super Bowl game, plus the many commercials throughout, are devoid of immorality?! [emphasis his]*

*How is the Lubavitcher Rebbe’s remark about glancing at box scores in any way applicable to the very different level of watching the shmutz-laden Super Bowl?! [emphasis his]*

This presents something of a quandary for me: it puts me in the extremely unusual position of agreeing with (and defending!) Larry Kulak. Oh well, what can you do, right? I’ll tell you how I watched the Super Bowl: while eating and looking up once every seven or eight minutes or so, unless I heard a roar. Then I looked up an extra time and had some fries. At half time, I realized that if I watched to the bitter end, I’d have to see one of those two miserable teams win. I didn’t want Philly to win, because, well, they’re Philly. But I wouldn’t have been able to remain sane if Pretty Boy and Sour Puss would have won again, for the umpteenth time. My last few marbles would have done a swan dive right outta my ear and there woulda been nothing left but guacamole! So took one last bite of my hero (the sandwich, not Nick Foles), *benched* (*birchat hamazon*, not Nick Foles... what? You never heard of *benching* a quarterback?) and left. No halftime *shmutz* for me!

Your Still-Reasonably-Sane Buddy,  
**Rocky Zweig**

### LETTERS TO THE EDITOR



Email letters to  
editor@thefjj.com

DEADLINE: Monday  
pre-publication

The FJJ reserves the right to edit letters due to space constraints or Rabbinic direction.





## FJJ Opinions

The Opinions column reflects the opinion of the author only, not necessarily those of the FJJ.

### RABBI MOSHE BOYLAN

Recently a bill in Poland was passed which limits how people can talk and write about the history of Poland during World War II and the Holocaust. Many people have been very upset about this bill, as there is a great possibility of this preventing free and candid discussion of what exactly the Polish did and did not do during the Holocaust.

While everyone agrees that the Germans were the main instigators of the Holocaust, it is not a coincidence that around three million Jews were killed in Poland. While not all Polish were involved in killing Jews, there were many that either did nothing to protest this, or worse yet actually served as helpers in the efforts of the German Nazis *ym"s*, in killing Jews. Such accomplices turned in Jews to the authorities, either due to anti-semitism or because of financial incentives for those who revealed Jews that were in hiding.

In addition, when Jews came back to their houses and towns after the Holocaust, there were a significant amount of incidents of Polish people showing great antagonism to these survivors. Many of them were actually killed or at least threatened to leave, or else they would be killed. In addition, there were a large amount of Jews that gave their children to be hidden by non-Jews and the people who watched their children refused to give them up after the war. Some of these Jews did in fact get reunited with their families, due to the efforts of people like Rav Leizer Silver *zt"l* and others. There were also some members of the Church that were cooperative with the Jewish community and helped reunite Jewish children hid during the war with their families. However, sadly there were many children who were not reunited with their families, due again in large part to the Polish people that refused to help these children come together with their families.

It is true that there were some Polish people that helped hide Jews and acted as what is called "Chasidei Umos HaOlam", in helping Jews to survive. However, it seems clear that a larger number of people in Poland were involved actively or at least in a passive manner helped the Nazis in their evil goals of exterminating our people, *r"l*.

Given all the above, it seems that the new Polish law may prevent people from having the freedom of speech to truly present the true realities of what happened in Poland during the war. It is therefore understandable why so many

people have protested this law, as we understand the importance of teaching future generations of what happened. It is well known that if we don't learn from the past, then we are condemned to repeat past mistakes. As such, it is important for us to learn from the tragedies of what the Polish people did and did not do. While again we should grant appreciation to those Polish people who helped us, it is likewise important to realize the anti-semitism that played such a central role in killing so many people in Poland during the Holocaust. This will help us to learn lessons from history to likewise due our best to fight those doing injustice to others.

We can add that a lesson we can learn from this is the importance of fighting against bad actions we see in our vicinity, and not to just ignore them, saying it is not for us to do anything about them. While there may be some cases that we cannot do anything about what is going on, sometimes we are responsible for what takes place in our vicinity. For sure we have to do our best not to involve ourselves in evil or bad that is in our vicinity, and sometimes it is even incumbent on us to take a stand against it.

As an example, the Shulchan Aruch writes that if people are talking during Chazaras HaShatz, we are required to protest. While we may not be the people doing the talking, we are not allowed to ignore this disrespect to the *tefilah* and to the Beis HaKenesses. Instead, we must protest and tell others that this is not acceptable. Even if this doesn't help, at least we have shown that we are not accepting to this. In addition, it is probable that at least in the long run, such protests will have an effect, as people will come to realize that talking during Chazaras HaShatz is not acceptable.

Loshon Hora is another example of something we should do our best to protest. It is well known that the *heilige* Chofetz Chaim *zt"l* would protest when hearing *loshon hora*. Once the Chofetz Chaim was in a wagon, and heard people starting to talk about their horses. Then, the people started to talk about other people, and the Chofetz Chaim asked that they go back to talking about horses (which doesn't involve *loshon hora*). When they refused, the Chofetz Chaim asked to leave the wagon in the middle of the journey, so as to avoid hearing *loshon hora*.

Another time, it was Purim, and the *bochurim* in Radin had a Purim *shpiel* which referred to a controversial topic

## Lessons From the Recent Polish Holocaust Bill

which was facing the Yeshiva world at the time (which involved *loshon hora*). Immediately, the Chofetz Chaim said that even on Purim one must avoid *loshon hora*.

We even find in the *sugya* of Kamtza and Bar Kamtza that there was a *tainah* on the Rabbanan for not protesting the embarrassment of Bar Kamtza at the infamous party.

While we may not be hearing or seeing mass murder like the Polish people did in the Holocaust, we sometimes are witness to various *aveiros* which are severe. We can learn from how badly we feel about the sin of not protesting the Holocaust to likewise do our best to protest other *aveiros* we may see or hear in our vicinity.

If we are not sure whether we should protest these things (as in some cases this may make things worse) we can at least ask a *shailah* as to what to do in the particular case.

Another thing we can learn from this law is based upon the Pasuk "U'modeh ve'ozeiv yerucham", and one that admits his sin and leaves them will be granted mercy. This Pasuk is telling us that if we truly feel bad for our sins and admit to them, then we will merit mercy. Conversely, if we refuse to admit our sins and try to cover up for them, then we will not get mercy and just the opposite, both Hashem and people will be upset with us.

I am reminded of a story that Rav Sholom Schwadron *zt"l* used to say about one of the *gedolim*. Once a *gadol* asked a person if he had done something wrong. The person said that another type of action would have been right and he had not done this. The *gadol* said, so did you do something wrong? Again, the person said that another course of action would have been better. This *gadol* asked: Why can't you just admit you did something wrong?

We see from Rav Sholom how people have a tendency to refuse to admit to their mistakes. Even if they hint to them, they don't want to admit completely to doing something wrong, instead sufficing to hinting to it. In our situation, the Polish government is trying to cover up for their people's mistakes and wrongdoings, refusing to allow freedom of speech to clarify what was and was not done during the Holocaust. Ironically, not only does this not help them, but it



causes people to get upset at their inability to admit to their wrongdoings. If they would admit to their mistakes and do their best to allow people to learn from them, then they would deserve some mercy for doing their best to do *teshuva* (at least on their level) and trying to improve the ways they inherited from their backgrounds.

This reminds me of a story which is said about the Gerrer Rebbe *zt"l* (the Beis Yisroel). Once "Reuven" and "Shimon" were both talking in the Gerrer Beis Medrash. After *davening*, the Rebbe went up to Reuven and asked him about this. Reuven hemmed and hawed and said that others were talking and therefore it was not so bad what he did. The Rebbe wanted to impress on him that he did something incorrect, and said that he was not invited to eat with him for a month. Meanwhile, the Rebbe also asked Shimon about his talking, and he immediately admitted to his *aveirah* and said he would not do it again. The Rebbe said, that if so, you are invited to come to the *Shabbos seudah* today! We learn from this how if we admit to our sins, then we will deserve *rachamanus*.

This is also one of the reasons that Shaul HaMelech lost the *melucha* after his *aveiros*, whereas Dovid HaMelech did not. Dovid HaMelech immediately said "*chatai*" when confronted with his sin, and therefore he deserved to continue on with his *melucha*. In contrast, Shaul HaMelech tried to justify his sins, which actually made things much worse, and prevented him from continuing on in his *melucha*. {These were both great *tzadikim*, but we still must learn from their indiscretions, at least on their high levels.}

In conclusion, we should learn from the recently passed law in Poland to protest evil in our midst and do our best to admit the mistakes we have made. This should help us to merit mercy and help us to do *teshuva*. May we soon merit the *geulah* and the coming of Moshiach, when the *tzaros* we underwent in *galus* will be like a dream.



## FJJ Opinions

The Opinions column reflects the opinion of the author only, not necessarily those of the FJJ.

JNS / STEPHEN M. FLATOW

J Street and the radical wing of the Democratic Party have worked hard in recent years to chip away at the party's traditional support for Israel. And they've made some progress, to judge by recent public opinion polls, in the changes in the Democratic Party platform and the number of Democratic congressmen who have signed J Street's letters criticizing Israel.

But a speech at the AIPAC conference, made by the senior U.S. senator from New York, Chuck Schumer, has struck a powerful blow against those trends in his party. As the Senate Minority Leader, he is the most powerful figure in the Democratic Party today.

What he said to AIPAC has established 10 principles of a new American political consensus concerning Israel and the Palestinian Arabs. And J Street is far outside of it:

1. Tearing down Jewish settlements will not bring peace.

"Now, some say there are some who argue the settlements are the reason there's not peace," said Schumer. "But we all know what happened in Gaza. Israel voluntarily got rid of the settlements there, the Israeli soldiers dragged the settlers out of Netzarim, and three weeks later, the Palestinians threw rockets into Sderot. It's sure not the settlements that are the blockage to peace."

2. Giving more Israeli lands to the Palestinians will not bring peace.

"Some say it's the borders," Schumer told the AIPAC conference. "But they forget during the negotiations in 2000, Ehud Barak was making huge territorial concessions that most Israelis didn't like, it was [Palestinian head Yasser] Arafat who rejected the settlement. It's not the borders, either."

3. Making concessions on Jerusalem will not bring peace.

Schumer: "And [the obstacle to peace is] certainly not because we've moved the embassy to where it should

## A New Consensus on Israel

belong in Yerushalayim [Jerusalem]. It's not that either."

4. Most Palestinians do not accept Israel's existence.

The reason "why we don't have peace," Schumer said, is "because the fact of the matter is that too many Palestinians and too many Arabs do not want any Jewish state in the Middle East."

5. The Torah says the Land of Israel belongs to the Jews.

It may not be politically correct to acknowledge Israel's biblical right to the Jewish homeland. But it's a fact that is acknowledged by millions of Jews and tens of millions of Bible-believing Christians. We don't have to feel embarrassed to say it, just as the senator was not embarrassed to say: "Of course, we say it's our land. The Torah says it."

6. Israel remains vulnerable.

A generation that has grown up with an Israel that seems almost invincible has to be reminded that creation of a Palestinian state would reduce Israel to just nine miles wide, as it was before the 1967 Six-Day War. Schumer recalled walking through the corridors of his high school in Brooklyn that spring, his radio glued to his ear, "deathly worried that Israel would just be pushed into the sea by the Arab onslaught . . . Now, the younger generation never experienced this. They haven't lived through a time when Israel's very existence was balanced on the edge of a knife."

7. The Palestinian Authority isn't "moderate."

The great myth of the Oslo era was that the Palestinian leadership genuinely made peace and rejected terrorism. "Too many believe that this Palestinian Authority is moderate and really wants peace." But it does not, declared Schumer.

8. The Palestinian Authority actively supports terrorism.



It's not just that the P.A. leaders are unreasonable and extreme; they directly support terrorism. "The dark truth," Schumer said, is "that the Palestinian Authority, every day, actively aids and abets terrorism."

9. The P.A.'s payments to terrorists must cease.

The P.A. can't disguise its payments to imprisoned terrorists and the families of dead terrorists. It can't pretend they are "social welfare" payments. It cannot route them through a third party. What it must do, Schumer said, is to "cease making payments to the families of terrorists." Period.

10. The P.A. must stop glorifying terrorists.

It's not a case of "we have our heroes, and they have theirs." It's not a matter of "what they do is their business." Glorifying terrorists encourages more terrorism. "The P.A. as to stop calling the martyrs," said Schumer, and "stop giving them parades."

The leadership of the Democrats, as represented by Schumer, has now in effect joined hands with the leadership of the Republicans—and the majority of the American public—when it comes to Israel.

J Street and other harassers of the Jewish state have been left behind in the dust. A powerful new pro-Israel consensus has been reaffirmed. I hope it continues to grow.



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## FJJ Opinions

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JONATHAN S. TOBIN/JNS

It turns out that in some cases, the Trump administration can behave just like its predecessors.

President Donald Trump has been rightly accused of smashing precedents as the commander-in-chief, and many of his subordinates have behaved, spoken and tweeted in ways unlike anything we've seen before. Some of this unorthodox behavior is indeed troubling. But other decisions, including his willingness to buck the foreign-policy establishment on issues like the status of Jerusalem and trying to hold the Palestinian Authority responsible for its support of terrorism, have been a long overdue breath of fresh air.

On one significant legal issue, however, it appears that Trump has gone establishment. Yet rather than cheer it as a rare sign of maturity or stability, this decision is a regrettable reversion to the same sort of failed policies of the past that Trump has rejected in other instances.

The issue is the decision of the U.S. Solicitor General to side with the Palestine Liberation Organization in a dispute with those seeking to hold it accountable for its crimes as required by U.S. law. American victims of Palestinian terror attacks, as well as the family members of those who were killed in such attacks, originally filed the case of *Sokolow v. Palestine Liberation Organization* in 2004. They sued under the Anti-Terrorism Act passed by Congress in 1992, which allows U.S. nationals to sue international terror groups for damages in U.S. federal district courts.

The Sokolow case stems from six specific shootings and bombings carried out by Palestinians in Jerusalem from 2002 to 2004 during the second intifada terrorist war of attrition orchestrated by the Palestinian Authority—the political arm of the PLO. A jury in a federal district court heard voluminous evidence of the gruesome crimes carried out by the Palestinians, as well as the clear proof that these acts were committed at the behest of their leaders. The jury ruled for the survivors and their families in a 2015 decision that awarded them \$656 million in damages.

But a year later, an appeals court overturned that decision when it ruled that U.S. courts didn't have jurisdiction in the case and claimed that the Palestinians hadn't specifically targeted Americans. That caused the terrorists to cheer, and it brought great relief to the Obama administration, which had opposed any effort to punish the PLO. It felt that anything that undermined the P.A. was, by definition, a blow to the cause of peace. Like all previous administrations, Obama and his team regarded the Anti-Terrorism Act to be an attempt by Congress to interfere with the executive branch's ability to conduct foreign policy.

That stand, in addition to the appellate ruling, contradicts the plain intent of the law, which was crafted specifically to deal with instances of international terror.

Given Trump's tough talk on terror—reportedly, he yelled at and pounded the table when he demanded that P.A. leader Mahmoud Abbas stop paying salaries and pensions to terrorists and their families—you

## Why is Trump Betraying Terror Victims?



would think he would reject the Obama position. But that's not what happened.

The Solicitor General is asking, along with the PLO's lawyers, that the U.S. Supreme Court not hear the terror victims' appeal. The government's arguments are highly technical in that they are asking the court to consider the PLO a "person," and arguing that the two PLO offices in the United States don't constitute enough of a reason to allow the victims to sue. If the high court heeds the Solicitor General's plea, then not only will the PLO be off the hook for the damages, but it will effectively render the terrorism act null and void.

That has raised a storm of protest from some pro-Israel activists, including the Zionist Organization of America, which has vociferously protested the stand of the Justice Department.

Why is Trump betraying his principles in this fashion?

It's hard to give a definitive answer for any decision made by the Trump administration. It's entirely possible that Trump—an absentee president who is allergic to deep dives into procedure, details and the nuts-and-bolts of government decision-making—had no idea that his administration was going to side with the PLO.

That may also be true of U.S. Attorney General Jeff Sessions, who when pressed about the issue during the course of an interview with Breitbart.com's Joel Pollack seemed not to be familiar with the case.

The ominous silence of the State Department, which has always

been opposed to efforts to hold the Palestinians accountable, on the case may also indicate that its influence—and those within the executive branch that always oppose allowing Americans to sue foreign governments—may be at work.

Then again, Trump's lingering desire to do broker the "ultimate deal" of a Middle East peace agreement—a task he has delegated to son-in-law and senior adviser Jared Kushner—may also be behind a decision that will help keep the P.A. happy and not threaten its finances.

But whether you want to blame this on Trump's massive ego, his son-in-law's vain hopes for negotiations (which every sensible person knows are already doomed because of the P.A.'s intransigent refusal to end and admit defeat in their century-old war on Zionism) or the loyalty of the permanent bureaucracy in the Justice and the State departments to the failed policies of the past, the fact remains that this is a terrible mistake.

The Solicitor General's stand is contradicted by the efforts of many members of both parties in the House and the Senate to stand up for the Anti-Terrorism Act. The critics are pointing out that if the PLO prevails, then it will reinforce exactly the same violent policies that make peace impossible.

That isn't acceptable and shouldn't be allowed.

Trump and Sessions need to wake up to the implications of this decision and reverse it. If they don't—or if the high court allows the reversal of the jury's decision to stand—it will ring the death knell for any accountability of terror in the courts.

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## FJJ Opinions

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## Poland 'Suspends' the Holocaust Law/Lie

FIAMMA NIRENSTEIN /JNS

It's a very good thing that Poland took a step backwards against a decision that not only absolved it of guilt, but also made it a liar.

It gave in to common sentiment, which populism tends to do. Wisely, the government decided not to implement a law that could lead to a fine and up to three years in prison for anyone who refers to Nazi extermination camps on its territory during World War II as "Polish death camps" or accuses Polish citizens of being complicit in the extermination of the Jews.

Poland's President Andrzej Duda signed the bill into law earlier this month after it was passed in the Senate. What followed was a rhetorical escalation of petty nationalism, and on the other side, of accusations of anti-Semitism. Probably things changed after Polish Prime Minister Mateusz Morawiecki, clearly rigidly playing his role, publicly declared that while there were some "Polish perpetrators," there were also "Jewish perpetrators" responsible for the Holocaust.

Here, the crisis erupted over how incongruous the Polish law was: How could anyone compare what happened to the Jews—the desperate and persecuted victims—to that of the persecutors and their accomplices?

Then Israeli Prime Minister Benjamin Netanyahu wisely, notwithstanding the requests of breaking all relations with Poland and calling back the ambassador, spoke at length with Morawiecki with the idea, which his shocked critics opposed, that Israel should find a way to talk with Poland. And the road has been found. The Polish Foreign Ministry announced that it will put the law on hold in order to amend its wording, and a Polish delegation will arrive in Israel to find an acceptable solution together.

Technically, it's true that the "Nazis," and certainly not the "Poles," undertook the extermination of the Jews. There were Poles

who fought the Nazis with courage, but it's also true that the Poles haven't fully come to terms with their own terrible history of anti-Semitism, which was expressed both during the Shoah and after the war.

And yet the Polish law can't be attributed to new anti-Semitism since it is evident that the law itself highlights its current repulsion with respect to the persecution of the Jews. And it's very important for the Jewish state to be able to ascertain, especially at a time in which genocidal anti-Semitism by extreme Islam and its supporters threaten Israel and its people, whether those countries that have elected governments that aren't on the left should be suspected or accused of anti-Semitism. The answer is that among populism and nationalism, anti-Semitism can rise its ugly head, but it's a phenomena that doesn't necessarily involve the state where this happens. Therefore, the best choice is to ask them to fight anti-Semitism and prove that they really do. This will probably be asked of the Polish leaders involved.

Now Israel—although very attentive to displays of Holocaust negationism—realizes that its enemies are the fascists, the Nazis, and not the moderate governments of Eastern Europe. This is very important, especially when confronted by a hostile European Union headed by Federica Mogherini, which has taken a pro-Iranian stance. So much so that the international governmental body never once uttered a single word about Iran's genocidal intentions vis-à-vis the Jews.

Isn't this anti-Semitism—real anti-Semitism?

The wave of controversy against Poland thus seems unwarranted for now. There was a lie, but not anti-Semitism. Israel must monitor the neo-Nazis in order to ensure that they never again propagate hate, but the Poles don't seem to belong in the same category, and Israel did well to reserve judgment because of that.



## A Dying Church Takes Time to Give Israel a Kick

JNS / DEXTER VAN ZILE

You have to hand it to the Presbyterian Church USA. Its leaders can't figure out how to recruit new members or stop churches from leaving the denomination in droves, but they sure do know how to run a propaganda war against Israel and its Jewish supporters in the United States. Like the Palestinians for whom the church advocates so irresponsibly, officials and activists in the PCUSA are more intent on attacking Israel and its supporters in the United States than promoting the welfare of the community they lead.

About the best that can be said for the denomination is that it is not losing as many members as it used to. That was the underlying message of a press release written last March by Jerry Van Marter, interim communications director in the PCUSA's Office of the General Assembly. In a piece about the church's ongoing collapse, Van Marter's headline declared that "PC(USA) membership decline continues but slows."

In 2016, the denomination lost almost 90,000 members, or 5.7 percent of its membership from the year before. In 2015, the church lost 95,000 members from the year before, which represented a 5 percent decline.

How did Van Marter spin it? "Hey, we lost 5,000 fewer members last year than we did the year before!" Still, he wasn't able to sugarcoat the decline, reporting, "The denomination experienced an all-time low in total member losses, but also an all-time low in total member gains."

He's not kidding. In 1993, the church had 3.1 million members; in 2016, it had less than 1.5 million.

The delegates who attend the PCUSA's General Assembly, which will take place in St. Louis in June 2018, may spend some time talking about this decline and what to do about it, but a lot of their time and energy will be directed at promoting anti-Israel propaganda to the church's declining membership.

One overture already on the agenda directs the General Assembly to affirm the right "to criticize practices and policies of Israel, as we do any other global political entity, without fear of being labeled anti-Semitic." The same resolution calls on the church to articulate its "faith with confidence, humility, and integrity, and anticipate respect for our own faith convictions, as we also would respect others."

This resolution is pretty rich coming from a church whose peace activists have regularly trafficked in anti-Jewish propaganda over the years, while remaining virtually silent about the ongoing murder and oppression of Christians in Muslim-majority countries throughout the world. The fact is, the "global entity" that the denomination regularly condemns is Israel. Jihad is a global reality, but good luck finding any direct reference to it on the PCUSA's website. And as far as "respect," were PCUSA "peace" activists being respectful when they posted an image of President Barack Obama wearing "Star of David" earrings a few years ago?

Another resolution on the PCUSA's agenda calls for the church to affirm a letter written by Palestinian Christian leaders that, among other things, declares that the Balfour Declaration was "unjust and unlawful," accusing Israel of apartheid and describing the Jewish state as a "colonial state." Arguments like this affirm Palestinian rejectionism and promote more Palestinian violence against Israel.

As outrageous as the resolutions that are already on the agenda are, they are not going to be the main show. They will surely generate criticism and anger from American Jews who have grown tired of Presbyterian Jew-baiting, though such resolutions are merely put forth as smoke and camouflage to distract observers from a pro-BDS (Boycott, Divestment and Sanctions) resolution that will likely be put forward sometime between now and June. Currently, there is an overture on the agenda that opposes legislative efforts to ban anti-Israel boycotts, but observers fully expect to see a more explicit attempt on the part of Presbyterian activists to push the BDS agenda forward.

An explicitly pro-BDS overture has yet to be posted on the denomination's website, but one is almost surely in the offing, and if it passes, anti-Israel activists will claim a victory against the evil of Zionism.

The intention of the activists and staffers in the PCUSA is to distract and enrage Israel's supporters with an opening salvo of shameful resolutions in the hopes of sneaking a pro-BDS resolution past a distracted and exhausted community of pro-Israel activists. It is all part of a sophisticated and intentional strategy of Jew-baiting that the denomination's peace activists and leaders have been perfecting for more than a decade—while their church dies.





## FJJ Opinions

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**JNS / JUDITH BERGMAN**

*"The Jews who lived in Europe would always bake a large pastry ... mixed with the blood of a victim ... from among those who were not Jews ... a little boy, whom they would place in a perforated barrel full of spikes..."*  
*"Because of this, the European peoples loathed the presence of the Jews ... they were ... the mechanism for the commission of every crime ... source of all ... corruption ..."*

Shockingly, this is not some obscure accusation from generations ago in Europe, but a statement from an article written just recently by Dr. Mustafa Al-Lidawi, a former Hamas official, while in Israel we celebrated the Jewish holiday of Purim. The Ma'an News Agency—"the largest independent TV, radio and online media group in the West Bank and Gaza Strip," according to its own website—found it appropriate to publish this in an article it ran about the Jewish holiday which commemorates the

saving of the Jewish people from the evil Persian Haman.

This medieval blood libel was brought to readers courtesy of the news agency's generous Western sponsors. On its website, the agency gives special thanks to two countries in particular: "MNA was launched with generous funding from the Danish Representative Office to the Palestinian Authority (P.A.) and the Netherlands Representative Office to the P.A."

One cannot help but wonder whether this was the kind of "news" that Denmark and the Netherlands had in mind when they helped launch the agency in 2005.

According to NGO monitor, MNA is funded (last available figures are from 2014) by Denmark, the Netherlands, Sweden and the United States, among others. In 2016, Ma'an Television Network received €427,200 (roughly \$500,000) from the European Union for "Leveraging Media Initiatives to Promote Participatory Engagement

## Giving Islamic Racism A Pass

in the Peace Process." Ma'an Network received £730,000 (roughly \$1 million) in 2015-17 from the United Kingdom as part of a "multimedia project to raise awareness of, and seek to prevent, violence against women and girls."

Western European nations, claiming to be against all forms of racism and supremacism, lavishly fund Muslim Jew-hatred. It makes for a special kind of irony when that lavish funding helps promote old European blood libels.

Christians imported the old European blood libels into the Middle East, but Muslims adopted them with rather fervent enthusiasm, as evidenced in present times by not only Al-Lidawi's article, but also the behavior of Palestinian Authority leader Mahmoud Abbas himself. In June 2016, Abbas gave a speech to the Parliament of the European Union in Brussels, where he falsely claimed that "certain rabbis in Israel have said very clearly to their government that our water should be poisoned in order to have Palestinians killed."

The members of the European Parliament thanked Abbas for this new take on an old European tradition by giving him a standing ovation.

It is not, however, as if Muslims lack their own anti-Semitic sources and need to import new ones. The Koran is brimming with verses portraying the Jews in the most hateful and violent ways.

The Koranic passages 5:60 and 7:166, for instance, proclaim that the Jews are cursed and that Allah transformed them into apes and pigs

(hence, the frequent comparisons of Jews to apes and pigs in Palestinian Authority news, children's television, official statements, etc.).

Jews are portrayed as "avid listeners to falsehood" (Koran 5:41), "the greediest of mankind ..." (Koran 2:96) and Muslims are warned not to take them (and other non-Muslims) as friends, "O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what they conceal is far worse ..." (Koran 3:118).

And these are just a select few verses from the Koran.

Then there are the *hadiths*, such as the following, frequently preached in mosques around the world: "The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him."

This *hadith* even forms part of the Hamas' "Charter of the Islamic Resistance".

Is it not curious that in an era when almost everyone is constantly offended by phrases or language deemed "insensitive" or "hurtful," no one is offended by the vilest racism flowing so freely from the "Palestinian" Arabs?

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# TORAH TAVLIN

STORIES AND SAYINGS, WIT AND WISDOM  
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By Rabbi Dovid Hoffman

A *chasid* who grew up in Montreal, Quebec, and was a frequent visitor to the home of the **Tosher Rebbe, R' Meshulem Feish Lowy זצ"ל**, arrived one day in the small village of Tosh with an urgent appointment to speak with the holy *Rebbe*. When he entered the inner sanctum, he immediately burst into tears and needed an extra minute to come to himself.

The *Tosher Rebbe* gently asked what was wrong. The *chasid* related that he had come to say goodbye to the *Rebbe*; that he had taken a job in a distant city and would be leaving with his young wife in the next few days. The *Rebbe* looked at him with surprise and told him that he did not think a *chasid* of his caliber belonged in a far-away city like that. The young man explained that he really had no choice. He had been in Europe on business and had amassed enough money to buy an apartment in Montreal, where he had planned to settle down and raise his family. Unfortunately, when he was in Antwerp, someone had stolen his valise which contained all his money and he was left penniless - barely able to get back to Canada. Although he wouldn't have normally moved so

far away from his community and his *Rebbe*, he took the only job he was offered that would allow him to earn a *parnassa* for himself and his family. He looked at his *Rebbe*, his eyes brimming with tears.

R' Meshulem held the man's hand for a few extra seconds before shaking his head. "No, I do not think that it is worth ruining the *Yiddishkeit* of your household for this job. I believe you should stay in Montreal and things will get better."

The *chasid* left the *Rebbe's* room but he was conflicted. On the one hand, the *Rebbe* was telling him to stay in Montreal - that he was risking his family's *Yiddishkeit* by moving so far away. On the other hand, nothing short of a miracle could help him at this point as he literally did not have a viable source of income that would allow him to remain in Montreal.

The following morning, the *chasid* went to *daven* in the *Tosher Beis Medrash*, after which he planned on returning to his hovel in Montreal. Deep in thought while was wrapping up his *Tefillin*, he didn't notice a stranger enter the *Beis Medrash* and walk over to him, staring at his face with unusual focus and intensity. Suddenly, the man tapped him on the shoulder and said with an obvious European accent, "*Reb Yid*, were you recently in Belgium, in Antwerp?"

The surprised *chasid* scrutinized the man's face but did not recognize him at all. "Yes, I was there a few weeks ago."

The stranger's face went pale and a look of agony came over him. "I know who you are," he said in a quiet voice full of contrition. "When you were in Antwerp, I saw that you had a suitcase full of cash and I was overcome by my *Yetzer Hara*. I was in a tight bind and needed money fast. When you weren't looking, I grabbed your bag and stole the cash. Although it

helped me temporarily, I have been tortured by the notion that I caused another Jew grief and anguish. I cannot imagine the pain and sorrow you must have felt when you realized that your money was gone. Here is the money - down to the last penny. I owe you a huge apology and hope you can find it in your heart to forgive me." With that, the stranger pulled out a plastic bag filled with tightly bound wads of cash. With another murmured apology, the stranger turned and ran out of the *Beis Medrash* before the *chasid* could even comprehend what had just happened.

He counted the money and it was accurate down to the last cent. With joy and excitement, the *chasid* ran back to the *Tosher Rebbe* to tell him that his blessing had come true! The *Rebbe* smiled in obvious enjoyment and blessed the *chasid* with continued success in his family life and business endeavors - and once again told him to settle down in Montreal.

The *chasid* followed his *Rebbe's* orders and purchased an apartment in the city. Heaven blessed him. His family grew and he raised a beautiful *mishpacha* built on solid foundations of *Torah* and *chassidus*, and he never failed to tell over the "miracle" of the *Tosher Rebbe's* blessing which had come through just when he needed it most!

Many years later, this *chasid* bumped into the "thief" whom he recognized immediately. He told him that he wished to thank him - because of him he stayed in Montreal and raised a wonderful family. The man looked at him and said, "Don't thank me, thank the *Tosher Rebbe*. I was never even in Antwerp. The *Rebbe* called me and told me to give you the money with this story. He handed me the bag filled with cash and I gave it to you. The *Tosher Rebbe* deserves all the thanks!"

## Drush V'Chiddush

"And he shall split it open with its wing feathers [intact], but he shall not tear it completely apart."

(Vayikrah 1-17)

In *Sefer Vayikrah*, there are many types of *korbanos*, and ways in which we are commanded to offer them. There's the "עולת העוף" about which we are told to separate the head and the "חטאת העוף" which we are commanded NOT to separate its head. Why?

The **Shem M'Shmuel** gives us an incredible explanation. As we know, the sin for which one brings a *korban olah* is "הרהורי הלב" - sinful thoughts. A *korban chattas*, on the other hand, is atonement for unintentional sins. The difference is that when a person has "הרהורי הלב", he has allowed his sinful thoughts to penetrate his heart. He

literally connected his mind to his heart and allowed these thoughts to pass through. For this reason, the *Torah* is very clear that with regard to a "עולת העוף", one must sever the head of the bird from its body to atone for NOT separating his own mind and heart. On the other hand, a *korban chattas* is offered by one who has sinned unintentionally. This means that he DID NOT connect his mind to his heart, he was literally not thinking correctly, and he behaved improperly because he did not use his head to make the right choice.

When he brings a "חטאת העוף", he must NOT separate the head because this was his whole problem in the first place! The *Torah* tells him "לא יבדיל": since you "severed" your own head and

caused your body to sin, "Do not sever" this bird's head!

Every day, we recite the following prayer: "ויודעת היום והשבות אל לבבך" - which means that what we know in our minds - the *Emes* (truth) of *Hashem* and His *Torah* - we must not leave as intellectual property. We must make that knowledge a part of ourselves. It must influence our behavior and our actions, so that everything we do is a result of our mind and heart uniting to perform the will of *Hashem*. All negative, sinful and heretical thoughts must be "separated" - literally blocked off from entering into our hearts. May we be blessed with the wisdom to know precisely how and when to uphold the principle of "LO YAVDIL"

... **הוֹת הֵיךָ אִמֶּר**  
Chacham Rabbi Chaim Falagi  
(Torah V'Chayim) would say:

"When a person offers a meal-offering to Hashem." On this, Rashi asks: "Who usually offers a meal-offering? A poor man. The Holy One, blessed be He, says: 'I consider (this offering) as if he has offered his very soul!'" The *Torah* is comparable to an offering. Just as it is good and pleasant for the poor to bring the offering of the wealthy, the same applies to learning *Torah*. Someone who finds it very difficult to study due to pain and suffering, and yet studies all the same, is praised and glorified. Conversely, someone who fails to study *Torah* when he has the ability to invest his energies into it has not fulfilled his duty. He is like a wealthy man who brings the offering of a poor man."

A Wise Man would say:

"Lost wealth may be replaced by industry, lost knowledge by study. Lost health may be restored by temperance or medicine. But lost time is gone forever."

Rabbi Dovid Hoffman is the author of the Torah Tavlin series of books on Torah, Haggadah shel Pesach, Yamim Noraim, and other Jewish topics, as well as the acclaimed Holocaust books entitled "Heroes of Spirit" and "Heroes of Faith." His weekly Torah Tavlin parsha newsletters are disseminated all over the world. To subscribe, please go to his website [www.TorahTavlin.org](http://www.TorahTavlin.org), where you will find archives, divrei Torah, stories, articles of interest, and much more. He can be reached at: [Torahtavlin@yahoo.com](mailto:Torahtavlin@yahoo.com)





## Echoes of the Maggid

RABBI PAYSACH KROHN, WITH PERMISSION FROM ARTSCROLL/MESORAH

It was late Thursday night in May 1994 when Mrs. Lisa Lederer of Kew Gardens, New York, received a call from Mr. Richard Flanagan in Hartford, Connecticut. "Was that your husband Mike that I saw on local television just a few moments ago?"

Mr. Flanagan was the Hartford representative of the Phillips Electronics Company, and he dealt with the New York-based Lederers on a weekly basis, as they shipped him transistors and integrated circuits for his company. "I'm not sure, perhaps it was Mike," Mrs. Lederer replied. "I know that he is in northern Connecticut tonight with hundreds of people."

"What's the story with the little girl?" Mr. Flanagan asked.

"And how did your husband get involved?"

Mrs. Lederer explained that a high-school girl from Brooklyn had become lost in the Bigelow Hollow Park, on the Connecticut-Massachusetts state border, where she had gone on a class trip.

She had been walking with a sister and some classmates and inadvertently became separated from them. She was now missing for more than 30 hours. Her family, teachers, and friends were all frightened and frantic. Volunteers had joined to search for her.

"Are you or Mike related to the girl?" Mr. Flanagan asked.

"No, we're not," replied Mrs. Lederer.

"Do you even know who she is?" asked the incredulous Mr. Flanagan.

"No, we don't know who the girl is, but she is Jewish and the Jewish community feels a responsibility to get involved."

Mr. Flanagan could not believe that Moshe Lederer, or anyone for that matter, would travel more than a hundred miles from New York to look for a lost child they did not know, in a huge state park when the state and local police were already alerted and searching.

Over a thousand people had come to join police efforts in finding the girl. In yeshivos, synagogues, and homes in America and Israel, tens of thousands of men, women, and children were reciting Tehillim for her and many were setting aside specific times of learning as a *zechus* that she be found alive and well. Her

disappearance was news on every station and in every newspaper.

"It's very cold out there in the park at night. Can I bring Mike blankets or sweaters?" Mr. Flanagan asked.

"They have so many people there; it's a well-organized search party. I am sure they took enough clothes and heaters to keep warm," said Mrs. Lederer.

"And food?" asked Mr. Flanagan, "I know Mike eats only kosher food, but I could pick up some fruit or get some food you tell me I can buy at some of the markets up here."

"That's very kind of you, Richard," Mrs. Lederer said, "but I believe they have enough food up there as well."

"Well then," said Mr. Flanagan, "I'm going to Bigelow Park and join the search for the girl. If it means that much to Mike, then it means that much to me. I have a little girl at home and I can just imagine what her worried parents are going through."

Friday morning as Moshe Lederer was taking off his *tallis* and *tefillin*, having *davened* in one of the many *minyanim* that had been formed in Bigelow Park, he was startled to see Richard

Flanagan coming towards him with an outstretched hand and warm smile.

"How did you ever find me here among a thousand people, and how did you even know I was here?" Moshe laughed.

Mr. Flanagan told Moshe what he had heard on the evening news and the conversation he had afterwards with Mrs. Lederer.

"Mike," Mr. Flanagan said, "I'm here to give a helping hand. Just tell me what I can do. As I told Lisa, if it means that much to you, then it means that much to me."

Later that morning as the search resumed and thousands of people joined hands combing the marshes, swamps, and thickly wooded forest area, Richard Flanagan walked between two Jews participating in the search, surveying carefully the area of the park apportioned to his group, as they tried to find the girl.

Later that morning she was found.

There is no doubt that the Torah that was learned and the *tefillos* that were said on the girl's behalf were a major factor in her being found. But perhaps too there was an additional factor that played a small but

## Sanctity in the Woodlands



significant role in the fortunate conclusion of this story—the Kiddush Hashem that was made by Moshe Lederer.

Not merely the Kiddush Hashem of his participation with a thousand Jews united in the search for one Jew, but the Kiddush Hashem that he and his wife had made constantly in the workplace, which caused a gentile to come in the cold, late night and join the search operation.

It is the essence of Kiddush Hashem, as Chazal teach that the

Name of Heaven is made beloved by someone who makes sure that, *His business affairs are [conducted] faithfully and his manner of speaking with people is pleasant* (Yoma 86a).

This episode has one other extraordinary element. When Moshe Lederer volunteered to travel to Bigelow Park, he had no idea about the identity of the girl other than she was from Borough Park. When he got there he found out it was Suri Feldman, his second cousin.

Relatively remarkable.

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## פרשת ויקרא

“ויקרא אל משה” (א: א)

“And He called to Moshe ...”

The Midrash on this Posuk notes that if a Talmid Chochom doesn't have *Da'as*, a *Neveila* [carcass] is better than him.

The Radal explains that *Da'as* refers to *Derech Eretz* and humility.

The *Nodah B'Yehuda* explains that a carcass emits an unpleasant smell and people know how to avoid it. However, if a Talmid Chochom who does not have proper *Midos*, it is not always as readily discernible, and people may initially be drawn to him and associate with him and be negatively affected by him ...

“אדם כי יקריב” (א: ב)

“If a man will sacrifice ...”

The Meforshim ask: later on in the Parsha, the Torah says, “ונפש כי תחטא” - “If a soul will sin”: Why is it that in reference to the lofty act of bringing a sacrifice, the Torah uses the term “אדם” which connotes man's lowly origins [אדם - אדמה], while in regard to committing a sin, the Torah refers to the person as “נפש” - a term representing his sublime soul?

*Hagaon Reb Yehuda Leib Chasman, Z"TL'*, observed that we can see from this the unique nature of man - how he is composed of a G-dly soul which is placed in a mortal body, and regardless of where he turns - whether it is to the holiest places or the most defiled ones, these two forces are with him. Therefore, before a person sins, he must remind himself that - “ונפש כי תחטא” - his holy soul is also taking part in this unsanctified act and is being defiled in the process. By the same token, when a person goes to bring an offering to Hashem, he must remember that “אדם כי יקריב” - the lowly physical portion of his existence is also coming along, and he must sanctify it so that it can be a worthy partner for the pure soul.

### HALACHIC DISCUSSIONS

(not to be relied upon for Halacha L'Ma'aseh)

Technically, it is not imperative to call people up to the Torah by name; it is sufficient simply to hint to them to come up. In some Sephardic communities the Gabbai tells the people in advance which Aliya they will be receiving, and they come up on their own after the Gabbai announces: “*Ya'amod Kohein*”, “*Ya'amod Levi*”, “*Ya'amod Shlishi*”, etc.

The Minhag among Bnei Ashkenaz is to call up each of the Olim by his name and the name of his father, and one should not deviate from the Minhag. [The Reform movement sought to abolish it].

The Gabbai should be very careful with the names of the Olim, since the name by which one is called to the Torah can have important ramifications in regard to how the person's name is written in his *Kesuba* or *Get* (see *Sefer Hakri'ah Batorah V'hilchoseha* 16:2).

### QUESTIONS OF THE WEEK

- 1) A person mentioned in this week's Parsha was named “Avigdor”. What was his more common name?
- 2) Who was the first person to bring a *Korbon* in Yerushalayim?
- 3) What was the first *Korbon*?
- 4) Through how many *Mechitzos* did other prophets view their prophecies? Moshe Rabbeinu?
- 5) How did Hashem comfort Moshe who was sad that he did not donate anything to the Mishkan?
- 6) Could a pregnant animal be sacrificed?
- 7) What *Kal V'chomer* did Moshe employ to learn that it was forbidden for him to enter the Mishkan until Hashem would call him?
- 8) Is the fact that the table in one's home is compared to the *Mizbei'ach* the reason for dipping the bread three times in salt?
- 9) If one places a fruit on the *Mizbei'ach*, what has he violated?
- 10) What decision that Moshe made on his own [and Hashem concurred with that decision] is alluded to in this week's Sidra?
- 11) What is the connection between salting the *Korbonos* and the creation of the world?
- 12) Why is Sefer Vayikra called “Leviticus” in Latin?
- 13) Why is there no Mitzva to bring *Korbonos* from *Chayos* (undomesticated animals)?

### ANSWERS

- 1) One of Moshe Rabbeinu's ten names was “Avigdor” (*Vayikra Rabba* 1:3).
- 2) The first person to bring a *Korbon* in Yerushalayim was *Adam Ha'rishon* (*Shabbos* 28b; *Avoda Zoro* 8a; *Rambam*, Hil. Beis Ha'bechira 2:2).
- 3) The first *Korbon* was a one-horned ox (*Shabbos* 28b; *Avoda Zoro* 8a).
- 4) Other prophets viewed their prophecies through nine *Mechitzos*, while Moshe viewed it through one (*Vayikra Rabba* 1:14).
- 5) Hashem told him that the purpose of building the Mishkan was so that He [Hashem] could speak to him (*ibid* 1:6, *Peirush Maharzav*).
- 6) Yes. However, the *Cheilev* of the embryo was not sacrificed (*Rambam*, Hil. Ma'asei Hakorbonos 1:19).

- 7) If at Har Sinai - which was only sanctified temporarily - Moshe was forbidden to approach it without permission, this would certainly apply to the Mishkan which was sanctified permanently (*Targum Yonoson* 1:1).
- 8) No. The comparison to the *Mizbei'ach* only suggests placing salt on the table. Dipping the bread thrice into the salt is based on Kabbalistic reasons (see *Kaf Hachaim* 167:37, in the name of the *Arizal*).
- 9) The prohibition of placing *Se'or* and *Devash* on the *Mizbei'ach* (*Minchas Chinuch* 117).
- 10) According to the Midrash (*Shmos Rabba* 19:3), Moshe reasoned that if at Har Sinai - which did not have permanent sanctity - he was not permitted to ascend without permission, then concerning the Mishkan whose sanctity lasted for many generations, certainly he should not enter without permission. And Hashem concurred with this decision and called to Moshe to enter the Mishkan (*Vayikra* 1:1).
- 11) *Rabbeinu Bachya* (2:13) cites a Midrash that says that when the waters were separated during Creation, the lower waters - who wanted to be close to their Creator - were only appeased when Hashem told them that the salt contained in them would be used to salt *Korbonos* which would ascend to the heavens (also, see *Torah Sheleima*, *Vayikra* 2 #11).
- 12) The *Chizkuni* (1:1) writes: In Latin [*Sefer Vayikra*] is called *Leviticus* (Leviticus) because it is *Toras Kohanim Bnei Levi*. [*Leviticus* = pertaining to]
- 13) Because Hashem did not wish to inconvenience His children to obtain *Korbonos* that weren't easily accessible (*Vayikra Rabba* 27:7).

### HAKARAS HATOV

This issue of *Torah Lodaas* is dedicated by Rabbi & Mrs. David Plotkin, of Far Rockaway, in honor of the Bar Mitzva of their son, Alter. Mazal Tov to the entire Plotkin and Levi families.

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## The Person in the Parsha

RABBI DR. TZVI HERSH WEINREB

### "Forgiving Fallibility"

"I was wrong. I am sorry. Please forgive me." These are rare words indeed, but I heard them pronounced clearly by a woman I once worked for, and whom I still admire.

She was the superintendent of a small school district just outside of Washington, DC. Several of the school districts in that geographical area were under a federal court order to guarantee desegregation of the races in the public schools. Believe it or not, the court found that even as late as the early 1970s, proper integration of the races was still not achieved in many of these schools.

The superintendent, whom I will call Dr. Cassidy, had selected a group of school system employees to serve as part of a specially trained team to deal with the tensions in the community that were caused by the implementation of this court order.

I was then working as a school psychologist in this school district, and was one of those chosen to serve on this team. We had spent several weeks training for this sensitive human relations project. She had initially assured us that federal funding for our salaries was guaranteed, and that we could be confident that our jobs were secure once certain formalities were finalized.

One Monday morning we were summoned to an urgent meeting. She informed us that the funds were not available, and that we would be denied not only our future salaries, but even remuneration for the time we had already spent. It was then that she uttered the words, "I was wrong. Please forgive me."

I have subsequently witnessed many situations in which a leader made a terrible mistake impacting upon the lives of others. But, almost invariably, those leaders shirked responsibility, blamed others, or concocted ludicrous excuses for their failures. Very few had Dr. Cassidy's courage.

This week's Torah portion, Parshat Vayikra (Leviticus 1:1-5:26), describes an individual who demonstrated just such courage, and who indeed was expected to do so.

Chapter 4 of our Torah portion lists a number of individuals who occupied special roles in the ancient Jewish community. They included the High Priest; the judges of the central

court or Sanhedrin; and the Nasi, or chieftain. Of the latter, we read:

"In case it is a chieftain who incurs guilt by doing unwittingly any of the things which by the commandment of the Lord his G-d ought not to be done, and he realizes his guilt... He shall bring as his sin offering a male goat without blemish... Thus the priest shall make expiation on his behalf for his sin, and he shall be forgiven." (Leviticus 4:22-26)

The Hebrew for the first phrase in the above quotation, "in case", is "asher". Rashi notes the similarity between the word "asher" and the word "ashrei," or "fortunate." Based on that similarity he comments: "Fortunate is the generation whose leader is concerned about achieving forgiveness for his unintentional transgressions. How much more so will he demonstrate remorse for his intentional misdeeds."

Fortunate indeed is the community which is blessed with leadership that can acknowledge error unambiguously. Even more fortunate is the community whose leaders ask for forgiveness.

Our commentators note that it is to be expected that leaders will commit moral errors. Rabbi Obadiah Sforno, the medieval Italian physician and Torah scholar, comments that it is unavoidable that men in positions of power will sin. He quotes the phrase in Deuteronomy 32:15 which reads, "Jeshurun grew fat and kicked," indicating that when one becomes "fat" with power he will "kick" sinfully. How similar is this insight to Lord Acton's famous quote: "Power corrupts. Absolute power corrupts absolutely."

If the Torah assumes that misdeeds by leaders are unavoidable, it also expects that those leaders will humbly acknowledge their misdeeds and beg forgiveness for them. That is the lesson of the passage in our Torah portion.

However, the process cannot end with the leader's apologies. His followers must accept his sincere regret, and, much more difficult, must bring themselves to forgive him. In the passage in our parsha, it would seem that it is the Almighty who forgives a leader, and not necessarily the people.

My personal experience has taught me that just as it is difficult for people, especially those in power, to confess their shortcomings and to appeal for forgiveness, so is it all the more difficult for people to grant forgiveness to those who have offended them.

## Parashat Vayikra

Yet, our sages point out that the Almighty wants us to be as forgiving as He is. Thus, there is a verse in the book of the prophet Micah which reads, "Who is a G-d like You, forgiving iniquity and remitting transgression...?" Upon this verse, the Talmud comments: "Whose iniquities does G-d forgive? Those of he who remits the transgressions of others." (Talmud Bavli, Rosh Hashana 17a).

So, let's return to the story with which I began this column. Dr. Cassidy proved herself to be capable of confessing that she was mistaken, and of asking us to forgive her. But I also remember our reaction, the reaction of the small group of hard workers who learned that they were not only out of a job, but would not even be getting a paycheck that they earned.

Our reaction was one of great anger. I imagine that the feelings in the room were close to those of a lynch mob. We vented some of those feelings, but then moved on to feelings of frustration and impotence. We asked Dr. Cassidy to leave the room so that we could plan our next step rationally, which she did.

I won't report on the details of the long discussion which ensued. Suffice it to say that we moved from anger and frustration to acknowledging Dr.

Cassidy's good intentions, to empathizing with her dilemma, and finally, as a group, deciding to express to her our understanding and forgiveness.

She reentered the room, and was visibly touched by our compassionate response.

I must conclude by telling you dear reader, that although happy endings are generally confined to fairy tales, this particular story did have a happy ending.

Perhaps emboldened by the support she felt from our group, Dr. Cassidy renewed her efforts to obtain the grant from the federal agency, enlisted the assistance of several regional congressman, and obtained the funds available for this training program.

The lessons of ordinary life often parallel the lessons of the Torah. For a society to advance, its leaders must be self-aware and courageous enough to recognize and confess their failures, and to seek forgiveness from those whom they have affronted. Equally important, those who have been affronted must find it in their hearts to sincerely forgive.

Then, and only then, can problems be solved, and greater goals achieved.

## Rabbi Michel Yehuda Lefkowitz - Great Simple Yid

SHAUL KASSIN

The Rosh Yeshiva Rabbi Michel Yehuda Lefkowitz described how even simple craftsmen of yesteryear were special.

"I once went to a shoemaker to have him patch a hole in the sole of my shoe. As I walked in, I noticed a whole collection of Sefarim that he kept handy for the quiet times between customers. He set a price for my repair and got to work, asking me to wait a few minutes till he was done. While I was waiting another customer walked in with his shoes and announced, 'I just got this shoe back from the other shoemaker, but he made it even worse than before. I need you to fix my shoes.'

The shoemaker responded, 'Not a chance. You spoke Lashon Hara about another Yid. I will not serve you!'

When he finished patching my shoe, he realized that one patch did not suffice, it needed a double patch. I offered to pay more, but he would not hear of it. He said, 'A price is a price!'

I learned so much from a simple craftsman, how he learned Torah during every spare moment, how he would not serve someone who spoke Lashon Hara about his competitor and how he was scrupulous in money matters."





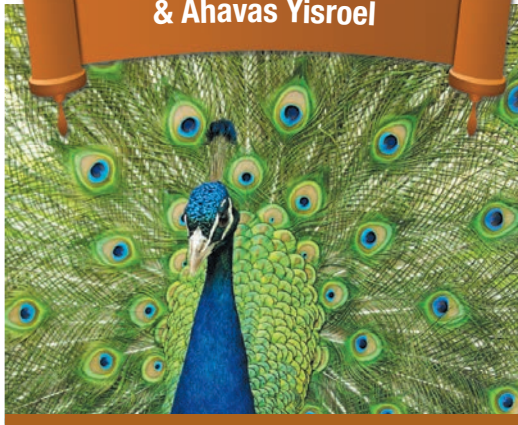


## The Torah True Talking Zoo



BY SOLOMON MEHLMAN מ"ע

Ahavas Habriyos  
& Ahavas Yisroel



## Paltiel the Peacock

I'm Paltiel, the Peacock,  
watch me strut!  
My tail's a fan I can open up  
or shut.

Open, it shows the  
brightest colors yet!  
I make a much-admired and  
decorative pet!

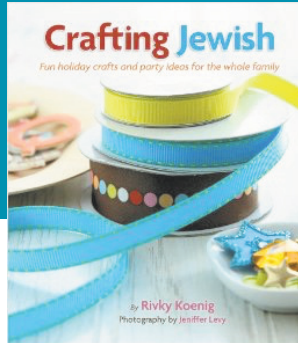
Hashem gave me beautiful  
colors, but I'm not vain!  
That's why "Ahavas Habriyos"  
I will explain.

"Love of all G-d's creations"  
is its meaning true  
The world and all its creatures  
should be loved by you!

Size or looks or beauty -  
please do not compare!  
For all of Hashem's creations to  
Him are truly fair!

And "Ahavas Yisroel" means  
love for a fellow Jew  
What greater mitzvah is there  
for all of us to do?

The saying is that "Love makes  
all the world go 'round!'"  
We love Hashem and with His  
love the world is crowned!



## CRAFTING JEWISH

RIVKY KOENIG, WITH PERMISSION FROM ARTSCROLL/MESORAH

### Handprint Tree

Craft this handprint family tree for your parents to illustrate that you hope your family will be blessed with the same blessing- — that the children should be like the parents.

#### HOW TO DO IT:

#### WHAT YOU WILL NEED:

- › scissors
- › brown colored paper or scrapbook paper
- › glue stick
- › 1 (12"x12") sheet light blue heavy scrapbook paper or cardstock
- › dark green and light green 12"x12" scrapbook paper or cardstock
- › pencil
- › gel pen or metallic marker
- › ruler
- › chipboard or sticker flowers

1. Using the scissors, cut the shape of a tree trunk from the brown paper. Glue the tree trunk to the center of the light blue paper.
2. Have each child place his or her hand, fingers spread out, on one of the green papers. Use a pencil to trace around the hand.
3. Use the scissors to cut out each traced hand. With a glue stick, attach the hand cutouts over and around the top of the tree trunk (see photo).
4. With the gel pen, write the name of each child on his or her handprint. Write "Our Family" or your family's last name on the tree trunk.
5. Use the ruler to measure a 2"x12" piece of dark green scrapbook paper. Use the scissors to cut it out and cut slits into the paper. Don't cut all the way through to the end of the strip. Curl the ends against the scissor blade so that the strips resemble grass.
6. Glue the lower edge of the grass strip (below the slits) to the lower edge of the paper.
7. Cut thin strips of dark green paper for the flower stems. Glue stems behind grass. Attach a chipboard or sticker flower to the top of each stem.

Estimated time: 30 minutes





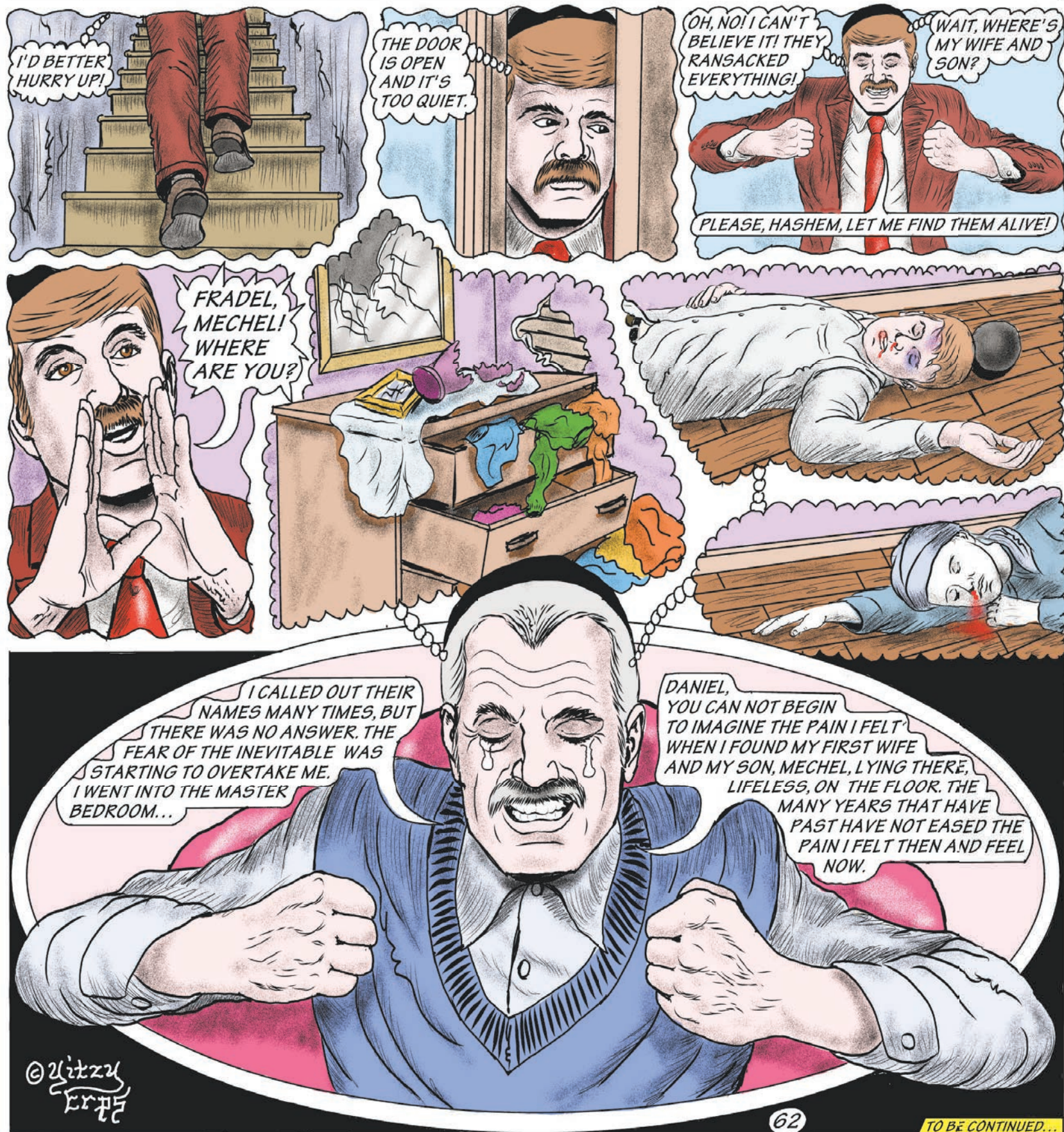


# THE TRIUMPHANT LEGACY

BY MASTER STORYTELLER AND ARTIST RABBI YITZY ERPS

A HISTORICAL FICTION BASED ON TRUE EVENTS

ZISHE EDGES CLOSER TO HIS APARTMENT. HE OVERHEARS TWO NAZI GOONS TALKING ABOUT BEATING A WOMAN AND HER SON WHO TRIED TO STOP THEM FROM LOOTING THEIR APARTMENT. ZISHE, FEARING THAT THEY MAY BE TALKING ABOUT HIS WIFE AND SON, RUSHES TOWARD HIS APARTMENT...





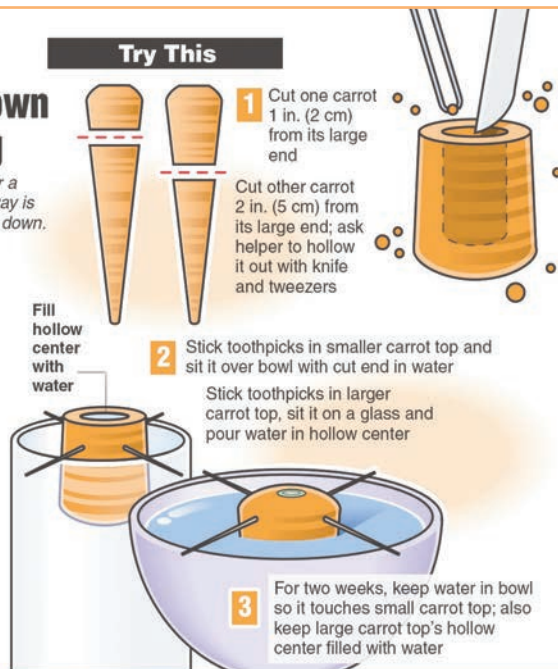


## Upside-down gardening

You can test whether a plant knows which way is up and which way is down.

### You'll need

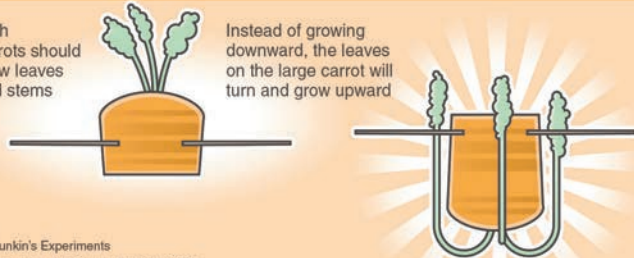
- Two large, fresh carrots
- Toothpicks
- Small sharp knife
- Small bowl
- Large glass
- Tweezers
- Adult helper



### What happened?

Both carrots should grow leaves and stems

Instead of growing downward, the leaves on the large carrot will turn and grow upward

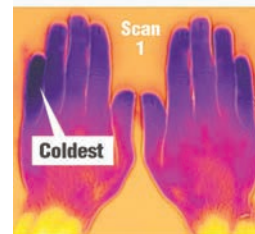


Source: Hunkin's Experiments  
Graphic: Helen Lee McComas, Paul Trap/TNS

## Science Matters

## Why some get cold hands fast and some don't

Researchers have found that muscle mass predicts how fast a person loses heat from the hands in severe cold, while height, body weight and fat mass do not.



## Scan shows how cold hands are

Fingers chill quickly because they have a large surface area and small volume

Images at left are infrared camera pictures of hands showing effect of soaking in ice water

## Analyzing effect of body type

1 Hands of 114 volunteers age 18 to 50 were imaged with an infrared camera

2 They then submerged their hands in ice cold water for 3 minutes



3 Warmth of specific areas of the fingers was then measured

4 The cooling was compared statistically with each person's body measurements

Fat insulates, but muscles are crucial, producing heat to warm the rest of the body – and the hands



## Study found great variation among individuals



Source: Stephanie Payne of University of Cambridge; American Journal of Physical Anthropology; TNS Photos  
Graphic: Helen Lee McComas, Tribune News Service

# Tales of Tzaddikim

WITH PERMISSION FROM ARTSCROLL/MESORAH



## The Egg Goes to Court

*You shall not eat any blood (3:17)*

Some gentiles once accused the Jews of a town in Eastern Europe of having murdered a Christian child in order to use his blood for baking *matzos*.

The matter was brought to court. The rabbi of the community defended the Jews who had been so falsely accused. While the case was in progress, he turned to the judge and made a request, "May I be allowed to bring someone to court?" The judge nodded. The rabbi then said, "Tell one of the guards to bring in a Jewish woman off the street. Any woman will do." Before long the guard had returned with a simple Jewish housewife, shopping basket in hand. She looked startled.

The rabbi handed her an egg and said, "Will you be so good as to fry me an egg?"

The woman cracked the egg open and, before pouring its contents into a frying pan, examined it carefully for bloodspots.

"Will you tell the court why you were examining the egg" said the rabbi.

"That is how I always open an egg. I first look to see if it has any blood spots before using it," answered the woman. The rabbi smiled in satisfaction, then turned back to the judge. "Do you see, Your Honor? Even a simple Jewish woman will not use an egg if it contains blood. Do you really believe, then, that we Jews are capable of baking *matzos* with blood?"

## The Rebbe Must Also Repent!

*If a prince shall sin (4:22)*

*Asher is related to the word ashrei, fortunate. Fortunate is the generation whose prince or leader takes care to bring an atonement, (even) for an unintentional sin. (Rashi)*

The saintly Rebbe, the Shpole Zeide, looked very disturbed.

He heaved a heavy sigh and said, "I am afraid that I lit candles too late today.

I may have desecrated the Shabbos!

That is why you see me troubled."

The *chasidim* tried to comfort him, one by one.

"Surely no evil can befall a *tzaddik*."

"Maybe there was some mistake about the time."

"Hashem protects His loved ones and does not let them stumble."

Each *chasid* had his own words of consolation. Each, except for Reb Refael, a man known for his uncompromising honesty. Reb Refael did not say anything, if he did not mean it sincerely. He did not say anything, unless he was certain that what he said was absolutely true. Now that his turn had come, all eyes were fixed upon him. How would he comfort the anguished Rebbe?

Reb Refael of Barashid stood up. He looked directly at the Rebbe and said, "There is no doubt that the Rebbe must repent. Is the possibility of Chillul Shabbos a thing to be taken lightly, even if it is questionable and not certain?!"

He had spoken his mind and sat down again.

The Rebbe had heard. His eyes lit up with their usual sparkle; he turned to all the *chasidim* and rebuked them, "And to think that because of your reassurances I might have died without repenting!"





## Building Your Self Image

RABBI ZELIG PLISKIN, REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

People boast to feel good about themselves. They want others to know something positive about them. They want to feel important. It is only a rare human being who feels so important that he doesn't need anyone else to say that he is important.

Someone might even boast, "I don't need anyone else to say anything positive about me." But why did he feel a need to say it?

Some people won't boast about themselves, but they will tell you how special their children and grandchildren are. They will tell you how special their students are. They will tell you how great and grand the groups, institutions, and organizations that they are affiliated with are.

When a young child says that he is three-and-a-half, four-and-a-half, five-and-a-half, he is making a statement. "I am big. I am not just four or five; I am so big that I have another half added to my age." Never make fun of children who say this. They have a valid need, and so does every other person you meet.

The need to feel good about yourself is a highly powerful motivator. Much of what people do in life comes from this motivation. People use different items or events to help them feel good about themselves. Some are motivated to accomplish a lot, attend prestigious schools, be considered knowledgeable, receive excellent grades in school, and win elections. Others want financial wealth, a large house, an expensive car, and clothing that others will admire. Still more are motivated by other displays of honorable status.

It is highly problematic and counterproductive to make seeking honor and praise a goal in itself. There is much in Torah writings about the harm and danger of depending on honor and praise given by others. The ideal is to do good for the sake of the Almighty. The ideal is to realize your own value and worth to such a

strong degree that you don't need to be honored and praised to feel good about yourself. But this is a level that takes mature thinking to reach.

Living life with a Torah outlook on the meaning of life and the great importance of every human being will automatically bestow upon a person a healthy sense of self. But building one's self-image is not an ultimate goal in itself. The goal is to fulfill the will of the Almighty. The goal is to accomplish positive accomplishments, each person in his own way.

*When Rabbi Simcha Zissel of Kelm would wake up his young children in the morning, he would gently say to them, "Children, wake up. You have*

*a kingdom to rule. The Almighty gave humans command over the entire creation" (Hameoros Hagdolim, cited in Growth Through Torah, p. 144).*

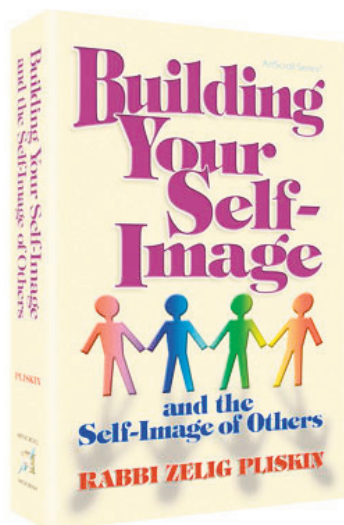
*I once told this story to someone who responded, "That's what I have been doing wrong. I have been way too stern and severe with my children. I have come across as a tough army sergeant.*

*I would say to them. 'Get up! Don't be lazy. Hurry up or you'll be late!'"*

*A number of days later, the fellow called me up to tell me, "The next day I spoke to my children in a loving, cheerful tone of voice and I said, 'My beloved precious children, the Almighty loves you and I love you. Good news! It's time to wake up. I wish you a happy and joyful day. We want to be on time, so let your great energy flow and let's start the day off right.'*

*"My children thought that I had flipped out. But they smiled. When I repeated this the second and third day, they were in much better moods in the morning than they had been in a long time. I used to blame them for dawdling and going too slow. I now realize that the way I think about the situation and the way I talk creates the emotional atmosphere."*

*To be continued ....*



## Rav Moshe Feinstein

BY RABBI SHIMON FINKELMAN  
REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

### Rav Yaakov Kantrowitz

Reb Moshe had a close relationship with his uncle, the *gaon* Rabbi Yaakov Kantrowitz, author of *Tzelusa D'Shmait'sa*. Reb Yaakov was born and raised in Uzda, and it was the town's Rav, Rabbi David Feinstein, who arranged the match between him and Reb David's wife's sister. When Reb David left Uzda to become Rav of Starobin, Reb Yaakov succeeded him as Rav. Ten years later, when Reb Yaakov left Uzda to become Rav of Shatzk, Reb Moshe succeeded him.

In his youth, Reb Moshe initiated an exchange of letters with Reb Yaakov on a topic in *Masechta Kiddushin*. Reb Yaakov's initial response opened with:

*With great delight, I perused your thoughts that are so precious to me, the chiddushim presented with wisdom and understanding, the fruits of your study — may every mother give birth to one like you!*

Thus began a correspondence that lasted years. As a young rav, Reb Moshe wrote *teshuvas* in Halachah to his famed uncle. These letters were so precious to Reb Yaakov that he brought them with him when he emigrated to America in 1928, and they were subsequently published in *Igros Moshe*.

Their correspondence led to one between Reb Yaakov and Reb Moshe's brother, the *gaon* Reb Mordechai, *Hy"d*. Reb Mordechai's initial letter begins:

*In truth, it is a while that I have desired to enter into a correspondence with his honor, the gaon. Now, when I am a guest at the home of my brother, the gaon [Reb Moshe], shlita, I read his honor's letter and derived much pleasure from it. Therefore, I have decided to be so bold as to trouble his honor to peruse my simple words of Torah and to respond to me.*

During his years in the United States, Reb Yaakov served as *Av Beis Din* in Trenton, New Jersey. In 1933, at the request of Rabbi Shraga

Feivel Mendlowitz, he became Rosh Yeshivah of Mesivta Torah Vodaath. He would spend half the week at the yeshivah and the other half in Trenton. However, one year later he was injured in a fall and was forced to resign his position as Rosh Yeshivah. He passed away on Hoshana Rabbah 5706 (1945).

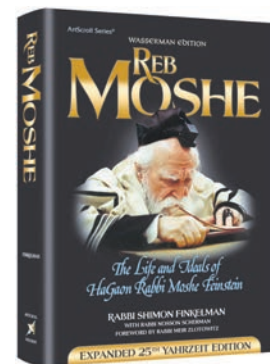
After Reb Yaakov's passing, Reb Moshe prepared his *Chiddushei HaGaon R' Yaakov* for publication. In his preface to that work, Reb Moshe wrote:

*My uncle, the great gaon, Moreinu HaRav Yaakov Kantrowitz, zt"l, was a true Torah personality*

*from his youth until his very last day, in all his ways and deeds. He did not leave the four amos of halachah, for he was exceptionally diligent in his studies all his days and virtually never ceased from studying words of Torah. All his learning was with great depth and he was amazingly fluent in all of*

*Shas and its commentaries, and all sections of Tur and Shulchan Aruch with their commentaries. When one discussed any Talmudic topic with him, it was as if he had been studying it that day [for such was his clarity]. He propounded great insights in Torah and was a genuine master of psak halachah. [I know this because] I knew him for many years and exchanged letters with him in deep Talmudic discussions and practical Halachah.*

*He served as Rav in four distinguished European communities, and in his later years in America. His greatness in Torah was matched by his exceptional humility — total self-negation, as was known to all his scholarly friends, both in his youth and his later years. His piety and good, beloved middos were likewise exceptional; he dealt with every individual with unusual feeling and love. He was an embodiment of "And you shall love Hashem, your G-d" — that the Name of Hashem should become beloved through you ..."*





# Maran Harav Ovadia

RABBI YEHUDA HEIMOWITZ, WITH PERMISSION FROM ARTSCROLL/MESORAH

## A Visit With Maran

Many people struggle to find space for Torah learning in a schedule packed with business and family obligations. For Harav Ovadia, the challenge was exactly the opposite: Because studying Torah was his default state, he had to struggle to find time for all his other obligations.

Harav Ovadia also grappled with the question of how to allocate time for his various methods of disseminating Torah. He writes that at one point, he was unsure whether he should continue to invest a significant amount of time into delivering shiurim, or whether he should focus primarily on writing sefarim. The former might have a more marked effect in the short term, but the latter have a "shelf life" — generations down the line, people would still be able to benefit from his sefarim.

One night, writes Harav Ovadia, he dreamt that the Ben Ish Hai visited his home, his face shining like the sun, and entered his room and

sat down by the desk, where one of Harav Ovadia's sefarim lay open. The Ben Ish Hai flipped through the sefer — "I think it was a volume of Yabia Omer," Harav Ovadia writes — and when he finished, he said, "Very good."

Then he asked Harav Ovadia whether he was still giving shiurim to the public. Harav Ovadia answered that he indeed was, often in tandem with Rav Yehuda Tzadka (who was related to the Ben Ish Hai). He added, however, that his shiurim were interfering with his ability to publish his writings.

In response, the Ben Ish Hai uttered the verse: It is best to grasp the one and not let go of the other (Kohelet 7:18). In this verse, King Shlomo advises a person not to limit his efforts to one endeavor, but rather to invest in many endeavors simultaneously. The Ben Ish Hai explained that Hashem has great pleasure when the masses hear words of Torah and are spurred to teshuva;

each individual who does teshuva is, in fact, an entire universe.

Harav Ovadia understood this dream to mean that he should continue delivering shiurim while writing his sefarim.

Aspects of Harav Ovadia's life that to others may have seemed of paramount importance — such as making decisions for the Shas party — were actually less significant in his eyes, and were therefore confined to a specific time. For 10 minutes after Shaharit, he would sit with Shas leaders, most of whom prayed with him every day. During that short window, he would hear their reports and answer their questions. Immediately afterward, he would return to his learning, not to be disturbed again that day with political issues unless it was an emergency.

Yet despite his use of every second to study Torah, Harav Ovadia loved receiving visitors, because he loved the everyman. Even secular reporters seeking to do an exposé on Harav Ovadia couldn't help but note his love for his fellow Jews.

As Rav David Yosef explains, Harav Ovadia's affection for other Jews was not the fluffy, campaign-slogan "ahavat Yisrael," but rather a deep-seated concern that spanned all segments of society. Whether it was a recent Yemenite immigrant who needed help with a halachic matter or a Hassidic Jew who needed a salvation; a soccer team seeking a blessing for success or a young yeshiva student coming for his first audience with Maran, every Jew was welcomed and cherished. But while all Jews were welcome, the latter were the ones to whom Harav Ovadia was willing to devote an inordinate amount of time.

On Friday afternoons, young yeshiva students would stream into his home. One would request that Harav Ovadia sign the sefarim he had authored and the young man was starting to learn; another would ask for a beracha for hatzlaha in his studies;



a third would want to have his picture taken with Maran; and a fourth would have a Torah question. Harav Ovadia received them all patiently — perhaps because he knew the experience could prompt these youths to strive for greater heights in Torah.

A typical visit would end with what would become known as "the Rav's chap'hot." For some unknown reason, as he blessed each person before he left, Harav Ovadia would give playful slaps on the cheek, often reciting the words: Length of days is at its right," as he slapped the right cheek, and the end of the verse: "at its left, wealth and honor," while slapping the left.

No one escaped these slaps — there are videos of him slapping such notables as Prime Minister Binyamin Netanyahu and longtime friend and Israel's president, Shimon Peres — and people considered them a great honor. Many eulogizers actually bemoaned the fact that they would no longer be able to receive them.

The slaps were so ubiquitous, in fact, that when former Defense Minister Binyamin Ben-Eliezer, a prominent government official, was asked by an interviewer the day after Harav Ovadia's passing, "What did you get from Harav Ovadia?" his response was, "First of all, in the course of decades, I received hundreds of slaps on my cheek!"

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## Rabbi Mansour: Parasha

A COMPENDIUM OF PRACTICAL HALACHOT & ILLUMINATING INSIGHTS FROM THE WEEKLY PARASHA  
WITH PERMISSION FROM ARTSCROLL/MESORAH

The majority of Sefer VaYikra deals with the difficult subject of sacrificial offerings and *tum'a* (ritual impurity), laws that have practical application only when the Temple is standing. Surprisingly, we have a tradition that the first part of the Torah that schoolchildren should be taught is Sefer VaYikra. The Sages remark, "Let the pure ones come and study matters of purity." Meaning, it is appropriate for the pure, innocent schoolchildren to begin their study of Torah with the topics of VaYikra, which involve the purity of the Bet HaMikdash (Holy Temple) and the offerings.

Logically, we would have likely advised that Sefer VaYikra be the last of the five books of the Torah that schoolchildren should study. How can a young child appreciate the ritual slaughtering of animals as offerings, the collection of the lifeblood in sacred vessels and its sprinkling on the Altar? At first glance, it would seem that a schoolchild's introduction to Torah

should begin with Sefer Bereshit, which tells the inspiring stories of our patriarchs, rather than with the technical and esoteric laws of Sefer VaYikra.

One Rabbi explained this tradition by way of an analogy to a man who was ignorant about automobiles and purchased his first car.

He drove the car happily for several days until one day it stopped moving. Frustrated, he called the manufacturer and claimed that the car was defective. The manufacturer told him to check the gasoline guage, and it indicated that the car had run out of fuel.

And so the manufacturer told the man to go to a gas station, purchase gasoline, fill the tank, and his car would once again work.

The man followed the advice and saw gasoline for the first time. He angrily called back the manufacturer and said, "This putrid substance will make my car work? I don't want to put this stuff in my brand new car!"

## Parashat VaYikra The Manufacturer's Instructions



The manufacturer patiently explained, "Look, I'm the manufacturer; I made this car, and I know how it works far better than you do. Loathsome as gasoline is, you can trust me – the one who made the car – that it will enable the car to run."

The same is true regarding the human spirit. The Almighty created us; He made the human soul, and He knows far better than anybody else what is most beneficial in nurturing the soul. If our religious tradition teaches us that children benefit the most from initially learning Sefer VaYikra, then difficult as it may be for us to understand how this could be, we must accept and follow the instructions of the "Manufacturer." He created the soul, and therefore He knows best how to properly nurture it.

This same message can be extended to all the *misvot*. We often do not understand the spiritual value of a given *halacha*, and at times a law or obligation might strike us as odd. It is important to remember to trust G-d, the "Manufacturer," Who created the human being and knows far better than we ever will how to best care for our souls.

Is it permissible to have a *se'uda* inside a Bet Keneset?

A synagogue is endowed with a status of *kedusha* (sanctity) that results in restrictions on one's conduct therein. Any behavior that infringes upon this quality of *kedusha* is forbidden.

Hacham Ovadia Yosef, in *Halichot Olam*, Helek 1, page 262, writes that one may nevertheless conduct a *se'udat misva* in a

synagogue. A *se'udat misva* is a meal that constitutes a *misva*, such as a Siyum Masechet (celebration held upon the completion of a Tractate of Talmud), the meal conducted after a Berit, and a Shabbat or Yom Tov meal. Therefore, if, for example, a *se'udat misva* is held in a synagogue's social hall but the hall cannot accommodate all the guests, it is permissible to set up tables in the Sanctuary to provide additional space.

Hacham Ovadia Yosef, however, points out one very important rule on this subject. Although it may be permissible to have a *se'udat misva* in the synagogue, it nevertheless is forbidden to have the *se'udat misva* in a synagogue if it will include excessive drinking of alcoholic beverages – such as a Purim meal – which would lead to frivolous or inappropriate behavior. This ruling is based on a comment of the Ben Ish Hai in Parashat VaYikra, ot 4, that in a synagogue one may not conduct a *se'udat misva* involving *shichrut* – intoxication. The Kaf HaHayim (134) remarks that this applies only to meals involving excessive drinking. If the participants merely drink small amounts of wine, such as for Kiddush, then such a meal may be conducted in a synagogue.

In conclusion, a *se'udat misva*, such as a Shabbat meal or Siyum Masechet, may be held in the synagogue, as long as the participants do not indulge in excessive drinking of alcoholic beverages and frivolity, and temper their joy with a sense of reverence and respect for the sanctity of the synagogue.

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## Basking in the Reflective Light (Ohr Hachazer)

YERACHMIEL BRATT

On *Motzei Shabbos Kodesh*, *Parshas Vayechi*, 5778, Rav Yisroel Reisman, *shlita*, delivered a *navi shiur* on a phenomena known as *ohr hachazer*. This classic *shiur* explored a concept that was described by Rav Yitzchak Hutner, *z"tl* and later by Rav Avigdor Miller, *z"tl*. This article attempts to capture the Rav's ideas in a meaningful and practical way and offer an additional example from the Torah of this phenomenon that hopefully will shed more light on the concept of *ohr hachazer*.

What is *ohr hachazer*? Rabbi Reisman describes it as a reflecting light. But again, what is this reflecting light? *Ohr hachazer* is the reality that what we do in the future has the ability to influence and even alter what has happened in the past.

*Ohr hachazer* is a powerful, positive force. We may have botched things up in our life. It may, on its face, leave us marred with *aveiros* that seemingly pollute our spiritual landscape. But hope is never lost because a future act can unravel the snag that a prior *aveirah* has created.

*Teshuvah* is a prime example of the *ohr hachazer*. Yom Kippur's opening liturgy proclaims that all of *Klal Yisroel* is forgiven for her unintentional transgressions. *Teshuvah* performed on Yom Kippur ratchets down our intentional sins to the level of unintentional sins when accomplished through fear of sin. When *teshuvah* is performed out of love, these once intentional sins become merits for those who sinned. There is a magnificent beauty to the awesome power of the *ohr hachazer* in its ability to completely change the course of someone's life.

According to the *Mishna Berurah* at 473:32, the *zeroa* (shank bone) should be roasted before Yomtov and not on Yomtov because it is not eaten at the *seder*. However, according to the *Mishna Berurah*, even if it was roasted on Yomtov, eating it on the following day removes it from the status of *isur*.

Even if someone does a *mitzvah* without the proper *kavanah*, the power of one's future *machshavah* can improve the *mitzvah* retroactively. For example, reciting the first sentence of *krias shma* without *kavanah* is *me'akev*. According to Shulchan Aruch, one has to keep in mind that Hashem is the Master of the world and that He exists simultaneously in the past, present and future. *Kavanah* is *me'akev*. When one recites the first *pasuk*, one should rotate one's head in all

directions. This indicates that Hashem exists in all planes of existence.

The *Minchas Shlomo* (HaRav Shlomo Zalman Auerbach, *z"tl*) stated that it is difficult to have all these *kavanos* during the recital of the first *pasuk*. He stresses that even if *kavanah* is achieved immediately after one's recitation, the *kavanah* requirement is satisfied. One's thoughts can, via the *ohr hachazer*, help one fulfill a *mitzvah*.

So much revolves around one's *machshavah*. A *min* (heretic) can write the most beautiful Sefer Torah with all the *hidurim* yet since he lacked the appropriate *machshavah* when he wrote the Sefer Torah, it must be burnt.

Perhaps the *ohr hachazer* is reflected in the *chumash* as well. The Ben Ish Chai in his *Chelek Hadrush* teaches that the Hebrew word *koh* means light. *Ohr* (light) is the 25<sup>th</sup> word in the Torah; thus *koh*, whose *gematria* is 25, symbolizes light. After Adam ate from the *etz hadaas* (tree of knowledge) and attempted to flee from Hashem, Hashem asked Adam, "*Ayeh kah?*" (Where are you?). Before the sin, Adam was bathed in light (*ohr*), yet after he was clothed in animal hide (*ohr*, spelled with an *ayin* instead of an *alef*). Thus Hashem did not ask Adam where he was, but where his light went!

Before Moshe killed the *Mitzri*, the Torah tells us *Vayifan koh va koh* (that he turned to *koh* and *koh*). Rashi teaches us that Moshe gazed ahead in time and saw that no righteous person would emerge from this *Mitzri*. The Torah refers to Moshe's vision as turning to *koh* (light) because, perhaps, Moshe availed himself of the *ohr hachazer* that can affect the past, in this case Moshe's present, where his taking of a life was licensed and even meritorious.

The *ohr hachazer* should be a tool in every Yid's toolbox. It is a gift from the Almighty that instructs us that the past is not just written in stone. It is a reminder that we can always better ourselves by realizing that the future is not just a body of time- but an opportunity to improve and grow and even improve our past existence.

Yerachmiel Bratt is the *Gabbai Sheini* of *Agudath Israel of Madison*. He has written *The Light of the Ben Ish Chai on Megillas Esther* (*Hamatik Press*) and *The Light of the Ben Ish Chai on Megillas Rus* (*Targum Publishers*) which should be in *sefarim* stores in time for *Shavuot* 5778.

## Seforim Review

### The Illuminated Shir HaShirim by Rabbi Yonah Weinrib

N. GROSS

It is been a few years since the Jewish community around the world has had the opportunity to view, learn and experience the art, research and commentary of another volume by renowned Judaica artist Rabbi Yonah Weinrib.

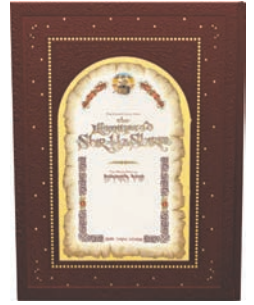
If one is perusing his volumes for the tremendous detail in the artistry, the creative imagery, the exacting micrography and the innovative design – he surely won't be disappointed with **The Illuminated Shir HaShirim**. The volume captures the many layers of the text, drawing upon the profound allegorical translation, as per the direction of the *gedolim* of previous eras to the ArtScroll staff directed by R' Meir Zlotowitz *z"l*. The cogent commentary, incisive writing, Midrashic interpretations and profound essays invite both the novice student and educated scholar alike to become enthralled by the messages, insights and allegorical interpretations which enrich the volume.

Indeed, as an artist and author, Rabbi Weinrib has assembled an impressive list of approbations from some of the greatest names in the Torah world today for some of his earlier works, including Rav Michel Yehuda Lefkowitz *z"l*, Rav Shmuel Berenbaum *z"l*, Rav Yisroel Belsky *z"l*, Rav Moshe Shapiro *z"l*, Rav Nosson Tzvi Finkel *z"l*, Rav Yaakov Hillel *shlita*, and others which attest to the *gedolim*'s unwavering support of the use of art, particularly drawn from the most authentic sources, as a powerful tool in teaching Torah. Rabbi Weinrib has created a unique niche in the area of Jewish literary artistry, combining the powerful visual plane with the intellectual dimension to view the majesty and beauty of Torah found in our traditional text.

Understanding the Misunderstood

*Shir HaShirim* is such a magnificent volume, but so easily misconstrued. I turn to Rabbi Weinrib's words which perhaps capture a dimension of why it's so easy to lose sight of the true focus of this profound volume. "He will see the beauty of creation, the majestic mountains, a crashing seashore, verdant landscapes, stunning sunsets, and starlit skies – yet fail to see the Creator who set them all into motion." In his commentary, Rabbi Weinrib takes us beneath the surface of the text, beyond a superficial story of the love between two individuals and helps us, through the allegorical and literal translation, to understand the meaning of *Chazal*. An additional attraction of the volume is the concise, graphic layout which highlights the allegorical translation in bold typeface, in accordance with the directive of the *gedolim*, with the literal translation in italics just beneath each phrase. The reader is at once shown the importance of maintaining the fealty to the messages and interpretations of *Chazal* in the relationship between Hashem and His people, while helping him understand, "what do the words of the *posuk* actually mean?". The balance of these two interpretations, coupled with the extensive research and commentary which is a hallmark style of Rabbi Weinrib's work gives us a much clearer vision of the messages of *Chazal*.

An additional unique feature of the work is Rabbi Weinrib's portrayal of the Ten Songs of Creation, drawn from the *Targum* on *Shir HaShirim*. It is a running historical document which traces the songs from Adam *HaRishon* until the Song of the Final Redemption, with the imagery and commentary to bring it all to life. **The Illuminated Shir HaShirim** is surely a volume that goes far beyond the Pesach *Seder* and even every Shabbos; the *tefillah* before and after its recitation point to the holy dimensions of this work to connect our people to *Hakadosh Boruch Hu*. *Megillas Esther* has been completed, *Shir HaShirim* now joins Rabbi Weinrib's 13 other publications combining art and Torah – I look forward to *Rus*, *Koheles*, *Eichah* and the rebuilding of the *Beis Hamikdash b'miheira b'yameinu*.





## Anger Management

### A Rav and Psychotherapist Speaks

RABBI AKIVA STOLPER LCSW

The preparatory weeks before the Yom Tov of Pesach are probably the most hectic, taxing and stressful periods in the Jewish lifecycle. A review of the basic concepts of anger management would be just what the proverbial doctor ordered.

What is anger? Like other emotions, it is accompanied by physiological and biological changes. When you lose control and get angry, your heart rate and blood pressure go up, as do the levels of your energy hormones, adrenaline and noradrenaline. The Holy Zohar reveals another fascinating dimension of the ill effects of anger (Tetzavah page 182). Anger causes the *neschama* to temporarily leave the body. This not only spiritually depletes the body, but also compromises our ability to think rationally and logically, as the *neschama* is the seat of Man's ability to think and comprehend. It is for this reason that the Arizal was more stringent concerning the prohibition of anger than any other prohibition in the Torah (testimony of his student Rav Chaim Vital zt"l). The Sifre therefore says, "When one enters the realm of anger, by definition, one enters the realm of error" (Matos 48).

The Gemara in Kiddushin 41b makes a cryptic statement concerning anger. "Bar Kapara commented: 'an angry person comes away with nothing but his anger'." The Bais Yoseph quotes the Kol Bo who explains this Gemara with the following anecdote. There is a tradition that the waters of Miriam's well have powerful therapeutic properties and can cure even the most aggressive forms of psoriasis. On Motzei Shabbos, Miriam's well travels from Teveria and connects with other wells. It is therefore customary to draw water at that time with the hope of acquiring these therapeutic waters. The story is told of a woman plagued with psoriasis who drew water on Motzei Shabbos with the hope of finding respite from her suffering. Unfortunately, she tarried. Upon her late return home, her husband got very angry, causing her to abruptly drop the flask of water. Those drops of water that splashed onto her legs immediately cured the psoriasis in those limited areas. This poor woman could have been completely cured. Unfortunately, her husband's anger only allowed her to achieve very limited therapeutic results. We anger with the false illusion of achieving more. However, as the story illustrates, anger only diminishes and narrows the fulfillment of our hopes and dreams.

How can we contain our anger? The first method is to restructure the way we react when faced with disappointment. Instinctively we have the mental image that when faced with adversity, we should react with heated anger, pounding our fist on the table, accompanied by screams and insults. This method only sours relationships and strips us of our personal dignity and honor. The correct and healthy way to react is with patience. The Hebrew word for patience is "savlanut", literally it means to carry a burden. A "savlan" i.e. a patient person, is similar to an individual who carries a heavy but precious package. Even though it is a burden, he continues to carry it on his shoulders. Relationships are precious but can often be a heavy burden. The only way to maintain healthy relationships is by not overreacting and carrying the burden of the relationship. This is accomplished by reacting to an affront in an assertive but respectful way. We should share how we feel and convey our disappointment but in a balanced and courteous manner (Alai Shur, Second volume page 214). The Holy Rav Yitzhak Kalish of Vorki Zt"l found an allusion to this method of reacting in the following *pasuk* in Breishis 49:15. "He understood that *menucha* i.e. tranquility was good ...so he bent his shoulder to bear..." One who appreciates the tranquility of not angering but in reacting with balance and respect will prepare his shoulders to bear the burden of his relationships.

The second method of managing our anger is by cultivating a spiritual awareness of Divine Providence. Maimonides tells us that "he who is angry is the same as if he worshiped idols" (Laws of Knowledge 2:3). The Ba'al HaTanya explains, "One who angers has lost his faith in Hashem. If he would truly believe in Divine Providence, realizing that everything that transpires is preordained by the Almighty, he would accept his fate and control his anger" (Iggeres Hakodesh, chapter 25 page 276). It is well known that Rav Nachman of Breslov zt"l originally struggled with a severe temper; eventually he was able to conquer his anger and became a serene and calm person. Rav Nachman shared that it was his trip to Eretz Yisroel that provided him with the transformation. The spiritual atmosphere of the Holy Land breathes renewed faith and a heightened sensitivity for Divine Providence, which can aid an individual in controlling his anger. When we come to

terms with the fact that we are not in control of our lives but ultimately it is the will of Hashem that is, this may help us accept the many disappointments life offers with a measure of equanimity and peace.

The third method in managing our anger can be employed even once anger is triggered. Rav Eliezer Papo in his Sefer "Pele Yoetz" shares, "Silence during a period of anger is like water to fire". Similarly Rav Aron Yoseph Luria in his Sefer "Avodas Panim" quotes Rav Yehuda Hachasid: "There is no greater antidote to controlling desire than closing one's eyes." So too, adds Rav Luria, "there is no greater antidote to controlling one's temper than closing one's mouth". An apocryphal story is told about a Chasidic master who gave a quarreling couple a flask of holy water to assist them in achieving domestic harmony. He cleverly told them, "Don't drink the water! Rather hold it in your mouth during your quarrels! As silence is never more golden than when a quarrel is brewing". When the Gerrer Rebbe, the Sfas Emes, took leave of his devoted Chasidim he asked, "Where does the train's engine get the power to pull all the trains cars? Because it has the capacity to contain all its hot steam." The fortitude to control and contain one's anger is so significant that the Rebbe, Rav Moshe Leib of Sassov, once said "controlling one's anger even once is more meaningful than a thousand fasts!"

Allow me to share two beautiful anecdotes that demonstrate the capacity to manage one's anger. Rav Mordechai Dov of Hornosteipel zt"l acquired a beautiful fabric from Eretz Yisroel. Due to R' Mordecai's great love for Eretz Yisroel, the fabric was very precious to him. He therefore instructed one of his Chasidim, a world-renowned tailor, to fashion it into a pair of *tzizis*. After not hearing from the tailor for quite a while, he decided to pay him a visit. When the tailor saw his Rebbe, he blanched in horror. "Rebbe", he said, "I can't believe what happened! When I was poised to cut a hole for your head in the *tzizis* I didn't notice that the fabric was still folded, I ended up cutting two holes ruining the entire piece. It must have been the Satan, as never in my life did I make such an egregious error!!! Rebbe, I beg you, please forgive me!" Momentarily, the Rebbe was in shock. However, immediately he recovered and a broad smile was painted on his face. "My dear *chassid*, you have done a wonderful job. The two openings are



appropriate and just! The first conforms to the requirement of all *tzizis* and the second is to test Mordechai if he will succumb to his anger!!"

Another story is told of Reb Yechiel Michel Zlotchover who owned a pair of Tefilin that belonged to his holy father, Reb Yitzchak of Drohovitch. Although he lived in abject poverty and despite the constant urging of his wife to sell the Tefilin, he refused to part from them even though he was offered the large sum of fifty rainish. One Succos there were no *esrogim* to be had, except for one *esrog*, which was priced at, (you guessed it), 50 rainish. Reb Yechiel Michel could not endure a Succos without an *esrog*, so he reluctantly parted with his precious Tefilin. When his wife learned of what transpired, she confronted her husband in rage. "For years we endured the cold and a dearth of food and clothing, all because you refused to part from your precious Tefilin. Now you sell them for an *esrog*!!!" She got so angry, she bit the pitom off the *esrog* invalidating it from use. Rav Yechiel Michel calmly turned to Heaven and said, "My precious Tefilin are gone and so is my precious *esrog*. Now you want to take away my Shalom Bayis? I refuse to surrender it!" He proceeded to accept his fate with equanimity and love. That night his father came to him in a dream: "I want you to know, my dear son, that your ability to control your anger made an even greater impression in Heaven than parting with your precious Tefilin!"

=As we prepare for Pesach let us remember the words of the great "Ahavas Yisroel", Harav Yisroel of Viznisch zt"l: "a modicum of anger is more egregious a sin than a modicum of Chametz".

Wishing you and your loved ones a stress free and relaxing pre-Pesach experience!

Rabbi Akiva Stolper is the former Rav of Congregation Ohr Chaim in Miami Beach and is currently a licensed clinical social worker in private practice in Flatbush. He may be reached @rapstolper@aol.com



# B'Kavod Malchus Shamayim: Technology Asifa Sends Yeshivaleit Home Flying High

S. HORWITZ

No advance notice was given for the gathering that took place this past Motzei Shabbos, Parshas Parah, in Eretz Yisrael - which, given the timing, was quite apropos.

As the Anglo *bochurim* and *yungeleit* of Yeshivas Mir and Brisk prepared to return to their hometowns for the Yom Tov of Pesach, they were called together with haste - "*b'ch ipazon*." Yet unlike their ancestors in the land of Mitzrayim, these *yeshivaleit* were not leaving a land filled with *tumah*...they were heading for one ripe with spiritual danger.

This *asifa* was part of a larger cause, a movement known as "Join the Revolution," which was launched two years ago by the *gedolei hador* and has seen many gatherings since, for all crowds of *bnei aliyah*. The *asifa* on Motzei Shabbos, however, called by the *Gedolei Rosh HaYeshivos*, was intended for a specific crowd: a select group of *yeshivaleit* who have dedicated their lives to learning Torah.

Rav Elefant led the evening and opened with a short, but powerful introduction.

"We're not talking about *limud haTorah*," he clarified, as this was a group that was very clearly dedicated to learning Torah, "we're talking about *miskayemes* [enduring Torah]. How does [the Torah] last? How does it stay?"

The *rav* explained that anything that is *emes*, truth, is lasting - the

test of whether something is *emes* or not is if it lasts. When it comes to a person's Torah learning, the test of whether or not their earning was truly internally acquired is if it lasts. Rav Elefant revealed that the *rabbanim* gathered at the *asifa* will now instruct the *yeshivaleit* on how their learning can endure as they go into Chutz L'aretz.

Harav Don Segal was then invited up to the podium and repeated the idea of his contemporary, "*Emes* is something that doesn't change."

Torah doesn't change, the *mashgiach* stressed. In every generation, in every situation, Torah has stayed Torah, and will stay Torah - there is no situation in which we can't keep it. Every *dor* has had its challenges, and our ancestors have been *moser nefesh* throughout the centuries to abide by the laws of the Torah. In every place that the Yidden have sacrificed to keep the Torah, there has been *bracha*.

In our generation, we have the greatest chance for that *bracha*, Harav Segal told the *yeshivaleit*, growing passionate, and the greatest opportunity for *kavod Shamayim* - because we have the strongest, biggest *yetzer harah* there has ever been.

"It used to be that someone had to go far away, to hide, to change his clothing, to do something wrong," cried the *rav* emotionally. "Now someone can sit in his



house, he can sit in the *beis medrash*, *rachmana l'i tzlan!* The *yetzer hara* wants to get his benefits from the dear *bnei Torah!*" Amidst sobs, the *rav* choked out, "In the *chatzar hamelech!* He wants to come here!"

"When you have a smart-phone, it changes your home," Rav Eichenstein announced powerfully. "It changes how you are *mechanech* your kids! The whole idea of smart phones is part of a culture...and if you are part of the American culture, even if you don't do an actual *aveira*, everything is cooled down - *tznius*, *kedusha*, connection to Hashem."

At the end of the evening, the attendees were charged to make a



*kabbalah*: "For one year, starting today, I will not possess any cell phone that could possibly need a filter, [and I may even commit to keeping my kosher phone] and *b'siyata d'Shmaya*, I will renew this *kabbalah* again when the time is up."

Uplifted, encouraged and inspired, they signed.

Yet it was upon waking up Sunday morning, after the high of the evening had time to wear off, that the event's mark was truly seen - for there, hanging outside of the *beis medrash* of Yeshivas Mir, was a sign that the *bochurim* had chosen independently to frame and display on their wall: their proudly signed *kabbalah*.

## Rav Pam

CONTINUED FROM PAGE 4

pleasures. Then he is full of energy and does not feel fatigued. However, when *avodas Hashem* beckons, he suddenly feels exhausted and weary, and does not have the strength to *daven*. Unfortunately, this is a common problem for many people, but it is not limited to *tefillah* and Torah study. It also applies to giving *tzedakah*.

When a person desires to buy something for himself, even an unnecessary luxury or worthless frill, he has no problem taking out his wallet or credit card and indulging his desire. Yet when he is approached for a donation for *tzedakah* or *chesed*, he suddenly has empty pockets. His response is,

"Money is tight," "Times are tough," or "I can't make ends meet," and he finds it difficult to part with his money.

Even when a successful person has been generous in the past when things were going well for him, much changes in an economic downturn. Since he is not earning as much money as he did previously, he must curtail his spending habits. Where does the axe fall first? It is usually his *tzedakah* giving.

Perhaps one can homiletically apply this meaning to the words *I am the first and I am the last*. Hashem bemoans the fact that when times are difficult, *I am the first*; it is the *yeshivos*, *kollelim* and *mosdos hachessed* that suffer first. It is they who feel the pinch when contributors suddenly decrease their donations before they downgrade their own

extravagant lifestyles. However, when better financial times return and these wealthy *baalei batim* are once again earning large sums of money, *I am the last*; it is the *tzedakah* organizations that are last to benefit from the return of prosperity. The rich first upgrade their own lifestyles to their previous standards and only then begin to increase their charity giving.

Obviously, this is not the proper reaction. In times of financial difficulty, a person must *increase* his charitable giving while decreasing his personal, non-essential expenditures. As the *pasuk* (Devarim 15:10) says, *Let your heart not feel bad when you give him* (the pauper, a loan right before *Shemittah*) *for in return for this matter, Hashem, your G-d, will bless you in all your deeds and in your every*

*undertaking*. Being generous in difficult times is especially meritorious. It earns the warm-hearted person special Divine intervention because he realizes that Hashem is the Ultimate Source of all *parnasah*.

This concept acquires special relevance when this *haftarah* is read. In most years, *Parashas Vayikra* is read before Pesach (except in a leap year, when it is read before Purim), when the financial requirements of countless Jews far outweigh their ability to meet their needs. Those whom Hashem has blessed with wealth have the opportunity and *privilege* to help their less-fortunate brethren and should do so with joy, not reluctance. Then the many blessings of Hashem will flow upon them in the same manner: with *simchah*.





## Partners with Hashem II

EXCERPT FROM ARTSCROLL/MESORAH BOOK BY DR. MEIR WIKLER

### Continuation:

#### Preparing Your Child

When you first heard that your child needed to be hospitalized, you felt anxious and frightened. There were two things you did immediately to lower your anxiety level. You asked a lot of questions and you shared the news with some close friends or relatives.

Your child will need both of these tools to help him prepare for this challenge. He will need to ask a lot of questions and he will need to tell others about what he is facing.

Your job is to encourage, not discourage, both. You should let your child know that you will attempt to answer any questions that occur to him immediately, tomorrow or whenever.

In addition, you should put no restrictions on him regarding with whom he may share the news. Remember, your child needs support and sympathy from his friends just as you need the same from yours. The older the child, the more important the role friends will play in helping him cope with this crisis.

#### Impact on the Family

When a child needs to be hospitalized, the entire family is affected. Parents are strained by trying to maintain their regular routine and fulfill their responsibilities in addition to being there with and for their sick child.

If your child has just been diagnosed with a condition requiring surgery or hospitalization, you should not hesitate to reach out for help to your immediate circle of friends and relatives as well as the larger network of communal and national volunteer organizations. Do not expect to carry this burden alone.

For parents of children with life threatening illnesses, for example, on a national level there is the Candlelighters Foundation (1-800-366-2223). In the Jewish community, in addition to the various local Bikur Cholim Societies, there is Parents Caring and Sharing (1-718-596-1542) and Chai Lifeline (1-877-242-4543).

Do not ignore the physical and emotional needs of your other children. Understandably, your primary focus must be on your sick child. To

prevent problems down the road, however, you must also address the needs of his siblings.

#### The Case of Yaakov

Yaakov's older brother was diagnosed with a malignant brain tumor. The surgery and follow up chemotherapy regimen necessitated Yaakov's parents spending more time at the hospital than at home.

Eight-year-old Yaakov felt secure and comfortable with his grandparents who moved in to care for him during the emergency. But he felt very much left out of the flurry of activity surrounding him. He grew anxious about what was going on at the hospital and found it more and more difficult to concentrate at school.

Fortunately for Yaakov, his father realized his predicament before it was too late. In order to help Yaakov feel more included, his father brought him along more often on trips to the hospital. This new arrangement reduced Yaakov's anxiety and had the added bonus of making Yaakov's older brother feel more connected to normal family life and the comfort associated with it.

#### Being There With and For Your Child

Today, many pediatric wards allow one parent to sleep in the child's room. Your presence in your child's room, especially overnight, is an immeasurable source of comfort and security. Children can cope with almost anything as long as a parent is there with them. Therefore, even if your child says it is not necessary, you should make every effort to spend the night in his room.

Most pediatric wards, today, are equipped with a playroom or gameroom. If your child is ambulatory, encourage him to take advantage of that facility. It will promote and accelerate the healing process. If your child is bedridden, go to the gameroom yourself and bring back whatever you assume will please or entertain him.

In fact, when you are choosing a hospital for your child, the reputation of the medical staff should not be your only consideration. How well the nursing staff relates to children should also be evaluated. In an extended hospitalization is anticipated, proximity

## "Preparing Children for Surgery and Hospitalizations"

to your home may be another significant factor to weigh in making your decision. Will friends and family be able to visit? Such psychosocial components of hospitalization can play an even greater role in the recovery of children than for adults.

Just because you are not a medical professional does not mean that you forfeit all rights to your opinion and judgment. You are entitled to have each medical test, procedure, and medication explained to you in advance. If something sounds unusual or incorrect, say something. Even doctors and nurses can make mistakes.

If you are convinced that whatever the staff is doing is in your child's best interests, you may still question the timing. For example, suppose your child is scheduled for an injection now. If you suspect that it will interfere with, say, his ability to eat lunch right afterwards, then do not hesitate to ask if the injection can be postponed for an hour. Many times the hospital staff will consent to such minor compromises that can make a world of difference to your child's state of mind.

Let your child see that you are supervising his care in this way. It will demonstrate that you have not

abdicated your role as a parent. It will also reassure your child that whatever is being done for him is absolutely necessary. And this will increase his level of cooperation with the hospital staff.

If your child refuses to cooperate, do not become alarmed or embarrassed. This happens often on the pediatric ward. The staff is used to it, and can handle it.

First, try to explain the reason for test, procedure or medicine in language that your child will understand. If that fails, try negotiating and bargaining with him, as you would in other circumstances. If that likewise fails, do not become exasperated. Let the hospital staff have a crack at gaining his cooperation. As outsiders who are more experienced with calming frightened children, they may be more successful.

...

Having your child undergo surgery or needing hospitalization is an extremely stressful experience for both you and your child. Nevertheless, the guidelines listed above can minimize that stress and enable you and your family to come through this ordeal with a closer bond than ever before.

#### HALACHOS & HANHAGOS FROM

#### MARAN RAV CHAIM KANIEVSKY SHLITA

RABBI MOSHE BOYLAN



*The following is based upon the Sefer "Ain Lo LeHaKadosh Boruch Hu Beolamo Ela Daled Amos Shel Halacha Bilvad – Hanhagos Sar HaTorah Rav Chaim Kanievsky Shlita – Al Seder HaShulchan Aruch". It is printed with the permission of the publishers. All brackets are additions from the author of the article.*

**Q:** A Bechor is on Erev Pesach. Is he allowed to hear the Siyum using the telephone?

**A:** I don't know. {Rav Shlomo Zalman Auerbach zt"l held that Bishas Hadechak he can hear the *siyum mesechta* through a telephone and thereby eat.}

**Q:** On Motzai Tisha B'Av is it *bedieved* allowed to hurry to learn the *mesechta* quicker than usual or finish the *mesechta* somewhat beforehand and wait until Motzai Tisha B'Av, so that one can make the *siyum mesechta* at this time and eat meat?

**A:** This can be permitted.

**Q:** The following *shailah* is related to the nine days: Some places have the custom that women are not invited to a *siyum mesechta*. In such places is it permitted to allow the wife of the *mesayem* (the one finishing the *mesechta*) to participate during the nine days?

**A:** The wife of the *mesayem* is permitted to join together with the *mesayem* and to eat meat and drink wine.



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O-H 1369 E. 27 3/18 12:30-2:30 PM Semi-Det 1 fam, 3 bedrooms, 2.5 bathroom, EIK, basement, 1 bedroom apt. carport \$995,000 Ideal Properties/ Dalia 718-576-2663

O-H 3199 Bedford Avenue 3/18 2-3 PM Detached 1 family center hall, 3 bedrooms, EIK, den finished basement, private drive \$1.350.000 Ideal Properties/ Natanel 646-361-3276

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			<b>Cover Strip (large)</b> 8.75" x 1"	
			<b>Cover Strip (med.)</b> 4.93" x 1.45"	
			<b>Cover Strip (small)</b> 3.69" x 1.45"	<b>Display Classified</b> 2.8" x 1.85" 40 words max

### SPECIAL AD OPTIONS

BACK COVER  
PAGES 3, 5, 7, 9  
2 PAGE SPREAD  
4 PAGE CENTER  
COVER STRIPS  
FULL COVER AD  
COVER STICKER  
PRINTED INSERT

### DISCOUNTED ADVERTISING RATES FOR MULTIPLE INSERTIONS:

4x WITHIN 8 WEEKS	8x WITHIN 16 WEEKS	12x WITHIN 24 WEEKS	18x WITHIN 36 WEEKS	26x WITHIN 52 WEEKS	52x WITHIN 104 WEEKS
<b>10% off</b>	<b>15% off</b>	<b>20% off</b>	<b>25% off</b>	<b>30% off</b>	<b>40% off</b>

► **Full pre-payment due at time of contract for entire duration of insertion.**

- No refund for early terminations. ► No changes allowed to initial insertion.
- Purchase valid within maximum weeks listed above.

**Reservation Deadline:**  
**MONDAY 5:00 PM**

**Insertion Deadline:**  
**TUESDAY 11:00 AM**

**Distribution:**  
**EVERY THURSDAY**

- All ads must be submitted camera-ready. ► Advertisements must be submitted electronically in Adobe Acrobat PDF format. (Formats NOT accepted: Microsoft Publisher Files, Word, Powerpoint or Excel files, GIF files, low resolution Tiff or Jpeg files.)
- Errors are the responsibility of the advertiser. ► FJJ reserves the right to omit advertisement submitted for publication.
- Classified advertising multiple discount rates are based on consecutive weeks only. ► Prices subject to change without notice.

**718.692.1144 | ads@thefjj.com | classifieds@thefjj.com | www.thefjj.com**

# 2018

## PUBLICATION SCHEDULE

JAN 4	TRAVEL
JAN 11	HOME & DÉCOR
JAN 18	HEALTH & FITNESS
JAN 25	TU B'SHVAT
FEB 1	SIMCHA
FEB 8	REAL ESTATE
FEB 15	EDUCATION
FEB 22	PRE-PURIM
MAR 1	PURIM
MAR 8	TRAVEL
MAR 15	HEALTH & FITNESS
MAR 22	PRE-PESACH
MAR 29	PESACH
APR 12	
APR 19	SIMCHA
APR 26	TRAVEL & CAMP
MAY 3	LAG B'OMER
MAY 10	HOME & DÉCOR
MAY 17	SHAVUOS
MAY 24	
MAY 31	HEALTH & FITNESS
JUN 7	REAL ESTATE
JUN 14	GRADUATION
JUN 21	TRAVEL & CAMP
JUN 28	SUMMER
JUL 12	NINE DAYS
JUL 19	TISHA B'AV
AUG 16	EDUCATION
AUG 23	TRAVEL
AUG 30	PRE-ROSH HASHANA
SEP 6	ROSH HASHANA
SEP 13	YOM KIPPUR
SEP 20	SUCCOS
OCT 4	
OCT 11	SIMCHA
OCT 18	HEALTH & FITNESS
OCT 25	FOOD & DINING
NOV 1	
NOV 8	EDUCATION
NOV 15	GIFT & HOME
NOV 22	CONVENTION
NOV 29	PRE-CHANUKAH
DEC 6	CHANUKAH
DEC 13	ASARA B'TEVES
DEC 20	SIMCHA
DEC 27	BUSINESS & FINANCE



עומד  
להזמין

# לא נראה כבושם היה גאון היה חדש

רעיונות  
ביאורים ובירורים  
מראשי הכוללים בארה"ק דמפעל הק'



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חלקינו בתורת ארץ ישראל  
על סדר הגדה של פסח



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הכוללים מארעא דישראל מוהן  
גדולי גאוני התורה שליט"א  
ומבניהם גדולי דורנו שליט"א,  
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