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FEDEX STABBING IN MANHATTAN

**ATTACK IN CROWN HEIGHTS** 



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## Rav Pam on the Haftaros

RABBI SHOLOM SMITH, REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

#### Acharei Mos HOLOCAUST LESSONS

#### Ashkenazim: Amos 9:7-15 Sephardim:Yechezkel 22:1-16

Both the parashah and the haftarah contain a warning about the disastrous consequences of the sins of Klal Yisrael in Eretz Yisrael. This will lead to the people being exiled from their land, as is stressed in the last portion of the parashah (Vayikra 18:25-28) as well as in the castigation of the navi Amos.

The general rule is that on a Shabbos when two parshiyos are combined, the haftarah that is read is the one from the second parashah. Nonetheless, Acharei Mos is the exception to that rule. Even when Acharei Mos and Kedoshim are read together, the haftarah of Acharei Mos is read (see Rema O.C. 428:8 and Mishnah Berurah 428:26). The Sephardic custom is to read from Yechezkel (22:1-22:16) as the haftarah, while the Ashkenazic tradition is to read that chapter on Parashas Kedoshim when it is read separately from Parashas Acharei Mos.

For behold, I command! I shall shake the House of Israel among all the nations as one shakes grain in a sieve, and no pebble shall fall to the ground (Amos 9:9).

This *pasuk* describes the great *tzaros* that *Klal Yisrael* will face in their long and bitter *galus*. This is compared to the manner in which a person shakes CONTINUED ON PAGE 66



FJJ Publisher's Message

**MORDY MEHLMAN**, PUBLISHER

## Jealous Of What?

In this week's Parsha, the Torah teaches "*Lo sikom*, *v'lo sitor*" – revenge of any type is prohibited. Bearing a grudge or any ill feeling can lead to arguments, something we are taught to avoid at any cost.

This week I was sitting on my porch learning and enjoying the beautiful weather, when Rav Dovid Naki, Rosh Kollel Ner L'Shimon in Kiryat Sefer, Israel, approached me to solicit a donation and then shared a beautiful vort: "In the Torah and again in Tehillim, Doson and Avirom are highlighted as the ones for whom the earth was opened, for them to be swallowed alive. Why are their names mentioned repeatedly, and not Korach who was the leader and source of the machlokes with Moshe? He answered beautifully: many times in life arguments are inevitable. People have differences of opinion that leads to machlokes. Normally, the argument dies down with time, unless someone fans the flames. Inevitably, people like Doson and Avirom step in and aggravate the

fight, inflaming it with their encouragement." I thank Hashem for sending Rav Dovid to me, for this great lesson in interpersonal relationships that I can share with our readers.

The root of much *machlokes* is jealousy. In our lives, we are frequently consumed by trivial matters, sweating the small stuff that really means nothing. If we focus on what's truly important in life, we will spare ourselves and others much heartache and aggravation.

The following remarkable story was submitted by Shaul Kassin, a frequent

contributor to the FJJ: A man who had recently become successful in business and became wealthy wanted to trade in his old broken car for a fancy sports car. His wife was concerned and exclaimed, "If people in Bnei Brak see you driving a fancy new car, they might become jealous of your success and money. It might cause *ayin hara* (evil eye). I think it better to keep your old car."

The man was not convinced and still wanted the new sports car, but agreed to discuss the matter with The *Gadol Hador* Rabbi Aharon Leib Shteinman. When he told Rabbi Aharon Leib Shteinman that his wife was worried about arousing jealousy and *ayin hara*, Rabbi Shteinman looked surprised and stated, "Are you fluent in all of *Shas* and *Poskim*? "No, it's been a long time since I learned *Gemara*." Rabbi Shteinman continued, "Do you know *Bava Kama, Bava Metzia* and *Bava Basra* well?"

"No, I don't." Rabbi Shteinman continued, "Well then do you know twenty

pages of *Gemara* with *Rashi* and *Tosafot*?"

"No, not even that." Rabbi Shteinman asked further, "Ten pages with *Rashi* and *Tosafot*?" The

man replied, "No, unfortunately not." Rabbi Shteinman continued, "Perhaps you know ten pages with *Rashi* and not *Tosafot*?" "No, I don't." Rabbi Shteinman stated, "A man who does not know ten pages of *Gemara* even without *Mefarshim*, what is there to be jealous about?"

The rich man left Rabbi Aharon Leib Shteinman's house with a lot to think about. It gives us a lot to think about as well!



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## Letters to the Editor

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

#### **Proper Minivan Parking**

Many in our community own a minivan which they park in the driveway next to their homes. As one who walks a lot, I've noticed a trend lately of how many minivan owners park in their driveways in such a way that their vehicle protrudes well into the public thoroughfare, blocking much of the sidewalk area for pedestrians. I would respectfully like to request these drivers pull up a bit more into the driveway; it may entail a couple of more steps to walk, but will make things much easier for the hundreds who walk past their homes on foot. Years ago, I once was walking with Rav Shlomo Brevda, *zt*"l, in Boro Park and he commented about a vehicle blocking our way in such a manner that this was very incorrect.

Taking the initiative to pull in one's van actually presents a special opportunity. One can tell his children that this gesture constitutes a *chessed* for Yidden!

Whether we go by foot or by vehicle, may we take to the road for only good things and merit abundant blessings, spiritually and materially.

#### Yosef Moses

#### **Barnard College Shame**

I am a graduate of Barnard College, and usually I have been proud of my alma mater. I had a good experience as a student and as an alumna. However, now I am so ashamed and upset by the attitudes of many current students there. Half the student body voted in a student government election, and 64% of them voted in favor of an action aligned with the disgusting BDS movement. These students showed a great deal of poor judgement and vile prejudice when they approved a measure to write a letter, asking school administration to divest themselves of investments in eight corporations that do business with Israel. Barnard has a very large population of Jewish students and has many Jewish alumnae. Some of these students may have voted naively, but many are not only anti-Israel but also anti-Semitic (although most probably wouldn't admit to this).

I urge the Barnard College administration and board not to kowtow to these students and their sickening demands.

Midwood Mom

#### **Evil Photos in FJJ**

Although I do have an opinion, I do not want to weigh in on the ongoing FJJ dialogue with respect to "pictures of Women in FJJ".

I was however taken aback and expected a flood of letters to the editor concerning the picture that you printed on page 45 of the April 12, 2018 issue concerning The Return of Nazi-Looted Art.

**EDITOR@THEFJJ.COM** 

**EMAIL** 

Why in the world would you print a picture of perhaps the most evil person of our lifetime? Even worse you printed a photo which can be seen as "humanizing" this rosho as a lover of art or a cultured person. I am certain that your rabbinic contributors can provide you with quotes from Chazal about the effect on a person of exposing their eyes to evil. Haroe soteh b'kilkula yazir atzmo min hayayin is one that comes to mind. We declare over and over about this creature "yemach shemo *v'zichro*". I strongly believe that showing an image of the face of this evil beast in a Jewish publication runs counter to this declaration. Tzvi Gluck

#### **Menahelim Alert in FJJ**

As a parent of Yeshiva and Bais Yaakov children, I want to commend the Menahelim of Flatbush for uniting to issue a warning in the FJJ regarding electronic devices, and their danger to our children. Their warning should be taken seriously by all parents and grandparents, for it comes from experience and concerned Mechanchim.

I hope and pray that our Menhaleim continue to unite for the good of our children. It is my fervent wish that our educational leaders set a monthly meeting where they can get together for the *chinuch* concerns of our precious children. The spiritual future of our community is in their hands.

A Concerned Parent

#### **Misleading Shidduch Descriptions**

Single in Brooklyn, thank you for your letter, I do appreciate input. I can only speak from my experience in doing Shidduchim. Most resumes that include descriptions get misinterpreted, misconstrued, and therefore put aside. In fact, I just had this experience this afternoon. The girl had a description of what she was looking for, it wasn't exactly where the boy saw himself going, so it was put aside. Truth be said, after speaking to her, she realized that maybe her description wasn't exactly how she meant it, wasn't really thought out, but it was there in black and white. So, safer is to make a simple resume with facts, references and phone numbers, and do leave it to the shadchan to explain. I most always make that call and *redt* the shidduch and describe. Maybe everyone that redts Shidduchim should go back to the old fashioned way and make those phone calls.

Thanks and again for your input, it's always appreciated.

Chana Rose

## **TEHILLIM LIST**

חולים: דבורה בת אסתר בריינדל יעקב בן יוכבד עקם בין זיבו: רפאל חיים בן זיסל יצחק שמעון בן חיה מלכה דבורה בת דינה מניה יוסף בן גיטל חיה בת חנה חיזה בת חנה קלמן בן חיה בלומא אלישבע אמת בת שרה חיים בן רחל דוד בן פנינה יצחק זאב בן עדינה יצחק זאב בן עדינה הרב מתתיהו חיים בן עטל יחיאל בן ציון בן מיכל יוסף אליהו בן בילא ליבה יהודית בת יוכבד נחמי' בן מלכה גיטל רינה חי' בת לאה רינה חיי בת לאה גיטל רינה בת יאל תמר עדי נה בת קינא שולמית אברהם בן לאה חיים שרגא פיבל בו רחל היים סו או מיחב בן דור מרדכי דוד שמחה בן מרים משא טובה משה זאב בן רחל רפאל בצלאל מרדכי בן חנה רייזל שמואל בן רבקה שרה מלכה בת פייגא פרדיל גולדה בת מרים הינדא שרה בת יענטיל ר' שלמה חנן בן חנה זיסל יצחק שמואל בן פשע שרה יצורל רת צלתר ברכי צירל בת אלתר רבקה יואל בן יטל רפאל חיים ישעי בן חיה ר' שמעון בן ליזה 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 אמתום מנויע בן פעוידי אסתר הינדה בת שפרה דב ישעיה בן אסתר ר' משה יצחק בן סירל צבי מנחם בן אסתר אסתר בת חנה ריבה אסתר בת חנה ריבה ברוך הלל בן רבקה זיסל בת רחל אשר ישעי' בן הינדא נאכה ישראל פייול בן חנה ביילה אהרן צבי בן זלדה רחל חי' בת אסתר רויל חלי בת אסות 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









You will think I am joking. I'm not. In Los Angeles, if you feel lonely, you can hire someone to go for a walk with you. For \$15 an hour, or \$7 per mile, someone will actually accompany you for a stroll. It may sound desperate, but it seems there are more than a few very lonely people around. How sad. And yet, this would hardly be newsworthy to *Chazal*, who implored us 1800 years ago: *K'nei lecho chaver*, they said. Apparently, companionship is crucial – even worth purchasing! Don't accept a life alone. It may not feel especially comfortable, but pushing yourself forward when you feel lonely, is worth it. Take a deep breath, swallow your pride, pick up the phone, and reach out.

Or...move to L.A.







## Halachically Speaking

RABBI MOSHE DOVID LEBOVITS

Lag B'omer is a day which people celebrate with great simcha and joy. What is the reason for this great celebration? When does it start? Why do so many people go to Meron on Lag B'omer? Should one go to Meron for an Upsherin? All these questions and many others will be discussed in this issue.

The day is called *Lag B'omer* and not *Lag L'omer* because *B'omer* (and *Lag*) is the numerical value of *Moshe* (*Rabbeinu*) and *Rav Shimon Bar Yochai* rose to the same level as *Moshe* (*Rabbeinu*).

Lag B'omer will always fall out on the same day of the week as Purim.

What Happened on Lag B'omer Many different events took place on Lag B'omer. Some say that it is the day that Rav Shimon Bar Yochai exited the cave where he and his son hid for thirteen years. Rav Shimon Bar Yochai died on Lag B'omer and revealed the Zohar to us. The Rama also died on Lag B'omer, and many have the custom to go to his kever on Lag B'omer.

#### The Simcha of Lag B'omer

We are happy on Lag B'omer. Some explain that the *talmidim* of Rav Akiva who died throughout the days following Pesach stopped dying on Lag B'omer. Some poskim ask that if so many *talmidim* died, why should we be happy? The answer may be that we are happy that the *talmidim* that *Rav Akiva* acquired afterwards did not die. The talmidim of Rav Akiva died because they did not show respect to each other. Some say that they spoke loshon hara about each other. Others say that although each *talmid* grew to higher levels of Torah, they treated each other as if they had not grown at all, because they were still friendly from their younger days.

Others say that the joy is to show honor for *Rav Shimon Bar Yochai*. Some say that the *mon* started to fall on *Lag B'omer*. Others say that the reason for the joy is based on *kabbalah*.

#### The Greatness of the Day

Lag B'omer is a segula for parnasa. Some say that it brings one to yiras shomayim. It is a day for one to ask for his needs through

Reviewed by: Rabbi Ben-zion Schiffenbauer

ople*tefilla*, and one can ask for salvationandin any area of life.

#### Meron and Lag B'omer

The custom to go to *Meron* on *Lag B'omer* dates back to the *Rishonim*. One should not go to *Meron* by himself. Some say that it is meaningful to go three days before and after as well. Although some question the *inyan* of going to *Meron* on *Lag B'omer*, the custom is to go. It would seem that one who does not live in *Eretz Yisrael* does not have to be *matriach* himself to go to *Meron* on *Lag B'omer*. One who cannot go to *Meron* should study the teachings of *Rav Shimon Bar Yochai*.

Today, animals are *shechted* on the side of the road to *Meron*. One should make sure that these

Lag B'Omer

the day that these secrets were given to us. Others say that since *Rav Shimon Bar Yochai* miraculously survived his prolonged stay in the cave, we celebrate his *yahrtzeit* by being happy. Three thousand *halachos* were introduced on the day that *Rav Shimon Bar Yochai* died, and this is another reason to celebrate on *Lag B'omer*.

Any time the *Gemorah* mentions *Rav Shimon* without any other name, it means *Rav Shimon Bar Yochai*. He was the *talmid* of *Rav Akiva* and *Rav Yehoshua*.

The day that he was *niftar* is referred to as the "*yom hilulei*" of *Rav Shimon Bar Yochai*.

#### Tachanun on Lag B'omer

Tachanun is not recited on Lag B'omer or at mincha on the



animals are *shechted* properly and salted according to *halacha*. This is usually not the case, and one should be careful not to consume the meat. Furthermore, one should be careful to avoid areas where people walk around dressed immodestly.

Lag B'omer and

#### Rav Shimon Bar Yochai

Why do hundreds of thousands of people go to *Meron* to the *kever* of *Rav Shimon Bar Yochai*?

As mentioned earlier, *Rav* Shimon Bar Yochai was niftar on Lag B'omer. Normally, the yahrtzeit of a tzaddik is a day of fasting, not a day of simcha and joy. However, *Rav Shimon Bar Yochai* is different. Before he was niftar he called his students and revealed to them the secrets of the *Torah*. These secrets were written down and are contained in the *Zohar*. Therefore, we are extra happy and rejoice on thirty-second day of the *omer*. One recites *lamnatz'eiach ya'ancha* on *Lag B'omer*. However, others omit it; this is not the overwhelming custom. When *Lag B'omer* falls out on Sunday (as it does this year) one does not recite *tzidkascha tzedek* at *mincha* on *Shabbos*.

#### Fasting

One may fast a *ta'anis chalom* on *Lag B'omer*. One should not fast for a *yahrtzeit* on *Lag B'omer*.

Those who have the custom to fast on their wedding day should do so on *Lag B'omer*. Others are lenient. Even one who did not fast should still say *viduy* at *mincha*.

#### Marriage

The custom is to permit marriages on *Lag B'omer*. Some only permit a daytime wedding on *Lag B'omer*. The *Sefardim* have the custom to marry on the thirty-fourth day of the *omer*. The overwhelming custom is to permit a marriage on the night of *Lag B'omer*. However, others have the custom not to get married on *Lag B'omer* as well. A wedding that started on the day of *Lag B'omer* may continue into the night. Dancing and music are permitted at a wedding on *Lag B'omer*.

It is interesting to note that one who attends a *chasuna* during the time he is observing the restrictions of *sefira* may only dance after the *chosson* and *kallah* enter the ballroom, as the earlier dancing is not considered being *mesameach* the *chosson* and *kallah*. Even those who hold like the *Arizal* and are *noheg* the *issur* of haircuts throughout *sefira* may make a wedding on *Lag B'omer*. No weddings are permitted on the night of the thirty-second day.

#### Haircuts / Shaving

According to the opinion of the Mechaber, one may not take haircuts until the morning of the thirty-fourth day. The Rama holds that one may shave on Lag B'omer. Many apply this to the night of *Lag* B'omer (because tachanun is already omitted on erev Lag B'omer), while others say it means first thing in the morning. This is based on the concept that if one waits a little in the morning it is as if he waited a whole day (miktzas hayom k'kula). The custom of many seems to be that shaving or taking a haircut is permitted after neitz hachama.

When Lag B'omer falls out on Sunday, shaving and haircuts are permitted on Friday because of kovod Shabbos. The logic is that tachanun is already omitted on erev Lag B'omer, so technically shaving would be permitted on Shabbos. Since one cannot shave on Shabbos, the allowance is pushed back to Friday. One may not shave on Motzei Shabbos when Lag B'omer falls out on Sunday. Furthermore, many say that shaving is not permitted on Thursday night if one has time to do it on Friday. One who started shaving on Lag B'omer may continue after shekia as well (even if he does not shave after Lag B'omer).

According to the opinion of the *Arizal*, shaving is prohibited even

בעז״ה

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שוסדות באסטאן דפלעטבוש מיסודו וע"ש הוד כ"ק אדמו"ר מוהר"מ זצוקללה"ה זי"ע בנשיאות כ"ק אדמו"ר שליט"א

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## Lag B'omer: Remembering Rabbi Shimon Bar Yochai

#### Lag B'omer marks the date of Rabbi Shimon Bar Yochai's death. So why is it such a celebration?

#### RABBI SHRAGA SIMMONS REPRINTED FROM AISH.COM

#### **13 YEARS IN THE CAVE**

Rabbi Shimon was a great sage who lived during the Roman conquest of Jerusalem 2,000 years ago. He was one of Rabbi Akiva's five students who -- despite terrible persecutions -ensured that the Torah would not be forgotten.

The Talmud (Shabbat 33b) describes a seminal event in the life of Rabbi Shimon:

When the Romans outlawed the study of Torah, Rabbi Shimon spoke out against them. The Romans thus in Torah study. "How could anyone forsake eternal life by indulging in mundane, worldly pursuits?" he said. Rabbi Shimon then cast his gaze upon the farmers -- and they were immediately vaporized, due to the power of Rabbi Shimon's spiritual stature.

At that point, a voice from heaven proclaimed: "My world is not to be destroyed! Return to your cave!"

Rabbi Shimon and his son returned to the cave, in order to learn better how to control their spiritual powers. At the end of one year, a voice from heaven announced: "Emerge from your cave!" -- Shabbat is a day within the physical world which bridges the gap to the transcendent dimension. On Shabbat, even the most physical pursuits -- whether a delicious meal or an afternoon nap -- carries with it a special degree of holiness.

#### RABBI SHIMON REVEALS THE ZOHAR

Rabbi Shimon went on to become the greatest Torah teacher of his generation. When he reached the final day of his life, he called together his students and told them to pay close attention.

The Zohar (3:291b) describes the scene:

Rabbi Shimon: He was dead, wrapped in his *Tallis*, lying on his right side -and smiling."

Why was Rabbi Shimon bathed in light and fire? Because Torah is compared to fire -- for example, "Aish HaTorah". Fire is that material which converts physical matter into energy. So too, Torah shows us how to transform the material world into a transcendent energy. In fact Rabbi Shimon's Kabbalistic work, "The Zohar," literally means "shining light."

#### CELEBRATING LAG B'OMER TODAY To celebrate Lag B'omer, Jews

from around Israel light bonfires, to commemorate the great fire that surrounded Rabbi Shimon. For weeks before, Israeli children scavenge wood to arrange as impressive sculptures -- often 20 and 30 feet high. Great public celebrations are held and the wood towers are burned on Lag B'omer.

But if Lag B'omer marks the date of Rabbi Shimon's death, why is it such a celebration?

The reason is that Rabbi Shimon had been convicted of a capital crime by the Romans. By all rights, he should have died well before his time. But through tremendous self-sacrifice (hiding in the cave) and a series of miracles (the carob tree and the stream), Rabbi Shimon was able to live out a full life. The climax of this great life was the revelation of Torah's greatest inner secrets. All this is cause for celebration.

Lag B'omer is a day of great pilgrimage to the tomb of Rabbi Shimon in the Galilee town of Meiron. In one day, an estimated 250,000 Jews visit Meiron -- dancing, praying, and celebrating the wonderful spiritual gifts that Rabbi Shimon bequeathed to us. Some people camp out for weeks beforehand in anticipation.

On Lag B'omer, the entire town is filled with torches and bonfires -- in the streets and on the rooftops. Planes flying overhead are perplexed, and satellite maps of Israel take on a different glow. Symbolically, they illuminate the paths of those who seek to understand the deeper truths of Torah, as revealed by Rabbi Shimon Bar Yochai.

pronounced a death sentence against Rabbi Shimon, who was forced to go into hiding.

Rabbi Shimon and his son Elazar fled to a cave in the northern region of Israel. They had no means of subsistence, but a miracle occurred and a carob tree sprouted in the cave, along with a stream of water.

Rabbi Shimon and his son had no change of clothes. In order to preserve their clothes from wearing out, they each dug a deep hole, removed their clothes and buried themselves neckdeep in the sand. (Out of modesty, they wanted to be covered.) They would spend the entire day immersed in Torah study. When the time for prayer arrived, they would put on their clothes, pray -- and then return to the sand.

Rabbi Shimon and his son remained in the cave for 12 years, involved in nothing but the study of Torah. One day, Elijah the prophet came to the cave and announced that the Caesar had died, and the decree against Rabbi Shimon was lifted.

Rabbi Shimon and his son ventured out of the cave. They saw some farmers working in the field. Rabbi Shimon was shocked that his fellow Jews were not continuously occupied



Rabbi Shimon and his son emerged, and again encountered people involved in mundane, worldly pursuits. It was Friday afternoon, and they saw a man running with two bundles of myrtle blossoms. "Where are you going with these flowers?" they asked him. "They are in honor of Shabbat," said the man. "But why do you have two bundles?" they asked. "One is for 'zachor,' and one is for 'shamor,' " he said, referring to the two aspects of Shabbat observance mentioned in the Ten Commandments.

At which point Rabbi Shimon turned to his son and said, "Now I see the power of a Jew and his mitzvot" Rabbi Shimon spent the entire day in a prophetic stream of consciousness, revealing the deepest mystical secrets of Torah. He told his students: "Until now, I have held the secrets close to my heart. But now, before I die, I wish to reveal all."

Rabbi Abba, a student assigned with the job of transcribing Rabbi Shimon's words, reports: "I couldn't even lift my head due to the intense light emanating from Rabbi Shimon. The entire day the house was filled with fire, and nobody could get close due to the wall of fire and light. At the end of the day, the fire finally subsided, and I was able to look at the face of



## "Bimearos Tzurim Sheamadeta Sham Kanisa Hodecha Vehadarecha" Thoughts On Lag B'omer Based Upon Shmuessen Of Rav Gamliel Rabinowitz Shlita

#### RABBI MOSHE BOYLAN

We must ponder upon the reason why so many thousands of people go up to Miron on Lag B'omer? In addition, we can ask why we celebrate upon the "Yoma Dehillula" (the yahrtzeit) of Rav Shimon Bar Yochai? Normally, it is accepted, as is *paskened* in Shulchan Aruch (O.C. Siman 580) to fast on the day of a Hillula of a tzadik. Similarly, it is brought in Shulchan Aruch (Y.D. Siman 402:12) that the custom is to fast on the day of the *vahrtzeit* of a father or mother. Why is the Hillula of Rav Shimon Bar Yochai an exception to the above custom, and the anniversary of his death is actually a cause of great celebration and happiness?

We can explain as follows: Rav Shimon Bar Yochai revealed the "Groiskeit" (greatness) of the Avodah of serving Hashem from Yissurim and great afflictions. This can be understood from the Piyut of "Bar Yochai" that is customarily said on Lag B'omer: "Bimearos Tzurim Sheamadeta Sham Kanisa Hodecha Vehadarecha". The simple interpretation of the Pivut is that in the caves of the rock that you stood in, there you acquired your glory and honor. This is a reference to the famous incident in Rav Shimon Bar Yochai's life, in which he ran away from the Roman Government due to their desire to execute him. Rav Shimon hid in a cave and learned Torah day and night for thirteen years, until he knew that it was safe to leave.

Rav Rabinowitz Shlita explains this statement Al Derech Haderush. "Bemearos Tzurim" hints to the pain of the Mearah (cave) when he was hiding away due to the danger of being killed by the Romans. During these years he put almost his entire body into sand, and was in terrible pain and Yissurim. Despite this, he elevated himself from his vissurim and served Hashem from great Simcha and a good heart. This was the reason that "Sham Kanisa Hodecha Vehadarecha", there (Davka) you acquired your glory and honor. Only through serving Hashem with great happiness despite terrible Yissurim, were you able to reach such high levels which lead to your glory and honor. {Perhaps this is

related to the fact that Kabbalas HaYissurim, accepting afflictions, is one of the 48 ways in which Torah is acquired.}

From Rav Shimon Bar Yochai we can learn to serve Hashem with Simcha and Tuv Leivav in every time and situation, even when, R"L, our lot is one of pain and afflictions. Only with the power of happiness is there a promise to a lew that his spirit will not fall due to the strength of his nisyonos and yissurim. From such a great "Avodah" can a person merit to "Hodecha Vehadarecha". In addition, from this avodah a person can merit to be Mamtik all the Dinim (make all the judgments sweet) and turn them all to Tovah (good) to merit to have only Yeshuah and Rachamim (redemption and mercy).

{This answers the above questions. So many thousands of people come to Miron for Lag B'omer, as they all have various "Pekele's" (burdens) of problems and difficulties in life. Through attaching themselves to Rav Shimon Bar Yochai, they are able to come to appreciate that their Yissurim and Tzaros are for the good and that they should serve Hashem with Simcha, realizing that "Gam Zoo Letovah", everything is for the good. Through this *avodah*, one can merit that the Tzaros and Yissurim will be turned to even an outward good (one that we can see readily even in our limited state in this world). This can explain the many Yeshuos that people have merited through their attachment to Miron and Ray Shimon Bar Yochai.

We can likewise answer the second question as to why we are happy on the *yahrtzeit* of a *tzadik*, when normally we fast and have sadness reminding ourselves of the tragedy of the *tzadik's histalkus* (death)? We can explain that the happiness of Lag B'omer stems from the whole Avodah of Rav Shimon Bar Yochai that one can be happy even from terrible Yissurim and Tzaros, realizing that they ultimately are for the good. Thus, even though the Histalkus of such a great Tzadik like Rav Shimon Bar Yochai is certainly Yissurim, we still are happy realizing that this is for the good. This is similar to the avodah of the Tanna, Rav

Shimon Bar Yochai, who was able to be happy in every situation, even one like hiding away in a cave for thirteen years in extremely limited physical circumstances. This is the significance of the Simcha of Lag B'omer and the fact that we even don't say Tachanun on this day, as we are happy realizing the good of all situations.} Now we can also explain the following story of the Ari HaKadosh, which was recounted by his close talmid, Rav Chaim Vital zt"l: The Invan of the Minhag that Klal Yisroel is Noheig to go one the day of Lag B'omer on the Kever of Rav Shimon Bar Yochai and his son Rav Elazar who are buried in Miron, as is well known. The *minhag* is that people eat, drink and are happy there. I saw Moreinu Zal (the Arizal) go there one time on Lag B'omer with all of the members of his family, and stayed there for the first three days of the week... Rav Avrohom Halevi also gave testimony that on that year he also went to Miron. His minhag was that every day in Shemone Esray (in the beracha of Tishkon, the Beracha about Yerushalavim) he would sav Nacheim Hashem Elokeinu Es Aveilei Tzivon... (just as we say on Tisha B'Av in Mincha). Even when he was there he also said this Nusach. Moreinu Zal saw Rav Shimon Bar Yochai standing at his Kever, and he said to tell Rav Avrohom Halevi: "Why did you say Nacheim on the day of our happiness. Therefore he will be in Nechama in short time (i.e. he will undergo Aveilus and will have to have others being Menachem him).

Within a months time, one of Rav Avrohom Halevi's sons was *niftar*, and he had to accept Tanchumin.

Rav Chaim Vital continues to write that this shows us that there is a Shoresh (source) to the Minhag to go to Miron on Lag B'omer to celebrate near the Kever of Rav Shimon Bar Yochai.

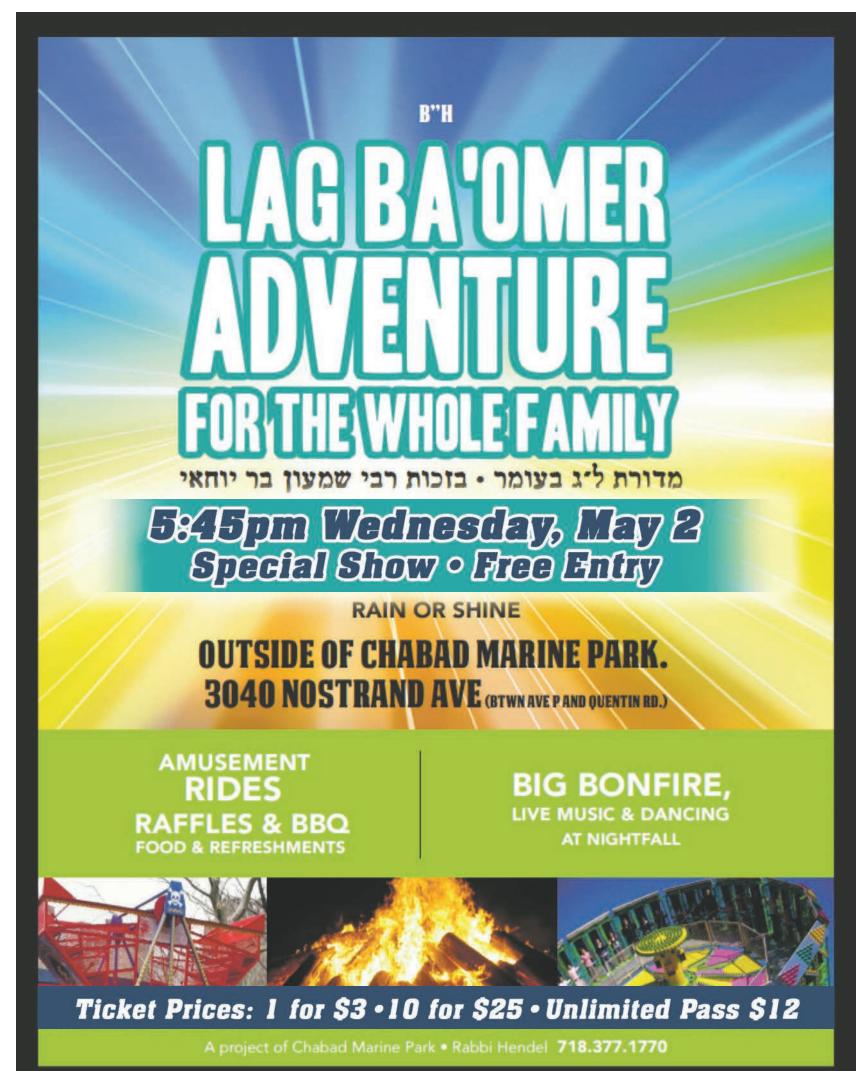
Rav Rabinowitz asked why Rav Shimon Bar Yochai had such a *hakpadah* on Rav Avrohom Halevi for saying Nacheim on Lag B'omer in Miron? We can explain that the happiness on Lag B'omer is to show that one must be happy in Yissurim (afflictions) and specifically



through the Yissurim of the Mearah a person can come to Sheleimus (completeness), to great Madreigos (levels) in serving Hashem and to great Yeshuos (redemptions). Therefore, on this day, a person must focus on the happiness one must have in any Matzav (situation) he finds himself in. He should not merely daven that in the future he should see a nechama, rather he should think about the fact that Yissurim are inherently a great source of happiness and luck, as is the bechina of "Semaichim Beyissurim" (one should be happy in accepting Yissurim). This is similar to what we learn from the Pasuk, "Chesed U'Mishpat Ashirah" (Tehillim 101,1). Rashi explains that the Pasuk means to say that when Hashem does Chesed (kindness) with me then I will praise you with the beracha of "Boruch... Hatov U'Maitiv" and when Hashem does Mishpat (judgment) with me I will sing the beracha of "Boruch... Dayan Haemes". Either way, the Pasuk continues to say that "Lecha Hashem Azameirah" (I will sing to You, Hahsem). Chazal likewise tell us that "Im Chesed Ashirah Veim Mishpat Ashirah" (I will sing to Hashem whether Hashem acts to me with kindness or with judgment). This shows us that even when Hashem acts with Mishpat and Midas HaDin one must sing to Hashem. {This was the Middah of Dovid HaMelech, who was the author of most of Tehillim.}

This is the main Avodah that Rav Shimon Bar Yochai taught CONTINUED ON PAGE 144







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## **HALACHIC ALERT**

BS"D, Nissan 5778

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THE CONFERENCE OF SYNAGOGUE RABBONIM OF AGUDATH ISRAEL

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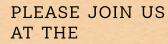
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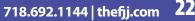
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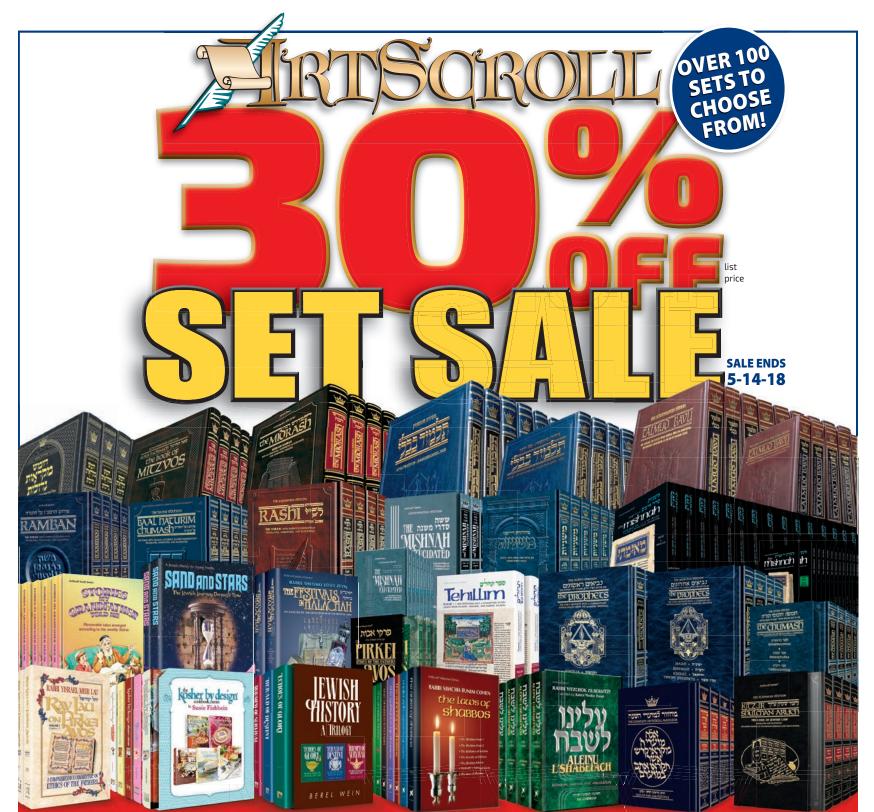
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## **Miracles on Ice**

If there was one word that would describe the inaugural RCCS Spring Classic, it would be EPIC. There were over 800 people (participants and spectators) in attendance and the event raised over \$700,000 in support of RCCS, an organization that provides medical, financial and logistical guidance for those unfortunately battling cancer.

The event was founded and designed by Gabriel Jacobson (Volunteer) and led by Rabbi Yisroel Mayer Merkin (Director of Organizational Advancement for RCCS). Both Rabbi Merkin and Gabriel grew up together as classmates in Silver Spring MD. Their partnership and longstanding friendship helped drive the success of the event with Gabriel focusing on the hockey and Rabbi Merkin focusing on the fundraising.

The two-day event started Saturday night April 14<sup>th</sup> and ended Sunday evening. Each of the 12 teams had a minimum fundraising requirement, which was far exceeded by almost all of the teams. One team, YYT, led the charge by raising almost \$200K. That team and tournament was dedicated in memory of Yaakov Yisroel Topper, a young man who was scheduled to play in the tournament with his father Aaron Topper. A few months ago, Yaakov Yisroel was unfortunately involved as a pedestrian in a car accident. As a result of the accident, he fell into a coma and eventually passed away. His family dedicated the tournament in his memory, as it was a sport and a cause that was dear to Yaakov Yisroel.

There were several other notable top fundraisers and teams. David Rosenberg, one of the original team captains, raised \$50K with his Monsey team raising over \$100K. Menachem Katz of team YYT, who was the top fundraiser raised over \$80K. Aaron Topper, also of team YYT, raised over \$55K.

The logistics of the event were run smoothly and efficiently. With the help of many volunteers, the RCCS Spring Classic made sure that the family and friends that were invited for the Sunday afternoon festivities

all had a great

time. There

were activities

for kids of all

ages as well as

food for every-

one to enjoy.

Many of the

younger kids

participated

and enjoyed a

magic show.

The older sib-

lings had avail-

able to them



Award given to Tournament Founder, Gabriel Jacobson off-ice hockey



Top Fundraisers Abe Hirsch, David Rosenberg, Aaron Topper And Menachem Katz



**Division B Winners Team Lakewood Avalanche** 

related activities. There were prizes for the kids and noisemakers for cheering on older siblings, cousins, sons, fathers and uncles.

At any given point there were three hockey games going on with each team having up to an hour and a half break in between games, while some of the playoff games were played back to back. Additionally, each game had two seasoned referee who managed to keep the games moving and fair. For the players this was an afternoon filled with competitive and exhaustive hockey.

The championship game was led by a puck drop ceremony featuring Zaccai Nurielli, a 7 year old patient of RCCS and an avid hockey player. Zaccai's father took a moment and spoke about of his heartfelt and moving experience with RCCS. He expressed tremendous appreciation to the organization for its commitment and support during the family's time of need. Zaccai was awarded a personalized jersey and made an honorary player.

Since this was a tiered tournament, two teams took home their respective cups. The winner of the A division Subzero from Brooklyn, and the winner of the B division was Lakewood Avalanche. The B division championship was intense. There were several hundred-people surrounding the rink cheering on their respective teams. Both teams were evenly matched and traded goals. In the end, the Lakewood Avalanche played a better game and took home the replica Stanley Cup.

Though only two teams took home the cup, every player was a winner, as they all had a great time enjoying their passion of hockey and helping a



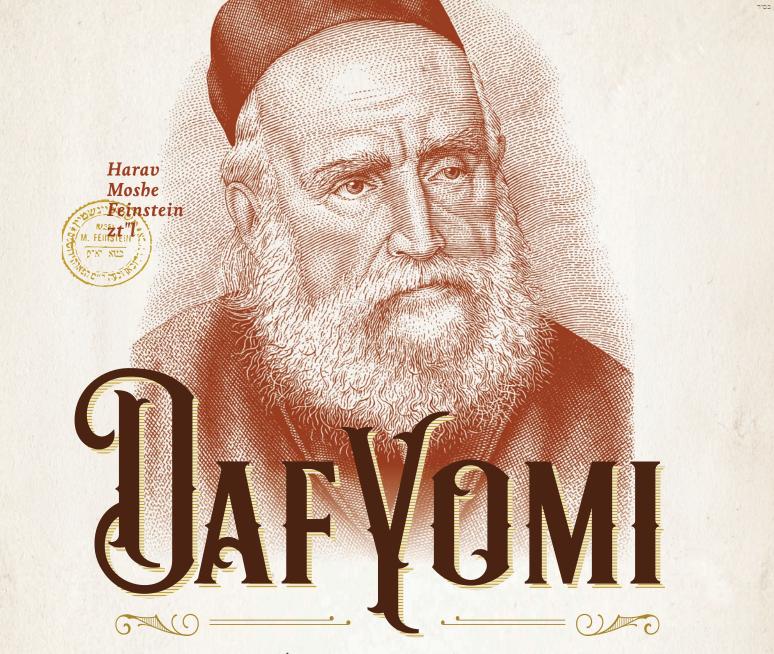
Award given to Aaron Topper

great cause. The real winners though, were the over 2300 patients and families of RCCS. The almost three quarters of a million dollars raised covered a month of this great organization's budget, ensuring that cancer patients have the best medical care possible. As National Director of Development, Rabbi Aron Steier put it," This was a great opportunity to bring awareness and much needed to support to the patients of RCCS. We can't wait to drop the puck once again in 2019."



Joey Sutton, captain of the Division A winning team, SubZero





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Partial view of the crowd at the Maamad Chizuk Limud HaTorah in Melbourne

**Dirshu Takes Australia by a Storm** Over 450 People at Large Melbourne Siyum; Large Crowd at Torah Chizuk Event in Sydney

#### BY: CHAIM GOLD

"The response to the Dirshu siyum in Melbourne has been unprecedented! Several new Daf HaYomi B'Halacha shiurim have been added on top of the four existent shiurim, numerous new chavrusos on Daf Ha-Yomi B'Halacha have also been started in shuls across the city. The entire community has joined together and has been further inspired to include more limud haTorah and specifically Halacha as an integral part of their lives." Those were the words of Reb Yumi Rosenbaum, a member of the Adass Shul in Melbourne and a tireless community askan, after participating in Dirshu's recent Evening of Chizuk in Limud HaTorah in conjunction with the Daf HaYomi Siyum on Seder Nezikin, held on Sunday evening Rosh Chodesh Iyar 5778

"The event," Reb Yumi related, "was unprecedented in many ways. Firstly, the size of the crowd - more than 450 people attended. Secondly, the remarkable *achdus* that it displayed. Melbourne Jews of all types came out en masse to participate in what was a pure Torah event, an event made solely to promote enhanced *limud haTorah*. There were *Ashkenazim* and *Sefardim*, *Chassidim*, yeshiva types and Modern Orthodox all gathering to display their honor for Torah and their desire to bring a greater dedication to *limud haTorah* into their lives."

Rav Dovid Hofstedter, Nasi of Dirshu, who came especially to Australia to participate was deeply impressed with the community, Rav Hofstedter, in introducing his remarks, spoke fervently about what a tremendous *kovod* it was for him to visit a community "on the other side of the world that is a true *makom* Torah!"

#### The Only Dirshu Branch to Issue a Weekly Daf HaYomi B'Halacha Publication

Although this was Rav Hofstedter's first visit to Australia, Dirshu has had a presence there for many years. Until several years ago, however, it was just a handful of participants taking monthly Kinyan Torah tests. After the major Daf HaYomi B'Halacha *siyum* just over three years ago, Dirshu Australia really took off. A number of Daf HaYomi B'Halacha *shiurim* opened in various shuls and in the *kollel* with an exponential increase in test takers.

Members of the community became so passionate about the Daf HaYomi B'Halacha that the community started producing a weekly, four-page halacha bulletin with highlights from that week's learning, interesting shailos and charts to aid in the learning of the material. The publication is purely an Australian publication (Although its reach is world-wide thanks to the large list of email subscribers which you can join by emailing divreihalacha@ gmail.com). Its format and amazing popularity is unique in the world of Dirshu.

Compiled by Rabbi Moshe Schreck, Rosh Chabura at Shaarei Tefillah, with the lead piece written by Dr. Elli Franck, the bulletin is a distillation of important highlights of the popular, community-wide Sunday Daf HaYomi B'Halacha *shiur klali* on the week's material given by Dayan Chaim Heimlich *shlita* at the Adass Shul.

In fact, Rav Dovid Hofstedter's visit to Australia commenced when he joined the more than seventy participants in Rav Heimlich's weekly Daf HaYomi B'Halacha *shiur klali*. Shiur participant, Reb Leiby Szydlo said, "Rav Heimlich distills the halachos that we learned that week through the prism of the Rishonim, Acharonim and Gedolei Haposkim. The shiur provides a completely different perspective on how to learn the Mishnah Berurah. It has transformed my Sunday mornings."

#### Shiur at the Kollel, Renewal of a 4 Decade Old Friendship

Following Rav Heimlich's shiur, and a brief visit to the senior Ray, HaRav Avraham Tzvi Beck shlit"a, Rav Hofstedter was invited to deliver a shiur to the chavrei hakollel of Melbourne's Kollel Beis Hatalmud, led by Rav Binyomin Wurzburger. In a fascinating historical postscript, Rav Hofstedter explained why he had chosen to say a shiur on Perek Keitzad Mevorchin. "The Gemara teaches us that when one takes leave of one's friend one should depart by sharing a dvar halacha because he will thereby remember his friend. More than forty years ago," Ray Hofstedter continued, "when I was a bochur learning in Lakewood under Rav Shneur Kotler, zt"l, I had a daily shiur with a yungerman a few years older than I. We learned Perek Keitzad Mevorchin in Masechta Brachos together. That yungerman was your distinguished Rosh Kollel, Rav Binyomin Wurzburger and I would like to give the shiur on one of the topics I vividly remember learning and discussing with him when we were chavrusos way back then in Lakewood."

#### The Purity of an Event Consecrated Solely to Enhance Limud HaTorah

The main event, billed as a Maamad Chizuk Limud HaTorah and Siyum Seder Nezikin held at the prestigious Brighton International Hall, took the Melbourne community by a storm. In the aftermath of the event,



Dirshu delegation witnessing the Torah rejuvenation in Berlin

one prominent community member was analyzing why the event so resonated with the community and was still the talk of the town even days later. "It is rare," he explained, "to have such a turnout and such massive *achdus* that represents the entire cross-section of the Torah observant community. I think the reason is that although we have no shortage of events in Australia, what moved and inspired everyone was the purity of this event. It was a pure Torah event. Here was an organization that didn't want anything from us other than seeking to enhance our spiritual lives by bringing more Torah learning, more halacha observance and more accountability to our *limud haTorah*. They didn't ask for support, for funds, in fact, quite the contrary - they are offering to give us money to learn! It was just so inspiring to be part of a movement that wants nothing but to be mezakeh Yidden with more Torah and more Olam Habaah!'

The *siyum* began with *Mincha* and, after short, introductory remarks by the Chairman, Dr. Elli Franck, Rosh Kollel, Rav Binyomin Wurzburger delivered *divrei bracha*. Dayan Heimlich was then honored with making the *Hadran* on *Seder Nezikin* and the *siyum* was followed by beautiful, spirited dancing accompanied by an 'a cappella' medley of Torah-themed *nigunim*.

The haschalah of Seder Kodshim was made by Rabbi Yosi Fromer, a long time Daf HaYomi maggid shiur. Rav Moshe Donnebaum, Rav of Heichal HaTorah, then spoke of the importance of "v'talmud Torah k'neged kulam" how the value of learning Torah is even greater than the greatest acts of mesiras nefesh.

An important part of the program was the dedication of awards giving recognition to those who toil relentlessly for the Dirshu programs. A *sefer* was compiled of



Harav Binyomin Wurzburger, Rosh Kollel Beis HaTalmud



Harav Chaim Heimlich being mesayem Seder Nezikin

Dayan Heimlich's shiurim and presented to him. Rabbi Berlin, who has hosted previous Dirshu siyum events and runs Dirshu shiurim at his shul Shaarei Tefillah, assisted in presenting the awards. Rabbi Abba Levin who arranges and supervises the monthly tests at Heichal HaTorah and Rabbi Moshe Schreck who delivers a Daf HaYomi B'Halacha shiur received awards. A large show of thanks was expressed to Reb Yumi Rosenbaum, an unassuming askan who was instrumental in ensuring the success of the event and the success of Dirshu in Australia.

## The Antidote to the Scourge of Superficiality

The keynote address was given by Rav Hofstedter. After conveying his awe at the *chessed*, Torah and *achdus* in the Melbourne community, he said, "I have visited many places and generally when you go to locales far removed from the major Torah centers you don't expect to find a *makom* Torah, but *Baruch Hashem*, Melbourne is a genuine, thriving *makom* Torah despite being on the other side of the world, and this is deeply gratifying."

Rav Hofstedter spoke about the unimaginable post Holocaust rebirth of Torah that we are experiencing throughout the world. "Torah is being learned at advanced levels everywhere. Who would have believed that there would be Torah in Berlin, Torah in Vienna? Look at Eretz Yisroel, America, Europe. There is so much Torah being learned, so many yeshivos, I don't know if, since the Bais Hamikdosh, we have *bli avin hara*, seen so much Torah!" That declaration was the catalyst for Rav Dovid's next, jarring question. "If there is so much Torah, why indeed has Mashiach not yet arrived? What is preventing him from coming?"



Rabbi Yossi Fromer, Daf Yomi Maggid Shiur did the haschalah on Seder Kodshim

Rav Hofstedter sought to answer that question by quoting the wellknown *Gemara* that explains how the *talmidim* of Rav Akiva passed away because they did not display the requisite honor to one another.

"The question is, how could this happen to the students of Rabi Akiva, of all people? Does not the Gemara state that Rabi Akiva taught that 'V'ehavta l'reiacha kamocha' is the 'klal gadol b'Torah? How then could his students have transgressed the prohibition of baseless hatred?! Furthermore, they passed away between Pesach and Shavuos. The Ramban teaches that these days are holy days, days that are akin to Chol Hamoed, sandwiched between the Yomim Tovim of Pesach and Shavuos? Could it be that in these days of elevated kedusha they transgressed and were therefore killed?!

The *Gemara* teaches that the greater the person, the greater his *yetzer hara*. This does not only apply to people but to time periods as well. The greater and more auspicious the time period, the more possible it is to fall and transgress during that time. The more outstanding a person is in a certain area of *avodas Hashem*, the more the *yetzer hara* will try to make him transgress, especially in that area in which he excels.

How does the Satan do this? The Gemara in Yoma describes how on Yom Kippur, the holiest day of the year, the Kohen Gadol was kept awake by young kohanim to ensure that he would remain pure throughout the night. The Gemara explains that in solidarity with the Kohen Gadol, even those who lived far away from the Bais Hamikdosh such as in the city of Nehardaah in Bavel, also stayed awake just like they did in Yerushalayim. The Gemara expounds on the fact that the young men and women staying awake on Yom Kippur night eventually led to



Harav Moshe Donnebaum, Rav of Kehillas Heichal HaTorah

*pritzus* and immorality and tragically on this holiest night of the year, they transgressed.

"How could that be?! How could such a thing happen on Yom Kippur of all nights?!" asked Rav Dovid.

He answered, "The Satan injects superficiality into our avodas Hashem. The people in distant locales said, 'they stay up all night in Yerushalayim so we will do it here.' However, they did not think deeply into WHY they were staying up and they did not try to emulate the reasons for the action as well as the action. Thus, remaining awake became such a superficial act that the core and inner meaning was gutted, enabling them to descend to the level where they transgressed serious prohibitions in kedusha on the day that was most kadosh.

"In our world, too, we must be very vigilant not to let superficiality creep in," Rav Hofstedter extrapolated, "we cannot pat our backs because we have a perfunctory daily *seder* and think it inoculates us and gives us license to partake in the culture of the non-Jews and the unbridled immersion in *gashmiyus* that it preaches, while assuaging our guilt with that *seder*.

We must learn Torah with *pnimi*yus, with *mesiras nefesh*, with a *cheshbon*, with *chazara* and testing, so that our Torah has meaning! Yes, some people have more time to learn and some people have less time but what we all must do is show Hashem that Torah is our life! If we do that and unite - heart and soul - to bring accountable *limud haTorah b'lev v'nefesh* into our lives, we will truly merit the coming of *Mashiach*!"

During his visit, Rav Dovid addressed the Yesodei HaTorah High School boys in Melbourne. He also had breakfast with *lomdei* Dirshu of Melbourne replete with spirited discussions and feedback.



Rav Dovid Hofstedter, keynote address at the Maamad Chizuk Limud HaTorah

#### Large Crowd for Chizuk Event in Sydney

The next day brought Rav Hofstedter to Sydney where an evening of *chizuk* and inspiration was held at the Beit Yosef shul.

The main event was addressed by Rav Reuven Klein, Rosh Kollel of the Sydney Kollel, Rabbi Michoel Gourarie director of Bina, and Rav Dovid Hofstedter.

Rav Hofstedter stressed that the *cheirus*, the freedom of Pesach, is in essence the freedom to focus on what is important, not transient. True *cheirus* is focusing on *limud haTorah* and *kabbolas haTorah*. That is why we start the countdown to *kabbolas haTorah* on Pesach. He urged the community to internalize the primacy of Torah learning in their lives and to ensure that each person has a meaningful Torah *seder* in their lives.

The next morning a *shiur* was given by Rav Hofstedter at the Sydney Kollel.

#### **Shiurim in Hong Kong**

Rav Hofstedter's trip to that side of the world was not limited to Australia. He spent a Shabbos in Hong Kong "on the way" to Australia and was amazed by the wonderful Torah observant community that has sprung up in what could be viewed as a Torah *midbar*.

Reb Yumi Rosenbaum echoed the feelings of so many others when he said, "When you live out here in Australia, down under and so far from other frum communities, you sometimes feel a sense of disconnect from the other Torah communities. Dirshu makes us feel a tremendous connection, an inextricable bond with the Torah communities throughout the world. The tremendous *kavod haTorah* and *chizuk* in Torah that we experienced will remain with us for a long time to come!"

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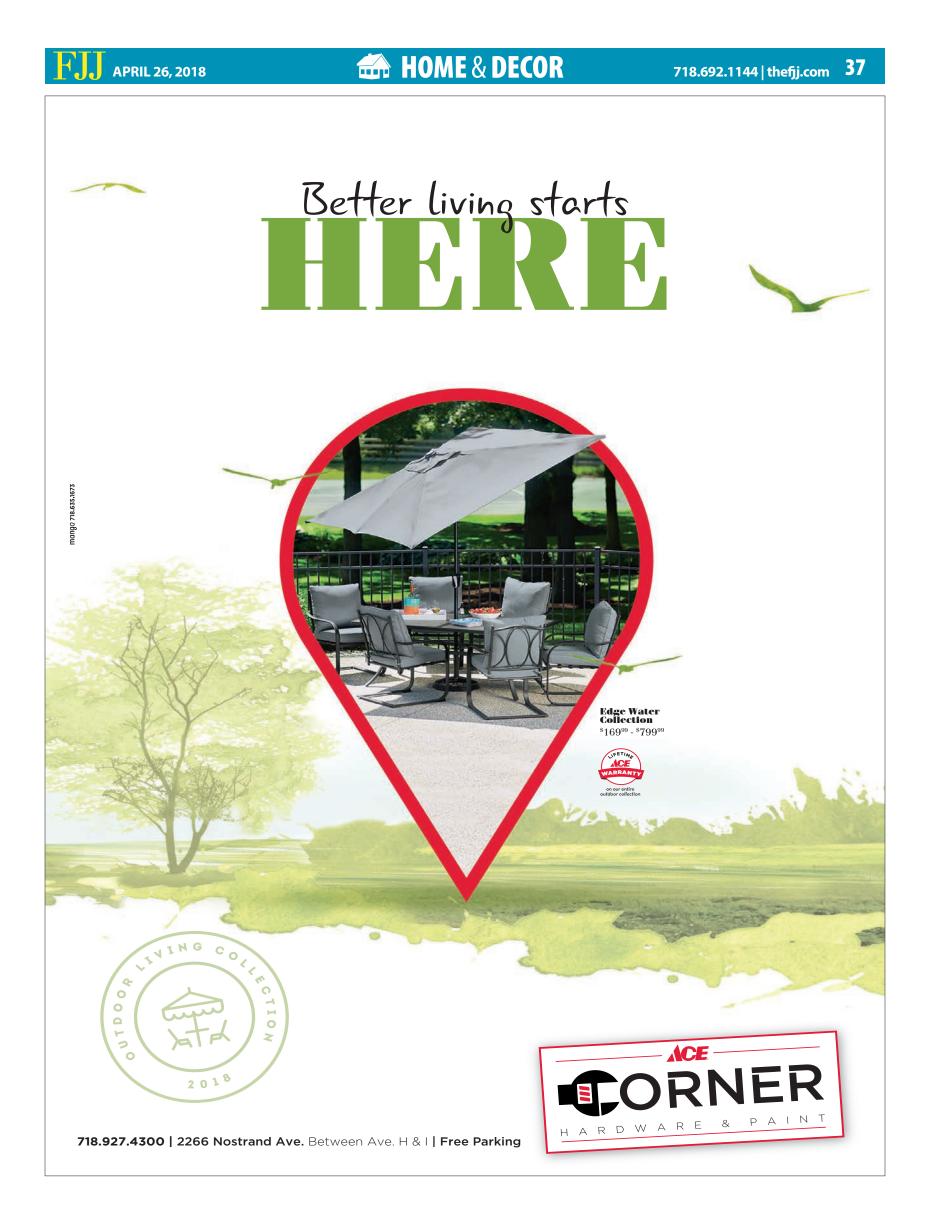
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# **Being A Loud-Mouth Does Not Make You An Authority**

One of the most harmful aspects of anxiety is that people who are uptight, tend to become self-critical. When nervous or uncomfortable, we look for an explanation – somebody or someplace to put the blame - and the closest person is our self. When playing the blame-game, it is natural to surreptitiously point a finger inward and criticize our self for this or chastise our self for that.

To make matters worse, anxiety is often accompanied by rumination, obsessive thoughts that go on and on. When anxious, we ruminate about the past and beat ourselves up with worry. We fear things that might happen in the future and quietly question whether we are equipped to handle whatever may come.

Being hard on our self doesn't only result from anxiety, but it contributes to anxiety, as well. Anxious thoughts and emotions often cause us to become verbally and emotionally abusive toward ourselves, as we entertain all sorts of self-deprecating, discouraging thoughts. We tell ourselves that what is going wrong is our fault; that we are weak, incapable, inadequate or inferior. This, in turn, creates self-inflicted emotional wounds that handicap us and fuel the fear and anxiety. And so it goes, in a vicious cycle of pain.

Being hard on ourselves by using negative labels, finding fault with our thoughts, emotions, and behaviors, and replaying scenes of failure in our head, is counterproductive; it does not help us thrive and be strong. Self-criticism keeps us anchored in the past; it prevents us from moving on.

The truth is that no matter what Anxiety says, we can move forward. The trick is to become less critical and reduce anxiety in the process. Anxiety is sticky and clingy. Once in our head, it doesn't want to let go. It makes us believe that all of our anxious thoughts, including the negative

thoughts about ourselves, are true. Stepping back and looking at the big picture can help us separate from the problem. The difficulty is an event in our life; it is not who we are. Having problems does not make one bad.

Once we start criticizing ourselves for one thing, the harsh treatment easily grows and spreads, threatening to engulf us. For example, a parent may feel guilty for yelling at a child, and once engaged, self-criticism can quickly grow to remembering past mistakes and feeling like a horrible person, in general. When we notice ourselves leaving the current issue and generalizing mistakes to "everything," it is time to stop and return to the issue at hand.

Just like being a loud-mouth does not make one an authority, the loudest thoughts in our head are not always the most accurate. A central belief of cognitive psychology is that we control our mind; we can shift our thinking from what we did wrong to what we do right. Every person has strengths. Of course, people make mistakes, but we do so many things right. Name those things, the choice of what to think is ours.

Here is an important tip that may be novel to some: "Criticism does not move people forward." Some of us motivate ourselves (and others) by pointing out flaws and shortcoming. We say "I need to point out what he or she is doing wrong, so that they won't do it again."

The truth is that negativity has the opposite effect; it discourages people instead of motivating them. Building people up is a far more effective strategy than knocking them down. Start this at home; admit that being hard on ourselves is what is keeping us stuck. In order to free ourselves, we need to acknowledge and learn from mistakes but, mainly, to focus on our positives. It will produce far greater results.

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

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# **HEALTH & FITNESS**

**Siblings and Elderly Parents** 



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

Another chapter in sibling relationships opens when an elderly parent needs children's care. This can be very stressful and can bring out the best and the worst in people. The world began with the parent-child relationship as Adam and Eve cared for their children. They never had to look after their parents' needs — and the latter has been a stressful situation since then.

**APRIL 26, 2018** 

I remember a man who had several sons and one daughter. He used to say, "When I grow old, Leah'le will be the one to look after me," and so it was. Often the daughter assumes the care-giving role.

Even with all the devotion in the world, looking after an elderly parent's needs is trying. There is a saying, "When the child leans on the father, both are happy. When the father leans on a child, both are unhappy."

Sometimes there was a favorite child, and siblings may say, "You were the only one who got all the love and rewards, so it's your responsibility to return it." If the decision is for the elderly parent to move in with one of the children, there may be many factors to consider, i.e., space, location, number of children in the home. If residential care is necessary, this is always a hard pill to swallow. The one great fear of growing old is that one may end up in a nursing home, yet that is sometimes unavoidable. At this time siblings can be very supportive of one another.

Things may turn out topsy-turvy.

Leah was the oldest daughter, Miss Perfect, who could do no wrong. Mother often said to the younger sisters, "Why can't you be like Leah?' Leah actually became the master of the house, as the parents abdicated this role to her, and she dominated her siblings in a way that caused them much resentment. But when the parents' health declined and they needed help, Leah disappeared from the scene.

Strangely enough, Leah was a *chesed* person. She pitched in to care for other elderly people, but did not participate in her parents' care. She never explained why she was unwilling to help.

The siblings shrugged. "She just doesn't get it," they said. They accepted Leah's actions, realizing that she must have a reason for her behavior, even if they were not privy to her thought process. Knowing that Leah couldn't be there for their parents, the other children simply took up the slack and handled the issues without her.

It may be that although Leah had been Miss Perfect, she did so to gain her parents' approval, and felt they had shifted the burden of running the household on her and that she had done her fair share. She might have the attitude, "I gave at home when I was young. Let the others do it now." Being held up as the model child is not always as wonderful as it seems.

Of course, children may move hundreds of miles away and may not be in a position to do much day to day, but can assist by regularly calling lonely parents or monetarily, if need be.

And when the time comes to divide the parents' belongings, sibling rivalry may break out anew. One daughter had her heart set on a piece of furniture, and when a sibling took it, they never again spoke to each other. Here is where *emunah* and *bitachon* (trust in G-d) are so helpful.

Emotions ride high at such a time. In the final analysis, mature, Torahobservant people should not allow such disagreements to interfere with brother-sister relationships. Nothing is so important that it warrants fragmentation of family.

By far the most frequent cause of splintered family relations results from a conflict regarding inheritance. It makes little difference if the deceased parent left a significant estate or a pittance that must be divided among numerous children. For reasons that defy logic, dollar signs possess the terrible ability to provoke and bring to the surface the very worst middos. There is little that a parent can do to forestall this unfortunate circumstance, but the offspring themselves must realize that "you can't take it with you." In the long run, being mevater (even a great sum of money) will bring peace of mind in this world and untold reward in the World to Come.

While it is important to validate children, adults are also in need of validation. The fact is that if we can help someone build a positive self-image, that boomerangs and makes us feel better about ourselves. We can always find something favorable to say about another person. Doctors are not the only people who can help others feel better. A smile and the feeling that you are pleased with someone is an antidepressant that works for everyone.



BRIAN SHAPIRO, M.D., CARDIOVASCULAR DISEASES, MAYO CLINIC, JACKSONVILLE, FLA.

Q: I am a 49-year-old man with a strong family history of coronary artery disease. Although I used to compete in triathlons, I just don't have that kind of stamina anymore, and I become short of breath pretty easily. Should this be cause for concern? I also don't have much time to exercise, so I run five or six miles just once or twice per week. Would another type of exercise be better for someone in my situation?

A: With a family history like yours, along with what sounds like a loss of exercise capacity, it would be a good idea to see a cardiologist and have your situation evaluated. Testing may be able to show if you have any heart issues that need to be addressed. A cardiologist can

## Cardiac Assessment May Show If Heart Issues Need To Be Addressed

also assess your exercise routines and other lifestyle issues that could have an impact on your heart health.

Coronary artery disease happens when the major blood vessels that lead to your heart - your coronary arteries - become damaged or diseased, often due to a buildup of cholesterol-containing deposits, known as plaque, or inflammation.

Many factors can raise your risk for coronary artery disease, including family history. That's especially true if a close relative developed heart disease at an early age. The risk tends to be highest if your father or a brother was diagnosed with the disease before age 55 or your mother or a sister developed it before age 65.

For an evaluation, your doctor will start by conducting a physical exam, checking your weight and body mass index, and ordering several routine blood tests, including a lipid panel to find your cholesterol levels.

Given your family history, your doctor may recommend a computed tomography, or CT, scan of your heart. That test can help determine if you may have any buildup in your coronary arteries. Depending on the results of the CT scan, you may need another test, called a coronary angiogram, which uses X-ray imaging to see the coronary arteries, as well.

An exercise stress test may also be appropriate in your situation. During this test, your health care team tracks your heart rate, blood pressure and heart rhythm as you walk or run on a treadmill. Results help determine your exercise capacity and show if you may have heart or lung problems that need further evaluation.

The exercise program that's right for you depends a great deal on your health history and other medical conditions you may have, along with the results of your cardiac assessment. In general, though, a variety of exercise spread throughout the week is usually preferable to just one or two days of the same high-intensity workout that you describe as your typical routine now.

Consider diversifying your exercise to include not only running, but other activities, such as cycling, swimming and weight lifting. In doing so, you work your muscles in a different manner. That maximizes the effect of exercise without damaging your knees, hips and other joints - a common problem in runners as they age. To improve your exercise capacity, the best approach is to incorporate 30-minute daily workouts into your schedule, as well as a quick 10to 15-minute brisk walk at some other point in the day.

Diet can have a big effect on your heart health, too. Review your diet with your cardiologist to see if there may be areas for improvement. As much as possible, avoid fried, fatty foods, minimize excess sugar and limit alcohol. Focus on eating vegetables and fruits, lean meats and whole grains.

Working with a cardiologist, you can assess your risk of coronary artery disease, create a plan for reducing or minimizing that risk, and find ways to exercise that will help preserve your heart health now and into the future.

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# REAL A ESTATE



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Q: I need \$8,000 to bring my mortgage to date. It costs me \$1,000 per month. I have \$100,000 in equity. It seems crazy to lose my home, but I cannot secure the \$8,000 I need to keep from losing my home.

I used to make over \$100,000 per year, and now I make significantly less. My lesson to my children was going to be that money doesn't buy happiness. My previous job was stressful, and I missed my kids, so I made a life change.

But what I've found is money does in fact buy happiness. What can I do?

A: We're fond of the saying that "money doesn't buy happiness, but it sure helps." We're sorry you've fallen on hard times. Unfortunately, we don't have any good answers for you.

You can try to see if your friends and family are willing to give or lend you that money to pay the lender and keep your home. You can also pivot, try to sell the home and save the equity you have in the home. Or, you can contact the

## If Refinancing Isn't An Option, Selling Is Your Best Bet

lender and try to figure out if they have a payment plan for you.

When the Great Recession hit, the government came out with HARP and HAMP programs. The Home Affordable Refinance Program is still available through December 31, 2018. The program aims to help homeowners with little or no equity in their homes refinance their homes and give them some breathing room with a new loan. HARP would not work for you, but you can still check out their website (www.harp.gov) and see if there are other factors in your situation where the program could help.

On the other side of the coin, the Home Affordable Modification Program (www.makinghomeaffordable.gov) may be able to help. This website, sponsored by the U.S. Department of Housing and Urban Development, can give you useful information on how to benefit from the program. While one of the options might have you contact your current lender and determine if they participate in HAMP, your lender may have its own program that can assist you in keeping your home. If you are employed and can pay your bills, your lender may be willing to defer some of the amount you owe, have you sign paperwork that can reduce your payments temporarily, or come up with a different plan for you.

While it would be good to bring the loan up to current, you should seriously think about selling it. If you bought it when your income was much higher, and now it's a lot lower, then renting a home that suits your new resources is a smarter move. And if you can pocket \$100,000 in cash, that will go a long way toward helping you feel more secure financially.

The worst thing would be to allow the bank to foreclose. As the foreclosure process continues, the continued increase in the amount owed to the lender (plus interest and fees) will quickly eat away at your equity; and when the home finally sells, it might wipe out that equity entirely.

We suggest that if you can't get the lender to assist you in a program that can suit your budget, you should try to sell as quickly as possible and save as much of the equity as you can for yourself and your family.

Ilyce Glink is the author of "100 Questions Every First-Time Home Buyer Should Ask" (4th Edition). She is also the CEO of Best Money Moves, an app that employers provide to employees to measure and dial down financial stress. Samuel J. Tamkin is a Chicago-based real estate attorney. Contact Ilyce and Sam through her website, ThinkGlink.com.

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# REAL A ESTATE

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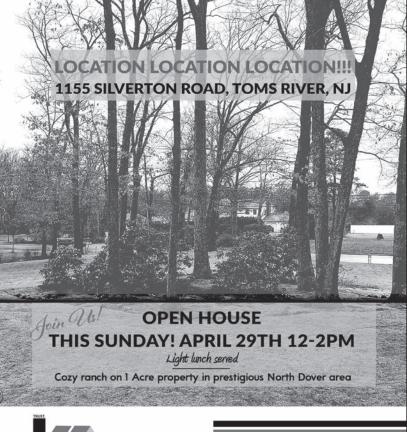
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# **COMMUNITY NEWS**

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#### UN Ambassadors Visit Aish HaTorah in Jerusalem



Aish HaTorah was excited to welcome 35 UN ambassadors to their World Center in Jerusalem along with Israel's Ambassador to the United Nations, Danny Danon and long-time Aish partner Marc Goldman.

Ambassador Danon expressed his appreciation to Aish HaTorah for all the work they do worldwide. "Thank you for presenting us with these important values, and for the great work with teaching not only Jews, but to anyone who wants to get involved with Jerusalem and see Jewish values."

The secret to Israel's success as a nation is our ambition to make the world a better place. Aish HaTorah Dan Family World Center, opposite the Western Wall, is a place where Torah comes to life. Thousands of visitors pass through the doors of Aish HaTorah each year to learn about the Jewish heritage and morals of Judaism.

Rabbi Steven Burg, CEO of Aish Global addressed the crowd, highlighting how Abraham introduced the concept of taking responsibility for the wider community. "Aish HaTorah is proud to host UN ambassadors from all over the world and thanks them for their contribution to Israel and the world."

UN ambassador to Jamaica, Earle Courtenay Rattray, conveyed his excitement about the event to the group: "We've learned about the history of the Jewish People, but we've also learned a lot about the values of the Jewish people - and certainly what binds them together. This is a central part of the story of the Jewish people. We've seen a lot on our few days here so far, but I think when we all go back to New York, today will definitely stand out as a highlight."

Ambassador Danon continued, "As we celebrate seventy years of our independence, it is heartening to be joined by senior representatives of so many countries from around the world. While Israel faces many challenges at the UN, we also know that we have many friends, and that this number continues to grow as more and more countries come to appreciate our beautiful thriving country and the contributions that we make to the international community."

The group was brought to Israel by March of the Living and AZM.

Aish HaTorah is a global platform empowering Jews to discover their unlimited potential through Torah wisdom in an inspirational, meaningful and welcoming way, encouraging every Jew to fulfill his or her destiny. Founded by the late Rabbi Noah Weinberg OBM in 1974,today Aish HaTorah is a worldwide movement with 35 branches, engaging over 150,000 people per year and reaching over a million people online.



- 29 Bikur Cholim Chesed Organization Ladies Luncheon
- 29 Flatbush Hatzolah Gala Auction
- 29 Makor/Womens League Dinner
- 29 MASK Conference
- **29 Orthodox Union** Day of Torah
- 29 Yeshiva Gedolah Bais Yisroel Dinner
- 29 Yeshiva Gedolah Ohr Chodosh Reception
- 29 Yeshivas Ruach Chaim Annual Dinner

#### MAY 2018

- 1 Bina Stroke & Brain Injury Expo
- 2-6 Torah Umesorah National Leadership Covention
- 6 Rivkah Laufer Bikur Cholim Annual Flatbush Brunch
- 6 Yeshiva Torah Vodaath Annual Dinner
- 7 Echo Women Brooklyn Tea
- 8 Bais Yaakov D'rav Meir Annual Dinner
- 8 Beth Jacobs Teachers Seminary of America Auction & Tea
- 8 Kollel Chibas Jerusalem Annual Dinner
- 8 Yeshiva of Brooklyn Annual Dinner
- 9 Yeshiva Tiferes Yisroel Annual Dinner
- 10 Orthodox Jewish Nurses Association Conference
- 13 Yeshiva Derech Chaim Annual Dinner
- 14 Shuvu- Queens Annual Reception
- 14 Yeshiva Ohavei Torah Annual Dinner
- 14 Yeshiva Zichron Meilech Annual Dinner
- 16 Kollel Tirtza Devorah Anniversary Dinner
- 29 Agudath Israel of America Annual Dinner

#### JUNE 2018

- 1-2 Shuvu West Side Shabbos with Dayan Abraham
- 3 Shuvu West Side Breakfast
- 3 Yeshiva Ateres Shmuel of Waterbury Anniversary Dinner
- 10 Chush Yeshiva Livnas Hasapir Annual Breakfast

#### JULY 2018

**10** • **Shuvu** - Annual Summer Dinner

To add your Event, please email: EDITOR@THEFJJ.COM

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#### APRIL 26, 2018

# **COMMUNITY NEWS**



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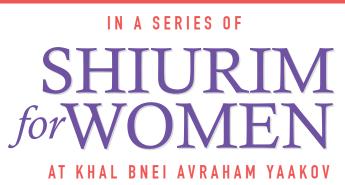
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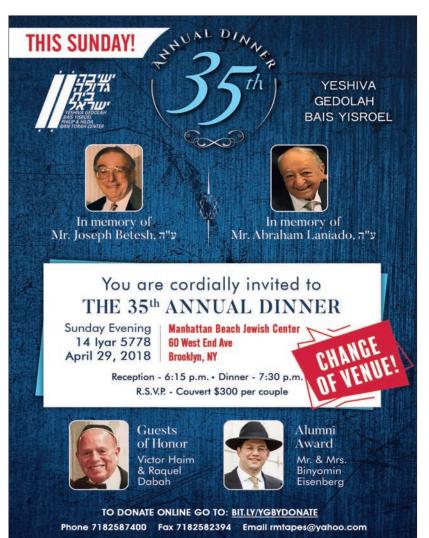
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# **COMMUNITY NEWS**



#### BINA Disability and Rehabilitation Expo to be Held in Brooklyn on Tuesday, May 1

The BINA organization is hosting a Disability and Rehabilitation Expo on Tuesday, May  $1^{st}$  from 6:00-9:00 p.m. at the centrally located Palace Hall at 780 McDonald Avenue in Brooklyn.

The world of disability and a comprehensive continuum of the rehabilitation system will be represented by a broad range of exhibitors who have reserved space at the Expo. Vendors include both past participants in previous BINA Expos, as well as a new and exciting variety of companies, facilities, devices and therapies.

Inpatient facilities at the acute, sub-acute and post-acute levels, both adult and pediatric, as well as LTAC, vent and on-site dialysis units, will be exhibiting, along with outpatient therapists and centers, both private and facility-based. Several leading programs will be represented by physicians and other clinicians such as physiatrists (rehab specialists), neuropsychologists, neuro-optometrists and therapists.

Home care agencies, Medicaid enrollment specialists, attorneys, and agencies covering a wide array of services to the disabled population including the developmentally disabled will be available to answer questions about their services and explain the intricacies of their respective specialty areas.

Specialists from a prominent hospital-based neurology center will present information about their neurological and neuropsychological services which encompass post-concussion and traumatic brain injury. Representatives of companies with cutting edge rehabilitation technology and devices as well as both home and vehicle accessibility and driver rehabilitation will also be on hand to converse with participants on a one-to-one basis.

A special repeat feature of the Expo will be the Stroke and Brain Injury Research and Clinical Trials section, where researchers and scientists from preeminent facilities and hospitals such as NYU-Rusk, Mount Sinai, Columbia, Cornell, Kessler and Burke will share information on current research projects and clinical trials and be available to answer questions from attendees. This section has proven to be of great interest at past Expos, with many people lining up for the rare opportunity to speak directly with the individuals who are at the forefront of advances in their fields.

Any individual with a disability or caring for a family member of any age with a disability is invited to attend this unique event. Admission is free, valet parking will be provided, and a wealth of information will be available to all those in attendance. For more information, please call 718-645-6400 or email expo@binausa.org.





# **COMMUNITY NEWS**



#### SPEAKERS INCLUDE

- Rabbi Yosef Adler
- Rabbi Moshe Bamberger
- Rabbi Dr. Ari Bergmann
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# **COMMUNITY NEWS**

## Agudah Daf Yomi Siyumim on Seder Nezikin Inspire the Nation

#### SHIMMY BLUM

Jewish communities across the world celebrated a significant milestone in the *limud* of Daf Yomi, the Siyum of Seder Nezikin and the commencement of Seder Kodshim. The *daf yomi* cycle will culminate in 13<sup>th</sup> Siyum Hashas to be held in January 2020 (Teves 5780).

The excitement was palpable at the ten Siyumei Seder Nezikin that were organized by the Daf Yomi Commission of Agudath Israel of America, which will *iv*"H host the next Siyum Hashas as well. The Siyumei Seder Nezikin were held in communities across the United States: Baltimore, Chicago, Cleveland, Edison, Flatbush, Lakewood, Los Angeles, Monsey, Passaic-Clifton, and South Bend. The first of the Siyumim was held in Los Angeles on Wednesday, 26 Nisan (April 11<sup>th</sup>), and the final Siyum was held in Lakewood on Tuesday, 2 Iyar (April 17<sup>th</sup>). The rest of the communities held their Siyumim on Sunday, Rosh Chodesh Iyar (April 15).

These communities are diverse and geographically distant from each other, yet their respective

celebrations had so much in common. Each Siyum was held in a prominent local Shul or catering hall, and was headlined by a prestigious guest speaker: HaRav Tzvi Einstadter in Baltimore; HaRav Shmuel Levin in Chicago; HaRav Ahron Levitansky in Cleveland; HaRav Yonoson Sacks in Edison; HaRav Tzvi Elimelech Rokeach in Flatbush; HaRav Yisroel Reisman in Lakewood; HaRav Dovid Schustal in Los Angeles; HaRav Eytan Feiner in Monsey; HaRav Ezriel Erlanger in Passaic-Clifton; and HaRav Ephraim Eliyahu Shapiro in South Bend.

"There is a distinct intensity in *Klal Yisroel* now regarding learning Daf Yomi, an excitement about this milestone," says Rabbi Labish Becker, Executive Director of Agudath Israel of America. "As we head towards the upcoming Siyum Hashas, it's fair to say that Daf Yomi is at a very strong point." Hundreds of new *lomidim* have joined, and current participants are strengthening their commitment to the *limud* of *Daf Yomi*.

The inaugural Siyum was held at Khal Bais Yehuda in Los Angeles. The Lakewood Rosh Yeshiva,





HaRav Schustal, explained how appropriate it was that this historic Siyum is celebrated during the days of Sefiras Ha'omer. The Sefirah period symbolizes that as significant and miraculous as yetzias Mitzrayim was, it's ultimate purpose was to enable Klal Yisroel to proceed towards Kabolas HaTorah. Rav Schustal stressed that a Siyum Masechta, and a communal celebration thereof, likewise highlights how Klal Yisroel views limud haTorah as the most important aspect of their lives. Every day is another step towards advancing that goal. "This is the *ikar* of *klal Yisroel*," the Rosh Yeshiva exclaimed.

At the final Siyum in Lakewood, HaRav Malkiel Kotler, Rosh HaYeshiva, Beth Medrash Govoha spoke about the power of the words hadran alach. It means that the mesechta becomes an integral part of our very essence to return to it continuously throughout our lives. HaRav Yisroel Reisman, Rosh Yeshiva Torah Vodaath and Rav, Khal Agudas Yisroel Zichron Chaim Tzvi of Madison, analyzed what Chazal teach us is the source for a Seuda for a Siyum: the grand Seuda that Shlomo Hamelech arranged after Hashem told him in a dream that he would merit *chochma*. What is the connection to a Siyum; Shlomo Hamelech was not celebrating a completion?

Rav Reisman cited the words of HaRav Shimon Schwab zt"l, who explained that the main aspect of a Siyum is not a celebration of past accomplishment, but rather the determination to utilize what was accomplished for future growth. The Siyum of one Masechta empowers one to learn another Masechta better than ever before. He recounted how, as a *bachur*, he was learning the complex invanim of Mikvaos, and marveled at how familiar his father was on the topic and its unique terminologies. His father explained, "When you learn Daf Yomi, you learn the language of Shas."

Rabbi Eliyohu Bamberger, Coordinator of the Daf Yomi Commission, conveyed the Commission's excitement for this final phase in the 13th cycle of Daf Yomi. "We are already working tirelessly to make the upcoming Siyum Hashas the most powerful and memorable ever, b'ezras Hashem, as tall an order as that is," he says. "Every *lomeid* is the greatest celebrant at the Siyum Hashas and, of course, enjoys the sweetness of Torah and achdus every day both before and after the celebrations."

# APRIL 26, 2018

# **COMMUNITY NEWS**

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#### **Hikind Will Not Seek Re-Election**

New York State Assemblyman Dov Hikind (D-Brooklyn) announced this morning that he will not be seeking another term of office. The announcement was part of a short video that looks back on Hikind's unparalleled four decades of community service and ceaseless activism, including his 36 years in the New York State Assembly.

Born June 30, 1950, Hikind grew up in Williamsburg, Brooklyn, where his father was a devout follower of the Vizhnitz Hasidic dynasty. As a follower of the late Rabbi Meir Kahane, Hikind spent the late 1960s and 1970s actively fighting against anti-Semitism, working to free Soviet Jews and Syrian Jews, and fighting to help Jewish poor. These early years of intense activism were mirrored throughout his storied career as an elected official. Hikind never limited his 'job' to local issues and the typical role of a leg-islator. He felt responsible for helping every Jew, no matter where they could be found.

Hikind was first elected to represent Brooklyn's 48th Assembly District in 1983 and has remained a popular champion for his constituents. He is highly regarded not only in New York but also throughout the world for his relentless fight against racism, discrimination, Holocaust denial, and human rights violations. "Whether it's in Brooklyn, Albany, Monsey, Lakewood, Europe or even Gush Katif in Israel, Dov Hikind is always found fighting on the front lines, raising his voice whenever there is injustice, or leading the charge when change is needed," noted Hikind's biographer.

For decades, Hikind's office has been a reflection of Dov's deep commitment to helping others and his own limitless energy. People throughout his district—and indeed, throughout New York—speak of Hikind's unparalleled constituent services. "It doesn't matter how small you think a problem is," he always told his staff. "When someone has a problem, that problem is HUGE to them. We can't solve every problem, but we always have to try." He embodies the Hebrew expression *Lifnei meshuras ha'din* (making sure to always go the extra mile). This has been his mantra since first taking office. This sincere caring for neighbors and his community has resulted in an endless parade of people seeking assistance from the Assemblyman. "If someone has a problem, I say, 'Go to Dov.' These are words spoken regularly throughout Brooklyn by young and old alike.

And it wasn't just about everyday problems. Dov Hikind has never shied away from controversial issues. He was the first elected official in his community to highlight the problem of kids at risk and enlisted the help of former NY Governor George Pataki in convening a task force for the state and local community groups to work in tandem to tackle this issue.

Hikind was also the first elected official in his community to speak out about abuse and to fight to protect victims and prevent further incidents.

More recently, Hikind initiated a campaign to ensure that no child is ever again excluded from a yeshiva education.

"Dov throws himself into solving problems because he genuinely feels other people's pain," said his biographer. "People come to him because they are suffering and Dov suffers with them. He makes it his business to get to the bottom of issues; to find solutions for the many and for the individual. This is what he lives for."

This commitment to making a difference goes far beyond his district—and far beyond New York. When Jews were being stabbed on the streets of Israel during the Intifada, Dov immediately flew to Israel to walk the streets of Jerusalem and raise people's spirits. When missiles began raining down from Gaza on Israeli communities, Dov went to Israel to live in the bomb shelters with the Israelis under attack. "They are shooting at Jews?" Dov asked. "I'm a Jew!"

"Working for Dov has often placed me in a state of embarrassment," said Yehudah Meth, Hikind's Director of Communications. "When you are around Dov, you immediately ask yourself why you're not doing more to help people in need. He inspires all of us to do more, to make a difference, *constantly*."

"After so many years in office, you'd think someone would slow down," said Marc Kronenberg, his chief of staff for 16 years. "That never happened. Every day was as if he had just been elected and was just getting started. Dov never rests and never coasts. He's genuinely a public servant in every sense of the word. I have never come across an elected official who can emotionally connect with people on the level that he does. He brings a whole new meaning to the word empathy. That is what endears him to so many people."

With anti-Semitism and anti-Israel sentiment continuing to rise to historically dangerous levels globally, Dov's position on the front lines of advocacy for the State of Israel and the Jewish people remains vital. Consequently, while he is not seeking elected office again at this time, Dov has no intention of "retiring" or giving up the fight.

"I am excited about my future—there is still so much to be done," Hikind said. "But before I can start the next chapter of my life, I intend to finish my term in the Assembly.

"I want to thank my constituents—my many friends and neighbors—for these extraordinary 36 years of having the honor to serve them. I thank my parents for instilling genuine Jewish values in me, and my family—my wife Shani and my children—for making it possible to do what I do. But most of all I thank G-d for giving me the strength to allow me to make a difference. That's what it's all about, and that's what I intend to continue doing, hopefully for many decades to come."



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# FJJ APRIL 26, 2018

# **COMMUNITY NEWS**



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#### Yeshiva Derech Chaim 43rd Anniversary Dinner

Yeshiva Derech Chaim will hold its 43rd Anniversary Dinner on 28 Iyar 5778 Sunday evening, May 13th, 2018 at the Palace. The dinner is being dedicated in memory of Reb Dovid Wallk *z*"*l* The dinner will feature four main focal points – a presentation to the illustrious honorees, a special Legacy Tribute to Rabbi Moshe Pohrille *zt*"*l*, a Chag Hesemicha for the Yeshiva's first-ever *Musmachim*, and a *Siyum Sefer Torah* dedicated by Mr. and Mrs. Howie and Martha Hershkovich.

#### **The Honorees**

**Rabbi And Mrs. Shloime Klein (Los Angeles)** - Rav and Mrs. Klein are leading *mechanchim* who have contributed much to Torah on the West Coast as the *Mara D'Asra* of Bais HaMedrash Ohr HaChaim, a *Dayan* in his community and a *Magid Shiur* of note.

Mr. and Mrs. J. J. Fried - The Frieds are very active members in the Alesk *Kehilah* in the Kensington neighborhood and are well-known throughout the community.

**Mr. and Mrs. Shalom Stahler** - Reb Sholom is a *rosh v'rishon* to help the Yeshiva in any way possible. He lives his life to benefit the *Klal*. He is a founder and the builder of Kehilas Bais Hillel in Kensington.

#### Rav Mordechai Rennert zt"l Memorial Awardees

**Mr. and Mrs. Chanina Klahr** - Longtime friends of the Yeshiva, Chanina learned in the Yeshiva and enjoyed a particularly close relationship with Rav Mordechai Rennert *zt*"*l*. The Klahrs are renowned for their activism in Torah and Chesed.

**Mr. and Mrs. Aaron Rosenfeld** - Reb Aaron is a recognized *askan* in the Flatbush community. We are very proud of Reb Aaron's many accomplishments in *Torah* and *chesed* which directly benefit the *Klal*.

#### HaRav Moshe Pohrille zt"l Legacy Tribute

For nearly four decades, Yeshiva Derech Chaim was *zocheh* to have within their midst a true *tzadik*. Harav Pohrille *zt*"l taught, inspired and showed by his very essence the *madraigos* one can reach when he puts all his *kochos* into *Limud HaTorah* and *Avodas Hashem*. His presence raised the caliber of the Yeshiva and its *talmidim*. The tribute being held at this year's dinner is a celebration of life; a life lived with *Kiddush shem Shomayim*.

Talmidim Legacy Tribute – Representing Four Decades of Talmidim Rabbi Yitzchok Boylan, Rabbi Nosson Tzvi Mandel, Rabbi Nochum Nachumson, Rabbi Mendy Weiland

#### Family Legacy Tribute – Representing the Pohrille Family

Rabbi Yisroel Pohrille, Rabbi Eliezer Farkas, Rabbi Chaim Goldberg, Rabbi Osher Pohrille

#### First-Ever Yeshiva Derech Chaim Musmachim

Yeshiva Derech Chaim is proud to present an unprecedented display of *Yegiah B'Torah* and *Ahavas Hatorah* ushering in a new era for the Yeshiva since its founding 43 years ago. We are proud of our *Musmachim* - Rabbi Yaakov Aspen, Rabbi Efraim Brown, Rabbi Raphael Dorman, Rabbi Meir Engel, Rabbi Nechemya Greenberg, Rabbi Yaakov Heiligman, Rabbi Dovid Asher Katz, Rabbi Eli Lebovics, Rabbi Tzvi Liberman, Rabbi Raphael Schellemberg, Rabbi Aryeh Sendler, Rabbi Imanuel Shalamov, Rabbi Yossi Silverstein, Rabbi Nochum Dovid Stamm, and Rabbi Ephraim Teller.

#### Siyum Sefer Torah and Dedication

The conclusion of the dinner will be marked with a very festive occasion, the Siyum of a very special Sefer Torah, written in honor of the dedicated Rebbeim of the yeshiva and L'iluy Nishmas the Rosh Yeshiva, Harav Mordechai Rennert Zt'l and Harav Moshe Pohhrille Zt'l. Following the Siyum, the guests will enjoy a delicious *seudah* to mark the occasion. The Hachnosas Sefer Torah will take place after the *seudah*, with a procession to the Yeshiva. There will be *leibidig* singing and dancing as the Sefer Torah is escorted to its new home in the Yeshiva's Beis HaMedrash.

We look forward to the beautiful *simcha* and Bezras H-shem to a beautiful dinner. There can be no doubt that this will not be "just another dinner". Rather, it will most assuredly be an unprecedented evening of *simcha* and inspiration. The Yeshiva invites and encourages you to be a part of this momentous evening. For additional information, including reservations and to place an ad in the commemorative journal, please contact Yeshiva Derech Chaim at 718.438.5476 or dinner@derechchaim. org, or visit the dinner website at www.ydcdinner.org.

# THURSDAY NIGHT MISHMAR

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10:00 PM – MAARIV 10:20-11:30 PM – SEDER 11:30-11:45 PM – SHIUR 11:45 PM – 2<sup>ND</sup> MAARIV MIDNIGHT – 12:30 – SEFER HOSHEA

#### Flatbush:

Khal Shalheves Kodesh 2920 Ave. J following 9:15 Maariv Learning: 9:30-10:30 PM

> BJX Beis Midrash 2915 Ave. K Learning: 8:45-9:45 PM

**Rabbi Twerski's Shul** 3118 Quentin Road 9:45 Maariv followed by Mishmar

Strettiner Bais Medrash 4609 Bay Parkway Learning 8:00-9:15 PM • Maariv at 9:15 PM

#### Flatbush:

Kollel Zichron Avner Khal Sasregen 1279 East 24 Street Learning 8:30 PM - 9:40 PM • Maariv 9:45 PM Speech following Maariv - Thursday

#### **Marine Park:**

Rabbi Epstein's Shul 3523 Ave S Chumash 8:30- 9 PM • Maariv 9 PM Mesechta Avodah Zara 9:15 - 10:20 PM

#### Kew Garden Hills:

**Chevra Bais Dovid - R. Rubin Shul** 70-03 147 Street, Kew Gardens Hills Learning: 9:45-10:45 • Chabura: 10:45-11:00

## Cedarhurst:

Kehilas Bais Yehuda Tzvi (corner Oakland & West Broadway) Learning 9:00-9:45 pm followed by Maariv Thursday night learning extended untill 11:15 PM

#### Great Neck: Torah Ohr

575 Middle Neck Road / Great Neck, NY

Monsey: Shaarei Tefilla 29 Parker Blvd (Forshay) 10-11 PM Mesechta Makos

**Tiferes Yisrael** 57 Lime Kiln Road (Wesley Hills) Halacha Lemaaseh 9-10 PM

## **BRING YOUR CHAVRUSA OR WE'LL SET ONE UP FOR YOU**

#### APRIL 26, 2018



# Echoes of the Maggid

RABBI PAYSACH KROHN, WITH PERMISSION FROM ARTSCROLL/MESORAH

In 1906 Reb Hillel Berkowsky set out to America from the little town of Varanova, near Vilna, in Lithuania, promising his wife Hinda and their six children that he would send for them to join

him as soon as he possibly could. Reb Hillel came to New York and shortly thereafter heard about a position available in the Landfield Avenue Shul in Monticello. He applied and was accepted as the local *mohel*, *shochet*, and *shammas*.

After two long years of frozen winters and lonely summers, Reb Hillel managed to put some money together, and in 1908 he finally had the proper documentation and financial backing to bring his family across the Atlantic. Their joy was boundless. Five of the Berkowsky children stayed with their parents in Monticello and attended public school. Their oldest daughter

Chaya Elka, who was 16 and became known as Ida, moved in with her uncle and aunt, Mr. and Mrs. Simon Schultz, in Manhattan, so she could find a job and attend night school. Reb Hillel understood that there were more job opportunities in the big city and more chances that she would eventually meet and marry a Jewish boy.

As the immigrant children became accustomed to their new surroundings, Reverend Berkowsky, as he was then known, tried to imbue his children with as much authentic Torah observance as he could, in the uphill battle against apathy and disregard for Orthodoxy that was prevalent throughout America at the time. Reb Hillel and Hinda understood the perils of "free" America. Every day they heard tragic stories of their

#### Rabbi Aharon Leib Shteinman -The Best Segulah of All

#### SHAUL KASSIN

The *Gadol Hador* Rabbi Aharon Leib Shteinman's opinion was well known to all, "Many people search high and low for all sorts of different *Segulot*, in order to merit a *Yeshuah*, but they don't realize that the best *Segulah* that exists is simply having the *middah* of *vatranut* - giving in. Breaking one's negative *mid*-



*dot*, is a tried and true *Segulah*. *Sarah Immeinu*, who was childless for many years, had Hagar enter her home, in order to work on her *middot* and *Sarah Immeinu* was *zoche* to have *Yitzchak Avinu*. And *Rachel Immeinu* did the same thing and she was *zoche* to have *Yosef HaTzaddik* and Binyamin."

Many times people have come to The *Gadol Hador* Rabbi Aharon Leib Shteinman who were in desperate situations and badly needed *Yeshuot*, The Rosh Yeshiva would tell them, "Give in! Just give in! There is no better way to merit a *Yeshua* than being *Mevater*!"

One time a bitter fight broke out between the head of a *Chesed* organization and his senior manager. It got so far where the head of the organization could no longer tolerate the manager and wanted to fire him. But before going through with this, he decided to review this decision with The *Gadol Hador*.

Rabbi Shteinman heard the case and then said, "It's true that *Halachically* you would be allowed to fire him. If your relationship with your manager is not good, you are not obligated to continue employing him. But, aren't you and your wife waiting to have children already for many long years? Look, a rare opportunity has just been presented to you! If you can be *Mevater*, overlook the whole fight and keep this manager employed, you will be gaining and unbelievable *Zechut*. And that *Zechut* may be the one you need to merit having children! So be strong and give in!"

Tears filled the man's eyes as he nodded in agreement to The *Gadol Hador's* sagacious advice and said, "Okay, I'm going to be *Mevater*."

A year later, the whole city of Bnei Brak cried along with this *Yid*, but this time it was tears of joy, as The *Gadol Hador* Rabbi Aharon Leib Shteinman was *Sandak* at the *Brit Milah* of his new baby boy son.

## Lesson up in Flames

friends' children who no longer wished to be observant. For too many, freedom meant assimilation, choice meant forsaking their heritage.

In 1911, Ida went from shop to shop and factory to factory, trying to find a job that would pay decent wages for the amount of hours she would be required to work.

One day she came to the Triangle Shirtwaist Company and was told of a job opening. She was informed that many young Jewish women worked at Triangle and, because of a strike at the plant a few months earlier, people could now work overtime to fill the orders that had piled up during the walkout. When she inquired about her required days and hours, she was informed that she would have to come in on Shabbos. No one would be hired without agreeing to work on Shabbos. Ida needed the money and knew many girls her age who succumbed to violating the Shabbos. She wondered if she knew any of the Jewish girls at Triangle. She was already 19, and on her own. A fleeting thought crossed her mind. In the last three years, she had come to know many Jews who were convinced they were "good Jews" even if they were not observant. Perhaps they wouldn't be good Jews in the old country, but this was the New World. America had different standards.

But she was the daughter of Reb Hillel and Hinda Berkowsky.

She had been told that the Torah was not given in any city or any particular country, rather in a desert, to signify that

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it must be heeded anywhere. Countries changed and cultures changed, but

the Torah was constant. Accepting the job would be a rejection of the sacrifices Reb Hillel and Hinda made for Shemiras Shabbos up in Monticello. Tempting as it was, she declined the job.

The next week, on Shabbos afternoon, March 25, 1911, a disastrous fire raged through the three floors that the company owned in a ten-story loft building. Narrow congested aisles and locked doors trapped many workers. A hundred forty-six people died, most of them young women.

The fire became a defining moment in business history, as an investigation led to the enactment of a strict industrial safety code and set the pattern for remedial factory legislation throughout the United States.

That Shabbos of the fire was Parashas Vayakhel and in *shuls* throughout New York and all over the world the following verse was read, *You shall not kindle fire in any of your dwellings on the Sabbath day* (*Shemos 35:3*).

Today, Ida's daughter in West Haven, Connecticut, Mrs. Hannah Markowitz, and Ida's granddaughter and great-granddaughter in Baltimore shudder when they remember the allusion in the *parashah* to the events of that day. They talk with awe, gratitude, and pride of Ida's commitment to Shemiras Shabbos. Referring to the Triangle Shirtwaist Company and the events of that calamitous day, one of them said, "Had she been there, none of us would be here."

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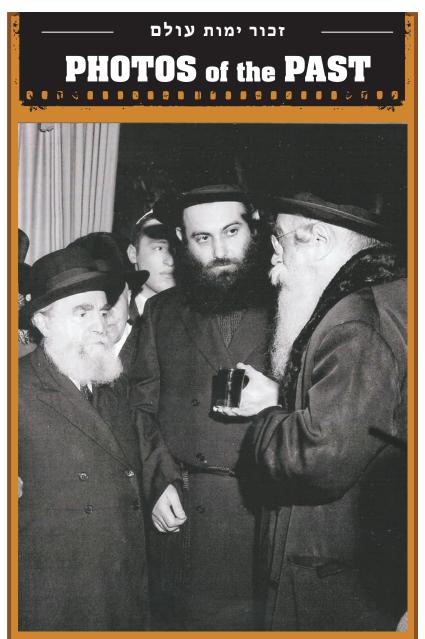
# With Hearts Full of Faith INSIGHTS INTO FAITH AND TRUST IN JEWISH LIFE

#### RABBI MATTISYAHU SALOMON, WITH PERMISSION FROM ARTSCROLL/MESORAH

#### Continuation:

In London, there is a royal residence called Buckingham Palace. It is a famous place; all the tourists make sure to put it on their lists, especially because they want to see the Coldstream Guards who stand watch outside the palace. These tall, beefy officers are drawn from the families of the aristocracy, and it is a high honor and much sought-after privilege to be chosen. As long as they are on duty, they must stand at attention in their red and black uniforms with their huge bearskin hats held in place by straps on their chins. It is very hot under those hats even in winter, let alone in the scorching summer days, and yet, on days when there are elaborate ceremonies and events, they stand motionless for hours. Sometimes, they faint from heat exhaustion, and they remain on the ground until they are able to stand again. No one is allowed to touch them.

Why would these men want to be guards at Buckingham Palace? Why endure all the difficulty and exertion? Because by their social values, guarding the home of the Queen of England is an honor and a privilege,



(L-R) Rav Moshe Feinstein, Ziditchover Rebbe, Boyaner Rebbe FROM THE COLLECTION OF **MOSHE YARMISH**, PHOTOGRAPHER & COMPILER OF GEDOLIM PHOTOS. To purchase photos: mdyarmish@gmail.com The Mark of Royalty

and the pleasure and satisfaction they

derive from doing it far outweigh the

at the palace ever appear for duty in

jeans and an immodest shirt? Even

more to the point, would the queen

herself ever dream of dressing in such

a vulgar manner or otherwise behav-

ing like a peasant? Of course not. It

Torah to the Jewish people, He said

to them (Exodus 19:5-6), "Vihyisem

Li segulah mikol haamim... mam-

leches kohanim vegoy kadosh. And

you will be dearer to Me than all the

peoples... a kingdom of princes, a

holy nation." The word *kohanim* here

means princes and princesses, G-d's

inner circle. By accepting the Torah,

the Jewish people would become

royalty. They would rise above the

commonfolk of the world by virtue

of their close relationship with the

King of Kings, the Master of the

Universe. They would enjoy this honor every moment of every day.

They would live in the palace of the

King, so to speak. And so, of course, their pleasure would be of a higher

sort. They would experience the fin-

er enjoyments of royal favor, of the

ultimate in spiritual, emotional and

Every Shavuos, we read the sto-

ry of Ruth. There are many reasons

given for this custom, but the simple

explanation is that the story reaf-

firms the privilege of inclusion in

the Jewish people and living by the

of Moab, was married to a Jewish aristocrat. When her husband died

in poverty, her mother-in-law left

Moab and returned to Israel. Ruth

could easily have chosen to return

to the royal palace and enjoy the

luxuries and pampered lifestyle of

a royal princess. Instead, she chose to accompany her penniless moth-

er-in-law and live in Jewish society,

speaking the famous words (Ruth

1:16), "Your people are my people,

she would enjoy in Moab was super-

ficial. Once she perceived the incom-

parable privilege of being a princess

in G-d's palace, being Moabite royal-

ty was forever meaningless.

Ruth knew that the royal status

your G-d is my G-d."

Ruth, the daughter of the king

intellectual fulfillment.

Torah.

When G-d sent Moses to offer the

would be beneath their dignity.

Now think about it: would a guard

discomforts and inconveniences.

Our Sages tell us that Naomi and Ruth could not afford shoes, and they walked back to Israel barefoot; they felt every pebble on the road. Ruth knew all about material comforts and pleasures. How easy it would have been for this daughter of privilege to turn around and run back to her father's palace. How easy it would have been to sink into the lap of luxury for the rest of her life. But that shallow life, even gilded with a veneer of Moabite royalty, no longer held any attraction for her. She wanted to be a princess in G-d's palace. Now that she was enlightened, only a life of Torah could give her true pleasure and happiness. Only Torah could make her feel content and fulfilled. And in the merit of her great courage and wisdom, she became the ancestress of King David; her descendants would be the royalty of royalty, the Jewish dynasty from whom Mashiach will emerge.

We are all of us princes and princesses; we all bear the mark of royalty. G-d has honored us by giving us His holy Torah. Every *mitzvah* we do, every word of Torah we study binds us closer to Him and elevates us to ever higher states of holiness and purity. These are the highest of the high pleasures. No other pleasure on earth can even begin to compare with them.

But we can only experience this pleasure if we recognize the divine privilege we enjoy, if we appreciate the incredible honor G-d has bestowed upon us, if we are truly delighted when we make the blessing *asher bachar banu mikol haamim venasan lanu es toraso*, "Who chose us from among all the nations and gave us His Torah."

If, however, we do not recognize the Torah for what it is, if we do not value our privileged relationship with G-d, if we do not view ourselves as His royal retinue, then we will certainly feel burdened and restricted. But the tragedy would be far greater than the loss of some physical low pleasures. The tragedy would be that we were given such a priceless gift and, out of ignorance and folly, did not cherish it properly. The tragedy would be that we had eternity in our grasp and let it slip away. The opportunities lost would be the greatest of tragedies.



SECOND HALF 7/24 - 8/16



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MaritimeAquarium.org

# Get Close to Sharks, Seals and Other Creatures Native to Long Island Sound At the Maritime Aquarium at Norwalk

Explore the marine environment of Long Island Sound during a fun and informative family visit among sharks, seals, sea turtles and other marine creatures in this, the 30<sup>th</sup>-anniversary summer of The Maritime Aquarium at Norwalk.

Easily accessible in just an hour by car or train from New York City, The Maritime Aquarium is the No. 1 rated aquarium in New England by TripAdvisor users. Plus, Yankee Magazine recently named the Aquarium the Best Family Attraction in New England.

Guests can get close to 8-foot sharks, harbor seals, sea turtles, river otters, mesmerizing jellyfish and hundreds of other marine species, all native to Long Island Sound and its watershed.



This extraordinary ecosystem – designated by Congress as an Estuary of National Significance – has supported the economy and culture of our region for centuries. But, today, some 20 million people live within a one-hour drive of Long Island Sound. The cumulative effects of their actions make sustaining the natural functioning of the Sound a real challenge. But in this challenge lies opportunity: to foster an ocean-conservation ethic focused on this fine body of water that is in the tri-state area's front yard.

The Maritime Aquarium's exhibits are carefully designed to give people of all ages entertaining, educational and emotional experiences with animals in order to instill a sense of wonder in the diversity of nature. Kids especially like bellying up to the Aquarium's staffed touch tanks, where they get a real feel – literally – for crabs, whelks and sea stars, but also (safely) sharks, rays and jellyfish.

This summer, the Aquarium is presenting a special exhibit, "The Plush Toy Clinic," where young guests can play veterinarian, pretending to use the tools of real veterinarians to diagnose and treat plush-animal patients. "The Plush Toy Clinic" will be open daily from July 1 through Labor Day.

In addition, The Maritime Aquarium celebrates its 30<sup>th</sup> anniversary with a full day of



special music, activities, entertainment, food treats and more.

Whichever day you visit, factor in time for a spectacular IMAX movie – one 45-minute film is included with admission. The Maritime Aquarium has the largest IMAX Theater in Connecticut, boasting a screen that's six stories high. This summer, choose between "Backyard Wilderness" (filmed locally in Croton-on-Hudson, N.Y.) and "Pandas."

For prices, to purchase tickets in advance, to view IMAX movie trailers and for more information, go to www.MaritimeAquarium.org. Or call (203) 852-0700.



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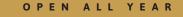


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## **RICK STEVES' EUROPE** Iceland in 24 hours

#### RICK STEVES

#### TRIBUNE CONTENT AGENCY

With striking glaciers, craggy peaks and steamy geysers, Iceland appeals to the curious and the adventurous. In recent years, this remote and cold island-nation has vaulted from out-of-the-way backwater to can't-miss destination. Tourism is booming.

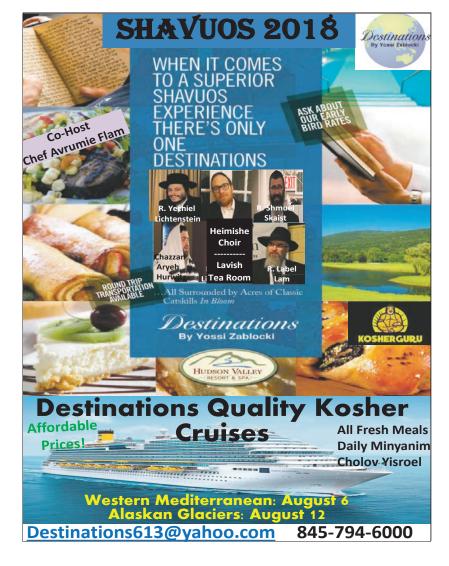
Part of the recent travel surge is convenience, of a sort. Nowadays, many Americans are dropping in to Iceland on their way to or from Europe. Both Icelandair and Wow Air typically allow a 24-hour or longer stopover for no additional airfare: All you need is a passport, a rental car and an extra day or two.

The challenge for the casual visitor is figuring out what to cram into a 24-hour stay. Iceland is famously spectacular, but you'll have a spectacular time only by making a good plan in advance.

If you thrill to the idea of an Iceland stopover, consider the whirlwind itinerary outlined here. These suggestions assume you'll visit in summer, when the roads are clear and daylight is virtually endless. From early June to mid-July, it never really gets dark, letting you extend your daylight sightseeing day as far as your energy level will take you.

The capital city, Reykjavik, is the natural hub for any visit, with an excellent assortment of accommodations, restaurants, shops and nightlife. Reykjavik easily has enough sights to fill a day or two, but with limited time, I'd spend most of my daylight hours out in Iceland's legendary countryside.

Morning: Most U.S. flights to Iceland land in the early morning hours at Keflavik International Airport. Conveniently, the famous Blue Lagoon thermal-bath spa is just 20 minutes from the airport and in the summer it opens at 7 a.m. By the time you deplane, clear customs and pick up a rental car, you can head straight there for a relaxing outdoor soak in milky blue geothermal waters. But you can't just show





CAMERON HEWITT, RICK STEVES' EUROPE

A country of superlatives, Gullfoss waterfall is a top sight on Iceland's Golden Circle route.

up and hope to slip in - reservations are required; to have your choice of time slots, book at least several days ahead (www.bluelagoon.com).

Midday: Refreshed from your soak, drive 50 minutes into Reykjavik. Check into your hotel, have lunch and browse a bit. I'd walk down to the harborfront for a photo op at the popular Sun Voyager sculpture (shaped like an old Viking boat), then follow the shoreline past the cutting-edge Harpa concert hall and moored boats to the Old Harbor, where you'll find a few seafood restaurants on the piers.

Afternoon: Set out from Reykjavik to the Golden Circle route for some serious sightseeing. This excursion offers a rewarding ratio of natural wonders per miles driven. Without stops, the entire circuit requires about four hours of driving - but a long Icelandic day will let you wring the maximum out of your visit.

The essential trio of stops along the way includes Thingvellir National Park, situated in an extraordinary gorge caused by the slow separation of the Eurasian and North American tectonic plates; a bubbling, steaming geothermal field with Iceland's most active geyser - Geysir; and Gullfoss, one of the country's most impressive waterfalls. Since these major Golden Circle sights technically never "close," you can go at your own pace without eyeing the clock. Evening: Eat, collapse at your hotel and sleep for a few hours. Drop your car at the airport and fly out the next morning.

For a Longer Layover: With 48 hours, add a visit to the dramatic South Coast, which sits in the shadow of two glacier-topped volcanoes. With remarkable waterfalls (Seljalandsfoss), black-sand beaches (Reynisfjara) and hikable glaciers (Solheimajokull), the South Coast is a close runner-up to the Golden Circle as a top day trip. Plan on a 2.5hour drive each way (without stops), or consider joining a bus excursion from Reykjavik.

Packing Tips: Even in summer, prepare to bundle up. Cool temperatures and bone-chilling wind can happen at any time of year. Remember your swim clothes for visiting a thermal bath, and bring sunglasses for driving with the sun low in the sky.

With its stunning natural wonders, kind and gregarious people and unique attractions, this little island stubbornly exceeds the lofty expectations of its many visitors. Whether or not you can pronounce the names on its map, Iceland is a rewarding place to travel - even in just one jam-packed day.

Rick Steves (www.ricksteves.com) writes European travel guidebooks and hosts travel shows on public television and public radio. Email him at rick@ricksteves.com and follow his blog on Facebook.

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Get Air was founded in 2011. We've grown to have more than 65 locations across the United States and around the world including Canada, Mexico, Japan and Finland. Since we're an industry leader in family-fun entertainment, we are growing fast. Our location in Stamford, Connecticut is one of our newer parks and opened in 2017.

Get Air is different than other trampoline parks because of our focus on safety. We meet or exceed all industry standards for safety because of our trained staff, quality equipment and by offering a special area for children under 46 inches tall.

At Get Air, we want everyone to have fun and be safe. We offer great daily deals and fun events to make sure everyone has an awesome time.

Get Air is the place to have an amazing, stress-free birthday party. Our goal is to make your party an unforgettable experience.

From our youngest jumpers to adults young at heart, we offer something for everyone, but there's more to Get Air than just trampolines.

We care about the communities we're in. We love hosting fundraisers for local organizations, schools and nonprofits.

We don't only help on a local level, but on a national level as well, by supporting Autism Awareness Month in April and Cancer Awareness Month in October. During these months, we design and sell limited edition jump socks. Those proceeds benefit autism and cancer awareness organizations

Get Air Trampoline Park is the place for everyone to have fun and get active. If you'd like to learn more about our park, visit getairstamford.com or call 203-427-0903. We'll see you soon for some high-flying fun!"

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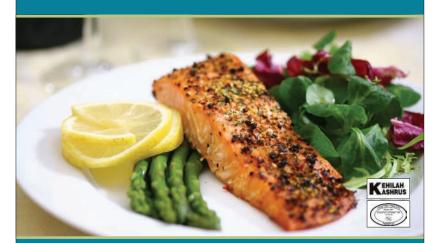
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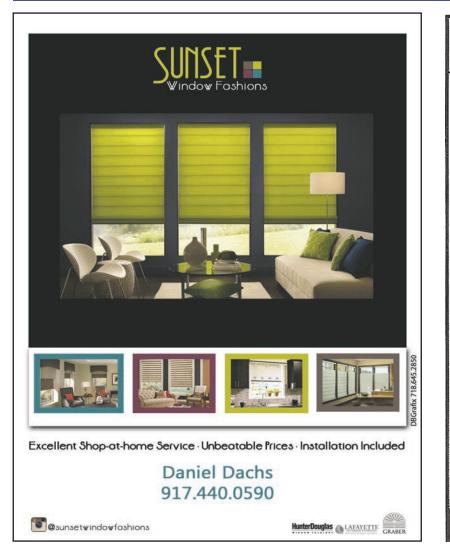
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## **Rav Pam**

CONTINUED FROM PAGE 4

grain in a sieve to remove the chaff. Once he extracts the smaller, finer pieces through the sieve, he must remove the remaining coarse chaff that cannot fit through the tiny holes of the sieve. To do this he vigorously shakes the sieve with all his strength, and that separates the coarse chaff from the grain itself. This is a metaphor, says *Rashi*, for the way the Jewish people will suffer in *galus* as they are scattered among the many nations of the world.

In our time, we have seen the fulfillment of this prophecy. Those who lived through the unprecedented suffering of the Holocaust and the barbarity of the Nazis can attest to this tragic metaphor of the *navi* Amos. Jews were violently *arois'geshuckelt* (lit., shaken out) from the communities and cities where they had lived for centuries. A thousand years of Jewish life in Poland was snuffed out in a few brutal, bloody years.

Who can fathom the reasons for what has been the greatest expression of Divine wrath against *Klal Yisrael* since the destruction of the *Beis HaMikdash*? Who can say with any degree of certainty why it happened? We have no prophets who can tell us what brought about the barbarity that was unparalleled in the annals of mankind. Those who lived through the Holocaust can attest to the fact that every word of the *Tochachah* (Reproof) written in the Torah in *Parashas Bechukosai* and *Parashas Ki Savo* came true in a literal fashion, without the need for embellishments or hyperbole. With the passing of so many years since *Churban Europa*, the number of survivors and eyewitnesses of those days dwindles. We must transmit the history and practical lessons of that period and preserve for future generations the acts of heroism and *kiddush Hashem* of the *kedoshim* of the Holocaust.

Rav Pam was asked how to transmit the legacy of the Holocaust to young people whose only exposure to what happened was from history books and memoirs and who would rarely see or speak to a Jew with a number burned into his flesh.

In an address to a large group of *men-ahalim* and *rebbeim* he offered the following general guidelines:

Educators should not get into discussions with their *talmidim* about the possible reasons and causes of the Holocaust and unprecedented expressions of Divine anger. What should be stressed is the aftermath of the great *churban* and the boundless potential for growth and rebuilding. This is noted in the *pasuk* (*Devarim* 8:5), *Just as a father will chastise his son, so Hashem, your G-d, chastises you.* When a loving father is forced to castigate his child, he does so with a pain-filled heart. He *must* act this way, but it hurts him greatly to do so.

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Afterward, the father looks for opportunities to renew the close, loving relationship he had with his child before the child did wrong. He showers him with boundless love and tries to console the child for the pain he was forced to inflict on him. This is how Hashem deals with *Klal Yisrael*. After a period of Divine anger and punishment brought about by the sins of *Klal Yisrael*, there follows a tremendous stirring of Heavenly mercy toward them. This is a clear sign that the true and absolute love of Hashem is unconditional and unwavering.

In fact, the stronger and more painful the *potch* (smack) that Hashem must give us, the more intense and far reaching the corresponding loving "embrace" that inevitably follows.

This is something that we, the post-Holocaust generation, have seen with our own eyes. Out of the ashes of the *churban* has come an unprecedented growth of Torah life in America and Eretz Yisrael that is truly miraculous. Who could have dreamed in those dark days when the war ended in April 1945 that the few remaining survivors, broken in body and in spirit, would lead the renaissance of Torah life in such a dramatic way? Who could have foreseen that Torah life would spread far and wide and grow in quantity as well as quality to heights that were unimaginable?

The Gemara (*Niddah* 31a) says that the one who experiences a miracle does not always recognize it. Our generation is too close to these awesome events to have a clear perspective of what happened and how the eternal, loving embrace of Hashem, after the devastating *potch* we received, has been the factor behind the rebirth of *Klal Yisrael* and the rebuilding of Torah life.

While we should be deeply proud of our accomplishments, there still remains much to be done. Tens of thousands of *baalei teshuvah* have returned to their roots, but there are millions more souls who are disenfranchised from Torah and mitzvos, lacking any connection to *Yiddishkeit*.

This is what must be stressed to children in discussing the Holocaust. We must "strike while the iron is hot," to fully utilize the unique opportunity of the Divine "embrace" that our generation has seen, and devote our *kochos* to building Torah and raising a new generation of *ovdei Hashem*. This is what should be emphasized in discussing the historic ramifications of this period. Doing so will certainly hasten the long-awaited day when we will see the fulfillment of the great prophecy of the *navi* Yeshayahu (54:13), *All your children will be students of Hashem, and your children's peace will be abundant!* 

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# Nachas Notes

**RABBI YITZCHAK SHMUEL ACKERMAN, LMHC** 

Shloime started to sing Shalom Aleichem in a silly voice and Danny told him to stop, but he didn't, so Danny pushed him and he fell back into the table, knocking over the Kiddush cup that had just been filled with wine.

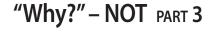
Dad knows what NOT to do at this point. He knows not to ask Danny why he pushed his brother. First of all dad already knows why Danny pushed his brother; he pushed him because he was upset with him. Secondly, dad knows that there is no acceptable answer to the question, "why did you do that?" It would not be at all helpful to ask Danny why he did what he did.

Interestingly, dad and Danny share the exact same predicament. They're both trying to address something they don't like, they both know what not to do or say, and they both *don't know* what to do or say instead! Children very often repeat behaviors that parents don't like, even after they've been told not to do it again. Sometimes, this is because they don't know what else to do, and it's very difficult to do nothing. Every Shabbos morning we say the posuk, sur mai'ra v'asaih tov, "turn from evil and do good." I believe this implies that the way to turn from evil in a lasting way is to do something else that is good. That's because if you just turn from

evil and you don't replace it, sooner or later you'll probably end up there again.

The role of a parent is to discipline children. The word "discipline" is derived from the Latin discipere - to grasp intellectually, analyze thoroughly. So the primary role of a parent is not to make children turn from evil by punishing them. That might make them turn from evil but it doesn't analyze what is drawing them to the evil and it doesn't help them grasp intellectually what to do instead the next time they are drawn to it. So they return to it, they make the same mistake again, or apologize again, and perhaps get punished the same way again. That's what's been happening to Danny, and both he and dad would like to stop going around this circle.

Let's see how to help dad to break out of the vicious cycle of punishing Danny for inappropriate behavior only to have Danny repeat the same behavior again. Then we'll see how dad can help Danny with Danny's frustration over Shloime's behaviors. The goal here is to reverse the direction and nature of the flow. Danny becomes frustrated and annoved when Shloime refuses to stop singing his silly song. Then dad becomes frustrated and annoyed with Danny for pushing Shloime. It's a flow of



frustration and annovance proceeding from Shloime through Danny to dad. In order to reverse the flow and the tone, dad will slow down long enough to analyze the situation, and use his intelligence to identify an asiah tov, a better alternative for himself when he is does not like what Danny did, rather than asking "why did you do it." In this case, the analysis is that Danny probably doesn't know what else to do. The obvious alternative is to use dad's intelligence to figure out what Danny should do instead. But I have a better one.

I would prefer that dad present his analysis to Danny, and invite Danny to use his intelligence to come up with an alternative that is acceptable to dad. I am often impressed with the ideas that children come up with, and they are more likely to be invested in an idea that was their own.

Remember, this conversation is taking place when both dad and Danny are calm.

Here's what it sounds like:

Danny, you seemed really upset with Shloime when he was singing that silly way and you asked him not to and he kept on doing it. What could you do next time you're upset with him for singing that way, instead of pushing him?

I don't know.

Yes, I hear you asking me, so what did we accomplish, that's the answer we got when we asked "why did you do that."

There is a very big difference. This time, Danny does not have any answers to dad's question, but given time, he'll probably come up with some. Instead of racing around the same circle and going nowhere, when dad and Danny slow down and listen to each other, they will eventually get much further. What does dad do in the meantime? IYH we'll explore that in our next article.

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



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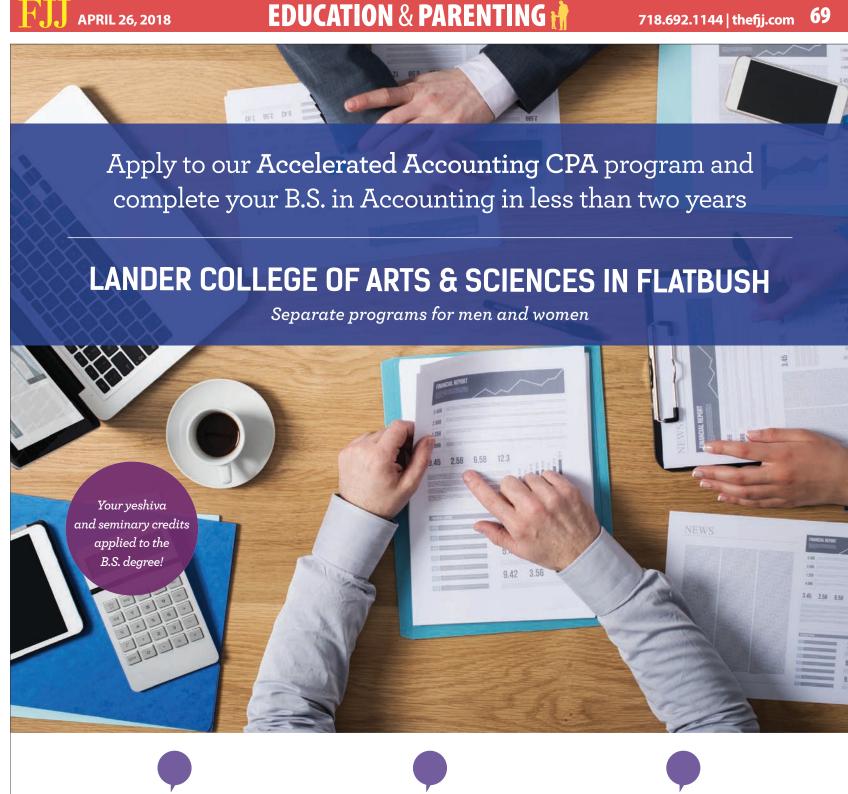
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PARENTING by the Parsha

RABBI ARI NEUWIRTH,

MENAHEL MESIVTA DERECH HATORAH, WITH PERMISSION FROM MENUCHA PUBLISHERS

#### Acharei Mos-Kedoshim THE POWER OF PATIENCE

In *Parashas Kedoshim*, we learn of the prohibition of consuming *orlah*, the fruits produced by a newly planted tree for the first three years. Additionally, the fruits that grow during the fourth year have a distinctive sanctity and must be taken to Yerushalayim and consumed there. Only from the fifth year onward is the owner free to eat his fruit at home.

In explaining the reason for the mitzvah of *orlah*, the Ramban writes that, typically, the fruits produced by a new tree will be of inferior quality, as it takes time for a tree to be able to yield strong and healthy fruits. Given that Hashem wants the first fruits that are eaten in Yerushalayim to be tasty and appetizing, He forbade the produce of the first three years to assure that those taken to Yerushalayim in the following year would be luscious and succulent.

The Ohr HaChaim (Vayikra 19:26) provides an additional explanation for the mitzvah of orlah. It begins by explaining the rationale for the juxtaposition of the mitzvah of *orlah* coming before the mitzvah of "do not eat on the blood" (Vayikra 19:26). Rashi writes that this is a prohibition against eating from an animal that was ritually slaughtered before its blood has completely drained out. He elucidates this based on the Midrash (Bereishis Rabbah) that explains that Adam was in fact permitted to eat from the Eitz HaDaas, but with the stipulation that he wait until Shabbos to do so. In fact, had Adam waited, he would have recited Kiddush on the wine produced from the grapes of the Eitz HaDaas. In other words, Adam's cheit was not that he ate fruit from a tree that was completely off-limits to him, but rather that he didn't wait to eat from it at the appropriate time — a mistake whose consequences continue to afflict us today. The Midrash also tells us that the mitzvah of *orlah* is intended to teach us the invaluable virtue of patience.

It is human nature to seek immediate gratification; after slaughtering an animal, many people want to eat the tantalizing meat right away. To help us overcome this urge, Hashem specifically commands us to slow down and wait until the blood has completely emptied out. The Torah reinforces this lesson by placing the mitzvah of *orlah*, which requires us to wait three years until the fruit of a newly planted tree may be consumed, right before the prohibition of "eating on the blood."

Ironically, the Gemara states that the prohibition against eating from the Eitz HaDaas was given to Adam in the ninth hour on Friday, the day he was created. Had Adam patiently waited a mere three hours, he would have been permitted to consume its fruits (*Sanhedrin* 38b). Unfortunately, he sinned and ate from them prematurely. As a rectification of Adam's inability to wait the three hours, the Torah gives us the mitzvah of *orlah*, which requires us to wait patiently for three full years before we may consume the fruits of any newly planted tree. *Orlah* teaches us that not everything must be used or enjoyed just because it is available and we are convinced that we must have it immediately, but rather, "everything is good in its proper time" (*Mishlei* 15:23).

It is essential for parents to be aware of how important it is to possess and show patience. We know how damaging a decision can be if we lack patience. As parents, how can we inculcate this vital *middah* in our children?

The Gemara relates that Rabbi Praida would repeat each lesson to a certain student four hundred times until the student understood it (*Eruvin* 54b). This is usually cited as an example of the patience needed to be a teacher. We can also see the courage and perseverance of the student. Most people would give up after twenty or thirty repetitions and say they lack the necessary intelligence to comprehend the subject. This student realized he would eventually understand if he just heard each point enough times.

When you say you cannot understand something, how many times did you try before you reached your conclusion? We have the ability to understand almost anything if we have the patience to hear the idea explained enough times. Pride gets in the way, and so does frustration. But a truth seeker does not worry about what others might think and keeps his mind on the goal.

Observing others showing toleration in situations that challenge them is a great tool for learning. As we discern the body language, manner of speaking, and word choices of patient people, we get a real picture of what we need to do to become more patient ourselves.

A shining example of the *middah* of patience is Rav Shmuel Kamenetsky, *rosh yeshivah* of the Talmudical Yeshiva of Philadelphia.

When one speaks to Rav Kamenetsky on the phone or in person, one feels as if he is the only one who exists even though there are also many others waiting to converse with the Rav.

When we talk about and show these great personalities to our children, it will make an impact on them and help them visualize what it means to be a patient person.

# Outreach is all the RAJ

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## **RAJE Honors the Memory of Fallen Soldiers**

#### SARAH KATZIN

Boris Kogan, a regular participant in Torah classes at RAJE, was a guest speaker at the Fellowship Program last week. Boris came from Minsk to Israel with a dream to defend the Jewish People. He became a paratrooper, fighting Hezbolla in Lebanon.



"I went through rigorous training and a very challenging service," Boris told the students, "but the toughest mission of all was when I was asked by

my officer to visit the families of the fallen soldiers. One was Peter (Pinchas) Rappaport, a Russian Jew like me, who was killed in April 1993 in Southern Lebanon. When I came to visit his parents in Beer Sheva, they showed me his room. They had left everything untouched as if for them time had stopped still and they were still waiting for their son to come back.

Those who have fallen have paid the ultimate price for the sake of the Jewish People. What can we do to honor their memories? Growing up here in America, you don't have to serve in the army, but you do have the duty to live your Jewish life to the fullest!"

RAJE has joined the worldwide initiative of Olami, honoring the memory of Israeli fallen soldiers. Each student sends a letter or a video to the family of a fallen soldier, telling them that in the memory of their loved one they commit to learning, davening or doing an act of Chesed.

# **CHINUCH** for Today

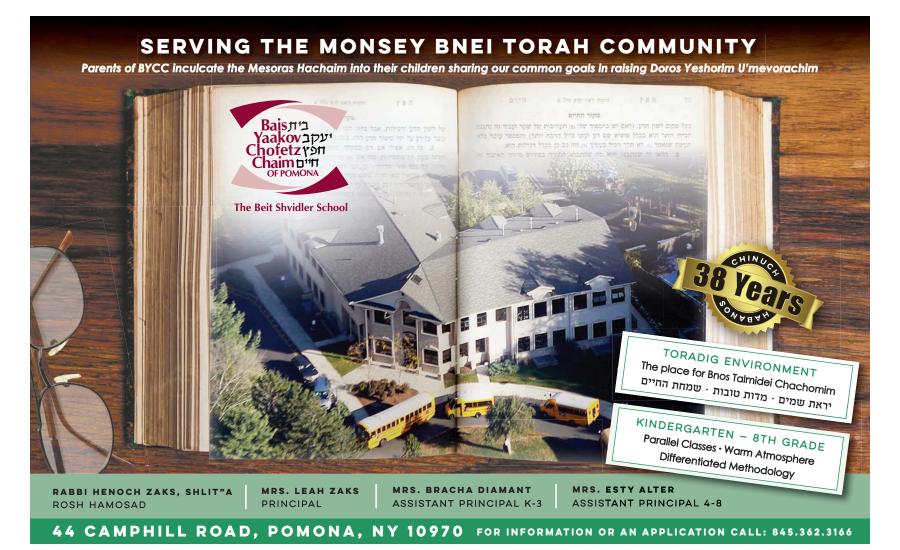


#### RABBI HENOCH PLOTNIK, NOTED MECHANECH AND SPEAKER

America, as well as many other places on Earth, is home to passing fads. Whether the more recent fidget spinner dynasty which was quite short lived in comparison with the pet rocks of my youth or the current trend of skinny pants and multi-colored socks, we have seen many "eras" come and go. Parents and mechanchim are often scratching their heads trying to figure out the appeal of these things to today's youth as well as if it is the end of the world if they turn the other way, hoping the newest mishugas will just go the way of its predecessors. Policies are sometimes put in place when the need is felt to be great, to the discretion of individual mosdos and homes, and sometimes even community wide. Inasmuch as this is sometimes necessary out of safety or moral concerns, we need to be very careful not to overreact where it is not called for. Bear in mind that we live in a society where outlets of the kosher variety have become very few and far between. While attending a ball game used to be de rigueur in years past, the lack of tznius at an outdoor venue of 40,000 people on a hot summer day makes it quite the minefield to retain one's image

as a Torah Jew. Other forms of entertainment comes with nisyonos of their own. Although it could be maddening as a parent or teacher to field the request for a certain shirt or food that society has mandated as pikuach nefesh, we should be thankful if that is the extent of our children's indulgences. Obviously everything has its limits but at the same time we cannot instinctively lose our minds when having to deal with these issues as they come up. I have had my own discussions with world class mechanchim who can boast of having nurtured thousands of successful talmidim, about these fads and "mishugassim". You might be surprised to learn how their reaction is quite calm compared to the overreaction of the hamon am that overblows some harmless passing fads as though the world was coming to an end. We must always maintain a sense of balance and common sense. As in every chinuch issue, guidance should be sought when deciding if a strict approach is needed, or perhaps no approach at all.

To contact Rabbi Plotnik, email: rabbiplotnik@gmail.com



# Paul Glasser Named Vice President of Institutional Advancement at Touro College and University System

Paul S. Glasser was named Vice President of Institutional Advancement at Touro College and University System, Dr. Alan Kadish, Touro President announced today. Glasser has had an illustrious career in non-profit development and management--directing fundraising campaigns, board relations, major gift solicitations and event planning for a number of noted Jewish organizations.

As Touro's Vice President of Institutional Advancement, Glasser will direct the college's fundraising initiatives and build and manage the required infrastructure and operations for the philanthropic enterprise. He will plan and implement an annual fund campaign, major gift initiatives, capital campaigns and develop a department of alumni relations.

"Everyone at Touro is dedicated to academic excellence and meeting the needs of the students, first and foremost. There is a perspective on intellectual inquiry which pervades the many schools and program. It is a commitment to create that kind of a student and professional who will live their life on a higher plane that attracted me to Touro. Building a development department while initiating a new level of major gifts for many of the Touro schools and programs is a both a challenge and an opportunity. The time appears to be right for great success in these initiatives" said Glasser.

"My fundraising philosophy is simple -- development is all about people and the cultivation of relationships with those who find the institution's narrative compelling. My goal is to generate support for the wide-ranging programs so that Touro can continue to meet every important need the school identifies," continued Glasser.

Glasser served most recently as Associate Vice President for Institutional Advancement at Yeshiva University, and previously as Senior Director of Institutional Advancement at the Orthodox Union. Prior to that role, he was Executive Vice President at the American Committee for Shaare Zedek Medical Center. He earned a BA from Yeshiva College and completed graduate coursework in College Administration at Columbia University's Teachers College.

"We are very pleased to have Paul Glasser join our staff to serve Touro in this critical role and look forward to benefitting from his wide-ranging experience and skills in this arena," said Dr. Alan Kadish, Touro President.

Touro College was recently ranked #1 in the nation by Money magazine on the list of "50 Colleges That Add the Most Value." The rankings are part of the magazine's annual "Best Colleges for Your Money" list.

Educating more than 6,000 students annually in the health sciences, Touro is fast becoming one of the largest healthcare educational systems in the U.S. Touro offers integrated honors and medical honors pathway programs that provide opportunities for high achieving students to combine undergraduate studies with professional education on a fast track.

#### About the Touro College and University System

Touro is a system of non-profit institutions of higher and professional education. Touro College was chartered in 1970 primarily to enrich the Jewish heritage, and to serve the larger American and global community. Approximately 19,200 students are currently enrolled in its various



schools and divisions. Touro College has 30 campuses and locations in New York, California, Nevada, Berlin, Jerusalem and Moscow. New York Medical College; Touro University California and Touro University Nevada; Touro University Worldwide and its Touro College Los Angeles division; as well as Hebrew Theological College in Skokie, Ill. are separately accredited institutions within the Touro College and University System. For further information on Touro College, please go to: www.touro.edu/news

## What an Incredible Experience!

On Sunday, April 15, twenty 3<sup>rd</sup> and 4<sup>th</sup> grade students of Prospect Park Yeshiva Bnos Leah entered the New York States' All-Girls Championship Chess Tournament with hundreds of other students from all nationalities, religions and cultures. For the past two years our girls attended a weekly chess class built into the curriculum, under the tutelage of Mr. Oleg Frankel, a former chess champion.

The excitement and thrill were palpable as the parents and students were sequestered in a room waiting to play five chess games throughout the daylong tournament. At the end of the event two Bnos Leah girls were trophy winners and many other students received ribbons and awards.

Many of the matches went over an hour and a half, and the Yeshiva students who were all newcomers to tournament level chess held their own and even bested players with far more experience. Elite public and private schools were represented at the event.

Unlike many of the other schools our students were not chosen for their academic ability, but simply because they were interested in learning to play chess. Some of these girls are academically average, and some struggle with the intense concentration needed in a yeshiva's dual curriculum. But at the tournament all the girls were superstars, intently focused for the entire matches. Mrs. Arlene Klestzick, Rabbi Akiva Kelman and many parents watched in awe as the girls became fierce competitors who didn't even move during the long matches and the after-games review of strategy.

What did the experience teach the girls? Hard work, perseverance, and pushing oneself beyond her limits bring achievements that exceed normal expectations—and then anything can be accomplished. The girls glowingly exuded tremendous joy in their efforts. They all won at least one game in the tournament and some won three out of the five. They all had a sense of pride and this pride will propel them to greater achievements in other areas. Just watch them soar.

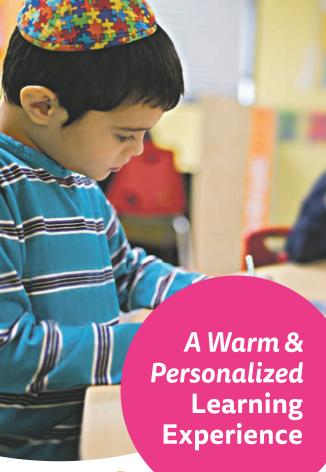
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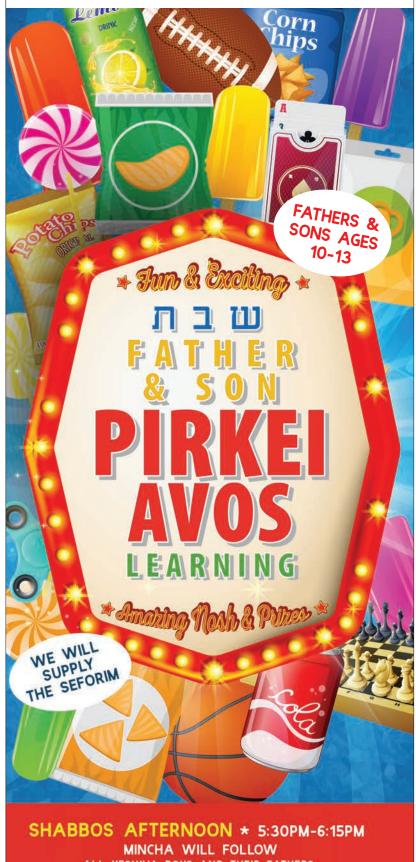


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## Rav Yitzchok Zilberstein: What if...



#### RABBI MOSHE SHERROW, WITH PERMISSION FROM ARTSCROLL/MESORAH

It's Only Water

*He shall immerse himself in water and then don them* (4:61)

**Q:** Aharon washed his hands before performing the *mitzvah* of taking the *lulav*, and his hands were still wet when he held the *lulav*. Is the water a *chatzitzah* (a barrier) between his hands and the *lulav*, which would invalidate the *mitzvah*?

The Mishnah in *Yoma* states that on Yom Kippur the Kohen Gadol immersed himself and dried himself before he put on a new set of garments.

The *Tiferes Yisrael* explains that it was necessary for the Kohen Gadol to dry himself in order for the garments to remain dry and clean. The *Mishneh LaMelech* offers a different explanation, that the Kohen Gadol had to dry himself lest the water interfere between his body and the garment. According to this opinion, it would have to be determined if water would interfere with the *mitzvah* to hold the *lulav*.

With regard to donning *te-fillin*, the *Birkei Yosef* writes that those who follow the opinion of the *Shela*"*h*, and wash the area where the *tefillin* rest, must dry the area well before putting on their *tefillin*, to preserve the honor of the *tefillin* and in order that the *tefillin* should rest directly on the body, similar to the Kohen's garments.

The Amudei Or discusses this question, and records that someone tried to prove from the Gemara in Succah that the esrog gets wet from the lulav, which implies that the lulav is wet when taken for the mitzvah. If so, the water is obviously not an interference. The Amudei Or rejects this proof, because maybe the area where it was held was dried prior to the performance of the mitzvah.

It would seem that this proof is not valid for another reason. Since the water was intended to preserve the *lulav*, the water is considered as part of the *lulav* it is servicing. This would not be true about water used to wash one's hands.

The Amudei Or concludes that water is not a chatzitzah, based on

the Gemara in *Zevachim* that states that during the service in the *Beis HaMikdash*, the Kohen's foot must have direct contact with the floor, and yet the Gemara subsequently records that blood on the floor was not considered a barrier since it was wet. Thus, water would likewise not be an interference between one's hand and the *lulav*.

#### **Special Delivery**

And he should send the he-goat to the desert (22:61)

Bernie would love to send Mishloach Manos to his friend Moish who lives across town, but has no time to battle the traffic. His wife suggests that he call a messenger service that zips around town on mopeds. Bernie thought it was a great idea, and phoned the service. When the messenger arrived, it occurred to Bernie that it might be problematic to send Mishloach Manos with a messenger who is not Jewish. Does Bernie have to hire a Jewish messenger if he wants this Mishloach Manos to count for the mitzvah? Rabbi Akiva Eiger asked this same question, if one could fulfill the mitzvah with a gentile messenger. The Chasam Sofer answered that had the mitzvah been to deliver the Manos personally, one would need a Jewish messenger in order to fulfill the mitzvah by proxy. However, since the mitzvah is to send the Manos, even a gentile messenger is sufficient.

According to this, Responsa *D'var Avraham* questions if the Yom Kippur scapegoat that was sent to Azazel to be thrown off a cliff could be sent via a child or a gentile, since the *mitzvah* requires simply that the goat be sent off.

Even without the *Chasan Sofer's* response, in our case, Bernie could send the *Mishloach Manos* with the gentile; since the messenger is being paid for the service, he is not merely a messenger, but an employee. The *Nesivos* writes that even though ordinarily a gentile cannot be a proxy, it is permitted when he is acting in his capacity as the Jew's employee.

#### The Yolk Is on Whom?

You may not consume blood (21:71)

Blimi borrowed an egg • from her neighbor to make an omelet. When she cracked it in a glass to check for a blood spot she was dismayed to find that there was indeed blood in the egg. Does she need to return an egg to her neighbor, or since she was unable to use it, maybe she did not borrow anything of value that needs to be returned? The Shulchan Aruch writes:1 "One who sells eggs to his friend, and they were found to be inedible (because chicks started developing in them), the sale is null and void, and the money should be returned to the buyer. However, that is not the prevailing minhag, and the minhag supersedes the law!" The custom is that the sale is in force, and the buyer has lost his money. According to this, Blimi should have to pay her neighbor back for the "wasted" egg.

### Parshas Acharei Mos

However, Rav Elyashiv ruled that the "minhag" the Shulchan Aruch speaks about is relevant only to an egg salesman whose eggs are merchandise. Had he not sold it to a specific person, he would have sold it to someone else. Therefore he could claim that the fact that the buyer could not use the eggs is not a reason that the salesman should not receive payment for the eggs. This is not so regarding a neighbor whose eggs are meant for private use. Even if Blimi had not borrowed the egg, her neighbor would have had to take the loss on the egg anyway when the neighbor would have found the blood spot. In such an instance there is no prevailing minhag to require the one who found the blood spot to absorb the loss, and therefore Blimi does not need to return the egg.

### **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 oveir on a forbidden act on Shabbos.

1. It is permissible to carry in one's yard if the gate is open?

This should only be done if the following two conditions are met:

• The opening is less than 15 ft long

• The opening consists of less than half of that side of the yard (in other words, the majority of that side of the yard is still enclosed)

Note: Certain yard gates function by lowering a component into an opening dug into the ground. If this opening becomes packed tightly, it may not be cleared on *Shabbos*.

2. Is it permissible to leave a car parked for *Shabbos* between the poles of an *eruv*?

If one made an *eruv* to carry in front of one's house, one should not park a car between the poles. However, if a car is already parked there, one may rely on the Poskim that permit using the *eruv*.

### 3. Is it permissible to walk outside with food in one's mouth?

Care should be taken not to go outside with food in one's mouth before swallowing.

4. Is it permissible to place an item on a wall or fence of a private domain?

When standing outside an *eruv*, an object may not be put down on a wall or fence of a private domain.

#### לזכות רפואה שלמה חי' מלכה בת בתשבע

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the parshah, moadim and Jewish life by Rabbi Yonah Weinrib www.judaicailluminations.com

### Man in the Image of Hashem

Illuminations

he title page of the third chapter in *The Illuminated Pirkei Avos* deals with the theme of *Man in the Image of Hashem*. Rabbi Yehuda Halevi (1075-1141), one of the most prolific poets in Jewish history, wrote a classic commentary on Jewish thought, the *Cuzari*, which outlines the fundamental precepts of Judaism. In ascending order, he outlines various stages of creation. Early philosophers wrote of four levels of creation; inanimate matter, growing organisms, living things, such as animals, and man with

his gift of speech. The *Cuzari* adds a fifth level *-Bnei Yisroel*. As a member of *Bnei Yisroel*, the Jew has also received the gift of Torah, which sets him apart from the rest of creation. We are set above and beyond the nations of the world, for we have received the special gift of Torah. Most Jews feel an attachment to the *Kosel*, recognizing it as a place of G-dliness from where the *Shechina* has never left. I have focused on the *Kosel* from different perspectives to portray the progression of Creation.

On the lowest level, *domaim*, the inanimate object, is the stone of the *Kosel*. While it remains lifeless, it has breathed life and hope into the lives of thousands of Jews through the millennia. Shrubbery peeks out from between the cracks in the stone, a reference to growing organisms, *tzomayach*. Visitors to the *Kosel* are intrigued by a sight that is often seen around the *Kosel* compound, white doves. Seemingly, even a

bird can sense the holiness of the place, and these winged creations flock there as well. Moving to the second tier, man has the gift which sets him apart from the lower three levels. Man refers to any man, and the image of Hashem that elevates man above animals and plant life is reserved for non-Jew and Jew alike. The scene of Arabs walking above the *Kosel* depicts another vantage point of the wall. The final view of the *Kosel* points out the highest level of creation, *Bnei Yisroel*. No cement is needed to fortify the Wall of stone, held together by hundreds of years of tears and prayers. Thousands of *kvitlach* on which *tefillos* of all kinds are written, are the bonds of love that keep it standing proud. The Jew stands alone in prayer, his *siddur* open, hand upon the wall, his thoughts and devotion soaring upward to the Gates of Prayer. Man's elevated status is attained only because of the gift of Torah, the treasure that has been the key to our survival throughout the ages.

The *Mishnah* in the third *perek* which serves as the background for this plate lists three things which are beloved. Man is beloved, for he is created in the image of Hashem; *Bnei Yisroel* are beloved, for they are called the children of Hashem; and the *Bnei Yisroel* are also beloved because they received the treasure of Torah. According to the Sfas Emes (Bamidbar, Shavuos 1880) these three levels of love refer to specific times in the Jewish calendar, the Shalosh Regalim. Succos relates to all of mankind, for man is beloved by virtue of the fact that he was created in Hashem's image. All of the nations of the world are connected to Succos, for the seventy oxen that were sacrificed in the Beis Hamikdash were brought to atone for the seventy nations. The image of the peoples of the world is portrayed by Arabs walking above the Kosel area, near the place where the Beis Hamikdash once

> stood. The Dome of the Rock is meaningful to the Arab nations, but to us it is a painful reminder that the *Beis Hamikdash* has been replaced by a different house of prayer.

> Pesach, however, is a holiday unique to the Jewish experience, as it was the Festival of Freedom that made us beloved to Hashem as His children. Four pyramids are replaced by four cups of wine, symbols of our redemption. In the inset panel, we focus on a different aspect of the Kosel. Man, engrossed in prayer, is the true child of Hashem. Our Exodus from Mitzrayim takes on additional significance now that we are free to pray at the Kosel since Yerushalayim was liberated in 1967. We touch the Kosel, but really it is the Kosel that touches us.

> Shavuos is the Yom Tov which draws us close to Hashem as we rejoice in the Holy Torah. Bnei Yisroel are beloved for we received this cherished gift. Its full value can be appreciated only if it is utilized properly. "When we pray,

we speak to Hashem; when we learn His Torah, He speaks to us" (Rogatshover *Gaon*).

The words of the Mishnah reinforce the words of the Midrash found in the beginning of Sefer Bereishis. The word Bereishis means that the world was created for the Jewish nation, called reishis, and for the Torah, which is called *reishis*. In the *brachos* that we make before learning Torah, we speak of Hashem who has chosen us from among all the nations, and a second part, which says He gave us His Torah. The Gaon of Vilna sees these as two distinct events in the history of the Jewish nation; on the second day of Sivan, Hashem told the Jewish people that they would be His chosen people, separate and apart from the nations of the world. On the day of Shavuos, Hashem finalized His covenant with us by actually giving us the Torah. We are different, beloved and cherished by Hashem, because we are His people. We were willing to mold our lives based on the teachings our forefathers received from the Avos, following in their ways of chesed to those around us. Such people are so beloved to Hashem, worthy of receiving the Torah with all its precepts. We pass down the teachings of our holy Torah from generation to generation, and fulfill the purpose of Creation.





### **PHOTOS**

At the Flatbush Mishmar Siyum on Maseches Avoda Zara



At the Kaufman- Moskowitz Chasunah FJJ PHOTOS

Siyum Masechta in Yeshivas Ponevez JDN

Flatbush Askanim in Eretz Yisroel



The Koidenover Rebbe Giving a Shmuz in Mesivta Shaarei Chaim in Far Rockaway Photos MOOOVZAG PHOTOGRAPHY



Rav Simcha Bunim Cohen Giving a Pesichas Zman Shmooze Hanochas Tefillin of Yosef Yehuda Weiss Yom Ha'atzmaut at Kingsway Jewish Center



Learning About Shechita in YTY 8th Grade



At the Flatbush Breakfast for Yeshiva Kesser Torah





### **PHOTOS**

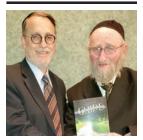
At the Yeshiva Torah Vodaath Pre Dinner Breakfast at the Blumenfrucht Home



At the Zolty-Kitevitz Vort R' Moishy Strimber Daf Yomi, Siyum Seder Nezikin ברוך הכא בשמ ה אדמו״ר



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Rav Shalom Kamenetsky at a Kvias Mezuza in Monsey



At the Steinberg - Bell Vort Askonim Enjoying the FJJ









Kinor Dovid - Harmony Services Visits Judaica Press Askanim at the Pirchei Siyum Mishnayos Rabbi Avrohom Katz At the Munkatch Tenoim JDN

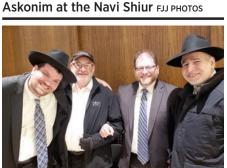
at Kollel Zichron Avner

6th Grade Talmidim of Yeshiva Torah Temimah Enjoying a Well Deserved Trip to Marine Park











### Flyby A Reminder 'That We Are Standing Watch,' Says Israeli Squadron Commander

#### JNS

Minutes before his fighter jets took off to take part in a historic flyby marking Israel's 70th year of Independence, the commander of the 101 Squadron of the Israeli Air Force told JNS that he viewed the event as an important mission—one that carries a powerful message.

"It's a special feeling to take part in this," Lt.-Col. "A" (full name withheld), whose squadron consists of F-16 aircraft, said. "It's not so trivial for pilots to do something that is aimed at exhibiting their activity, in a visible way. We are used to doing our work without many people knowing about it, and we prefer it that way. This is a different kind of mission."

Every type of IAF combat aircraft took part in the flyby, encircling most of the country and passing over the majority of the population.

Squadron 101 is the first Israeli combat air formation (and is therefore dubbed the First Fighter Squadron). Like the State of Israel, it, too, is marking its 70th year. A day earlier, the squadron took part in a flyby for Yom Hazikaron, Israel's Memorial Day for Fallen Soldiers, in honor of fallen air force personnel.

Lt.-Col. "A" said being able to mark historic events this way is a "big privilege," adding that the squadron's personnel felt a little "positive tension" to get the job done in the best possible manner, knowing that large crowds are watching them from down below.

"We usually do not do something to be seen. We usually act so that the population experiences quiet, not to deliver a show of force. If, once in a while, like today's 70th Independence Day, we do something to be seen—to transmit the message that there is a strong air force and military that knows what needs to be done, that takes responsibility and guards what needs to be guarded—if this message is sent in a modest and clear way, then this is perhaps what we're aiming to achieve," he added. the United Kingdom and Canada took part.

F-16 fighter jets from Greece's Hellenic Air Force were just taking off from the 101 Squadron's air base of Hatzor, near the coastal Israeli city of Ashdod, as Lt.-Col. "A" spoke to JNS.

"In general, cooperation with other air forces, and in particular, with the Greek Air Force has become very



At the same time, the squadron commander stressed that the flyby was not an overblown attempt to show off force. "As I briefed my personnel, and as the other squadrons perceive it, it's a simple statement that we are here, that we take our mission very seriously ... and that as in the rest of the year, we work so that civilians have quiet and security. Here, too, the message is: Trust us. We are standing watch over the walls and ensuring quiet. And maybe also deterring those who watch us from the side, and who know that it is not advisable to test us."

In the first Independence Day flyby event of its kind, international air forces from Greece, Italy, Austria, Poland, common in recent years," he said. "Our joint work is good. Generally, when pilots and squadrons talk to each other, they very quickly discover the same common language, and it is very easy to get to the bottom line."

The Hellenic Air Force easily blended into the flyby's stages, and the preflight briefings and planning enabled the air forces to all be on the same page, he added.

#### The Naval Perspective

The Israeli Navy also played a prominent role in Independence Day festivities, sending missile ships and submarines to cruise across the Israeli coastline, and opening up its bases to the general public.

from disconnecting itself from the

app," he said.

Lt.-Col. Ofer David, commander of the Red Sea Arena in the Israeli Navy, said that the naval base in Eilat, at the tip of the Jewish state, opened its doors to the public for the first time in seven years. Missile ships from Haifa Base, naval commando units, an underwater search unit and the Israel Police's naval units all took part in exhibitions, as did the Border Police and the Israel Police.

It was the widest naval display in Eilat to date, noted David. Visitors who came saw the latest naval technology for themselves.

Speaking about the Red Sea Arena's day-to-day routine, he said: "We protect the whole of the Eilat bay area safeguarding naval sovereignty. Our objective is to prevent terrorism from entering, and enabling all residents and visitors to enjoy this amazing bay, and give them a sense of calm, so that they can have fun and focus on their leisure activities and sail in the waters, as we stand guard."

The navy has, in recent years, dealt with "quite a few incidents," said the commander. "Some were stopped in time, and some were stopped right before they started. We investigate and understand what the enemy is preparing, [and] we innovate to stay a step ahead of the enemy, and our finger is on the intelligence pulse."

The IDF's ground forces, meanwhile, held a large-scale airborne operational drill, with soldiers parachuting to the ground in three different areas: in Tel Aviv, Haifa and near the Sea of Galilee.

The IDF estimated that some 350,000 citizens visited bases across the country throughout the holiday.

### Israeli Cyber Firm Reveals: Hamas Planted Spyware in Fatah Phones

#### JNS

An Israeli cyber firm revealed that it had evidence that Hamas planted spyware in mobile phones owned by members of rival Palestinian faction Fatah.

"As part of our cyber-monitoring operations, conducted in an effort to alert our clients to potential attacks, we discovered that the link to Fatah's application on Android, which is accessible through the organization's website, was replaced with another link which installs spyware on users' phones," Boaz Dolev, CEO of the Tel Aviv-based ClearSky, told Israel Hayom.

The spyware "accesses information throughout the device, including text

messages and emails; it can record conversations and prevent the phone



An analysis of the spyware led ClearSky's team to its developer: Arid Viper, a hacker group affiliated with Hamas, which is also responsible for cyberattacks against a number of Israeli targets.

"Hamas is sparing no effort to gain information on what is going on in the Palestinian Authority. Over the last two years, it has expanded into cyber efforts as well," said Dolev.

"This [app] is a step up; it involved hacking into their [Fatah's] website and embedding their [Arid Viper's] software in it. This took planning," he explained. "We continue to monitor many cyberattacks, which could be carried out by Hamas, the Iranians, or various other cyber criminals."

### **FJJ** APRIL 26, 2018

### **ISRAEL NEWS**

## Police Crackdown on Weapons after Video Circulates of Bedouins Shooting M-16's at Wedding

Police said that they would renew efforts to crack down on illegal weapons after a video of a Bedouin wedding party shooting automatic weapons into the air caused outrage in Israel.

Police have identified and arrested several members of a Bedouin wedding party seen in the video shooting M-16 assault rifles from their cars in Israel's south. The groom was among those detained, according to a police statement.



The ownership of firearms is strictly regulated in Israel, with most Israelis ineligible to possess them. Those who do pass background checks and qualify for personal weaponry are typically restricted to one personal defense weapon, usually a pistol. Weapons more advanced than handguns are reserved for law enforcement and army personnel.

Police said they seized "unprecedented" numbers of illegal weapons in 2017, "especially in Arab communities."

Southern Israel has encountered many incidents of lawlessness from members of the Bedouin community, with IDF bases and farms in the Negev fighting a trend of theft by Bedouins who live nearby.

Police announced that two Bedouin Israelis were arrested in March for selling guns stolen from army bases to a Palestinian black market weapons dealer.

### Released Palestinian Terrorist Welcomed By Abbas, Received As Hero In West Bank JNS

Palestinian Authority TV aired footage from a party held for Fatah terrorist Rajaei Haddad, who was released from prison after serving 20 years for his involvement in the murder of Israeli citizen Gabriel Hirschberg in 1997. P.A. leader Mahmoud Abbas held a one-hour meeting with Haddad prior to the party.

Jamal Muhaisen of the Fatah Central Committee, who participated in the party, said that "the message to the occupation is that the issue of the prisoners and of the martyrs is where we draw the line."



# Netanyahu To Iran: 'The IDF Is Ready for Every Possibility and Scenario'

### Arutz Sheva

Prime Minister Binyamin Netanyahu responded to the words of the Iranian foreign minister who accused Israel of violating international law.

In a toast to members of the General Staff of the IDF, Netanyahu mentioned that Iranian Foreign Minister Mohammad Zarif is "the foreign minister of a country that sends armed drones against Israel and missiles against Saudi Arabia."



"I also heard his moderate words, and there is a huge gap between the words and the actions of the Revolutionary Guards, who are advancing as an army against Israel with the declared goal of destroying the State of Israel," Netanyahu said.

The Prime Minister emphasized, "I am not impressed by these words. I rely on this forum and the Israel Defense Forces to be ready for every possibility and every scenario."

Iranian Foreign Minister Mohammad Javad Zarif gave an interview with *CBS* Sunday in which he accused Israel of violating international law.

"I do not believe that we are headed towards regional war but I do believe that unfortunately, Israel has continued its violations with international law, hoping to be able to do it with impunity because of the U.S. support and trying to find smokescreens to hide behind. And I do not believe that the smokescreens work anymore," Zarif said.

### Female Border Police Officer Shot by Palestinians During Demolition of Terrorist's Home

#### JNS

Palestinians opened fire on Israeli security forces when law enforcement entered Jenin to demolish the home of a terrorist. A female Border Police officer was lightly injured and taken to the hospital for treatment.

The home of Ahmed Kunba, who was charged as an accomplice in the drive-by shooting murder of Rabbi Raziel Shevach outside of his town of Havat Gilad, was successfully demolished with a bulldozer, according to a statement by the Israel Defense Forces, though the team was attacked with explosive devices and stones.

Shevach, a father of six, teacher and volunteer medic with Magen David Adom, was driving home the night of Jan. 9 when Ahmad Nassarr Jarrar fired 22 shots at him, hitting him in the neck and chest.

Kunba was accused of plotting and carrying out the attack with Jarrar, and charged with numerous other terror attempts with him, including shooting at an Israeli bus and trying to infiltrate the Jewish town of Dotan.

Jarrar escaped following the attack on Shevach, but was killed in a shootout with IDF troops that had discovered his hideout outside Jenin less than a month later.



### Amid Independence Day Celebrations, How Israel's Minorities View Their Status in The Jewish State

#### JNS

With Israel's Independence Day, the battle of the narratives over Israel's creation begins anew with mainstream Muslim Israeli Arabs remaining highly critical of the state, despite living standards that dwarf those in Arab states bordering Israel, such as Lebanon, Syria, Jordan and Egypt.

Yet with with the rise of Islamists and the persecution of minorities, especially Christians, in the region gaining steam in recent years, some of Israel's minorities say they are thankful that they are Israeli citizens and not living elsewhere in the region.

The southern Islamic Movement head Sheikh Hamad Abu Daabes told JNS in an interview in his home in the Bedouin city of Rahat in the Negev Desert that "we are part of the Arab public that see Israel's independence—that came on the backs of the Palestinian refugees—as a day for *nakba* [Arabic for 'catastrophe']."

"The vast majority of Palestinians living in Israel and abroad have this perspective, but we are trying to keep our composure and stay away from violence," he said adding that the struggle has become both a social and political one.

Daabes sees his movement's goal as striving for better living conditions and equality in Israel.

Joint List Knesset member and Balad Party head Jamal Zahalka told JNS in an interview that "there was no independence in 1948; it was a new era of colonialism, and instead of the British Mandate, we got Zionist colonialism, whose first step was to conquer the land and expel the Palestinians."

"It wasn't a day of liberty, it was a day of *nakba*, of catastrophe for the Palestinians," he said. "We have a slogan saying, 'Your independence is our *nakba*.'"

It is not an event that occurred in 1948, but a continuing process, argued Zahalka, adding that Palestinians are still "separated and segregated from each other," whether from Gaza and the West Bank, or in other countries abroad.

Asked about the strong reaction of Israelis, particularly from the right wing against this narrative and the use of *nakba* for Israeli independence, the Arab MK responded: "The right is afraid of words and think if they change the word, they will change the reality, but our *nakba* is expressed in the poetry of Mahmoud Darwish." Responding to Zahalka and those Arab figures who voice harsh rhetoric against Israel, Farhat stated: "Whoever is against Israel can leave and go to Syria or wherever. The Druze don't want to rule the country and feel themselves to be an integral part of the state."

The Arab Spring eight years ago and the resulting chaos in the Arab world led the minorities of the region, such as Christians, to view Arab dictatorships as dangerous. Today, many minori-



As for the argument of those Arabs who say that they have a better life than they would in any Arab country—he replied that you can always find people, such as those who once lived in apartheid South Africa, who say that life was better there than in other places, but it's a marginal phenomenon.

These people who support Israel "are extreme victims of oppression because they are forced to say positive things so as to keep their status in Israeli society," proclaimed Zahalka.

#### The (minority) positive view of Israel

Taking the opposite position is Atta Yemini Farhat, chairman of the Druze Zionist Council for Israel.

"We lived here under the occupation of the Arabs before 1948, and we are blessed and love Israeli independence," he told JNS, "and that the nation of Israel returned after many years of galut [Hebrew for 'exile']." ties "are waving the Israeli flag," said Farhat.

Christians, Bedouin and even Muslims are deciding to serve in the Israel army, he said. Druze are drafted into the Israel Defense Forces, unlike Arab Muslims and Christians, who are not required to serve but can volunteer.

"Many Arabs are fed up with the idea of a Palestinian state and are not interested in that, but living in this state and getting civil rights and building schools and so on," said the Druze political activist.

"*Nakba* was never a *nakba*; it is nonsense!" exclaimed Farhat.

#### From the Christian side

Shadi Halul, an Israeli Christian military captain (res.) who ran for the Knesset in the past on Yisrael Beytenu's list, told JNS that he considers himself an Israeli Aramean Christian. Halul, the head of the Christian IDF Officers Forum, which helps recruit and support Christians serving in the IDF, was adamant that he or other Christians not be described as Arabs or Palestinians, going on to argue that "the Druze are closer to Arab culture or Islam than Christians."

Halul, from the Galilee, successfully led a struggle a few years ago in Israel to be registered on government documents as Christian Aramean instead of Arab. Halul founded the Aramaic Christian Association in Israel around 10 years ago and helped recruit Christians into the IDF.

"Israel independence is also my independence; I feel part of the country," he said. "And thank G-d that after the Holocaust, the Jews returned to their homeland and created freedom for the Jews and the Christians in Israel."

"Without Jewish recognition of our roots, it wouldn't have happened since the Arabs even today do not recognize our Christian existence," he asserted.

Last August, Halul founded the first Aramaic Christian pre-military program.

Discussing former Arab Christian Balad Party Knesset member Basel Ghattas, who identified himself both as an Arab and a Christian, Halul said that he "does not represent me or most Christians in Israel."

"People like Ghattas want to be identified as Arab or Palestinian, which in essence means to be identified along Muslim lines," he explained, adding that the former MK had power because of the support that the Muslims gave him, not from his Christian co-religionists.

Ghattas pled guilty last year for smuggling cell phones to prisoners, agreeing to serve two years in jail and resign from the Knesset.

While many may assume that most non-Jewish groups in Israel oppose the state, the reality is more complex.

### To Celebrate Israel's 70th Year, Adelsons Donate \$70 Million To Birthright Program

#### JNS

On the eve of Israel's 70th anniversary, Dr. Miriam and Sheldon Adelson surprised the audience at the 18th annual Birthright Israel gala by announcing a \$70 million donation to the project.

The Birthright Israel project, also known as Taglit in Hebrew, brings Jewish youths from around the world to Israel to foster a bond with the Jewish state. "Before Israel was founded, my father always said he wished there was a place where Jewish people could live. He always wanted to go, but by the time I could send him, he said he was too old and too sick. I don't want any kid to say they were too old or too sick to visit Israel," Adelson told the 650 people in attendance.

In total, \$125 million was raised at the gala in New York. The Adelsons, who received the "Guardians of the Jewish Future" award, have to date contributed \$410 million in support of Birthright Israel.

Since its inception in 2000, Birthright Israel has brought more than 600,000 Jewish youths and young adults to Israel. Birthright Israel recently announced a new age category for the first time since the organization's founding, offering a limited number of Birthright Israel trip options for 27- to 32-year-olds this summer season.



The Adelson family owns the company that is the primary shareholder in Israel Hayom.



### 718.692.1144 | thefjj.com 81

Leading up to the State of Israel's 70th anniversary, JNS is proud to partner with the Embassy of Israel in Washington, D.C., to celebrate some of the greatest American contributors to the U.S.-Israel relationship.

### Harry S. Truman (1884–1972)

President Harry S. Truman will forever be remembered for his fateful decision to recognize the State of Israel on May 14, 1948. That decision came at the most critical of times, when the newly established country was fighting off genocidal attacks from its enemies in its War of Independence.

Although America's support for Israel is often taken for granted today, Truman's decision to recognize Israel was made in the teeth of tremendous opposition from some of his closest advisors, as well as prominent sectors of the U.S. government. The opposition of his Secretary of State, George Marshall, was so intense that he told Truman that he would not vote for him that November if he recognized Israel.

### **Bernard Lewis**

Bernard Lewis is one of the most outstanding historians of the Middle East. Yet unlike far too many Mideast scholars, Lewis never combined his natural scholarly sympathy for the Arab and Muslim peoples of the region with an antipathy towards Zionism and the Jewish people. Indeed, he has been a life-long Zionist and a friend to Israel.

While much contemporary scholarship of the Middle East has been ideological, Lewis has written accurate and honest studies of the area's people. Fluent in at least eight languages (including Arabic, Turkish, Persian and Hebrew), his studies will remain a treasure to all who are interested in the region.

Lewis has also proved a prescient scholar. In his 1976 essay "The Return

### **George Shultz**

When Natan Sharansky gained his freedom, U.S. Secretary of State George Shultz was the first person to phone him. That was because Shultz had campaigned directly with Soviet leaders for Sharansky's release and with the strong support of President Ronald Reagan, Shultz had made freedom for Soviet Jews a key issue in his talks with Russian leaders.

Yet, typical of the humble Shultz, he speaks of his debt to those he helped free, remarking that he has "a great sense of gratitude to the Soviet Jews because they showed us what courage is all about." Years later, he explained himself further, telling Sharansky: "You played a crucial role in bringing down the Iron Curtain and giving freedom to the [Russian] people. I can assure you that your name Despite his profound admiration for Marshall, Truman did not waver. As he later recalled: "George Marshall ... was afraid the Arabs wouldn't like [our recognizing Israel]. This was one of the few errors of judgement made by that great and wonderful man, but I felt that Israel deserved to be recognized and didn't care whether the Arabs liked

Raised Protestant in Missouri, Truman had Jewish friends and even a Jewish business partner in the haberdashery industry. Later, as a senator, Truman spoke on behalf of a homeland for the Jews in Palestine. This belief was founded in his affection for the Jewish people and in his keen knowledge of the

it or not '

Bible, which inspired a rational sympathy for the refounding of a Jewish homeland.

As the British Mandate neared its end in May 1948, Truman's cabinet was divided on the issue of whether to recognize the new nation. Nearly all of Truman's foreign policy "wise men" were against the idea. They believed that it would present an issue with respect to American access to Arab oil.

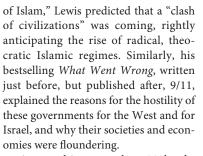
But Truman decided to recognize the Jewish state, making his announcement just 11 minutes following Israel's declaration. Reflecting on his support in its fledgling moments, Truman famously compared himself to Cyrus the Great, the Persian ruler who in ancient times



allowed the Jews to return to the Land of Israel and rebuild the Temple.

It was not "electoral considerations"—as is sometimes alleged—that motivated Truman to recognize the new state. It was his religiously inspired and politically informed sense that the Jewish state would be a great boon to America and the world.

To the State of Israel and its international friends, Truman will indeed forever be remembered as a second Cyrus.



Among his more than 30 books and countless articles is his definitive work, *The Jews of Islam*. This work neither romanticized Jewish life under the Islamic governments that existed before the creation of Israel, nor was it a mere polemic. Instead, it aimed to show what really happened: how Jews frequently lived under various caliphs and sultans as useful and tolerated, though disfavored, subjects.

Raised Jewish in England and educated at the University of London, Lewis is a naturalized American and taught for many decades at Princeton University. For more than 40 years, he has spent the winter months in Tel Aviv, where he taught classes in Middle Eastern history and worked with budding Israeli scholars of the region.

Throughout his career, Lewis mentored many of the greatest scholars of the Middle East and Israel, including Fouad Ajami, Martin Kramer and former Israeli Ambassador to the United States Michael Oren. In addition to his work on Arab history and culture, he has offered fascinating reflections on Israel, particularly on how Jewish history has



helped the country to maintain its democratic character despite the Jews not having had experience with political sovereignty for 2,000 years.

As an honest scholar, Lewis could not ignore Arab anti-Semitism and the growth of Israel-hatred. Even when Middle East Studies were becoming deeply politicized, Bernard Lewis remained committed to historical accuracy, standing out as a beacon of integrity and a supporter of Israel.

will remain with us forever as a liberator of millions of Soviet Iews."

This is also true, of course, of Shultz himself.

A Marine artillery officer in World War II, Shultz is one of only two men to have served in four different U.S. cabinet positions.

But it is as a devoted advocate for freedom that he made an enduring mark. Striving for that cause, he consistently supported Israel, recognizing its importance as a vital American ally. That commitment was shown during his six-anda-half years as Ronald Reagan's Secretary of State. In 1982, Shultz's shuttle diplomacy helped bring Israel's forces safely away from Beirut during the Lebanese Civil War, and, in 1988, he labored to bring an end to the first intifada. He also helped Israeli leaders deal with the problems of hyper-inflation during the 1980s, noting that Israel wouldn't be safe unless it strengthened its economy and got its government budget in order. To assist in that battle, Shultz put together an American-Israeli Joint Economic Development Group aimed at stabilizing the Israeli economy and helped shepherd through emergency economic assistance to Israel. Shultz was also instrumental in putting together America's first free-trade agreement—with Israel of all countries—in 1986.

Though rarely mentioned today, these efforts were vital in stabilizing the Israeli economy and helped lay the groundwork for its astonishing economic success in the decades that followed.



Most recently, Shultz, 97, has spoken out about the inherent difficulty of assuring Iranian compliance to any nuclear agreement, and of the risks posed by Iran as a determined enemy of freedom and the West.

Throughout his distinguished career in public service, he has never wavered in his determination to support freedom and in his friendship towards Israel.





### Israel To Restore, Refurbish, Seven Heritage Sites

#### Arutz Sheva

Israeli Prime Minister Binyamin Netanyahu convened the Cabinet for a festive meeting in honor of the 70th anniversary of the proclamation of the State of Israel by Prime Minister David Ben-Gurion.

The meeting was held at Independence Hall in Tel Aviv.

Ministers were shown the original Declaration of Independence bearing the signatures of the members of the People's Council. The Declaration was specially brought from the State Archive, where it is stored under specialized conditions.

The Cabinet was briefed on Independence Hall and the upcoming operation to restore it and turn it into an active museum, where the original Declaration of Independence will be exhibited to the public for the first time as per a Cabinet decision from November 2017.

The Cabinet also decided to restore, refurbish and preserve seven heritage sites – at a cost of NIS 11 million (\$3,117,070) – in honor of the 70th anniversary of the establishment of the State. The sites are: Ben-Gurion's house in Tel Aviv, the Irgun Museum at Shuni, Umm Rashrash in Eilat, the Weizmann house at the Weizmann Institute in Rehovot, the cable car museum in Jerusalem, the IDF Nahal Brigade and rural settlement heritage center in Pardes Chana, and the agricultural settlement heritage center in Nahal Oz.

The Cabinet was also briefed on the role of Tel Aviv in the establishment of the State.

"We are holding this festive Cabinet meeting today in the context of the marvelous celebrations for the 70th anniversary of the establishment of the State of Israel," Netanyahu said. "We have all participated in the moving events to mark 70 years of our independence, in which public joy was particularly prominent." restored to us political sovereignty in our land.

"David Ben-Gurion read the Declaration of Independence. He summarized the occasion in short, incisive words: 'The State of Israel has arisen; the exile of Israel is over.' I add: And the Jewish People have been reborn. If the State had not been established,



"The citizens of Israel are proud of our state. They love it and they know how to appreciate its achievements in every sphere. The joy and the pride are not ordered from on high – they spring from the heart.

"Several months ago we decided to restore and refurbish this building. It is fitting that the restored Independence Hall be a main heritage site in our country and so it will be.

"The 5th of Iyar 5708 is a unique date in our history. On it, in this room, the members of the People's Council gathered. They decided on the establishment of a Jewish state in the Land of Israel. In so doing they Heaven forbid, the Jewish People would have shriveled away in exile and perhaps taken awful blows again. It is doubtful whether we would have had another opportunity to establish our sovereignty.

"The establishment of the State created a national center for our people in which there is no assimilation and in which there has been constant growth. It has given us strength. It has infused us with spirit. It ensures our future."

Netanyahu also spoke about Israel's ability to defend itself from its enemies.

"Seventy years ago, the masses danced in the streets," he said. "But it was clear to Ben-Gurion that a difficult struggle would soon be upon us. The enemy sought to destroy us, but Ben-Gurion believed in us and in our determination. He said this when enemy planes bombed Sde Dov airfield in Tel Aviv: 'I went home slowly and then I saw – the people were not afraid! I saw the same faces that I saw in England during the Blitz. And I said in my heart – these people will endure!'"

"We also stand fast against those who would destroy us. We are certain of our ability to defend ourselves by ourselves – which is the essence of controlling our fate, the essence of independence. Here with us today are [pre-State] underground fighters and combat veterans whose heroism is an example to us.

"We hear the threats from Iran. The fighters of the IDF and the security services are prepared for any development. We will fight against whoever tries to harm us. We will not be deterred by the cost and we will exact a price from those who seek our lives. The IDF is up to the task, and the people will endure.»

Thanking world leaders for their warm wishes, Netanyahu concluded, "I thank the world leaders who sent their greetings to the 70th Independence Day festivities, especially the president of our strong ally the United States, Donald Trump, and Russian President Vladimir Putin.»

"These greetings reflect Israel's rising status among the nations. From the 70th anniversary celebrations we will go forth – and we climb yet higher peaks."

### Israel's Population Tops 8.8 Million On 70th Anniversary

#### JNS

The population of Israel now numbers 8.842 million people, a tenfold increase since the state's establishment, according to a special report published by the Central Bureau of Statistics for the Jewish state's 70th Independence Day.

According to the report, 805,000 people lived in Israel in 1948. At the state's centennial in 2048, the population is expected to reach 15.2 million.

The data showed that Israel's population comprises 6.589 million Jews residents (74.5 percent of the total), 1.849 million Arabs (20.9 percent) and 404,000 (4.6 percent) others: non-Arab Christians, people of other religions and people unaffiliated with any religion.



Over the past year, the population has grown by 163,000, or 1.9 percent, the report said. During this period, 177,000 babies were born, 28,000 people made *aliyah*, and 41,000 people died.

The report provided detailed statistics on the population growth over the decades. Although in Israel's first decade the population grew at an impressive yearly average of around 8 percent, by the 1980s growth had fallen to less than 2 percent. The massive immigration from the former Soviet Union during the 1990s raised this to more than 3 percent. In the past decade, the average has again stabilized at around 2%.

The bureau expects Israel's population growth rate to fall slightly in the future from 2 percent in 2016 to 1.7 percent in 2048 to 1.6 percent in 2065.

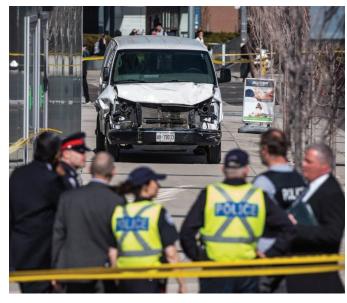
Since the founding of the state, some 3.2 million immigrants have arrived in Israel. The first of the two largest immigration waves began with Israel's establishment and ended in the mid-1950s, with 700,000-plus immigrants arriving during these years, almost doubling the state's population in four years. The second large wave came in the 1990s, when an estimated 900,000 immigrants from the former Soviet Union arrived, making up more than 10 percent of Israel's total population.

The report noted that in 1949 there were 500 communities in Israel, which grew to 1,214 by 2016.

Today, some 44 percent of Israelis live in the nation's 16 largest cities. Israel's capital, Jerusalem, is the country's largest city, with 882,000 residents. The remaining 15—Ashdod, Beersheva, Givatayim, Hadera, Haifa, Herzliya, Holon, Kfar Saba, Netanya, Petach Tikva, Ra'anana, Ramat Gan, Rehovot, Rishon Lezion and Tel Aviv—each has more than 100,000 people.

### 10 Dead in Ramming Attack in Toronto

ARUTZ SHEVA



10 people were killed and 15 were injured when a white rental van plowed into pedestrians in Toronto. Eyewitnesses said the van mounted the curb on Yonge Street near Finch Avenue, in North York, just before 1:30 p.m. local time. The van fled the scene after hitting the pedestrians. Police were able to stop the driver a few blocks away.

Footage from the scene showed the driver pointing what appeared to be a gun at police before he was ordered to drop it and being arrested.

The driver has been identified as Alek Minassian, a 25-yearold resident of Richmond Hill, located north of Toronto.

Minassian was reportedly not connected to any terrorist group. While the motive for the incident is not yet clear, a local law enforcement official said the ramming appeared to be deliberate.

Public Safety Minister Ralph Goodale said he cannot confirm whether the incident is being treated as a terror incident, but he referred to it as an "attack".

Toronto Mayor John Tory, speaking at the scene of the incident, asked people not to come to the area while the investigation is ongoing. Businesses and buildings have been asked to close.

He added there would likely be several days of disruption as the investigation continues.

Canadian Prime Minister Justin Trudeau told *CTV*: "Obviously, we're just learning of the situation in Toronto. Our hearts go out to anyone affected. We're obviously going to have more to learn, more to say in the coming hours."

### Gaza Rioters Attack Israel With Flying Firebombs

#### ARUTZ SHEVA

For protests set, Gazans were hoping to send dozens of kites over the fence, including some carrying notes telling Israelis "there is no place for you in Palestine."

On the eve of the protests, a group of terrorists worked to create the flying firebombs under a tree in an olive orchard hundreds of meters from the Israeli border east of Gaza City. As *AFP* watched, three young men carried one kite dozens of meters towards the border before stopping to set the bottle alight.

With the flame lit, they sent it into the air and cut the thread -- watching as it floated over the border and crashed, causing a small fire.

"We use the kites to send a message," one proud teen terrorist said.

Another teen terrorist said, "We are flying kites to burn the farmland." An older terrorist said he hoped the kites would "destabilize, creating confusion," and expressed hope that they would result in "burned crops."

Since March 30, tens of thousands have rioted along the border, aiming to breach the border, tamper with the border fence and security infrastructure, and injure or kill IDF soldiers. Some of the rioters approached the fence, throwing stones and firebombs and rolling burning tires toward IDF soldiers stationed nearby.

Other rioters used explosives to injure soldiers and damage military equipment.

A fire broke out on an Israeli farm after a firebomb attached to a kite fell on the property. Hamas uses the civilians in attendance to attempt to harm IDF soldiers, without regard to the civilians' lives. In one case, Hamas forced a seven-year-old girl to attack IDF soldiers. The soldiers brought the girl safely back to her parents.



### Jewish, Christian And Congressional Leaders Laud Israel-Azerbaijan Ties

#### JNS

Nearly two-dozen Jewish, Christian and congressional leaders turned out for a special event on Capitol Hill to honor Azerbaijan's longstanding support for Israel amid its 70th-anniversary celebrations.

The event, attended by Northwood Church's Founding Pastor Bob Roberts Jr., Eagles' Wings founder and executive director Bishop Robert Stearns, and the Foundation for Ethnic Understanding's President Rabbi Marc Schneier, focused on the close relationship that Azerbaijan and Israel share, and how it should serve as a model for other Muslim nations. "On the eve of Israel's 70th anniversary, today we celebrate the authentic relationship between the Muslim nation of Azerbaijan and Israel. There are 57 Muslim nations, but when it comes to their support of Israel, Azerbaijan is number one," said Schneier.



Azerbaijan, a predominantly Shi'ite Muslim country in central Asia bordering Iran and Russia, has enjoyed close relations with Israel for the past 25 years. Both countries cooperate on security, geopolitical and military issues, and have expanded economic



relations, especially in the high-tech field.

Azerbaijan's Ambassador to the United States Elin Suleymanov said that Israel is one of his country's "strongest" partners in the region.

"Azerbaijan is proud of its history of inclusiveness and its vibrant Jewish community," said Suleymanov. "Our strong, growing partnership with Israel has a special meaning today as Israel celebrates its 70th anniversary and Azerbaijan marks the Centennial of the first-ever democratic republic in the Muslim world. The relationship between Azerbaijan and Israel stands as a pioneering example of what is possible."

### APRIL 26, 2018

### **WORLD NEWS**

### Israel Accounts For 7% of All Cybersecurity Deals Worldwide

#### JNS

Israel, the country with the world's 100th-largest population, signed the second-largest number of

cybersecurity deals internationally, according to a report by New York data firm CB Insights.

First place went to the United States, with a massive 69% of all global deals between 2013 to 2017.

Israel fell far behind with just 7%, yet still

managed to grab second place, ahead of the United Kingdom with 6%, Canada with 3% and China with 2%, according to the report.

The report selected 29 cybersecurity startup companies considered "high-momentum companies pioneering technology with the potential to transform cybersecurity," with six of them coming from Israel. The Israeli firms are: BioCatch, a startup using behavioral and physiological parameters to detect and prevent fraud; Aqua Security, which secures

> virtual container environments, and helps overlap DevOps and IT security; IRONSCALES, a maker of anti-phishing technologies; D-ID, which protects users' faces from unauthorized, automated face-recognition technologies; Minerva Labs, which fights

malware; Cylus, which helps railway companies detect and prevent cyber-attacks in their operational network.

Last year, only three Israeli companies were mentioned in the CB insights cybersecurity report.

This year's list did not include tech companies that have not raised funding since 2016.

### Berlin Jews Set 'Wear A Kippah' Demonstration

#### Arutz Sheva

The Berlin Jewish community is organizing a demonstration against anti-Semitism in response to an attack on an Israeli man wearing a *yarmulke*, and is urging participants to wear a *kippah*.

A broad coalition from

interfaith, political, academic and pro-Israel circles is backing the "Berlin wears a *kippah*" protest in front of the Jewish community center in the former West Berlin.

On the same day, a similar demonstration is planned for Erfurt, the capital of the former East German state of Thuringia, organized by ACHAVA Festspiele Thüringen, a private cultural organization. The event will take place in the morning and conclude at the New Synagogue in the center of the historic city.



"If you can't make it to Erfurt, then wear a *kippah* wherever you happen to be at that time," the announcement said.

Last week, a Syrian man assaulted his *kippah*-wearing victim with his belt and repeated the Arabic word for Jew, "Yahudi," in pub-

lic in the trendy Prenzlauer Berg neighborhood.

The victim, Adam Armoush, 21, filmed part of the incident and posted it online. He later told the German news media that he is a non-Jewish Israeli from Haifa and that he had donned the *kippah* to prove to another friend that Berlin is not as anti-Semitic as rumor would have it.

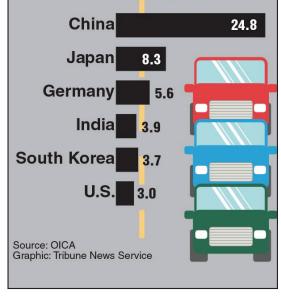
His video was shared widely by the Berlinbased Jewish Forum for Democracy and Against Antisemitism, and went viral.

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Meanwhile, a 19-year-old Syrian citizen of Palestinian background, since dubbed the "belt attacker" in tabloid media, turned himself in to the State Criminal Police Office accompanied by his lawyer. He has been identified as "Knaan S." in news reports.

The incident has sparked heated discussion on social media.

In Berlin, some 40 individuals gathered for a "kippah flashmob," starting from the Alexanderplatz and ending up at the Brandenburg Gate.

"Today we were 40, and next time we'll be 100," one of the organizers said in a Facebook post.

### Hamas Terror Engineer Assassinated In Malaysia

#### JNS

Hamas engineer Fadi Muhammad al-Batash was shot dead in Malaysia in an anonymous assassination.

Al-Batash, an expert in attack-drone and rocket systems, was arriving at a mosque for morning prayers near Kuala Lumpur in Malaysia when two men on a motorcycle, who allegedly waited for him to arrive, approached him and shot him approximately 20 times.

Hamas chief Ismail Haniyah and Senior Islamic Jihad leader Khaled al-Batash both accused Israel's Mossad national intelligence agency of carrying out the targeted killing.

"The Islamic Resistance Movement mourns the son of its sons, the righteous, and a knight of its knights, a scholar of young Palestine scholars and the guardian of the Book of Allah," Hamas said on a statement posted to its website. "The martyr was



an example in calling God and working for the Palestinian cause."

Fadi Muhammad al-Batash was originally from Gaza and assisted in Hamas terror plots, but left for Malaysia in 2011.

The local police chief in Malaysia stated that other people were at the scene, but that the killers focused exclusively on al-Batash, leading them to suspect it was a targeted assassination.

Hamas leader Ismail Haniyeh, speaking at al-Batash's mourning tent, blamed Israel for the shooting and said "Israel has an open account with the Palestinians, it has moved the war overseas," insinuating that Hamas would move its terror operations against Israel overseas as well.

Israeli Education Minister Naftali Bennett said al-Batash must not be brought to burial in Gaza until Hamas relinquishes the bodies of Israeli kidnapped soldiers Hadar Goldin and Oron Shaul.

### **FJ** APRIL 26, 2018

### **WORLD NEWS**

### World Leaders Congratulate Israel on 70 Years

#### JNS

Leaders from around the world sent letters of congratulations to Israeli President Reuven Rivlin on the occasion of Israel's 70th Independence Day.

While a tweet congratulated Israeli Prime Minister Benjamin Netanyahu, a letter from U.S. President Donald Trump to Rivlin stated that "President Truman spoke a lot about the pride he felt when he supported the establishment of the State of Israel, as I have declared in the past, I announced the transfer of the U.S. Embassy to Jerusalem, one of my proud moments as President of the United States. We will continue to stand by you as we have done in the last seven decades, and I hope to further deepen our historic friendship and to witness Israel's prosperity."

Her Majesty Queen Elizabeth of England wrote in her letter: "It is my pleasure to congratulate you warmly on the occasion of Independence Day, warm wishes for the joy and happiness of all of Israel's citizens in the coming year."

Russian President Vladimir Putin wrote "Congratulations on the occasion of the 70th anniversary celebrations of the declaration of independence of the State of Israel. I would like to note the excellent relations that exist between the two countries. I am confident that together we will continue to develop bilateral dialogue and fruitful cooperation in economy, science, technology and humanitarian assistance for the sake of our nations and for the sake of strengthening peace, stability and security in the Middle East."



### Arab MKs Participate in Palestinian March Mourning Israel's Founding

#### JNS

Some 10,000 people, including Israeli Arab lawmakers, participated in a march mourning Israel's founding. The "March of the Uprooted" is orga-



nized by the Higher Arab Monitoring Committee and is held annually on Independence Day to mark the displacement of Palestinian refugees during Israel's War of Independence, known in Arabic as the "Nakba" ("catastrophe").

Arab MKs, public figures and mayors in Arab towns, as well as left-wing and human rights activists participated in the march, which took place near Atlit, a coastal town south of Haifa.

Protesters hoisted Palestinian flags and shouted slogans condemning the government and Prime Minister Netanyahu. Some chanted, "This is our land," "We will never give up the fight," and "We'll sacrifice our lives for Palestine."

"This is the day when the Palestinians are united in memory and grief for shattered families. What happened then [in 1948] was a nakba – a human and national disaster by any measure," said Joint Arab List MK Ahmad Tibi.

"We must recognize our national identity as Palestinians, with empathy for our suffering and loss since 1948, which continues to this day in various ways," Tibi said.

### Some 250 Signatories Demand National Fight Against Rabid Anti-Semitism In France

#### JNS

More than 250 major French personalities, including politicians and actors, have signed a manifesto denouncing a "new anti-Semitism" in France marked by "Islamist radicalization" after a string of murders of Jews. The text was published in several newspapers.

"We demand that the fight against this democratic failure that is anti-Semitism becomes a national cause before it's too late. Before France is no longer France," reads the manifesto, co-signed by several politicians from the left and right, including former President Nicolas Sarkozy, former Prime Minister Manuel Valls, and celebrities like actor Gerard Depardieu and singer Charles Aznavour.

The signatories condemn what they called a "quiet ethnic purging" driven by rising Islamist radicalism particularly in working-class neighborhoods. They also accused the media of remaining silent on the matter. The country's 500,000-plus Jewish community is the largest in Europe, but has seen a wave of immigration to Israel in the past two decades, partly due to the emergence of virulent anti-Semitism in predominantly immigrant neighborhoods.

"In our recent history, 11 Jews have been assassinated—and some tortured—by radical Islamists because they were Jewish," they say. "French Jews are 25 times more at risk of being attacked than their fellow Muslim citizens," adds the manifesto.

It notes that some 50,000 Jews had been "forced to move because they were no longer in safety in certain cities, and because their children could no longer go to school."

The murders referenced include the barbaric killing of Ilan Halimi in 2006, as well as the deadly shooting of three



young schoolchildren and a 30-yearold teacher at a Jewish school by Islamist gunman Mohammed Merah in the city of Toulouse in 2012.

Three years later, in 2015, an associate of the two brothers who massacred a group of cartoonists at satirical newspaper Charlie Hebdo killed four people in a hostage-taking rampage at Hyper Cacher, a kosher supermarket in Paris.

In April 2017, a Jewish woman in her 60s, Sarah Halimi, was thrown out of the window of her Paris flat by a neighbor shouting "Allahu Akhbar".

The latest attack to rock France took place last month, when two perpetrators stabbed 85-year-old Holocaust survivor Mireille Knoll 11 times, before setting her body on fire.

Her brutal death sent shockwaves through France and prompted 30,000 people to join a march in her memory.

Condemning the "dreadful" killing, President Emmanuel Macron had reiterated his determination to fighting anti-Semitism.



### Muslim Brotherhood, Hamas Lose Important Mouthpiece In Heart Of Western Media

#### JNS

"The Huffington Post" did not manage to impart professional journalistic standards and practices for serious coverage into the realm of Arabiclanguage Western media outlets.

Huffington Post Arabic has shuttered its doors. Leaving aside what prompted the powers that be to discontinue publishing their materials under the well-known and longstanding Huffington Post brand, it's important to note that, with the closing of the Arabic site, the Muslim Brotherhood and its supporters, such as Hamas, have lost an important mouthpiece.

Shortly after Huffington Post Arabic's 2015 launch, The Guardian's Brian Whitaker charged "that [Wadah Khanfar] the editorial director of Huffington Post's Arabic offshoot is a Qatari known for his pro-Islamist stance, and its Egyptian editor-in-chief is a self-declared member of the Muslim Brotherhood."

Khanfar, the former editorial director of *Huffington Post Arabic*, previously served as director general of Qatar's *Al Jazeera*. A synergy between the two news outlets, with Khanfar as the apparent conduit, foreshadowed

simultaneously gave voice to expressions like "the Zionist enemy" or "the Israeli entity."

	HUFFPOST
بي" عن نشر	اعتباراً من 30 مارس/آذار 2018، سيتوقف "هاف بوست عرب المحتوى.
ArabicPos أو	ذا كنت ترغب بالمزيد من المحتوى الجذّاب، يمكنك زيارة st.net نشكرك على اهتمامك. HuffPost.com
	HUFFPOST.COM ARABICPOST.NET
	, 2018 HuffPost Arabi will no longer be publishing content. For more please visit HuffPost.com or ArabicPost.net. We thank you for your support and readership.

his later role at the American site.

While the web site operated thanks to the American principle of freedom of the press, on numerous occasions it failed to uphold key Western tenets of professional journalism. For instance, there was not a single other media outlet in the Arabic language that operated with the pretense of providing serious coverage, and yet which In addition, no other Western news site so diligently served the role as spokesperson for senior Hamas members by republishing declarations previously appearing in Hamas media outlets. Moreover, *Huffington Post Arabic* violated a basic journalistic standard by using Hamas material without informing its readers of the source.

Thus, the Huffington Post did not manage to impart professional

journalistic standards and practices for serious coverage into the realm of Arabic-language Western media outlets. To the contrary, from the moment that a Qatari company gained ownership of the Arabic site, it served as a tool in the political and media conflict between Doha and a number of Arab and Gulf capitals. Qatar's fingerprints were all over the *Huffington Post* site, and this carries over into the new incarnation of the site, Arabi Post.

While it was possible to send feedback and even prompt corrections at *Huffington Post Arabic*, the new site does not provide any means of communication. Nor does it provide any information about its ownership. It is not possible to verify whether *Huffington Post Arabic* editors maintain their positions at the new site.

In any event, as the Arabic proverb says: "The donkey who goes looking for horns returns without ears." *The Huffington Post Arabic* editors attempt to plant a new discourse into Arabiclanguage Western media outlets was a failure, costing them their imprimatur.

### Jordanian Daily Writes That 'Behavior of Trump, Netanyahu Worse Than Hitler'

#### JNS

In his column in the Al-Ghad daily, headed "How Are Trump and Netanyahu Any Different from Hitler?" Jihad Al-Mansi claimed that "the behavior of Trump and Netanyahu is much worse than anything done by Hitler."

He writes that some claims about Hitler's actions may be untrue or else exaggerated in order to win world sympathy. Al-Mansi adds that if Hitler had won World War II, the world wouldn't have called him a Nazi or a fascist, but would have respected him while remaining silent about the burning of the Jews.

The following are translated excerpts from his column:

"The U.S. sees itself as the leader when it comes to humanitarian values and tolerance based on freedom, justice and equality, and the denunciation of hatred. But when it's president [Donald Trump], speaks in a racist, fascist manner about countries in Central America and Africa, and when he is the one who has declared in the past that Muslims will be denied entry to the U.S., that many will be deported, that a wall will be built along the border with Mexico, why, these types of statements surpass the racism and fascism of Hitler and Mussolini ...

"And what about the racist declarations by Benjamin Netanyahu, the head of the oppressive Zionist entity, who



said that the murder of any person by a Jew cannot be compared to the murder of a Jew by a non-Jew, or who, for example, described the U.N. as 'a house of lies' when the General Assembly was set to vote on a draft resolution calling on the U.S. to withdraw its recognition of Jerusalem as Israel's capital, and who said that Israel is totally opposed to this vote and that Jerusalem is the capital of the oppressive entity, despite all the international decisions that oppose this, in other words, in defiance of the U.N. and the entire world? Such statements are not very different from Hitler's ideology that the world later referred to as Nazi, extremist and racist.

"The enlightened world, devoid of racism and fascism, did not call Hitler a Nazi, a racist or other terrible names just because he burned the Jews, but also because of the horrifying deeds that he perpetrated in Paris and in other countries [sic], and because of his hostile declarations about the peoples of the world. Therefore, I insist that the deeds of Trump and Netanyahu are far graver than the deeds committed by Hitler, some of which may have happened, but others perhaps never occurred, [or else] have been exaggerated so as to garner world sympathy for some cause or another. Why, burning [people] is not very different from the collective slaughter perpetrated against the Palestinian people by Zionism over the years, starting with Deir Yassin, Qibya and Al-Dawayima, continuing with Bahr el-Bagar, Sabra and Shatila, and Qana, and dozens of other barbaric massacres in which the number of women and children killed is much higher than the number of men. And if we count the number of martyrs who fell at the hands of Zionist terror gangs, it is possible that their number is higher than the number [of people] that were allegedly burned by Hitler, especially since the number of those burned is not known and there is no clear number, and since some claim that it was actually a very limited number that was inflated for various unknown reasons. Others say that the number is slightly higher, and there are those who totally doubt the veracity of these stories.

"I am not concerned here with an assessment of Hitler or with defending him, but I am raising a legitimate question about the silence of the world in the face of the racist declarations of Netanyahu and Trump, and the silence of the U.N. in view of such statements. Is this a case of 'might is right' and winner and loser?

"In light of these questions, I am more and more convinced that if Hitler had won the [second] World War, the world would not have called him a Nazi, terrorist, racist and fascist, but a leader of a country worthy of respect and appreciation, and the world would have remained silent about his burning of Jews, and perhaps even the surviving Jews would have forgiven him for his deeds."



### For First Time, European Parliament Condemns Hamas Terrorism

#### JNS

The European Parliament voted, for the first time ever, to condemn Hamas for its acts of terrorism and use of human shields.

The motion, titled, "Gaza Strip: prevent any further escalation of violence," was passed by an overwhelming majority of 524 in favor to 30 against, with 92 abstentions.

The members of the European Parliament "condemn Hamas for instigating violence and for its terrorist activities on the Israel-Gaza border and call on all parties involved to respect the human rights of detainees and prisoners," a statement posted on the parliament's website said.

"The European Parliament appeals to all protesters in Gaza to refrain from using rhetoric that instigates violence and to prevent the unnecessary loss of lives. It also urges Israel to address its territorial concerns with proportionate measures."

The statement further urged "Israel and Palestine to use nonviolent means and respect human rights, in order to prevent further deaths and achieve a peaceful two-state solution."

It criticized Israel, saying MEPs "appeal for an immediate and unconditional end to the blockade and closure of the Gaza Strip, to facilitate efforts to remedy the humanitarian crisis there."

The three-page resolution noted that Hamas is designated as a terrorist organization by the European Union and, focusing largely on recent violent border riots, said parliament "strongly condemns the continuous tactic of Hamas to use civilians for the purpose of shielding terrorist activities. ... Hamas seems to aim at escalating tensions." The European Parliament also de-

nounced the terrorist group's abuse of the population under its rule.

"Hamas continues to keep the population under control and pressure in the Gaza Strip, which remains a hub of internationally recognized terrorist organizations," the motion said, further condemning Hamas for restricting "basic freedoms, including of association and expression." measures and live fire, saying it "calls for utmost restraint and underlines that the priority must be to avoid any further escalation of violence and loss of life; expresses its regret of the loss of lives; condemns the killings and injuries of innocent Palestinian demonstrators in the Gaza Strip over the past three weeks and urges the IDF to refrain from using lethal force against unarmed protesters."

The motion cautioned that "intentional use of lethal force against pro-



While the European Parliament condemned the IDF's use of live fire in response to the border riots, it acknowledged "Israel's security challenges and the need to protect its territory and borders while using proportionate means," saying it "condemns the terror attacks of Hamas and other militant groups against Israel from the Gaza Strip, including the firing of rockets, infiltrations into Israeli territory, and the building of tunnels."

The European Parliament urged the IDF to curb its uses of crowd control

testers who do not pose an imminent threat to life or serious injury violates international human rights law and in the context of occupation is a serious breach of the Fourth Geneva Convention."

The European Parliament's statement also urged the return of all Israelis held captive in Gaza by Hamas.

The terrorist group is believed to hold the bodies of Staff Sgt. Oron Shaul and Lt. Hadar Goldin, who were killed in the Gaza Strip in separate battles during Operation Protective Edge in the summer of 2014. Ethiopian Israeli Avera Mengistu and Bedouin Hisham al-Sayed, both suffering from mental health issues, crossed into Gaza voluntarily in 2014 and 2015 and are believed to have been captured by Hamas. A fifth Israeli, Jumaa Abu Ghanima, crossed the border into Gaza in 2016, and his fate remains unknown.

The American Jewish Committee's Transatlantic Institute lauded the unusually balanced EU resolution.

"The AJC Transatlantic Institute praises the European Parliament for condemning Hamas for the war crimes it committed during the recent violent protests," the group said in a statement on its website.

It criticized the EU legislator for urging an "unconditional" end to Israel's maritime blockade on the Hamas-ruled territory, imposed as part of the Jewish state's counterterrorism efforts.

"Calling for the 'unconditional' end to Israel's targeted blockade is at this time – unfortunately – neither realistic nor an even remotely reasonable proposal," said Daniel Schwammenthal, director of AJC's EU office.

"Gaza is still ruled by the same Islamist terror group, Hamas, which seeks the destruction of the Jewish state. Instead of constructing schools and hospitals to improve the lives of ordinary Palestinians, Hamas uses scarce resources to build and fire rockets at Israeli civilians and to advance its network of terror tunnels infiltrating into Israeli communities," Schwammenthal said.

### Poland Commemorates The 75th Anniversary of Warsaw Ghetto Uprising

#### JNS

Poland marked the 75th anniversary of the Warsaw Ghetto Uprising with Polish and Jewish leaders praising the heroism and determination of the fighters against near certain death.

"We bow our heads low to their heroism, their bravery, their determination and courage," Polish President Andrzej Duda said at the ceremony at the Monument to the Ghetto Heroes in Warsaw. "Most of them died ... as they fought for dignity, freedom and also for Poland, because they were Polish citizens," he said.

Nearly a year after invading Poland in 1939, the Nazis created a special district in the city for its roughly 480,000 Jews. In what became known as the Warsaw Ghetto, tens of thousands would die from hunger and disease, and 300,000 were eventually be shipped to the Treblinka death camp to be killed.

On April 19, 1943, when the Nazis began liquidating the ghetto and its remaining 60,000 Jews, hundreds of Jewish fighters emerged and attacked the Nazis, preferring to die fighting than being shipped to the gas chambers. In his address, World Jewish

Congress President Ronald S. Lauder noted that the anniversary of the uprising also overlaps with Israel's 70th anniversary this year, and that the Jewish



fighters in Warsaw inspired the future defenders of Israel just a few years later.

"I believe that it was the heroism of the brave young Polish-Jews who stood up to the Nazis here that inspired the future young defenders of Israel, who defeated five armies many times their size," said Lauder.

"There is a history of strength and courage in the Jewish people that defies number and odds and, sometimes, reality ... and it was here in Warsaw that one of the most important chapters in that history was written ... we are standing on a modern-day Masada."

The commemoration in Poland comes amid heavy criticism of the Polish government for its recent law criminalizing anyone who attributes crimes committed during the Holocaust to Poles and Poland.

### Iraqi Shi'ite Militia Leader: 'If U.S. Attacks Syria, I Have A Duty Not to Stand Idly By'

#### JNS

Iraqi Shi'ite militia leader Aws Al-Khafaji, secretary-general of the Abu Al-Fadhl Al-Abbas Brigades, was interviewed on Dijlah TV.

Aws Al-Khafaji: "What made the U.S. cross all these oceans and bring its warships to attack Syria? Don't tell me it was Bashar Al-Assad. Nobody can convince me that Bashar Al-Assad is the problem, just like Saddam Hussein was not the problem in Iraq, and Moammar Qadhafi was not the problem in Libya. Was the American experience in Iraq so beautiful, beneficial and fruitful that it needs to be cloned in Syria?



"Nobody asks why [the Americans do this], but when we want to defend our Iraq, it is as if Iraq is on Saturn or somewhere very far from this crisis ..."

Anchor: "You defended your Iraq. Nobody stopped you." Aws Al-Khafaji: "Pardon?" **Anchor:** "You defended your Iraq. There may have been some reservations on the part of the international community with regard to the factions of the PMU, but nobody prevented you from fighting. All they tell you is that you are not allowed to do this outside Iraq."

Aws Al-Khafaji: "Why am I not allowed to defend my national security? The U.S. is defending its own interests. What brought the U.S. here? 40 deaths in Douma? That's what brought the U.S. here? The Americans got upset over 40 people who died in 'I-don't-know-what' circumstances? The international community did not bat an eyelid over what is happening in Burma, where tens of thousands of Muslims have been killed, burnt and massacred, or over what happened in Sarajevo in the 1920s, or rather, two decades ago."

**Anchor:** "So defend your borders. That's your duty. Defend your borders, but don't take factions to fight in Syria."

Aws Al-Khafaji: "I am taking two paths. One path is the defense of my country, and the other path is the defense of my belief. Otherwise, what business do we have in Jerusalem? No Iraqi for the past 10 generations has visited Jerusalem. We have shed blood in Hebron. There is a cemetery there—I don't know how big—for the Iraqi martyrs. What business did we have going there? "Now that we are on the brink of war [with the U.S.], there should be a total mobilization ... "

Anchor: "But [PM] Al-Abadi did not ask you to mobilize yourselves and prepare for war. Al-Abadi's statement was clear: We will defend our borders and participate in the dialogue."

Aws Al-Khafaji: "The resistance does not need permission from anyone."

**Anchor:** "The international community will say that the PMU does not abide by the orders of the commander-in-chief of the armed forces."

Aws Al-Khafaji: "I wasn't talking about the PMU. I was talking about the resistance. The PMU is an official entity subordinate to the Iraqi government."

**Anchor:** "Do you have other fighters except for the PMU?"

**Aws Al-Khafaji:** "No, we thank Allah and the people of Iraq for fighting injustice ...."

**Anchor:** "If Mr. Al-Abadi prevents you [from fighting in Syria], what will your response be?"

Aws Al-Khafaji: "I cannot tell you. This would be a mistake of historic proportions."

**Anchor:** "He cannot afford to lose his number one ally, America, with which we have a security agreement."

**Aws Al-Khafaji:** "This would be a historic mistake that would tarnish his record. He is a member of the Islamic

Dawa Party, which calls for jihad and resistance. I don't think that he would tarnish his record by preventing the resistance."

**Anchor**: "Today, Mr. Al-Abadi is open to the Gulf States and America. He needs these countries. They have sent donations to help rebuild Iraq. He cannot break these rules."

**Aws Al-Khafaji:** "I don't think he can have his cake and eat it, too."

**Anchor:** "So with which side do you expect him to align?"

Aws Al-Khafaji: "That of Iraq."

**Anchor:** "Many people say that today, the Iraqi side is with America."

Aws Al-Khafaji: "Absolutely not." Anchor: "People want U.N. monitoring of the elections. They want to build infrastructure. But Iraq has no money. It's bankrupt."

Aws Al-Khafaji: "America has never supported Iraq."

"We have been fighting in Syria for seven years. Have we burdened the government in any way? This is a historic service we provide for free."

"My enmity with Israel has nothing to do with Iran. My enmity with the U.S. has nothing to do with Iran. These are two strategic, historical, and religious enemies that we, as factions of the Islamic resistance, believe are the cause of all the problems of the region. So if they attack Syria, I have a religious and national duty not to just stand idly by."

### Iran's Strategic Decision: Responding to Israeli Operations in Syria Could Lead to War

#### CONTINUED FROM PAGE 89

unpunished. ... For Israel, the era of hit-and-run [attacks] is over, and the resistance forces are capable of giving a response appropriate for these crimes at the required and suitable time."

While Qassemi said that vengeance would come from "the resistance forces," the leaders of Hezbollah, the main resistance faction that is subjugate to Iran, placed the responsibility for a response to Israel on Iran, stressing repeatedly that it was Iran that would decide on, and launch, the reprisal.

Recently, Hezbollah secretary-general Hassan Nasrallah said: "Of course, it is the Iranian officials who will decide what they will do [in response], and they will say what they will do. I do not want to be the one to talk about them or on their behalf. ... I want to say to the Israelis that they must know... that they have brought themselves into direct conflict with Iran... This is an incident that cannot be handled with a simple [response] such as happened with many other incidents that took place here. This is an historic turning point ....."

Addressing Israel, he said: "Do not make a mistake in your assessments of the new path of conflict that you started and launched, and in the framework of which you are face to face and in direct [conflict] with the Islamic Republic of Iran, period."

In an April 16 interview with the Lebanon-based Al-Mayadeen TV, Hezbollah deputy secretary-general Na'im Qassem clarified: "It should be assumed that following this deliberate killing [at the T-4 air base], Iran will face [Israel] and make the decision, as it sees fit, in order to prevent Israel from determining rules [of conflict] that will limit Iran's movements in Syria, [which are authorized] based on the agreement between Iran and Syria. Accordingly, we must expect that there will be something [in response] by Iran. But what will the Iranian position be, and what will its scope be? Without a doubt, it is expected that [the response] will be within Syria, but with regard to how it will be carried out, its exact details, its scope, and its timing; this the Iranians will decide."

It should be noted that at the same time, lower-ranking Iranian officials were more explicit in promising Iranian retribution, although their statements were vague about the nature and timing of the response, and about who would carry it out.

Gen. Abedin Khorram, commander of the IRGC's Ashoura base, said at the April 11 funeral of IRGC officer Akbar Jannati who had been killed in the T-4 attack: "The Israeli enemy must note that we will respond to the pure blood of Jannati in a timely manner, mightily, and precisely. Israel's supreme aim in the matter of occupying [the region] from the Nile to the Euphrates is already suffocating them. Additionally, the Zionist aim to swallow up the Islamic world is being suffocated, because [Israel] is surrounded by the Palestinian front, and by the front in Syria, and this is thanks to the blood of the martyrs who defend the holy places."

Ali Shirazi, Supreme Leader Khamenei's representative in the IRGC's Qods Force, said: "Israel must be careful in its behavior if it wants to extend its criminal life by a few days. It must stop its actions. Iran has the might to destroy Israel. If you [Israel] give Iran an excuse, Tel Aviv and Haifa will be destroyed and flattened to dust."

Three days later, on April 15, Shirazi played down his statement calling for reprisal: "We have already said several times that Iran has the capability to destroy America and Israel, but it will never start a war."

### Iran's Strategic Decision: Responding to Israeli Operations in Syria Could Lead to War

#### JNS

In light of Israel's recent military operations against Iran's military expansion in Syria, comprising strikes against strategic Iranian and Syrian targets such as Iran-controlled airfields, missile bases and drone bases, Iran now faces a strategic question: whether or not to respond to these attacks, when doing so could lead to all-out conflict with Israel.

Iran's long-term goal in Syria is to expand militarily and economically there, giving it control across the country, which will enable it, when the time comes, to act effectively and decisively against Israel. It is in Iran's interest that it will face all-out war with Israel only after it has finished doing so, and after U.S. forces have left Syria.

Other reasons for Iran to postpone responding to Israel's operations include Iran's shaky economic situation and the devaluation of its rial on the free-currency market in recent weeks; U.S. President Donald Trump's upcoming May 12, 2018 decision regarding the future of the JCPOA nuclear deal; the fragility of the regime of Syrian President Bashar Assad; and Tehran's inability to ensure that Russia will stand alongside it militarily against Israel.

But Israel's strategic activity, as declared and executed-i.e., that it will not permit Iran to expand militarily in Syria-presents Tehran with a difficult challenge: whether to respond immediately to it, which may lead to all-out war, as expressed by several lower-level Iranian officials, Iran-sponsored Shi'ite militias such as Hezbollah and media affiliated with the resistance axis, or whether Tehran would be better off continuing to overlook the Israeli attacks for now so as not to risk what it has accomplished so far in Syria and in the region. Support for this latter position is evident in Iranian spokesmen toning down their statements, postponing the Iranian response to "an appropriate time and place in the future."

It should be noted that Tehran did not respond to the second of Israel's two attacks deep inside Syria on Feb. 10, 2018, which struck numerous Syrian and Iranian targets. Nor did it respond to Israel's April 9 strike on the T-4 air base near Homs in central Syria, in which seven Iranian officials of the Iranian drone array there were killed.

It also did not respond to two additional attacks early on April 17, attributed to Israel by Syrian and Lebanese (i.e., Hezbollah) spokesmen and by Russian spokesmen on the Sharyat air base near Homs and the Dumair air base near Damascus, regarding which Syria at first said that it had intercepted all the missiles, though one struck the Dumair base. Afterwards, it changed its story and claimed that a false alarm caused by "a joint electronic attack" by Israel and the United States had triggered Syria's air-defense system.

As noted, Tehran's response so far to Israel's attacks has been restrained, both militarily and with regard to statements about them. However, in contrast to its behavior following Israel's Feb. 10 attack on the drone base and command and control vehicle, and following Israel's second attack that day against numerous Iranian and Syrian targets in Syria—that is, refraining from revealing its losses in the media—following the April 9 to see how the Iranians will respond to Israel's operations is proof that the next war has already begun, and that it can be stopped only if Iran is deterred from carrying out its threats.

Past experience shows that Iran has always refrained from direct confrontation with the Gulf states, with Israel, and with the United States, despite its far-reaching threats to wipe Israel, the U.S. military and Saudi Arabia off the face of the earth.

An example of the dilemma faced by the Iranian regime leadership is an analysis by the conservative Iranian daily *Javan*, which is affiliated with Iran's Islamic Revolutionary Guards Corps (IRGC). It stated in its April 9 editorial, written right after the Israeli strike: "According to [Israeli] Gen. Amiram Levin, it is clear that the Zionists want to create a strategic and fundamental change in Syria.

Furthermore, they do not agree



attack on the T-4 air base it did report its losses. This could reflect the Iranian regime's willingness to expose itself to pressure from the Iranian public to respond with counter-operations.

Tehran's thunderous silence in light of Israel's repeated attacks on strategic Iranian and Syrian targets strengthens the assessment that Tehran prefers, as of now, to overlook the Israeli attacks. But it is possible that Iran thinks that the serial Israeli operations are preventing it from accomplishing its strategic goals—that is, expanding in Syria—and that there is, therefore, no escape from all-out conflict with Israel now, not after Iran has established itself there. It is also possible that this restraint is a cover for secret preparations for an attack on Israel.

Israel has, with its operations, made it clear to Iran and Russia that it is ready for war. An Iranian response to Israel could lead to an all-out Iran-Israel war. The fact that we are waiting with President Trump's decision to withdraw his forces from Syria. ... The attack on the T-4 [base] shows that the Zionists have started down a very dangerous path that must be seriously fought, before the situation in Syria gets worse than it is today."

In its recent editorial, the *Kayhan* daily, the regime mouthpiece that is known for its vociferously hawkish anti-Israel, anti-U.S., and anti-Saudi position, was vague about the expectation of an Iranian response, explaining that Iran was not answering the Israeli move, which it called a plot aimed at provoking an Iranian reaction in order to keep the United States in Syria.

It stated: "In the matter of the Zionist regime's attack on the T-4 base in Homs, that caused the deaths of seven Iranians who were defending the holy places ... there is an interpretation according to which the Zionists' short-term aim in attacking Iranian elements ... is to force Iran to

respond and thus to involve the U.S. in the battle. This plot was neutralized thanks to Iran's wisdom. In any event, and in any situation, there is no doubt that this crime will not remain unanswered ...."

Confirmation of this interpretation by the regime mouthpieces is the fact that Iranian Supreme Leader Ali Khamenei, IRGC commander Ali Jafari, and deputy commander Hossein Salami have said nothing about a response to the Israeli attack, even though they usually make militant statements about Israel.

Iranian regime officials' statements were aimed primarily against the United States, France and Britain, in the context of their attack on the Assad regime's chemical-weapons facilities. It should be noted that Supreme Leader Khamenei, who mentioned the tripartite attack on April 14, several hours after it took place, called the leaders of the three countries "criminals" but did not directly mention the Israeli attack on Iranian targets in Syria.

Khamenei then responded to Israel's claims that Iran was expanding militarily in Syria, saying: "When it is said that 'Iran is conquering and wants to occupy this particular place [Syria],' these words are meaningless, counter to reality, and mendacious. No, we have no desire to occupy [Syria], and we also have no occupying view regarding any point in the world. We also have no need [to occupy land]; thank God, the Iranian nation has a large, flourishing country with potential. Iran is present in Syria and in the Middle East in order to fight the evil [forces of repression] that existed and still exist there."

Other Iranian spokesmen were also generally vague with regard to the timing of the operation and who would carry it out. Ali Akbar Velayati, senior advisor to Khamenei who was at the time visiting Syria, was relatively reticent on the Israeli T-4 air base attack, saying: "Certainly, this crime by the Zionists will not remain unanswered."

At a press conference, Iranian Foreign Ministry spokesman Bahram Qassemi backed down somewhat on the issue of the timing of an Iranian response and even assigned the task of a response to the resistance forces.

He said: "Sooner or later, the Zionist regime will be on the receiving end of a suitable response in the matter of these attacks, to the point where it will regret what it did. It cannot make such a move and then sit in a corner



### Jewish Groups Sit on Both Sides of Fence on Nomination of Pompeo To Secretary of State

#### JNS

Nominee for U.S. Secretary of State and current CIA Director Mike Pompeo is facing an uphill battle for his confirmation, thanks in part to opposition from several Jewish organizations. Republicans have a 51-49 majority in the Senate, including an expected "no" vote from Kentucky Sen. Rand Paul, and an absent Sen. John McCain, who is in his home state of Arizona battling cancer. Pompeo's nomination hinges on support from Senate Democrats, with many facing pressure to more stridently oppose U.S. President Donald Trump.

Illustrating this uphill battle, the powerful Senate Foreign Relations Committee is expected not to recommend Pompeo for confirmation in a vote. As such, Pompeo may become the first secretary of state nominee in modern history not to win this endorsement, while setting up for a more contentious and dramatic vote on the Senate floor.

The Jewish organizations opposing Pompeo's nomination, most notably the Anti-Defamation League, but also the American Jewish World Service and the National Council of Jewish Women, have expressed concern with Pompeo's involvement with groups viewed to be anti-Muslim. While their primary missions are to defend the Jewish people, an extension of that mission is to defend more than just Jews against unfair treatment.

In a letter to the Senate Foreign Relations Committee, the ADL writes: "Pompeo's past anti-Muslim statements and his associations with organizations that have frequently expressed hostility toward Muslims and trafficked in anti-Muslim conspiracy theories. ADL calls on the committee members to ask Pompeo tough questions to see where he stands on Muslims in America and America's policy priorities, including promotion and protection of human rights abroad."

The ADL mentions Pompeo's favorable record on Israel but explains "that certainly should not make him immune from hard questions about his fitness to serve based on his full record."

As the ADL and left-leaning Jewish groups like the Religious Action Center of Reform Judaism (RAC) have posed questions they would like asked of Pompeo regarding his affiliations with perceived anti-Muslim groups, several Orthodox organizations have spoken in his favor.

Despite these questions, which range from anti-Muslim statements and associations to more wide-reaching issues, the director of the RAC, Rabbi Jonah Pesner, told JNS: "We have concerns about Mike Pompeo's record as a public servant, especially on matters of religious freedom, religious tolerance and pluralism. We raised those concerns in the questions we posed ahead of his hearing. Should he be confirmed as the next Secretary of State, we would hope to maintain an open and honest dialogue with him and others at the State Department about U.S. diplomatic relations with Israel, and a host of other global issues, including the refugee crisis, the rights of religious minority groups, climate change and nuclear proliferation."

Many of these concerns became the primary talking points of Democratic Sen. Cory Booker, of New Jersey, who made headlines during hearings over Pompeo's nomination. Booker grilled Pompeo about his stance on his affiliation with Act for America and other anti-Muslim organizations that trouble the ADL and left-leaning Jewish.



While initially some of the unease over Pompeo's nomination to lead the State Department is due to his lack of experience in international diplomacy, it's his affiliation with these groups that is leading headlines about the brewing nomination battle.

For Jewish organizations, that lack of experience with an Obama administration tied to the Iran deal and the tenure of Rex Tillerson as Secretary of State is a feature, not a bug. Tillerson's time at the State Department wasn't viewed positively by many right-leaning Jewish groups, especially considering his reported opposition to the naming of Jerusalem as the capital of Israel by the Trump administration in December.

When Pompeo's nomination was initially announced, JNS reported: "Farley Weiss, president of the National Council of Young Israel, to which more than 100 Orthodox synagogues belong, said he was 'very pleased' by the choice of Pompeo, "who has a strong track record of support for Israel and clearly understands the threat from Iran."

The Zionist Organization of America was enthusiastic about the appointment as well, given Pompeo's promise to roll

back the Obama-era Iran nuclear deal, which it calls "disastrous."

It has said that "in light of Iran's continuing dangerous aggression and violations of the Iran deal, [CIA] Director Pompeo is an ideal choice for continuing such efforts at the helm of the U.S. State Department. ... Pompeo also understands the importance of the U.S.-Israel alliance in stopping Iranian aggression and the fact that Palestinian-Arab terror prevents peace."

Mort Klein, national president of the Zionist Organization of America, told JNS about the ADL's opposition to the nomination, saying that the ADL's "primary mission is to help the Jewish people, so why are they so hostile to one of the best friends to Israel we've ever had? Why are they maligning Frank Gaffney [founder and president of the Center for Security Policy] and Brigitte Gabriel [founder of the nonprofit political organizations American Congress for Truth and ACT! for America]? ... They are two of the strongest supporters of Israel in America. ... The ADL are more concerned with defending Muslims than they are Jews. It is deeply disappointing the ADL has lost their way and they care more about defending Muslims than Jews."

Perhaps one of the clearest synopses comes from the *Atlantic*'s Russell Berman. Reporting on the looming battle over Pompeo's nomination, he explained: "Chances are that Pompeo, at least, will ultimately prevail in the Senate within the next few weeks, humbled but not necessarily hobbled by the Foreign Relations Committee. But if he takes over the State Department without the panel's recommendation, he'll be the first secretary of state to do so after such a tentative endorsement from Capitol Hill."

### Former President Bush Hospitalized After Wife's Funeral

#### **A**rutz **S**heva

Former President George H. W. Bush was hospitalized hours after his wife's funeral after he developed a blood infection.

A spokesman for the 41st President, tweeted that Bush had been taken to Houston Methodist Hospital to treat an infection which had spread to his blood. The hospitalization came less than 24 hours after Bush attended the funeral of former First Lady Barbara Bush.

The 93-year-old former president was joined at the former First Lady's funeral by his son, former President George W. Bush, as well as former presidents Bill Clinton and Barack Obama and first ladies Laura Bush, Hillary Clinton, Michelle Obama, and Melania Trump. "President Bush was admitted to the Houston Methodist Hospital yesterday morning after contracting an infection that spread to his blood," McGrath wrote. "He is responding to treatments and appears to be recovering."

President Bush was diagnosed with Parkinson's disease, and has been wheelchair-bound since 2012.







### BDS Advocates Dealt Setback in Cambridge, Mass., After Mayor Nixes Council Consideration

#### JNS

The mayor of Cambridge, Mass., announced last week that a proposed BDS resolution calling on the city to boycott a company doing business with Israel will not appear on the agenda of the next city council meeting, dealing a major setback for BDS advocates. Palestinian land" through its technology used by the Israeli government and military.

The group had sought for the resolution to be considered at an April 23 city council meeting.

Situated directly north of Boston, Cambridge is home to both Harvard



The proposed resolution was put forward by MA Against HP—a coalition of pro-BDS groups that includes Jewish Voice for Peace, which called on Cambridge not to renew its participation in a program to receive Hewlett-Packard products at a discount and to terminate their relationship with HP. On its website, MA Against HP, accuses the software company of helping Israel "maintain their occupation of University and the Massachusetts Institute of Technology.

In a statement recently, Cambridge Mayor Marc McGovern said that while the HP issue "concerned him," he was also concerned about anti-Semitism within the BDS movement.

"As I began to learn more about the issue, I looked more closely at the BDS movement. I became equally concerned about some of their stances and positions," he said. "As much as I don't want Cambridge to be indirectly supporting those who engage in human-rights violations, I also don't want Cambridge associated with a movement that has made anti-Semitic comments."

Jeremy Burton, executive director of Jewish Community Relations Council of Greater Boston, whose group worked alongside the New England affiliates of the American Jewish Committee and Anti-Defamation League to meet with Cambridge city officials, praised the efforts by the Boston Jewish community to come together to combat the BDS movement.

"The efforts of a broad range of our members, partners and individuals in the Cambridge community—both within and beyond the Jewish community—are making a difference. We, and they, are being heard, and several members of the Cambridge City Council are taking their concerns seriously."

Lital Carmel, Boston regional director of the Israeli-American Council, similarly praised the mobilization of the Boston Jewish community to act against the BDS resolution.

"I think what we see in the Jewish community is really heartwarming," Carmel told JNS. "It is phenomenal that JCRC and other Boston Jewish community organizations are so well-organized and in this together—from petitions and letters to city council members to a planned rally. Every organization knows what their role is and is communicating to their own constituencies about this."

"In my over 10 years working in the Jewish community in the United States," emphasized Carmel, "this is one of the better examples of how the Jewish community should come together and mobilize against efforts like this."

According to JCRC, an effort is now underway to put together an alternative resolution with the Cambridge City Council "that affirms a commitment to the protection of human rights, but steers clear of bigoted attempts to single out Israel or any other country."

Nevertheless, Burton added: "But this is not over. We have to keep organizing and speaking up and working with those councilors who are willing to consider another course of action. Until that happens, we need to be ready every week to mobilize if this is on the agenda."

Earlier this year, an anti-BDS bill that would have made it illegal for state agencies to do more than \$10,000 worth of business with companies that discriminate on the basis of national origin failed to make it past a committee in the Massachusetts legislature.

Some 25 states have passed similar anti-BDS legislation in recent years

### Jewish Man Assaulted in Crown Heights

#### Arutz Sheva

An identifiably Jewish man was beaten and choked while walking home from Shabbat services in the Crown Heights neighborhood of Brooklyn, *JTA* reported.

The Jewish man was walking home from prayer services at about 1:30 on Saturday afternoon. He told *CrownHeights.info* that he said "good afternoon" to a man who was smoking a cigar on a street corner.

"As soon as [I greeted] him he began yelling at me 'you fake Jews, who are you saying hello to? You're fake Jews and you stole all my money and



robbed me, and stole my mortgage and my house. I want to kill you!'" the news website quoted the man as saying.

The victim said he walked away from the man quickly but that the assailant caught up with the Jewish man and put him in a chokehold and threatened to kill him.

Two women eventually separated the victim from the assailant and told him to run. He called the Jewish ambulance service Hatzalah from his home, which notified police. The victim sustained a cracked rib along with swelling, bruising and scratches over his body.

Police have launched an investigation into the attack as an assault motivated by bias.

The attack is the second assault in the area in a week. Last week, a Jewish man was assaulted in the same neighborhood as he was walking with another Chabad man late on a Friday night.

The man was attacked by three black men and two black women near the Chabad headquarters. One of the assailants asked the man "do you want to fight?" and began to kick and punch him with others joining in the attack.

A neighbor who heard a man's shouts for help called the Crown Heights "Shomrim," a local neighborhood watch, who found blood on the sidewalk but not the victim.

The Anti-Defamation League (ADL) announced that it is offering \$5,000 rewards for information leading to the arrests and convictions of the individuals responsible for both attacks.

"We unequivocally condemn these senseless assaults," said Evan R. Bernstein, ADL New York regional director. "We appreciate the leadership of the NYPD Hate Crimes Task Force who are investigating these assaults as hate crimes. Hopefully these rewards will encourage anyone who may have seen something to come forward."

The ADL released a report in February which found that the number of anti-Semitic incidents in the United States spiked in 2017.

There were 1,986 acts of anti-Semitism in the U.S. last year, according to



the report. That is more than double the total from 2015, which was 942. It's also a 57 percent increase over the 2016 total of 1,267. The audit said that the rise is due in part to an increase in people reporting incidents of anti-Semitism.

The 2017 number includes more than 160 bomb threats sent to Jewish community centers and other institutions early that year. A Jewish teen from Israel has been arrested for making the vast majority of those threats, which were all not credible.

ADL tracked 11 incidents of assaults motivated by anti-Semitism across New York State in 2017, seven of which occurred in Brooklyn.



### Israeli-American Council Hosts 'Israel at 70' Event for Bipartisan Lawmakers in D.C.

#### JNS

More than 60 Republican and Democratic lawmakers attended a lunch on Capitol Hill hosted by the Israeli-American Council to mark the 70th anniversary of the State of Israel.

Among the lawmakers there were House Speaker Paul Ryan (R-Wisc.), Senate Minority Leader Chuck Schumer (D-N.Y.), Senate Majority Leader Mitch McConnell (R-Ky.), Sen. Lindsey Graham (R-S.C.) and Sen. Robert Menendez (D-N.J.).

"Israeli-Americans contribute so much and serve as a critical link in our special relationship with Israel. I am proud to celebrate the 70th anniversary of Israel's independence with my dear friends in the Israeli-American community," said Graham. The IAC's leadership, including chairman Adam Milstein, CEO Shoham Nicolet and IAC for Action chairman Shawn Evenhaim, attended, as did other high-profile business and community leaders, including Dr. Miriam and Sheldon Adelson.



"The U.S.-Israel relationship is and must always be—rooted in bipartisanship. As we see from the incredible crowd of Democratic and Republican elected leaders here this afternoon, America's alliance with Israel is an issue that can bring us together across party lines," said Milstein.

In the past year, several key pro-Israel bipartisan legislation championed by IAC for Action group were passed by Congress, such as the Taylor Force Act, which conditions U.S. aid to the Palestinian Authority on ending the practice of paying the families of deceased terrorists.

Additionally, a resolution recognizing Israeli-Americans' contributions to the United States, as well as legislation aimed at combating the BDS movement, were also passed. On the state and local level, more than a dozen states have passed anti-BDS legislation supported by IAC for Action.



Republican House Speaker Paul Ryan will not run for re-election

#### **Political career**

- 1999-present: U.S. representative from Wisconsin
- 2012: Republican vice presidential candidate

• 2013-2015: Chairman of the House Committee on the Budget

• 2015: Chairman of the House Committee on Ways and Means

Oct. 2015: Elected speaker
 of the House

Source: U.S. Congress, TNS Photo Service Graphic: Tribune News Service

mortgage and my house. I want to kill you!" After being chased and caught, the victim was put in a choke hold and began to pass out when the attack was broken up by two passersby.

This is the second week in a row that a hate crime occurred in Crown Heights. Last weekend, a 42-year-old Jewish man visiting Crown Heights was attacked on Eastern Parkway.

"Will Brooklyn become like Paris now?" asked Assemblyman Hikind. "Will we start seeing people attacked with racial slurs on a regular basis? Do Jews here really have to fear for their lives from criminal thugs? We need a strong and immediate response to these hate crimes, and I won't rest while this continues!"

### Hikind Demands Justice in Crown Heights Following Attempted Murder; \$50k Reward Offered for Info Leading to Arrest

New York State Assemblyman Dov Hikind (D-Brooklyn) says the Jewish community is in a state of shock and fear following an unprovoked, vicious attack on a 50-year-old man walking home from prayers on the Sabbath. A reward of \$50,000 for information leading to the apprehension of the suspect has been offered by a noted philanthropist from Los Angeles.

"There's one violent incident after another; one attack after another—always on innocent, vulnerable members of the Jewish community, and always



with a racist, anti-Semitic message," said Assemblyman Hikind. "The Crown Heights community feels like they are under siege and this has to stop immediately. The police must increase their protection of these innocent people."

The attack occurred on Saturday, April 21, at around 1:30 p.m. on Rutland Road near Schenectady Avenue in Crown Heights. The victim, a resident of the community for three years, was taken to Kingsbrook Jewish Hospital after suffering a cracked rib along with bruising and scratches. The assailant remains at large. He was described by the victim as tall and muscular African American, in his 40s, with a small beard. The victim said he only said good afternoon to the man who then told him, 'You fake Jews, who are you saying hello to? You're fake Jews and you stole all my money and robbed me and stole my

### Will Barnard College Students Push Divestment from Israel?

#### Arutz Sheva

Nearly two-thirds of Barnard College's student body voted to ask the administration to divest from eight companies doing business with Israel.

In the results of the vote announced recently, 64% of students want the



Student Government Association to write the administration a letter asking the college, which is affiliated with Columbia University, to divest from Israel, the *Columbia Spectator* reported.

The question was included on the ballot for the annual student government elections. Turnout was almost 5%, the *Spectator* reported, the highest ever for a vote. The vote does not bind the student government to write the letter.

The government will meet on April 23 to consider whether to write the letter. Pro-Israel students on campus said

the measure's language was skewed

and they were not given an opportunity to contribute to its wording. They said they were only given a day's notice of the government meeting considering the ballot earlier this month and then were not able to make a formal presentation there.

The "ballot quoted directly from the pro-divestment campaign's website and contained factual inaccuracies," StandWithUs, a national pro-Israel group that assists pro-Israel students in combatting the Boycott, Divestment and Sanctions movement targeting Israel. "Unfortunately, efforts to address these concerns and ensure a free and fair vote were unsuccessful."

Supporters of the ballot have said that what they regard as the inherent structural advantage Israel has in the conflict mitigated the requirement for pro-Israel input.

The companies targeted in the ballot, according to a supporter of the ballot who posted a screenshot of the results on Twitter, are Caterpillar, Mekorot, Bank Hapoalim, Hewlett Packett Enterprise, Hyundai Heavy Industries, Lockheed Martin, Elbit Systems and Boeing.

### Agudah Hails Decision Upholding Legality of Home-Based Synagogue in Toms River

Agudath Israel of America applauds the decision handed down today by U.S. District Court Judge Freda L. Wolfson saying that the Toms River Board of Adjustment violated multiple federal laws and the U.S. Constitution when it banned the operation of a township Chabad center without a zoning variance.

Judge Wolfson ruled that it was illegal for Toms River to require Rabbi Moshe Gourarie to obtain a zoning variance in order to run



the Chabad Jewish Center and weekly prayer services for a modest number of people out of his township home. These activities, wrote Judge Wolfson, are protected under the Religious Land Use and Institutionalized Persons Act, the Fair Housing Act and the First and Fourteenth Amendments to the United States Constitution. Judge Wolfson also ordered Toms River to pay \$122,500 to Rabbi Gourarie to cover legal fees and damages.

Rabbi Mordechai Biser, special counsel to Agudath Israel of America, said that the decision could set an important precedent for other communities where synagogues and other religious institutions operate in residential neighborhoods.

"It demonstrates that there are protections in federal law and in the Constitution for such institutions to be able to operate without necessarily receiving a zoning variance," said Rabbi Biser.

Rabbi Avi Schnall, New Jersey director for Agudath Israel of America, proclaimed the decision a victory for religious rights, noting that the Chabad center had been operating quietly for more than a decade without any objections from area residents before agitators moved to shut down the facility.

"This development is yet another demonstration that prejudice will not prevail," said Rabbi Schnall. "We hope this decision by the court will serve as a reminder to all townships that religious liberties in the United States will not be trampled upon."

### Orthodox Jewish Man Critically Wounded In Manhattan Stabbing

#### **A**RUTZ SHEVA

An Orthodox Jewish man is in critical condition after being stabbed repeatedly during an altercation in midtown Manhattan. Twenty-eight-year-old Jack Gindi, who reportedly works in the area, was stabbed near the Empire State Building by 22-year-old Tyquan Bailey, a resident of Orange, New Jersey.

New York City police say the stabbing was the apparent result of an argument between Gindi and Bailey, which may have been provoked simply by the two men accidently bumping into each other as they walked down the street. Bailey, a deliveryman for FedEx, reportedly punched Gindi, knocking him to the ground, then proceeded to stab him repeatedly in the torso.

Gindi was later treated by emergency first responders, then evacuated to Bellevue Hospital. Police apprehended Bailey, and took him into custody for the stabbing.

Hospital officials said Gindi was critically wounded, but later said his condition was stable and he is expected to survive.

"The guy was bleeding a lot. His whole stomach was cut open," an eyewitness told *The New York Post.* "I saw when the ambulance got here. They lifted his shirt



— I thought he got shot because there was a wound in the front and in the back. It must have been a big knife!"

Authorities say Bailey has a history of similar confrontations, and threatened to murder another man he bumped into just one week earlier, shouting "Do you want to start this right now? I'll rip your head off."

## Arrest Made After Series of Harassing Phone Calls to Ohio Jewish Institutions

A 23-year-old Cleveland man has been arrested for allegedly leaving harassing telephone messages, which at the time were described as "anti-Semitic," "vile" and "blasphemous," at Heights Jewish Center Synagogue in University Heights, Temple Israel Ner Tamid in Mayfield Heights and Northern Hills Synagogue in Cincinnati back in January.

Abdulrahman Abukhalil was arrested on April 17 on two counts of harassing communication and was transported to University Heights Police Department jail, according to a University Heights police report.



Abukhalil has since been released on bail, according to University Heights Police Lt. Dale Orians, and is awaiting trial date on May 23 at 10 a.m. in Shaker Heights Municipal Court.

After the messages were discovered, Anti-Defamation League Cleveland regional director Anita Gray, who tracks such crimes as a primary aspect of her job, said the January recordings were among the most "disgusting" she'd heard and were anti-Semitic in nature.

In an initial police report, ethnic intimidation was also listed as a possible charge. Orians, however, said the crimes did not meet the elements required to be charged as such under Ohio state law.

The police investigation revealed the suspect also called Beachwood Kehilla in Beachwood, Park Synagogue in Cleveland Heights, and Pepper Pike and Jewish Learning Center in University Heights, although messages were not left, according to an email from Jim Hartnett, director of community-wide security at the Jewish Federation of Cleveland.

Orians also said his department worked in conjunction with the Federation.

"They were very cooperative with any information we needed in the investigation, and we certainly appreciated that," said Orians.

The Cleveland FBI and ADL were also advised on the incidents when they occurred.

The first harassing message that Heights Jewish Center received on Jan. 19 said: "All Jews must die." Those words were repeated multiple times and ended with "Burn the Jews," according to the police report. Another harassing message was left on Jan. 20.

Synagogue president Rob Altshuler also received three calls on his personal cell phone that were also anti-Semitic and threatening, according to the police report.

University Heights and Mayfield Heights police departments increased patrolling at Heights Jewish Center and Temple Israel Ner Tamid as a precaution after the calls were reported, according to a security alert from JFC Security, LLC.

Orians said the suspect was identified through a phone-number search.

"When one of the calls that came in, the suspect's target number was shown up on caller ID," he said. "We use an investigative program and searched that number, and came up with a name... from there we needed to subpoen aphone records, and we did that and came up with the same suspect."

Mayfield Heights police did not respond to requests for comment.



### US State Department Says it 'Looks Forward to Moving Embassy'

#### Arutz Sheva

The US State Department said that it "looks forward to opening the new Embassy of the United States in Jerusalem" in a congratulatory statement it issued in honor of Israel's 70th Independence Day.

"The State of Israel has prevailed over every challenge it has faced over the past 70 years. In just a short time, the people of Israel have created a successful nation that has flourished and continues to thrive," said acting Secretary of State John Sullivan.

"The United States established our diplomatic presence in Jerusalem well before the State of Israel was born, over 170 years ago. This year, we look forward to opening the new Embassy of the United States in Jerusalem on May 14 which coincides with the 70th anniversary of President Truman recognizing the nascent State of Israel," continued Sullivan.

"Israel and the United States have an unshakeable bond that has endured and grown even stronger over the past seven decades."

The State Department's announcement follows a similar congratulatory message issued by President Trump. "Best wishes to Prime Minister Netanyahu and all of the people of Israel on the 70th Anniversary of your Great Independence. We have no better friends anywhere. Looking forward to moving our Embassy to Jerusalem next month!" tweeted the president.

The US embassy is expected to be transferred to Jerusalem in three stages.

On May 14th – Israel's 70th Independence Day – the US will open an interim embassy facility in the Arnona neighborhood of Jerusalem, converting what is currently used as a US consulate into a temporary embassy.



The embassy will initially house the US Ambassador's office, and a small portion of the staff currently located at the embassy in Tel Aviv.

The Arnona compound will be expanded, with the addition of a new annex, likely by the end of 2019.

State Department officials are also planning for the construction of a new

Following

embassy in Jerusalem to replace the interim facility at Arnona, though this third step is expected to take years to complete.

According to a report carried by *The Times of Israel*, Jared and Ivanka Kushner are considering flying to Israel next month to represent the Trump administration at the May 14th unveiling of the US embassy in Jerusalem.

While the couple is considering participating in the unveiling ceremony, no final decision has yet been made.

President Trump vowed on December 6th to relocate the US embassy from its present location in Tel Aviv to the Israeli capital, fulfilling a campaign promise to implement the 1995 Jerusalem Embassy Act, which requires the State Department to transfer the US mission in Israel to Jerusalem.

### Trump Tweets Israel 'Happy Birthday' Message, Reiterates Embassy Move

#### JNS

U.S. President Donald Trump issued effusive congratulations to Israel on the occasion of the country's 70th anniversary, saying the United States has "no better friends anywhere," and reiterating his pledge to move the American embassy from Tel Aviv to Jerusalem.

"Best wishes to Prime Minister @ Netanyahu and all of the people of Israel on the 70th Anniversary of your Great Independence," Trump tweeted on Israel's Memorial Day, commemorated the day before Independence Day. "We have no better friends anywhere. Looking forward to moving our Embassy to Jerusalem next month!"

U.S. Vice President Mike Pence echoed Trump's good wishes, tweeting: "Today we join our great ally Israel as they celebrate their 70th Anniversary of Independence. The @realDonaldTrump

Best wishes to Prime Minister @Netanyahu and all of the people of Israel on the 70th Anniversary of your Great Independence. We have no better friends anywhere. Looking forward to moving our Embassy to Jerusalem next month!

9:30 AM - 18 Apr 2018



miracle of Israel's rebirth in her historic homeland is an inspiration to the world & the American people are proud to stand w/ Israel on this historic day and every day. #Israel70" Israeli Prime Minister Benjamin Netanyahu retweeted Trump's message and replied: "Thank you, President Trump! We too have no better friend than America. We are greatly looking forward to your moving the embassy to Jerusalem, Israel's eternal capital."

Trump's announcement in December that the United States would recognize Jerusalem as the capital of the State of Israel, and therefore move the U.S. embassy from Tel Aviv to Jerusalem, earned him widespread acclaim in Israel, while touching off a firestorm of controversy in the Palestinian Authority and among Palestinian Authority and among Palestinian supporters. Since Trump's announcement, P.A. leader Mahmoud Abbas has publicly cursed Trump, saying he will not engage in any discussions with Israel in which the United States is a broker.

A ribbon-cutting ceremony to open the new U.S. embassy in Jerusalem is being planned for mid-May.

### 40 Dignitaries to Attend Dedication of US Embassy in Jerusalem on May 14

#### JNS

A sizeable delegation of American dignitaries will arrive in Israel to attend the official dedication ceremony for the U.S. Embassy in Jerusalem, according to Sunday report on Israel's Channel 10 news.

U.S. Secretary of Treasury Steven Mnuchin, senior adviser to the president Jared Kushner and his wife Ivanka, Middle East envoy Jason Greenblatt, and U.S. Sens. Ted Cruz and Lindsay Graham are among the estimated 40 politicians who will arrive from the United States as part of a 250-person American delegation.

U.S. President Donald Trump will reportedly not be in attendance.

Images of newly minted road signs directing drivers to the U.S. Embassy have been circulating on social media, confirming that concrete steps were being taken towards implementing Trump's Dec. 6 announcement that the United States would move its Israel embassy from Tel Aviv to Jerusalem. The ceremony will take place in Jerusalem's Arnona neighborhood on May 14, which will mark the secular 70th anniversary of Israel's independence. The United States currently operates its Jerusalem consulate in Arnona. The new embassy will operate out of that space temporarily, and is expected to complete construction of additional office space at the compound to meet its needs.

A brand-new embassy complex will be constructed in the coming years.



Israeli Prime Minister Benjamin Netanyahu announced that Israel's Foreign Ministry will host a celebratory reception for "guests" coming to Israel on the occasion of the U.S. embassy dedication. He did not elaborate further at the current time.

### APRIL 26, 2018

### **U.S. NEWS**

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### Trump Asks Netanyahu If He Really Wants Peace with Palestinians

#### JNS

In a phone call with Prime Minister Benjamin Netanyahu regarding the approval of building projects in Judea and Samaria, commonly known as the West Bank, U.S. President Donald Trump reportedly asked the prime minister if he truly cared about making peace with Palestinians.

According to a report by the Axios news site, Trump thought Netanyahu's plan to approve the building of new homes in Jewish communities in the disputed territory would anger Palestinians "so, in the course of a longer conversation that was mostly friendly and complimentary, [Trump] bluntly asked [Netanyahu] whether or not he genuinely wants peace."

The report did not indicate Netanyahu's response.

White House Press Secretary Sarah Huckabee Sanders told Axios that the U.S. president "has great relationships with a number of foreign leaders but that doesn't mean he can't be aggressive when it comes to negotiating what's best for America."

Trump's administration has made efforts to bring about negotiations between Israel and the Palestinian Authority. Trump named his longtime attorney Jason Greenblatt his Middle East envoy



and empowered his son-in-law and advisor, Jared Kushner, to try and bring the parties to the table. But following Trump's December 6 announcement that the United States would recognize Jerusalem as the capital of Israel, Palestinian Authority leader Mahmoud Abbas has refused to meet with members of the Trump administration or take part in any talks facilitated by the United States.

Trump asked Netanyahu to "hold back on settlements" when the prime minister visited the White House in February 2017.

### House Democrats Chide Netanyahu Over Deportation of Infiltrators

#### **A**RUTZ SHEVA

JTA - Eighteen Jewish Democrats out of 21 in the U.S. House of Representatives wrote to Israeli Prime Minister Binyamin Netanyahu to say they were "dismayed" and "disappointed" over his retreat from a plan that

pointed" over his retreat from a plan that replaced his earlier proposal to deport tens of thousands of illegal immigrants from Israel.

The letter said the lawmakers were "heartened" on April 2 when they learned that Netanyahu had worked out a plan with the United Nations to process the half of the infiltrators through regularized refugee channels only to hear within hours that he had reversed himself.

"We were dismayed to hear that the agreement had been suspended, then canceled, leaving the Sudanese and Eritrean asylum seekers in limbo, with no clear next step," said the letter sent and initiated by four of the top Jewish lawmakers: Reps. Nita Lowey, D-N.Y. the top Democratic appropriator; Eliot Engel, D-N.Y., the top Democrat on the House Foreign Affairs Committee; Ted Deutch, D-Fla., the top Democrat on the House Middle East subcommittee; and Sander Levin, D-Mich., the longest-serving Jewish member of Congress.

The lawmakers said they were writing as Jewish Congress members and also on behalf of their constituents; the majority of the lawmakers represent districts with substantive Jewish communities.

"Many of us have heard in recent months from constituents who care deeply about Israel and who are also gravely concerned with the respect to the future of the approximately 38,000 asylum seekers living in the Jewish state," the letter said.



Netanyahu announced a plan in January to deport and/or jail the infiltrators. That plan was vigorously criticized by the international human rights community, as well as an array of Jewish organizations and figures

in the United States, including a number that rarely openly criticize Israel. The United Nations plan would have left half the illegal immigrants in Israel with undetermined status while seeking countries willing to absorb the other half, a process that can take up to five years.

Netanyahu dropped the U.N. plan after coming in for several hours of lacerating criticism from his own government.

Netanyahu said he would revert to his earlier plan to send the infiltrators to an unnamed African country, believed to be Uganda. Refugees experts say that without the checks of a regulated migration under the auspices of an international organization, deportation is fraught with peril.

"While we recognize the complexities of this situation, we were disappointed by the decision to cancel Israel's agreement with UNHCR," the U.N. High Commissioner for Refugees, "and we urge you to quickly find a solution that is in the best interest of both Israel and the refugees," the letter said.

Also signing the letter were Reps. Susan Davis, Brad Sherman, Adam Schiff and Alan Lowenthal of California; Jerrold Nadler of New York; Jan Schakowsky of Illinois; Lois Frankel and Debbie Wasserman Schultz of Florida; David Cicilline of Rhode Island; Jacky Rosen of Nevada; Steve Cohen of Tennessee; Jamie Raskin of Maryland; John Yarmuth of Kentucky; and Jared Polis of Colorado.

### Councilman Who Said Jews Control Weather Visits Holocaust Museum

#### ARUTZ SHEVA

The Washington D.C. councilman who suggested on Facebook that rich Jews control the weather visited the US Holocaust Memorial Museum.

Trayon White Sr., a Democrat representing the district's 8th Ward, posted a video early on March 16 in which he accused "the Rothschilds" of controlling the climate to make money — an anti-Semitic conspiracy theory that has gained traction on the web. He later removed the video and issued an apology.



Lynn Williams, an expert on educational programs at the Museum, guided White through the institution's exhibitions, the *Washington Post* reported.

With White was Batya Glazer of the Jewish Community Relations Council of Greater Washington, a group that has been heavily involved in the first-term Democratic lawmaker's public rehabilitation following his dissemination of the video.

"There's nothing more powerful than visiting the Holocaust museum for understanding the culture of the Jewish community, and our concerns about anti-Semitism," Glazer told a reporter who shadowed the tour.

White left the 90-minute tour halfway through without saying goodbye to his hosts, the *Washington Post* report said. Glazer texted him to ask his whereabouts. He wrote back that he hoped to see her outside the museum but he had to leave soon for an event in Ward 8.

White was standing alone on the sidewalk outside the museum by the time the tour was over. Glazer said she found White's behavior "confusing."

White last month attended a Passover Seder at the home of another Council of the District of Columbia member, Elissa Silverman.

The Rothschilds are a well-known European Jewish dynasty descended from a Jewish banker originally from Germany.



### APRIL 26, 2018

### **WOMEN'S WORLD**

sugar, they're referring to the added sugar found in processed foods like

sweetened beverages, cereals, and

baked goods, not the naturally occurring sugar found in fruits, vegetables,

and low-fat dairy products. I asked

my nutritionist what can I eat that

does contain sugar, since I also need to

watch my intake. It's frustrating to hear

people say they're avoiding carrots, or

pineapple, or bananas - perfectly nu-

tritious foods with vitamins, fiber, and

plenty more to offer — because they're

"too sugary." We should all be angling

to eat more vegetables and fruits, not

less. The same goes for low-fat dairy

products like plain milk and yogurt.

Sure, they provide a few grams of sugar

(in the form of lactose), but they're

also delivering high-quality protein,

calcium, potassium, vitamin D, and

other key nutrients. On the other hand,

foods high in added sugar, like soda,

flavored coffee drinks, desserts, and

other sweets tend to provide mostly

empty calories. Focus on limiting

these and other foods high in added

sugar, and forget any concerns about

the natural sugars found in healthy

of added sugar. There's a lot of talk

about the "hidden sugars" found in

unexpected places like salad dressings,

peanut butter, and spaghetti sauce. It

makes complete sense to shop around

and select brands that have less sugar

(as long as you consider the overall

healthfulness of the products as well),

but many of these products contain

just a couple of grams of sugar. Rather

than fretting about the 2 grams of sug-

ar in a serving of peanut butter, focus

on the most concentrated sources of

added sugar in your diet, especially

those you eat most often. Replacing

these foods with better choices will

We micromanage every last gram

whole foods.

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### For a Healthy Diet – Don't Fixate on One Ingredient

#### **ROCHELLE ROTHMAN**

When searching through information on healthy eating, I noticed that sugar has become enemy of the hour in the nutrition world. It's good that the call of doctors and nutritionists to limit our sugar intake is being heeded. But it seems that some people are taking this healthy advice to potentially unhealthy extremes, by cutting out every last gram of sugar in their diet or avoiding healthy foods like produce and low-fat dairy.

Why is it that too many times, the public's approach to diet and nutrition tends to border on fanatical? What it does is obscure the issue and distract people from other equally important health goals. And those folks who drastically slash their sugar intake may have trouble sticking with these changes permanently; making moderate cuts is probably the smarter solution in the long run.

At a recent doctor visit, I was told to limit my protein intake with foods containing oxalate? I was given some information on it. But, before I thought of eliminating all foods with that ingredient, my doctor simply told me to just cut my consumption in half! He said when you obsess over it, you end up not watching your diet at all. He is SO right about that! I hope to explain information about oxalate in a future column. He also asked me what beverages I drink. He said not to drink colored sodas, or iced tea, even Green tea was something I should avoid. Personally, I enjoy drinking water or club soda., and skim milk when I am eating dairy.

Here are three signs we are taking the anti-sugar campaign too far:

We're demonizing healthy foods that contain natural sugars. When experts advise people to cut back on

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#### **Baked Salmon with Mustard Dill Sauce**

4 salmon fillets
1 Tbs. olive oil
½ teaspoon salt
½ teaspoon Montreal steak seasoning
2 Tbs. Dijon mustard
2 Tbs. light mayonnaise

- 2 teaspoons lemon juice
- 1 Tbs. chopped dill

Place salmon on a lightly greased baking sheet. Drizzle olive oil on top and season with salt and Montreal steak seasoning. Bake in oven on 400 degrees for 10 to 12 minutes or until cooked through. Test doneness by flaking fish. If it flakes easily it is cooked. (For ease in chopping herbs, use Tupperware ChopnPrep to chop fresh dill). While the salmon cooks, combine the mustard, mayo, lemon juice and dill and serve over the cooked fish. Dill adds a fresh flavor to any dish, esp. fish!

have a much greater impact on your daily sugar intake...and your health. Skipping dessert one night (or even replacing your sweet fix with a bowl of fresh fruit) could spare you up to 10 teaspoons of sugar in a single day! That's a much bigger savings than the 6 or 8 grams of sugar you might get from a barbecue sauce you eat a few times a month. Cutting back everywhere is best — but make your primary target the sugar in foods you eat nearly every day, including your morning coffee and other beverages, breakfast cereal, and favorite snacks. And remember, adding just one sugary treat, like a syrupy cocktail, second scoop of ice cream, or a few handfuls of M&Ms from your co-worker's candy bowl, can do far more damage to your daily added sugar allowance than the few grams in your salad dressing.

We focus too much on sugar, and not enough on everything else in our diet. Obsessing about sugar can be dangerous if you fixate on that aspect of your diet to the exclusion of everything else. After all, the backbone of a healthy diet should be whole, unprocessed foods like vegetables, fruits, beans and lentils, whole grains, and lean proteins — none of which should contain added sugar.

Always seek the advice of a qualified nutritionist to help you follow a healthy food plan, when conflicted on your eating habits. Consuming a diet of packaged, processed food that's low in added sugar isn't the solution for optimal health.

The above recipe is from Nina Safar from kosherinthekitch.com. It's quite delicious!

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. Call to find out about the SUPER SALES for FALL!

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> Rebetzin Adina Halberstam



### **WOMEN'S WORLD**

## Yemima Mizrachi Speaks

WORDS OF TORAH, WORDS OF CHIZUK, WORDS YOU HAVE TO HEAR REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

#### V'Lo Yamus: Get a Life

Let's talk about life. Parashas Acharei Mos teaches us: After death there's always life. The parashah commences, Acharei mos shenei bnei Aharon — "After the deaths of Aharon's two sons" (Vayikra 16:1). It continues with the instructions Aharon received regarding his sacrificial service in the Sanctuary on Yom Kippur.

After Aharon buried his two precious sons, Nadav and Avihu, the jewels of the family, Hashem said to him, "Now back to life. Let Me describe to you your main duty as a Kohen Gadol." One of Aharon's obligations on Yom Kippur was to don a sacred tunic: "Put on your beautiful attire," Hashem commanded him (ibid. 16:4).

This is so hard! But the Torah begs of us, "Please, live! Even if something so painful happened to you, there is a future ahead of you, stand up and live." Hashem asks of Moshe, *Dabeir el Aharon achicha...v'lo yamus*  — Talk to Aharon, your brother...so that he should not die" (ibid. 16:2).

Later in this parashah, the verses list various practices that one shouldn't engage in because they could endanger a person's physical health. Why do we have all these commandments? Because Hashem wants us to live! U'shemartem es chukosai v'es mishpatai asher ya'aseh osam ha'adam v'chai bahem — "You shall observe My decrees and My laws, which man shall carry out and by which he shall live" (Vayikra 18:5). The Sages derive from this expression, v'chai ba*hem*, that the commandments were given for the sake of life, not death. Therefore, if the performance of a commandment may endanger life -such as the familiar case of a patient who must be rushed to the hospital on Shabbos — the need to preserve life supersedes Shabbos observance. Hashem says to us, "I really want you to live." He commands us to desecrate the holy Shabbos for the sole purpose of sustaining life (Yoma 85b).



### Parashas Acharei Mos

One moment. Is the choice of life in our hands? According to the Ramban (to *Vayikra* 18:5), the answer is yes. He writes that your life span is dependent on you. It is in your hands to decide if you want to live a short life, a long life, or not die at all (which is what I, for one, would opt for!). Who's the proof? Eliyahu HaNavi and Chanoch, says the Ramban. These were two people who ascended to *Shamayim* while still alive.

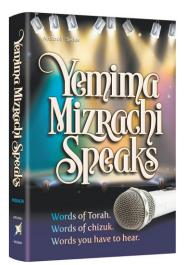
Even if it's hard for us to understand how we have the power to prolong or shorten our own lives, we do understand that the quality of our lives is largely affected by our choices. And to truly *live*, we must make that choice. Are we just going through the motions, leading a meaningless existence, or are we cherishing every breath and actively involved in the life we were granted? As Jews, we are obligated not only to *survive*, but also to *live*.

Dear sisters, remember that HaKadosh Baruch Hu is a Melech meimis u'mechayeh u'matzmiach yeshuah — "a King Who brings death, then life, and makes salvation sprout." When you recite these words during the Amidah, let them fill your heart and soul with the comfort you're craving. At the moment of death, of darkness and despair, it may seem that life will never happen again. When a person gets that diagnosis, that no from the *shidduch* that looked like it would finally be the one, yet another job rejection, she may think that it's all over. But keep praying, dear sisters. Read the words that come after "death" and you will be comforted by them: soon, very soon, salvation will spring forth and life will happen.

How is it possible to live after death? How can a person who experiences a tragedy of such intensity, like Aharon, pick himself up and move on? By focusing on what remains, we find the courage to persevere.

#### Face the Rising Sun

It's easy to speak about life after death, but, oh, so hard to fulfill. I will never forget the words I heard from Miriam Peretz, a woman whose husband passed away from the dreaded disease and who had two sons killed in battle. In my talk with her, she



reminisced about the fateful moment when she heard the knock on her door. They were coming to tell her that her son was gone. At that moment, she shared, she thought it was the end of the world, that she would never find the strength to rise up again.

The second and third time the Angel of Death seized her loved ones from her side, the words that came to her mind were those uttered by David HaMelech when he learned that Avshalom, his son, had died. Mi vitein musi ani tachtecha — "If only I could have died in your place!" (Shmuel II 19:1). Her situation looked so bleak that she couldn't fathom how she'd wake up the next morning and face the rising sun. But then, shared this pious woman, she came to the realization that life is a choice. It was up to her to see what still remained, and to cherish that.

Look at how the trees blossom so beautifully in spring even after the harsh winds of winter rendered them fragile and bare! This could be your life, dear women. After a disappointment, even after a tragedy, you can choose to remain bereft of your former spark or to bloom once again, filling your branches with beauty and color. How magnificent! What a righteous woman you can be!

The opposite of bringing death upon yourself is making a choice to live with what you do have, with the circumstances Hashem sent your way. If you train your eye to find those gifts, you will see them. As long as you focus on what is going well for you, you will be filled with a true desire to live.

### **WOMEN'S WORLD**

## From THEIR Daughters' Hearts

#### ESTIE FLORANS, REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

#### Continuation:

A few years ago, a child was brought to my father for his *upsherin*. He looked at the little boy and asked about the dark spots on the child's chin. Interestingly, a few days later, the spots disappeared. Gone.

A bar mitzvah *bachur*, who had been a *yasom* from age 3, came to my father to put on *tefillin* for the first time. When the *bachur* removed his jacket, the Rebbe noticed his shirt was missing two buttons. My father requested a sewing kit from my mother and proceeded to sew on the buttons.

Then, he put the *tefillin* on the bar mitzvah *bachur*.

The boy later said, "*Ha'Rebbe tafar li es haleiv* — The Rebbe stitched [the hole in] my heart."

The Rebbe was known for his intense *ahavas Eretz Yisrael*.

When he *bentched* and said, "*Eretz chemdah tovah u'rechavah*," he meant it! His *ahavas Eretz Yisrael* made him firm in his conviction not to give away land to the Arabs. He would say, "Eretz Yisrael is a *matanah* we've received

from the Ribono Shel Olam." He was vehemently opposed to the disengagement from Gaza, correctly predicting that with the Arabs that much closer, rockets would be fired into Eretz Yisrael.

My father was on the Presidium of the Moetzes Gedolei HaTorah of Agudas Yisrael. Therefore, before the elections, Israeli politicians came to him in hope of receiving his endorsement and thereby gaining the *chareidi* vote. When their platform disagreed with his *shitos* on fundamental issues (i.e., *shemiras Shabbos*, drafting women into the army, and giving land to Arabs) he withheld his support. Nonetheless, the politicians were in awe of his grasp of the political situation.

Before one election, Ephraim Sneh, Shimon Peres' representative, sought my father's endorsement. He wanted to "advance the peace process" by giving Chevron to the Arabs, something the Rebbe was staunchly against.

The Rebbe advised him to explain to the Palestinians that ceding Chevron before the elections was not



## In The Footsteps Of His Greatness The Sadi Gura Rebbe

advisable, as it would result in the loss of many votes. The Rebbe then discussed the army's strategic positions in regard to the Arabs.

When Sneh exited from the Rebbe, he said that he had previously considered the Rebbe *kitzoni* (extreme), but after his meeting, he would describe the Rebbe not as an extremist, but rather as someone with a different approach.

My father managed to convince Sneh not to give away Chevron before the elections. And after the elections? Peres lost. *Baruch Hashem*, Chevron remained in our hands.

My father never commented on this, which was typical of him. In fact, I only learned of this story by reading the newspaper!

The Navi depicts Shaul HaMelech as "*nechbah el hakeilim*," hiding amongst the *keilim*, meaning, escaping from honor. This describes my father. He was kingly and exceptionally humble. He ran away from honor and never expected any gratitude.

The Rebbe's *tefillos* and *berachos* on behalf of those davening for children were often followed by great *yeshuos*. Yidden from all walks of life: chassidish, Litvish, Sephardic, unaffiliated... they all came to him for *berachos*.

During the first day of *shivah*, a woman came and said, "I didn't have children for a few years and then, I was expecting triplets. I was overwhelmed with fear... When my husband saw I wasn't coping, he brought me to the Rebbe."

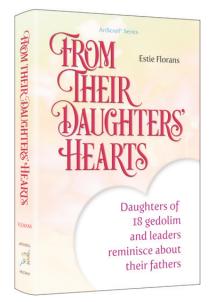
The Rebbe told her, "You have the *berachah hameshuleshes*. Thank Hashem for your good fortune! In Mitzrayim, the women had *shishah b'keres echad*, and you're worried? Is anything too difficult for Hashem?" The Rebbe told her she would have three healthy children... and she would have them naturally.

Shortly before the time to give birth arrived, the doctor told her to expect a surgical delivery. She said, "No, the Rebbe told me that I'm going to give birth naturally."

The doctor said, "Who is the Rebbe?"

She replied, "The Admor mi'Sadigura."

"With him," the doctor responded, "I don't start up."



She gave birth naturally and *baruch Hashem*, her family continued growing.

Shifra,\* another woman who came to be *menachem* us, related that when she gave birth less than a year earlier, her baby was given an Apgar score of zero. Her husband ran to the Rebbe, saying the doctors offered no hope.

The Rebbe told him to have *bitachon* and *der Eibershter vet helfen* (Hashem will help).

The man returned to his wife and repeated the Rebbe's words.

After Shifra was discharged, she returned to the hospital daily to visit her baby. Each time, the medical staff looked at her pityingly, implying, *this baby is not going to survive*.

The couple repeatedly returned to the Rebbe, and reported the medical opinion. The Rebbe responded, "*Ven vet de bris zein?* When will the *bris* take place?"

One morning, as Shifra approached the nursery on one of her daily visits, she heard a baby's cry.

And she knew. She just knew.

A nurse said, "Whose baby is crying?" Usually, the nurse could recognize the babies' cries, but this baby's cry was unfamiliar to her. It was Shifra's baby! When the doctor rushed in and examined the baby, he exclaimed, "*Nes!* A miracle!"

The baby was released with many referrals for doctors and therapists. The Rebbe instructed the couple to visit all the doctors, which they proceeded to do.

*To be continued* ...

### **WOMEN'S WORLD**

## Heart Notes from Argentina

#### **BY MORAH LUNI**

Welcome again to the Vilna Gaon's story. We have finished the story wondering if the doctor could let him fast on that special day of Iom Kippur. Of course the doctor, who remained by his side all the time, forbade him to fast but the Gaon wanted to fast at all cost! And so, to overcome his weakness, did not go to the Bet Hakneset that *Kippur*. On the eve of *Sukkot*, he was given an extremely wonderful Etrog. The Gaon held it in his trembling hands and admired it for a few minutes while tears were filling his eyes as if he were saying: "I will not be able to fulfill such a special Mitzvah as this one any longer!" When the festivity of Sukkot began, he asked his students to push the bed where he was lying into the Sukkah in order to observe the Mitzvah of dwelling in it for the last time in his life. The first two days of Sukkot were over, however, that year the happiness was not felt as in the previous years. The Gaon was heading towards his last moments and everyone raised their eyes to Heaven, asking for compassion for his recovery.

The morning of the third day of *Sukkot*, he got up very early and asked to say the blessing for the *Etrog*. With great joy, he took the *Lulab* and the *Etrog* and blessed with emotion and did not take his hands off them for the rest of the day. Suddenly, he put the *Etrog* aside, took hold of his *Tzitziot* and said:

"How hard it is to leave this world, the only place where you can get to the highest categories so easily. Here you have, such a simple and easy *Mitzvah* as wearing the *Tzitzit* which can be bought for little money and through which, the person can get attached to *Hashem* and reach such high categories to be suitable for the Divine Presence- and there, in the coming world, where can I get this?"

The *Gaon* said the "*Shemah Israel*" with great and deep concentration and after he had finished, his pure soul left him, while his hands were holding his *Tallit – Tzitzit* the threads of the *Tzitzit* that he so much loved!

The word *Tzitzit* adds up 600, if we add the 8 threads and the 5 knots, we have 613. Our *Chachamim* of blessed memory teach us that the person who wears *Tzitzit* is considered as if he fulfills the 613 Mitzvot every moment.

Such a simple *Mitzvah* as wearing the *Tzitzit*, which can be bought for little money and enables you to receive the Divine Presence, cannot be neglected!

Where can you get such a thing in The World to Come?

Shabbat Shalom, Morah Luni





# Ladies Shiurim Directory

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

MAGGID SHIUR	TOPIC	TIME	LOCATION
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	Chochmas Noshim West 1259 East 22nd (Ave. L) 718.801.2787
R' AVROHOM BACKENROTH	Hashkafa from the Parsha	Alternate Thursdays 8:45 PM	Young Israel of Ave K 2818 Ave K
RABBI MOSHE BARIDES	Parsha & Hashkafa	Shabbos 45 min before minha	<b>Cong. Yam Hatorah</b> 1573 East 10th Street 718.376.3022
RABBI RACHAMIM CHURBA	Chofetz Chaim & Parsha	Shabbos 11:15 AM	Homecrest Shul 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	Avenue N Jewish Center 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	Cong. Beth Shnay-Or 1126 E. 12 Street
RABBI AVROHOM GARFINKEL	Tefillah L'Shabbos	Alternate Wednesdays 8:00-9:00 pm	Congregation Bnei Israel 3190 Bedford Avenue
MRS. CHAYA GINZBERG	Pirkei Avos / Mishlei	Tuesdays 8:30 pm	Bet Yakob Shul Ocean Parkway & Ave. R
RABBI DOVID GOLDWASSER	Pirkei Avos	Shabbos 5:45 PM	Cong. Bnei Yitzchok 1143 E. 19th
MRS. HENDEL / MRS. CHITRIK	Parsha	Wednesday 9:00 PM	Call for location: 718.382.6804
MRS. IVY KALAZAN	Parsha	Tuesdays 9:45 AM	Elbogen 1069 East 24th Street
REBBETZIN VITAL KALMANOWITZ	Chovos Halevovos	Sunday 10:15 AM	1153 East 9th Street side entrance
MRS. VICKY LEW	Chumash	Tuesday 8:00 PM	Young Israel of Bedford Bay 2114 Brown Street (U& V) 718.332.4120
RABBI MOSHE TUVIA LIEFF	Tehillim	Wedbesday 4:45 pm	Agudah Bais Binyomin 2913 Avenue L
RABBI LUBIN	Power of Tefillah	Alternate Tuesdays 8:30 pm	Darchei Yosher 1410 E 10th Street
MRS. SARAH MALKA	Beiur Tefilah	Wednesday 1:45 - 2:15 PM	Benno Home 418 Quentin Road
RABBI YOSEF Y. PALTIEL	Davening	Monday 9:00 - 10:00 PM	Chabad of Flatbush 1923 Ocean Avenue (N&O)
RABBI SHULMAN	Mishlei	Sunday 10:00 AM	Talmid Torah 1305 Coney Island Avenue
RABBI YECHIEL SNOW	Parsha	Shabbos 5:00 PM	Young Israel of Midwood
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	Strettiner Bais Medrash Bay Pkwy & Ocean Pkwy
RABBI ZECHARIAH WALLERSTEIN	Parsha	Wednesday 9:00 pm	<b>Ohr Naava</b> 2201 East 23rd Street 718.647.6228
RABBI YISROEL DOV WEBSTER	Hilchos Tefillah	Wednesday 10-11 AM	Agudah of 18th Ave. 5413 18th Avenue
RABBI YOSEPH VIGLER	Torah and Tea	Wednesday 10:00 AM	Mayan Yisroel 3315 Avenue N 718.677.0030
ROTATING MAGIDEI SHIUR	Beiur Tefilah	Sunday 10:15 -11AM	Weinreb Home 103 Parkville Ave





## Parsha Pilpul

RABBI BERACH STEINFELD

### **Speaking Negatively About a Group**

If a person spoke negatively about a group of people, even if he only says it once but the outcome is against many people, it is counted as if he spoke against each individual separately. This is similar to a scenario where a person doesn't say anything negative, all he does is wink; it is therefore understood that he is speaking *Lashon Hora*. Even though no negative words were spoken, it is counted as if he spoke against the person.

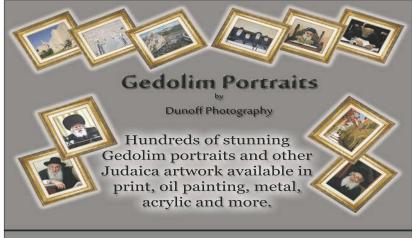
The Gra tells us regarding the story with Yonasan and Dovid that they made a code with the arrows to communicate whether Shaul was going to kill Dovid or not. The Gra asks why couldn't Yonasan tell Dovid straight out since this would constitute as Lashon Hora Le'Toeles? The Gra answers that even in a place where one is permitted to speak Lashon Hora, but it is possible for the person to manipulate it in such a way that the person would not need to say it, but rather be "meramez" (say it in code) then that would be the preferred way. We see that even if one speaks in code, despite the fact that it is not the same as speaking straight out, it is still considered Lashon Hora. In the story mentioned above it was permitted by "remez" since it was le'toeles.

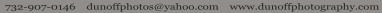
The *Baal Haturim* in *Parshas Vayeishev* says on the *posuk* that tells us that *Yosef* was in jail in the dungeon, that the reason *Yosef* was incarcerated for ten years was because he spoke against his ten brothers. He received one year for each brother, even though he actually only spoke once. This can also explain why *Yosef* was put in jail. We know that the punishment for speaking *Lashon Hora* is *tzoraas*; it results in the person leaving his city and sitting alone. That is what happened to *Yosef* when he was arrested and had to spend time in jail away from regular people. *Yosef* was in jail with other incarcerated people in a similar circumstance to a *Metzora* who is put out of the city adjoined with other people afflicted with *Tzoraas*.

The Yerushalmi in Brachos, daf ches, amud alef says in the name of Rabbi Shimon Bar Yochai that if he would have been at kabbolas HaTorah he would have requested that each person have two mouths; one to speak in Torah learning, and the other to speak mundane things. He did add that now that we have one mouth and we see how difficult it is to control it and not speak Lashon Hora, how much more difficult would it be to watch two mouths from speaking Lashon Hora. That is the reason why a Metzorah has to bring two birds as a korban after he becomes pure again. Birds are brought because the nature of the birds is to chirp and this person was unable to control his own chirping. Why does he have to bring two birds? We can understand this with the above-mentioned thought of Rabbi Shimon Bar Yochai that a person should really have two mouths; however, because people speak Lashon Hora, we were created with only one mouth. This is the reason why we only shecht one of the birds and let the other go, since we only have one mouth.

May we be *zocheh* to use our single mouth to speak well of other people and say only nice things.

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





Rabbi Fingerer **Ignites** 

RAV YITZCHOK FINGERER, MORA D'ASRA, BJX

### Pork in His Rice

Keeping the laws of Kashrus while on the road can be challenging and demanding for even the most ardently frum person. It can be especially challenging for those from unaffiliated backgrounds, who weren't raised observing kosher. For the newly observant, the decision to keep Kosher is a seismic shift in conduct and lifestyle, entailing major transition and sacrifice. We often take for granted how easy it is to keep Kosher but have no inkling of what it means to entirely change one's diet and forsake one's favorite foods. It may be a cheeseburger, pepperoni pizza, shrimp or lobster. We may have absolutely no taivah, lust, for these foods but consider that for the majority of American Jews, unfortunately, raised on these foods it is not easy to curtail.

Our student was in New Jersey on business. Famished from a taxing and grueling work day, he thought he would have to subsist on a water bottle and snack bar. He was ecstatic to discover that there was a Kosher Chinese restaurant in close proximity to his work assignment. Ever scrupulous and attentive to Halacha, he verified that the restaurant had a prominent and very reputable Hashgacha.

Our student arrived at the restaurant and checked for the Kashrus certification, which was hanging prominently on the window. It is very comforting for the newly observant to be able to have delicious and popular Kosher dishes readily accessible. He refreshed himself and happily settled down to order his favorite dish. The beef and fried rice was served steaming with a delicious and pungent aroma wafting through the restaurant. Our student put his fork into a piece of meat. Suddenly his head started spinning. Something was drastically wrong. He began having flashbacks that spiraled into a nightmare. The piece of meat was vividly familiar. He recognized it from his past life; the life he so valiantly gave up.

It was pork.

The texture and taste eerily reminded him of a forbidden food. Just to be sure he wasn't hallucinating, he pulled out his phone and looked up an image of a similar dish that contained pork. Unfortunately, his worst fears were true.

He immediately called up the certifying Hashgacha agency and reported his finding. Several weeks later he discovered that the restaurant lost their Hashgacha.

I told our student that he is a hero. He saved countless fellow Jews from eating *tarfus*. All because he had a different type of background and was able to identify what others could not. The Baal Shem Tov teaches that every Yid is placed in a certain family and given a customized and individualized background in order to bring a specific *tikun*, rectification, necessary, that no one else can.

The Gemara in Gittin (7a) tells us that Hashem safeguards the Tzaddikim from stumbling and accidentally eating *treif* food.

I believe that Hashem protected our Tzaddik from BJX, who in turn ensured that so many Yidden were spared a terrible calamity.

Gershon Ackerman to Dina Platovsky
Boruch Herman to Leah Weinreb
Netanya Haymov to Igal Elmaleh
Danny Manne to Chaya Lavin

Mitch Kushner to Yocheved Goldberg Shamshi Pinter to Basi Kramer

Abba Shain to Sari Lewinson

Jake Plaut to Zahava Glucksman

Yitzchok Gottesman to Miriam Leah Waldman

ENGAGEMENTS

#### **WEDDINGS**

Aryeh Silverberg and Ita Goldfeder

#### **BIRTHS**

Baby boy to Yisroel and Tziporah Leiner

Baby girl to Yitzy and Hennie Kramer

SUBMIT YOUR SIMCHOS TO INFO@THEFJJ.COM

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### "Clinching" A Shidduch

#### DEAR MRS. ROSE,



We have a son that is in the middle of a Shidduch. All is going well. She's a great girl, comes from a wonderful home, and seems to have all the qualities that are important to him. They are up to date number five and seem to be very much "on the same page". At this point there seem to be no issues. So, to the question, how does one "clinch" a Shidduch?? At what point does a boy say that he's ready? After all, in frum dating there is just so much that you can know and discuss beforehand. What and how brings a Shidduch to fruition?

Ready to get Engaged

#### DEAR READY TO GET ENGAGED,



Great question! Especially since I just made a Shidduch that got engaged after the fifth date, and I also have one that is going out more than ten times and there seems to be no end in sight. Clearly our boys and girls are not "cookie cutters"!!

What works for one may not work for another. More often than not a boy will be ready earlier than a girl, especially if it's his first. He knows the family was checked out, the girl is pleasing to his eyes, her midos shine, hashkafos {discussed in depth on the third date} are compatible, so whats next? The next level, engagement!! If your son is ready, he can let the girl know either through the shadchan, or be daring and tell the girl himself. Nice and smart is to say 'I'm ready, if you need more time, you can have as much as is needed. "Giving a girl a "long leash", usually works as the pressure is off. Over the last twenty-six years of my doing shidduchim, I've had many different scenarios. There were those who were both ready early on, and very much on the same page. There were shidduchim that needed many many dates. I don't know the numbers because, be'shitah, I'm not a date counter. It sounds like from your question, that your son is one of those decisive ones, everything seems good, so lets move forward. If that's how he feels, and probably he can gage that the girl is probably there too, so B'hatzlocho, Mazel Tov! But for those of you out there that need more time, a lot more time, that's VERY OK TOO! It's clearly not about numbers. Who is counting anyway, and who is making the rules?

B'hatzlocho Chana Rose



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FLATBUSH:

**MONSEY:** 

Sari Hoffman

**Devorah Friedman** 

Sorele Rosenfeld

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Due to popular demand, the FJJ is proud to present a special section this week: "Birthdays in Halacha and Hashkafah."

We thank Rabbi Sholom Smith, Rabbi Moshe C. Korenblit, and Rabbi Yerachmiel Schapiro for providing inspiring and informative content.

In researching material for this special birthday section, we were informed by the family of Maran Hagaon Harav Moshe Feinstein, zt"l, that he would call every grandchild on their birthday to extend wishes! Rav Moshe also said that the aliyah the Bar Mitzvah bochur gets at his Bar Mitzvah has very significant meaning for him in his life. We hope you enjoy this special birthday section, and wish

IN HALACHA & HASHKAFA

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you the best on your own birthday and throughout the year.

We welcome continued dialogue, and would appreciate your letters and columns on this subject.

*Please e-mail them to: editor@thefij.com.* 

### Rav Pam on Birthdays Based on a lecture by Harav Avrohom Pam zt"

FROM "SHABBOS WITH RAV PAM" BY RABBI SHOLOM SMITH, PUBLISHED BY ARTSCROLL

#### אתם נצבים היום כלכם לפני ה' אלקיכם You Are standing today, all of you, before Hashem, your G-d (29:9)

Rashi says that on the last day of Moshe Rabbeinu's life, he gathered together all of *Klal Yisroel* and initiated them one final time into the covenant of Divine service. The Gemara (Sotah 13b) says that it was his 120<sup>th</sup> birthday, another example of the teaching that Hashem completes the years of *tzaddikim* from day to day and month to month, and, in fulfillment of the *pasuk* (Shemos 23:26), *The number of your days I will complete*, the righteous leave this world on their birthdays.

The only mention in the Torah of someone celebrating a birthday is that of Pharaoh. The *pasuk* in *Vayeishev* (*Bereishis* 40:20) says, *And it was on the third day, Pharaoh's birthday, that he made a feast for all his servants.* The practice of celebrating birthdays is firmly entrenched in general society. *The Ben Ish Chai* (Year One, *Parashas Re'eh* §17) writes that it is also common among Jews and was practiced in his home as well. The *Minchas Elazar* (*Divrei Torah* 5:88) though, and others, frown on the practice.

There is much discussion in the *poskim* about celebrating so called "special" birthdays. The *Ksav Sofer* writes in his responsa (*Yoreh Deah* \$148) of his public expression of thanks to Hashem for allowing him to reach his 50<sup>th</sup> birthday, which he celebrated in Vienna with a large *siyum* on *Mesechta Pesachim*.

The Gemara (*Moed Kattan* 28a) says that when Rav Yosef reached the age of 60, he made a festive day (i.e. *seudah*) for the rabbinic students, saying "I have left the range of *kares* (Divinely imposed premature death)."

This practice is mentioned in the works of *halachah*. The *Ben Ish Chai* (ibid § 9) and the *Kaf HaChaim* 

(223:29) both write that a person who reaches his 60<sup>th</sup> birthday should wear a new suit or purchase a new fruit which would require the recital of the *berachah* of *Shehechiyanu*. When he makes the *berachah*, he should have in mind that the *Shehechiyanu* should cover his reaching this milestone of age 60, and thereby being spared from the punishment of *kares*.

For one who reaches his 70th birthday, the response Chavos Yair (§ 70) writes that it is proper that he make a seudah and recite the Sheechiyanu blessing (see Pischei Teshuva, Yoreh Deah 217:16). Others disagree with the Chavos Yair (see Pri Megadim, Orach Chaim 444:9 in Mishbetzos Zahav). The Chasam Sofer (notes to Orach Chaim 225:1) advises that one should recite Shehechiyanu but without the Name of Hashem. In his classic biography of the Chofetz Chaim (p 312), Rabbi M.M. Yashar reports that on his 70th birthday, the Chofetz Chaim drank a l'chaim together with his senior students.

When the Chofetz Chaim reached 80 years old, he mentioned the fact in a public letter devoted to the topic of *lashon hara*, which was printed in the Jewish newspapers of the time. Many wondered why he mentioned his birthday, something which was totally out of character for him to do.

One of his close disciples later offered a possible reason: The Chofetz Chaim had spent his entire life preaching about the importance of *shemiras halashon* (guarding one's tongue from improper speech) and the devastating effects of *lashon hara*. He had repeatedly stressed that *shemiras halashon* would bring the person not only great reward in the World to Come but a long and happy life in his world. He based this on the *pasuk* in *Tehllim* (34:13,14), *Who is the man who desires life, who loves days of* 

(223:29) both write that a person who reaches his 60<sup>th</sup> birthday should wear a new suit or purchase a new fruit state of the person who seeing good? Guard your tongue from evil and your lips from speaking deceit. The Chofetz Chaim realized that

he himself had become a symbol of

"What could be a bigger chillul

Chaim reached his 80th birthday, he

publicized the occasion to show others

that those who avoid *lashon hara* are

rewarded in *this* world with long life.

He used his "special" birthday as a way

of sanctifying the Name of Hashem.

By showing the living truth of this

pasuk in Tehillim, he strengthened the

resolve and ability of countless Jews to

overcome the *yetzer hara* of speaking

the eternal reward in the World to

Come, it is worthwhile in this world

to avoid lashon hara, as this would be

a guarantee for a long and happy life.

an inspiration to keep other mitzvos

whose reward is not explicitly stated

in the Torah. Therefore, the Chofetz

Chaim publicly noted his 80th

birthday, not because he attributed

his long life to his own zechuyos; his

intention was purely for the sake of

By extension, it would also serve as

People would see that, aside for

Therefore, when the Chofetz

Hashem than that?

evil about others.

the very embodiment of this obligation. What would happen if he died at a young age? People would conclude that it did not pay to guard one's tongue from forbidden speech. They would say "Look, if the great Chofetz Chaim himself did not



loyally serve Hashem and follow His mitzvos. In Parashas Vayishlach (Bereishis 32:12, 13), there is a profound corollary to this idea: When Yaakov

Heaven, to serve as an example of the

Divine rewards granted to those who

prepared for his dangerous encounter with his brother, Esav, he appealed to Hashem, "*Rescue me*, *please*, from the hand of my brother, from the hand of Esav, for I fear lest he

merit length of days and years for his shemiras halashon, why should we be overly careful about avoiding forbidden speech? It must be that the specific promise of the pasuk of length of years for those who guard their tongues is not to be taken literally

protect him from the wicked Esav, to allow him and his family to survive. What right did he have to ask for Hashem's benevolence if, as recounted earlier (ibid. 8), Yaakov became very frightened; as Rashi (ibid. 11) says, it was because he felt he had sinned and his zechuyos had thereby been diminished? If he himself admitted that he was unworthy of Divine protection, how could he appeal to Hashem to grant His earlier promise of protection (28:15), Behold I am with you: I will guard you wherever you go and I will return you to this soil?

The Beis HaLevi asks this question and explains that Yaakov was not asking for Divine protection for his own sake. It was to uphold the *kevod Shamayim*, honor of Hashem, as it were. He was saying that if Esav attacked him and destroyed his family, that would lead to a monumental *chillul Hashem*, as it would seem as if Hashem had reneged on His promise to protect Yaakov. Furthermore, Hashem's

#### BIRTHDAYS IN HALACHA & HASHKAFA A FLATBUSH JEWISH JOURNAL EXCLUSIVE

### The Importance of Birthdays Based on the Teachings of the Lubavitcher Rebbe zt"

#### SUBMITTED BY RABBI MOSHE C. KORENBLIT

#### Foreword

The Rebbe, devoted many of his sichos to the potential religious importance of birthday celebrations. Citing Halachic and Aggadic sources, as well as traditional *Chassidic* practices the Rebbe has urged everyone to make appropriate gatherings on birthdays and to encourage and emphasize more Torah study, more Tzedakah, etc.

In this publication we have endeavored to compose a digest of the various concepts and suggestions presented by the Rebbe, in various discourses and letters, in the hope of providing the English-speaking world with a clear idea of this important subject. We have been forced to edit and condense some of the Sichos for the sake of continuity. We have also abstained from including all of the technical, halachic references and the copious footnotes which a more detailed translation should include.

As an introduction to the essay we are printing the sicha of the 25th of Adar, 5748, the anniversary of the birth of Rebbetzin Chayah Mushka Schneerson o.b.m., (5661-5748), which marked the initiation of the Campaign to celebrate birthdavs.

#### **Birthday Reflections**

On the 25th of Adar, the anniversary of the birth of Rebbetzin Chaya Mushka Schneerson, o.b.m. (5661-5748), the Rebbe spoke (after Shacharis) about the lesson to be drawn from the special day -- the birthday of the world according to one opinion. He also used the opportunity to suggest that everyone should celebrate his/her birthday in the manner taught by the Previous Rebbe, with introspection, Teshuvah and increased Tzedakah, Torah and prayer.

Adults and small children should also be encouraged to invite their friends to their birthday gatherings and use the opportunity to encourage others to increase Torah and mitzvos.

A birthday represents the esoteric force of "ascending fortune." Since the living must take to heart the lessons of the past, here, too, we can draw inspiration from this birthday to increase Yiddishkeit, Torah and mitzvos.

Every Jew is important and indispensable, and must say: "The world was created for me!" But the 25th of Adar has unique significance.

R. Yehoshua holds that the world was created in the month of Nissan; man was created on the first of Nissan and the first stages of creation -- Bereishis -- began on the 25th of Adar. According to this opinion, this day, the 25th of Adar, is the birthday of the world.

Chassidus explains the rapprochement of the two opinions (Rabbi Eliezer was of the opinion that the world was created in Elul-Tishrei,) in the following way. The supernal *thought* to create the world blossomed in the Nissan season, while the reality came in Tishrei. The "creation" of Nissan therefore carries the quality of thought over action. Years later, when the Tabernacle was first erected on the first day of Nissan it also brought greater stability to the world (see Bereishis Rabbah 12:11).

This year, the 25th of Adar falls in the Torah portion of Vayikra when G-d spoke to Moshe from the Tabernacle; here we see the function of the Mishkan and the means by which the world is supported.

The Previous Rebbe revealed that on a birthday one should review his life history and seek ways to improve the areas that need improvement through Teshuvah. It is also customary to increase Tzedakah before Shacharis and Minchah, and likewise to study more Torah -- revealed and esoteric -- on one's birthday.

It is therefore appropriate on this birthday to publicize all the good customs of birthdays: to increase Tzedakah on this day, to study more Torah and to intensify the Divine service of prayer -- these are the three pillars of the world. Also, good resolutions should be accepted for the rest of the year.

It would be appropriate that families should gather (with friends) in a joyous mood, so that the good resolutions will be accepted on this day, with a sense of happiness and gladness. This will increase the observance of these good deeds.

Children should be taught the spiritual importance of a birthday and they should celebrate their birthdays with their friends in a way that they will increase Torah and mitzvos and good resolutions. Small children will be even more impressed by this suggestion and will be more enthusiastic in carrying it out.

This is not a new custom, rather an extension of the responsibility everyone has to encourage others to increase Torah and mitzvos among friends, in a happy and friendly way.

To start off in a positive way I will distribute Shliach Mitzvah dollars to all, so that they may give the money to Tzedakah with their personal addition.

This acceptance of good resolutions in connection with this birthday should speed up the "birth" of the Jewish people in the complete redemption. Tzedakah will bring the redemption closer, may it

be soon: "Today, if you heed My voice" (Tehillim 95:7). May it be truly "Today," and may "the night [of the galus] be illuminated like the day" (Ibid. 139:12). The Birthday of the World

In discussing the creation of the world the Talmud describes the different opinions as to the time of creation. R. Yehoshua holds that the world was created in the Nissan season; man was created on the first of Nissan and the first stages of creation -- Bereishis -began on the 25th of Adar. According to this opinion, the 25th of Adar, is the birthday of the world.

Rabbi Eliezer was of the opinion that the world was created in Elul-Tishrei. Chassidus explains the rapprochement of the two opinions in the following way. The supernal *thought* to create the world blossomed in the Nissan season, while the reality came in Tishrei. The "creation" of Nissan therefore possesses the quality of thought over action. Years later, when the Tabernacle was first erected on the first day of Nissan it also brought greater stability to the world for the thought was combined with the action (see Bereishis Rabbah 12:11).

#### The Birthday of a Nation

The Holiday of Pesach which commemorates the liberation of the Jewish people from Egypt has often been referred to as the birthday of the Jewish nation. The prophet Yechezkel expressed this analogy quite graphically: "And as for your birth, on the day you were born .... " Rashi explains that because the Exodus was seen as the birth of the Jewish people the prophet speaks metaphorically of the Exodus in the terms of a newborn baby (See Yechezkel 16:4ff).

#### **Pre-natal Nationhood**

A fetus in his mother's womb, near birth, is a complete, growing, living being, with a completely formed body. It truth, however, it has no independent existence at all: it is nourished by the

food the mother eats, and wherever the mother goes, there the unborn baby is automatically carried.

> From the moment the baby is born, it begins to freely move its limbs, sound its voice, and generally begins its own development, in an entirely new manner, both physically and spiritually.

So it was also with the Jews in Egypt before the

They were a "nation" in many respects, even being "distinguished" and distinct from the Egyptians in terms of language, dress, etc., even with a territory of their own, in the Land of Goshen. At the same time, however, they were enslaved and "swallowed up" by the Egyptians, so that they seemed to be engulfed "within the Egyptian nation" also in essential aspects, very much like the Egyptians themselves.

Then came the time when Hashem "took unto Himself a nation from within [the entrails of] another nation" -- drawing the Jews to Himself (also) as a nation, from a state of the most abject enslavement to the height of freedom, to become Hashem's nation, with the status of "a Kingdom of Kohanim and a Holy Nation" in their everyday life.

#### The Birth of Man

For a human being birth is a joyous time. It is a time of fulfillment for the parents who were blessed with a son or daughter, for the Jewish people who gained another member, and for the child himself/herself who came into existence. Therefore, when a person reaches maturity, each year on his/her birthday, it is appropriate to express gratitude to the Holy One, Blessed be He, the Giver of life.

Just as the birthday of a people is celebrated each year with rites and a ritual, so too, the birthday of an individual Jew should be appropriately observed. An individual's birthday can be utilized to strengthen and increase all aspects of Yiddishkeit, Torah and mitzvos, starting with the three pillars which uphold the world: Torah, prayer and charity. These good practices should be observed on the birthday and good resolutions for the future should be accepted.

Most importantly, gather your family or friends for a festive gathering (to celebrate the mitzvah) on your birthday



### BIRTHDAYS IN HALACHA & HASHKAFA A FLATBUSH JEWISH JOURNAL EXCLUSIVE

### The Importance of Birthdays Based on the Teachings of the Lubavitcher Rebbe zt"

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and the joyous party will encourage others to accept good resolutions -and the happiness that is generated will imbue your future observance with enthusiasm and zeal.

#### Happy Birthday!

What is the celebration all about?

Well, fundamentally one should rejoice on a birthday and give thanks and praise to G-d for giving him life. The birth of a child brings happiness to the parents, to the Jewish people and to the individual, and for this should one give praise.

Ostensibly, birthdays are quite secular affairs, every person (Jew or gentile) has one once a year, in which his "fortune rises." In fact, in Torah the only birthday singled out for any mention was Pharaoh's birthday!

Nevertheless, a Jew has the ability to utilize his birthday -- instead of letting it pass as just another day -- he can make it a holiday with emphasis on more Torah and mitzvos. One's birthday is a time for reflection, when one may "remember and think about those aspects of his life which need improvement and repentance" (HaYom Yom, 11th Nissan). This should be achieved by increasing Torah and prayer on the birthday, as well as charity and other mitzvos. Add to this a happy gathering of family and friends with the goal of accepting good resolutions and the power of the birthday will guarantee the fulfillment of the good promises in the future.

#### **Birthday Celebrations**

The *Midrash* relates:

Most people cherish the day on which they were born and make a party on that day. (Midrash Sechel Tov, Bereishis 40:20)

[See also *Ginze Yosef* ch. 4; *Ben Ish Chai Halachos*, Year 1, *Re'eh* par. 17]

The Zohar relates that on the day of R. Elazar's (*Rashbi's* son's) Bar Mitzvah *Rashbi* made a great celebration. The Zohar further explains that the day of a Bar Mitzvah is analogous to the joyous day of a wedding (See Zohar Chadosh, Bereishis).

The Previous Rebbe revealed that on a birthday one should review his life history and seek ways to improve the areas that need improvement through Teshuvah. [Just as the Exodus was a form of repentance so, too, every birthday must bring repentance.] It is also customary to increase Tzedakah before Shacharis and Minchah, and likewise to study more Torah - revealed and esoteric - on one's birthday.

#### Birthday -- Rebirth -- Resolve

It is therefore appropriate to publicize all the good customs of birthdays: to increase Tzedakah on this day, to study more Torah and to intensify the Divine service of prayer -- these are the three pillars of the world. Also, good resolutions should be accepted for the rest of the year.

It would be appropriate that families should gather (with friends) in a joyous mood, so that the good resolutions will be accepted on this day, with a sense of happiness and gladness. This will increase the observance of these good deeds.

Children should be taught the spiritual importance of a birthday and they should celebrate their birthdays with their friends in a way that they will increase Torah and mitzvos and good resolutions. Small children will be even more impressed by this suggestion and will be more enthusiastic in carrying it out.

Now on one's birthday one can rejoice in the knowledge that on this day his soul descended to the corporeal existence in order to serve the Creator through Torah and mitzvos. This commemoration crystallizes in the fact that at the celebration itself there will be more Torah and mitzvos and more good resolutions for the future. This joyous jubilee may be observed by young and old -- for as soon as the child is able to understand and appreciate the importance of good acts his or her birthday party will become the focal point for commemoration of the past and solemnization of the future.

#### Anniversary of Physical and Spiritual Birth

Such a celebration in also connected to the fact that on his 13th birthday a boy enters the age of maturity and is responsible to observe the 613 mitzvos. The same is true of a girl on her 12th birthday. Since every Jew has the "presumption of righteousness" the assumption is that this young boy or girl will certainly grow up to fulfill the dictates of the Torah.

Consequently, there is reason to rejoice at the time he or she accepts the yoke of mitzvos.

For this reason men and women above Bar/Bas Mitzvah should see in their birthdays additional significance: It is the anniversary of physical birth, it is the anniversary of maturity, or Spiritual birth.

As the Shulchan Aruch explains:

The consummate indwelling of the holy soul in a person takes place on the

13th birthday [lit: 13 years and a day] for a male and the 12th birthday for a female. For this reason they become responsible by Biblical law to fulfill the mitzvos of the Torah. (Shulchan Aruch Harav end ch. 4)

With this in mind, whether you are 13, 30 or 83 you have a reason to celebrate your birthday. And at each age you can find satisfaction and growth when you become one year older.

Why Were You Born? To Make a Sanctuary!

How do we carry out the command "Make Me a sanctuary" in a way that even the mundane aspects of a Jew's life will be holy? One suggestion is for every Jew, man, woman or child to carry out the good custom of celebrating their birthday in a manner that connects it with Torah and mitzvos.

There is a golden opportunity on a birthday to influence a person to increased Torah and mitzvos, for it is a time when one's *mazal* is strong. The suggestion is directed to everyone, even small children, and their parents should explain to them that on their birthdays there should be a renewal of all aspects of good and holiness. A happy celebration should be organized for the child when he and his friends will joyously accept good resolutions in Torah and mitzvos.

Use the birthday as a time to increase goodness and holiness in Torah and mitzvos. We are at the close of the diaspora and we must finish the remaining steps of purification of the mundane. A birthday is a plain day -- no holiday -- yet it is a day in which one's "fortune ascends." A Jew's inner spirituality has the power to eclipse his mundanity and he becomes completely nullified (attached) to the Holy One, Blessed be He.

May this proposal be accepted among the Jewish people -- young and old -- to celebrate individual birthdays by making joyous parties in a manner that will enhance and increase Torah and mitzvos.

#### A Custom of Old -- Renewed

This is not a new custom, rather an extension of the responsibility everyone has to encourage others to increase Torah and mitzvos among friends, in a happy and friendly way.

If for some reason this was not so common until now, it is needed now, and as we have seen, it in based on the practices of the great Jewish leaders. In the darkness of the pre-Messianic diaspora -- we need more good deeds that will radiate light. And this activity is tried, tested and true; it will increase good deeds, Torah and mitzvos.

Since the galus is seen as the time of *incubation* and the salvation as the time of *birth*, may our good actions on birthdays speedily bring the ultimate birth of the Jewish people -- the true redemption.

It is customary to be called to the Torah on the Shabbos preceding your birthday. When the birthday occurs on a day that the Torah is read you should also be called to the Torah on that day.

On your Birthday increase your contribution to Tzedakah before morning service and afternoon services. When the birthday is on Shabbos or Yom Tov -- give the extra Tzedakah before Shabbos (preferably -- also after).

Put more time and effort into your prayer. Pray with greater concentration, meditate on the greatness of the Creator and put more intensity in your recitation of psalms as well. (If possible, read at least one complete book of Tehillim.)

Study the psalm which corresponds to your new age,2 and which you will be saying daily through the coming year. (E.g. when one reaches the age of 20 he begins reciting Psalm 21.)

In addition to your regular, daily study periods -- on your birthday study an extra lesson in revealed Torah -- *Nigleh* -- and esoteric teachings --*Chassidus*. This is in addition to the daily quota of Chumash, Tehillim, Tanya and Rambam.

Study a Chassidic discourse by heart (or at least a part thereof) and review it in the presence of a group of people on the birthday. This may also be done at another auspicious time in connection with your birthday; especially at the Shalosh Seudah meal of the following Shabbos.

Reach out to your fellow Jews and teach them Torah and Chassidus, with true Ahavas Yisrael.

Isolate yourself in seclusion for a while on the day of your birthday and retrospectively review your conduct for the past year -- see what needs repentance and improvement -- and make good resolutions for the future years.

Accept upon yourself some new act of piety or more zealous observance in some area of action -- all within your grasp.

Celebrate a happy party with your family and friends in honor of your birthday -- give praise and thanks to the Holy One, Blessed Be He, -- if possible say the blessing of *Shehecheyanu* on a new fruit -- with happiness and the joy of a mitzvah.

### BIRTHDAYS IN HALACHA & HASHKAFA A flatbush jewish journal exclusive

### The History and Halachos of Birthdays

## YERACHMIEL SCHAPIRO

Birthdays in some ways have always been an integral part of Jewish history. The Pesach festival, for example, commemorates our birth as a nation, when Hashem took us out of Egypt to be His chosen people. In celebrating our national birth at the seder, we are reliving a fundamental experience of our faith. Indeed, every seventh day of the week we sanctify the Sabbath and remember G-d's completing His creation of the entire world. Furthermore, every year during Rosh Hashana the traditional liturgy bids us to recite the phrase "Hayom Harat Olam" – "Today is the birth[day] of the world." Chazal tell us that actually *man* (not the world) was created on Rosh Hashana, and this is in part what gives the day its unique and holy significance.

Jewish history and literature, however, seem to be lacking evidence of definitive sources concerning celebration of the individual birthday - which has become the norm in many modern day societies (let alone the birthday cake, candles and presents that usually accompany them). It is the purpose of this article to explore the validity of such a celebration in halacha and minhag. We will first touch on the origins of birthday celebrations historically, then move on to the Jewish outlook on marking birth and other milestones; finally, we will offer some halachic insights and minhagim regarding birthdays, as well as various Jewish perspectives on the issue.

#### **Historical Precedents**

When one notices that the only birthday recorded in the Torah is Pharaoh's, the question of how appropriate celebrating a birthday is in the eyes of halacha may seem an easy matter to answer. This sole biblical source reflects many people's notions that birthdays are a non-Jewish ritual which should be disdained. Indeed, *halacha* does consider the biblical di rective "Bechukoteihem Lo Telechu" as prohibiting Jews from imitating the customs of the nations around them. It is therefore necessary at the outset to determine if celebration of the birthday is a specifically non-Jewish ritual, in which case it may become prohibited, or whether it is more of a cultural innovation without any

definitive religious mandate. It would therefore serve us well to briefly trace some of the historical developments of the birthday phenomenon.

It is not precisely clear when the celebration of birthdays started. What is clear is that the idea of celebrating a birthday is an ancient one, but that such a celebration for the masses does not seem to have been the normative practice. The first recorded birthday celebrations in history were those of the Egyptian Pharaohs. These parties were held only for royalty and male children, excluding outright all women and the lower peasant classes. The Mishnah at Avodah Zarah 1:3 lists some non-Jewish holidays, among them "g'nusiah (coronation) of the kings and their birthdays." It is apparent that these parties included sacrificial rituals as part of the celebration; but by no means is it clear that these sacrificial and pagan rites were part and parcel of what the birthday celebrations mandated per se: it was simply the Egyptian monarch's form of a holiday.

Subsequent to the Egyptian tradition, the Greeks continued this elite-oriented practice and extended it to their mythological personalities. According to the writings of the 3<sup>rd</sup> Century BCE Greek historian Philochorus, the ancient Greeks put round honey cakes lighted with tapers on the altar of their goddess Artemis on the sixth day of every month. This is in line with the idea that all mythological Greek deities had 12 birthdays a year, once every month. The Greeks later combined the Egyptian proclivity for parties with the Persian confectionary tradition, to make the modern day reality of the birthday cake. Not only did the Greeks (and Egyptians) celebrate their living birthdays (called Genethelia) but held festivities annually years after a man's death as well (called Genesia). Subsequently the Romans added the novel concept of marking a national day in the calendar year celebrating important statesmen's and politicians' birthdays.

The Christian history of the birthday phenomenon is noteworthy for its ambiguous and indecisive nature. The early Christians believed that since a child is born with "original sin" there is nothing positive to his coming into this world, and therefore it would be inappropriate to celebrate the birth. By the 4<sup>th</sup> century, however, the Church had revised this attitude and by the 12<sup>th</sup> century they even started recording birth dates as a matter of significance and subsequently celebrating them.

In any case it becomes apparent that the notion of celebrating the birthday of a person in antiquity, in a universal sense, was not necessarily tied exclusively with a religious obligation but rather with a societal custom. Judaism may therefore view such a practice in a more neutral or even positive light if we can find meaning to this annual event in our own theology and through Jewish sources.

### Birth, Aging, and Milestones in Judaism

In a real sense, every day as a Jew awakens in the morning he celebrates his rebirth. The first words we recite in the morning are Modeh Ani and Elokai Neshama, prayers rendering thanks to the Creator for granting us life by returning the soul to the body. There are those who view birthdays as an opportunity to celebrate continued existence in this world. At each new birthday another yearly cycle has passed and genuine thanks is due to Hashem for bringing us to this point in life. One should even go so far as to pause and introspect on what has been accomplished so far with the life G-d has given to us and what one hopes to do in the future with this gift.

In fact, Judaism teaches that every person is born under a certain "mazal" (heavenly sign), which instills in that person certain tendencies toward good or evil and, to some extent, determines the fortunes one will find in life. The Gemara delineates various opinions concerning the effect mazal has on a person, depending upon the day of the week or the planet under which that person is born. When we wish someone a *mazal tov* we are in fact expressing the hope that they were born under an auspicious mazal and / or they find within themselves the ability to overcome any undesirable effects a *mazal* may have on their life in the future. It is furthermore logical to assume that since mazal is bound with the constellations and is therefore cyclical in nature, the mazal a person is born with recurs every year on that same date.

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The Yerushalmi (Rosh Hashana, Chapter 3, halacha 8) indeed says that on the day Amalek decided to attack the Bnei Yisrael in the desert, they chose as their warriors individuals whose birthday coincided with that selfsame day. The Korban Eidah, (R. David Frenkel), explains that on a person's birthday his mazal is stronger than at any other time [and Amalek figured this fact would hopefully bring victory in battle]. The Chida in his Comat Anach (Ivov, Siman 3) quotes the mekubalim who have a similar understanding that a person's mazal is stronger on their birthday. Moshe was well aware of the power of mazal as well when he said to Yehoshua (Exedos 17:9) "...choose people for us and go do battle with Amalek..." in which the Chizkuni comments that Moshe was interested in utilizing soldiers who were born in Adar Sheini - a month without a specific mazal the better to be able to withstand the magical powers of Amalek.

Wishing someone "*mazal tov*" usually coincides with very specific milestones in a Jew's life: at the birth of a child, at a Brit Milah, when a young boy or girl reaches the age of *halachic* maturity, or at the engagements or marriages of men and women. In elaboration of this theme, Pirkei Avot records for the Jewish people an outline on how to organize and view a successful life. In Avot 5:21 the Mishnah reads:

A five-year old begins Scripture; a ten-year-old begins Mishnah; a thirteen-year-old becomes obliged to observe the commandments; a fifteen-year-old begins the study of Gemara; an eighteen-year-old goes to the marriage canopy; a twenty-yearold begins pursuit [of a livelihood]; a thirty-year-old attains full strength; a forty-year-old attains understanding; a fifty-year-old can offer counsel: a sixty-year-old attains seniority; a seventy-year-old attains a ripe old age; an eighty-year-old shows strength; a ninety-year-old becomes stooped over; a hundred-year-old is as if he were dead, passed away, and ceased from the world.

The Mishnah is certainly not exhaustive in explaining how every year of life is marked with a significant defining characteristic. However, the Mishnah points to the notion that CONTINUED ON PAGE 108

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when a person reaches a certain age, it represents a milestone signifying an important step in his personal growth process. We might say that this Mishnah instructs us that even if they are not worthy of celebration, at least we should take note of such momentous events and realize their importance in our own lives.

In contradistinction to the evidence mustered to show positive importance to the birth date of an individual, there are various rabbinic sources which seem to focus on the idea that man is born as a fallible entity and prone to corruption if left to his own ways. In this sense, a birthday might not be thought of as a day to celebrate. It is important, however, to understand these sources not so much as a description of the birthday but as an observation in retrospect of a life unguided by Torah values. In this sense we can distinguish between the happiness experienced at birth to that experienced at other events such as a siyum, hachnosat Sefer Torah or other event celebrating the accomplishments of an individual or community. Kohelet 7:1 comments on life by saying "A good name is better than good oil, and the day of death [is better] than the day of birth." Commentators suggest that this phrase is meant to impress upon the reader the fact that after a person has lived a life of accomplishment he can be proud of all the good he has done. At birth, man is full of potential but bereft of Torah learning and *mitzvot*. Only once accomplishment sets in can he look back and say, "last in deed but first in thought."

#### Traditional Sources Regarding Birthdays

The lone source in Chumash which explicitly mentions a birthday is Bereishit 40:20: And it was on the third day, Pharaoh's *birthday*, that he made a feast for all his servants and he counted the Chamberlain of the Cupbearers and the Chamberlain of the Bakers among his servants.

Most classical commentaries on this verse are silent when it comes to describing how birthday celebrations for Jews might be derived from here. It has been suggested that since the Torah only chose to mention the idea of a birthday celebration by a non-Jewish figure, we must learn from

here that the idea of birthdays is non-Jewish and to be shunned in Jewish circles. Interestingly, however, Rabbi Mordechai Shalom Me'Sadigora comments that if the Torah goes out of its way to describe the birthday of a non-Jewish king as commonplace, it is logical for us to learn out that birthday celebrations are appropriate for Jewish kings as well. One could even say that in the context of the Jewish people's sojourn in Egypt, the birthday of Pharaoh served as a catalyst for our national redemption. At Pharaoh's birthday celebration, Yosef's interpretive powers over dreams came to fruition with the reality of the death of the Chamberlain of the Bakers. Yosef soon became viceroy over the whole country enabling the Jewish people to fulfill their destiny by initiating their sojourn in Egypt.

Another place in Tanach where birthdays are alluded to is at Hoshea 7:5, which reads:

The day of our king, the officers became ill from the heat of the wine; he withdrew his hand [to be] with scoffers.

The Abarbanel and others suggest that the "*day of our king*" is the day of the king's birthday. Abarbanel says it was the custom for kings (specifically Jewish) to make a "*simcha ve'yom tov*" on their birthdays.

The Talmud in a few places gives us some insight into birthdays as well – at least in later stages in life. One is at Moed Katan 28a:

When Rav Yosef reached the age of sixty, he made a festive day for the rabbinic students. He said: "I have left [the range of] Karet."

The ability to reach old age is a gift from G-d. But here specifically 60 years was seen as a special milestone in regards to heavenly fortune and refuge from punishment.

Tehillim 90:10, on the other hand, emphasizes 70 or 80 years old as being the benchmark for a completed and long life. Indeed the Shu"t Beit Yisroel says that from the subsequent text in the Gemara, about Rav Huna dying suddenly at eighty years old, one can learn a fortiori from Rav Yosef's example that at eighty, one should celebrate as well.

Another source in the Talmud on this topic can be found at Nazir 14a:

[If someone] says "I would like to be like Moshe [was] on the 7<sup>th</sup> of Adar," what is 'the *halacha* regarding whether we treat this person as a Nazir]?

According to the Pirush HaRosh, the question is "Do we say that this phrase is an acceptance of Nezirut because on the day Moshe Rabeinu passed away it was most probably the case that many accepted Nezirut upon themselves because of the great travail of Moshe's death? Or perhaps not – because on the 7<sup>th</sup> of Adar Moshe was also born and this is therefore a day of eating and rejoicing (*'mishte vesimcha'*)." This seems to indicate rabbinic approval of marking the day of birth as a special day.

In addition, there are various reasons that people celebrate birthdays at certain specific ages. Age 70 is popular since it marks an important milestone in life, perhaps learned from the Talmud. This may be alluded to in the Yerushalmi Yevamot 8:3 which says cryptically:

Once every sixty or seventy years G-d brings something [destructive] to the world and destroys the evil ones and takes [some of] the righteous with them.

From here we see that anyone who lives past 60 or 70 years should be grateful that he has survived whatever occurrence might otherwise have taken his life.

Although less clear, various verses throughout Tanach seem to reflect opinions about birth and birthdays:

Tehillim 2:7-8 – "…I have this day given birth to you. Ask of me and I will give you…"

Yirmiyahu 20:14 – "Cursed be the day I was born."

Iyov 3:1 – "…Iyov opened his mouth and cursed his (birth)day."

Iyov 11:12 – "...as a wild donkey is a person born" or "...that a wild donkey might yield a man."

Kohelet 7:1 – "...the day of death [is better] than the day of birth."

These verses can be understood in a variety of ways which are beyond the scope of this article and do not offer a definitive answer to the question we have here about birthdays. Some of these verses are personal statements of individuals reflecting a feeling of despair for themselves, or they may be interpreted as allegorical statements to be taken in a philosophical light. The verse in Yirmiyahu, for example, is explained by the *medrash* as referring not to just any day but rather to the ninth of Av – the day the Second Temple was destroyed.

#### Selected Views & Customs of Our Sages

There are a wide array of customs proposed regarding how birthdays should and could be commemorated. It seems universal, however, that the spirit in which a birthday is celebrated must be one directed toward thanking Hashem. At the foundation of many of these practices are two main ideas. Either that the birthday is a propitious time in which to focus on the mazal under which one was born (as explained earlier) or simply to celebrate the simcha of reaching this milestone in one's life. These various minhagim include making a siyum, making a *seudat mitzvah*, observing a *taanit* (from food or speech), giving charity, making a *bracha shehechianu* on a new fruit or new clothing, getting an *aliyah* to the Torah, doing an extra mitzvah, learning or praying more, saying Tehillim, visiting a Tzadik for a blessing (a Chassidic minhag) and taking a personal accounting and introspection into one's deeds. This last practice seems deeply rooted in the notion that a person's individual birthday is comparable to the birthday of humankind as a race. Each year on Rosh Hashana we commemorate this event and take an accounting for our past year's deeds. Just as the first of the year is the Yom Hadin, so, too, every person's birthday is a personal Yom Hadin.

#### Selected Views

#### **Promoting such Practices:**

The Chatam Sofer discusses the fact that Avraham Avinu made a *seudah* every year on the anniversary of his Brit *milah* (i.e., a recurring celebration directly correlated with one's entrance into this world). In addition, it is recorded that on the 7<sup>th</sup> of Tishrei, the Chatam Sofer's birthday, he used to finish learning the whole Chumash with certain students to whom he then gave money to purchase treats.

The Ktav Sofer, his son, had the custom to finish a *masechta* every year on his birthday.

Shu"t Ginzei Yosef says that Anshei *ma'aseh* have the custom to make a *shehechianu bracha* on a new fruit or piece of clothing every year on their birthday.

### **SIMCHA SECTION**

## BIRTHDAYS IN HALACHA & HASHKAFA A FLATBUSH JOURNAL EXCLUSIVE

### **Rav Pam on Birthdays**

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desire was to bestow goodness and kindness on Yaakov and bring forth from him a great nation. If He could not do that (even if due to Yaakov's sins) it would, so to speak, cause *tzaar* to Hashem. Therefore Yaakov was appealing to Hashem to spare him from Esav's wrath for His sake, to uphold *kevod Shamayim*, so that He could *make your offspring like the sand of the sea which is too numerous to count*. The Beis HaLevi amplifies this concept with the well-known Mishnah in Pirkei Avos (4:2),"The reward of a mitzvah is a mitzvah, and the consequence of a sin is a sin." Aside from the simple interpretation, that one mitzvah brings another mitzvah in its wake and one sin leads to another one, one can derive another concept: Since the absolute will of Hashem is to do good for His creations, when a person performs a mitzvah, he brings pleasure to Hashem Who can now give him s'char (reward). He deserves *s'char* for giving Hashem the opportunity to give him *s'char*! Conversely, when a person sins, he forces Hashem to go against His desire to bestow kindness and instead mete out punishment. This, too, is a sin because by sinning, he forces Hashem to bring upon him punishment which, in itself, is deserving of more punishment.

This thought is particularly relevant as the days of Elul come to an end and the *Yamim Nora'im* approach. A sin is not just a violation of Hashem's command. It brings about punishment which forces Hashem to go against His will and inflict suffering on His beloved children. If a person would realize how much Hashem loves him and desires only the absolute best for him, he would strive to do complete *teshuvah* and resolve not to sin in the future. If he would know how much it pains Hashem when he sins and how, regrettably, He must inflict punishment, he would do everything in his power to fight the *yetzer hara* and avoid sin.

### The History and Halachos of Birthdays

#### CONTINUED FROM PAGE 108

The Tiferet Yisrael gave a *tzava'ah* to his children that on their siblings' birthday they send greetings to each other of "Mazal Tov."

The Ben Ish Chai writes that when one reaches sixty or seventy one should make a *shehechianu bracha* over a new fruit or clothes and have his birthday in mind. He writes elsewhere, "I have heard that there are places which have the custom to hold festive meals every year on the day on which that person entered into the Brit of Avraham Avinu, and this is a beautiful custom and pleasing to me; however this is not how my family was accustomed; rather in our house we used to say the following prayerful request every year (quoted in part):

Ribbono shel Olam, it is revealed and known before you that on this day (so and so) I was eight days old... and my father, your servant, fulfilled the commandment of *milah* and *priah* as you have commanded in Your holy Torah...Please, G-d, help me guard this Brit *kodesh*...For You have chosen us among all the nations... Thank You G-d for taking us out of Mitzrayim...and for the Torah that You have taught us...and help me to respect Your Name from now and forever. Amen. Ken Yehi Ratzon.

The Chavat Yair (Siman 70) assumes as a given that a person should make a *shehechianu* blessing when he turns 70.

Sefer Tzedakah Le'Chaim (section 555) by R. Chaim Palagi quotes a *minhag* that one should give extra charity on one's birthday. This idea is repeated by many.

Kuntres Otzar HaChesed Keren Shmuel says the Jews of Jerusalem made R. Shmuel Salant a birthday party when he reached the ages of 70 and 80. They also sent monies to charities in the amount of his age.

Mara D'ara D'Yisrael quotes the fact that a birthday celebration was made for R. Chaim Sonnenfeld.

Hakatan Vehilchotav (chapter 84) says "Those who make a *seudah vesimcha* on their birthday have a source for their custom. However, it is appropriate that they should do so in the spirit of the Torah."

Torah La-Da'at (R. Matis Blum, Vol. 6, p.260) notes that R. Moshe Kolodny showed him a newspaper clipping describing the celebration in Jerusalem of R. Shmuel Salant's 93<sup>rd</sup> birthday in 1909, and that R. Chaim Berlin sent him a big cake.

Chabad Lubavitch and Sefer Haminhagim recommends many practices: to be called to the Torah on the birthday itself or the preceding Shabbat, to give charity before the shacharit and mincha services, to study an extra session of nigleh and chassidut, and to spend some time in seclusion thinking and reflecting on the past and taking into consideration any teshuva that must be done. Furthermore, R. Menachem Shneerson has written about understanding one's birthday as his own personal Rosh Hashana; one ought to say extra tehillim, or specific tehillim corresponding to one's upcoming birthday.

Rav Ovadiah Yosef (Yabia Ober OC 6:29) – In discussing the permissibility of a Bat Mitzvah celebration for girls, Rav Yosef bolsters his opinion in the affirmative by stating that even birthday parties are appropriate when accompanied by *divrei* Torah and praises of G-d. He quotes some of the sources quoted in this article and mentions a famous rabbi (HaRav Chazan) who celebrated his birthday every year starting when he turned 70.

Iggerot Moshe (OC I:104, II:30, IV:36) – R. Moshe Feinstein in a discussion about the permissibility of celebrating a Bat Mitzvah, compares the practice to celebrating a birthday. Although Rav Moshe does not approve of using a shul for such events, in his language these gatherings are to be considered a "*dvar reshut*" which one is able to celebrate in the confines of one's home.

### Selected Views Limiting such Practices:

Sefer Divrei Torah (5:88) says that one should not celebrate a birthday, per the Gemara Eruvin 13b: "..it would have been better (*noach*) that man was *not* born than that he *was* born..."

Oztar Kol Minhagei Yeshurun notes that the idea of a birthday party is not mentioned anywhere in the Talmud, Geonim, Rishonim or Acharonim. The first and only mention is in the Torah for Pharaoh's birthday. He also writes that the friends and relatives of Rav Yitzchak Elchonon Spector wanted to make a party celebrating the 50<sup>th</sup> anniversary of his position in the rabbinate, but he refused.

Shu"t Arugat Habosem (OC 215) responding to a specific inquiry, advanced the notion that celebrating birthdays was an unwise and spiritually detrimental decision.

#### Conclusion

We have seen a variety of ways of explaining the significance of birthdays in Jewish life. The common denominator might be the lesson that life must be seen as a gift – one which we should use to our best ability. Birthdays can be seen as a recognition of that gift. This idea is encapsulated in the controversy between the houses of Shammai and Hillel (Eruvin 13b) on the quandary, "Is it better/easier that man was created or better/easier that he not been created?" In conclusion the Talmud is negative – it would have been better for a person not to have been born. Nevertheless, the Talmud continues poignantly: "...But now that he has been created, let him scrutinize his behavior."

We have been given our lives against our will, whether we like it or not – but we each must do the best we can to recognize its purpose and fulfill our mission here. There is some substance, therefore, to the notion that a person should strive to maintain awareness of this principle, and the date of one's birth may have particular relevance to that introspection.

Tisha B'av, the saddest day in the Jewish calendar, is also believed to be the birthday of the future redeemer of Israel and is therefore referred to in rabbinic literature as a moed - a holiday (based on Eichah 1:15). Various laws and customs are derived from this fact, such as not to recite tachanun on the eve of the fast day, and to add some food to the meal prior to the fast. This realization, that even within the most somber and contemplative of days in the Jewish calendar is implanted a source of birth and renewal, should enlighten us to appreciate what our heritage entails. May we then finally merit to celebrate the birthday of Mashiach as a day of complete redemption, speedily in our time.

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Jillon Måney

### Debate On Fiduciary Standard Enters New Phase

#### JILL SCHLESINGER TRIBUNE CONTENT AGENCY

The big news this spring is that the Certified Financial Planner Board of Standards has announced a change to its Code of Ethics and Standards of Conduct. Starting Oct. 1, 2019, CFP professionals must act in the best interest of the client at all times when providing financial advice. This is the so-called fiduciary standard, which has been in the news ever since the Department of Labor created its own rule in 2016.

As a reminder, the vast majority of brokers and insurance reps who sell securities products are held to a lower standard of care called "suitability," which means that what they recommend has to clear the low bar of what is suitable, though not necessarily in your best interest.

The labor department fiduciary rule would have forced those overseeing the nearly \$3 trillion in retirement savings to work in their clients' best interest. But it has been in limbo since the Trump administration decided to put it on ice, delaying it until July 2019. Although most investment companies already had made changes to their businesses to comply with the new rules, they also had mounted legal challenges, one of which recently found that the labor department had overreached its authority and struck it down, though the decision will be appealed.

But the Securities and Exchange Commission is expected to propose its own fiduciary rule, perhaps as soon as the end of this quarter. Leaked information about the SEC version implies that it would apply to retirement and non-retirement accounts, would regulate conflicts of interest and would dictate who can and cannot call themselves a financial advisor.

The fear is that the SEC fiduciary standard would be a watered-down version of the original idea. But that's not why the CFP Board decided to act now. The CFP Board's stand on fiduciary began "more than a decade ago," according to Richard Salmen, a CFP and the chairman of the CFP Board of Directors. Back then, the fiduciary duty applied to those CFP professionals who were providing financial planning services.

"We are raising the bar even higher now with a fiduciary standard that will apply anytime a CFP professional gives financial advice," which should eliminate any confusion.

Here is an updated version of my "Questions to Ask a Financial Professional":

• Are you held to the fiduciary standard? Get this pledge in writing and make sure that it applies all of the time and to all accounts.

• How will I pay for your services? The adviser should clearly state in writing how she will be paid. The three methods are: fees based on an hourly or flat rate; fees based on a percentage of your portfolio value; and commissions paid per transaction.

• What experience do you have? Find out how long the advisor has been in practice and whether he or she is CFP, a CPA-PFS, a Chartered Financial Analyst or a member of the National Association of Personal Financial Advisors, all of which are held to a fiduciary standard.

• What services do you offer? Some create a holistic financial plan alone and don't sell financial products; others may only manage assets and many do both.

• Is there anything in your regulatory record that I should know about? Conduct background checks with the SEC, FINRA, NASAA and the CFP Board.

Contact Jill Schlesinger, senior business analyst for CBS News, at askjill@JillonMoney.com. (c) 2017 Jill Schlesinger Distributed by Tribune Content Agency, LLC

# Interpersonal Edge

### It Is Not Your Job To Fix Narcissists

Dr. Daneen Skube Tribune Content Agency

Q: I used to work with a colleague who is a card-carrying narcissist. I cut him off, but he keeps trying to reconnect. Part of me keeps hoping he will understand how his selfishness, manipulation and zero empathy impacted me, but every contact is abusive. He even has the nerve to blame me for our falling out. How can I get through to someone who is abusive and takes no responsibility?

A: You cannot get through to someone who is abusive and takes no responsibility. Yes, hope may spring eternal, but the more abusive people are the less responsibility they will ever take.

Ironically, people who commit small infractions against us are quite contrite and immediately make amends. People who are responsible for the worst acts against us generally feel smug and justified that we deserve their cruelty.

I appreciate your longing for understanding and an apology, but you will never receive satisfaction. The only reason he is continuing to reach out to you is that hurting you again is just as satisfying as hurting you the first time.

The problem here is not that he is abusive, but that you are naive. If you know this guy is a card-carrying narcissist, your best move is stop responding. Send his email to the junk folder, block his texts and don't answer your cell when you see his is calling. The satisfaction you seek will be a firewall preventing him from having access to you.

The good news is that if you have the impulse control to stop contacting him, he will get bored and move on to people who will be more rewarding to hurt. Consider a shark swimming around the water sniffing for blood. If you are no longer willing to bleed, that is your best protection.

As a therapist, I've worked with many people badly damaged by people like your former co-worker.



My advice is to avoid any and all contact.

Some of the people I've worked with have serious post-traumatic stress from these workplace sharks. They leave the relationship with their self-esteem and self-confidence in tatters. Try to remember this guy was more interested in watching you bleed than telling you the truth. You cannot look in a broken mirror and see your true reflection.

The sooner you get away, the sooner the emotional wounds inflicted will heal. Surround yourself with people who know, appreciate and support you instead of ruminating on why this co-worker was so mean.

All of us make mistakes at work but none of us deserve cruelty. When people treat you badly and try to blame you, realize this behavior reflects on them. No matter how upset we are at work, we have options to be skillful and not harmful. Abusive behavior is the refuge of those whose self-hatred must spill out or they will explode internally.

People who abuse may attempt to blame but ultimately they are the only ones responsible for their choice to mistreat others.

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

### BUSINESS 📾 & FINANCE



## **Business** Halacha

RABBI ARI MARBURGER, REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

#### **Steady Clients**

There is a related issue in *halachah* involving a *maruphia*, a steady client. Some *poskim* maintain that one may not try to lure away someone else's steady client. This differs from *ani ha'mehapech* in the sense that *ani ha'mehapech* is a prohibition against interfering with a specific deal that is about to be completed. *Maruphia* prohibits going after another's steady client even though at the moment there may not be any imminent deals.

Only loyal clients who do business exclusively with the competitor qualify for these laws. If the clients are not completely loyal and will occasionally use another firm, anyone is free to solicit their business.

The prohibition of *maruphia* is to *pursue* another's steady client. If the client initiates the deal, these laws do not apply.

#### **Advertising**

One may advertise to the general public, and need not be concerned that a competitor's *maruphia* will be influenced by the advertisements. However, targeted mailings to a competitor's steady customers would be included in this prohibition.

Rama cites different customs regarding the laws of maruphia, and does not render any final verdict. Today, the custom is to permit pursuing the business of a maruphia (although see footnote). However, a yarei Shamayim (G-d-fearing individual) should refrain from doing so.

#### Ani Ha'menakef

There is a related prohibition of *ani hamenakef brosh hazayis* wherein if a person invested significant

effort to obtain an item, one may not preempt him. This concept is more severe than ani ha'mehapech, and is considered a form of theft. It applies even to windfalls, as opposed to ani ha'mehapech (see "Unique Opportunities"). However, it applies only where the first person invested significant effort to obtain the item. There are differing opinions as to exactly what level of effort is required to qualify for these laws. Maharshal maintains that the person must actually put his life in danger while pursuing the item to qualify for this halachah. Masas Binyamin does not require that one endanger his life, but rather that he has overcome all obstacles and is assured that he will obtain the item (in the absence of any outside interference). Others suggest that investing "significant money and effort" is enough, even though there are still obstacles and there was no physical danger.

"Ani ha'mehapech" is an illustration of the beauty of the laws of Choshen Mishpat. No formal contracts have been executed, no papers signed, and there are no legal obligations. Yet, halachah demands that we respect our competitors' space, and that we do not interfere with their dealings. We work because we must do our hishtadlus (effort). But the Ribbono Shel Olam does not want hishtadlus that comes at the expense of another person. Only a nation that lives with absolute bitachon and faith in Hashem could accept such laws. These ideals create a powerful Kiddush Hashem, and are an ongoing testimony to the uniqueness of Klal Yisrael.

Unfortunately, the reverse is also true. When people see Jews fighting



with each other and trying to interfere with each other's deals, it creates a terrible Chilul Hashem and conveys a message of disunity.

Experience has also shown that when these halachos are violated, all too often, nobody gains. The first buyer loses the deal. The seller frequently becomes suspicious; he wonders why people are suddenly agitating to break the deal and to present better offers. If the first price he agreed to was too low, perhaps this offer is also a mistake. The seller often either chooses to hold on to what has suddenly become such a desirable piece of prime real estate, or looks elsewhere to see if he can get a still higher offer. In the end, the rasha gains nothing from his effort.

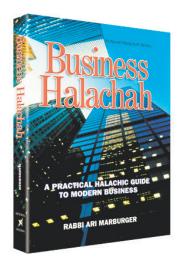
#### **Case Study**

A group is negotiating with a builder to purchase a cluster of houses in a new development. When they are about to sign the contracts, they learn that the builder has agreed to sell an adjacent house to a very undesirable neighbor. The group delivers an ultimatum to the builder: either promise us that you will not sell a house in the development to this person, or our entire group will not purchase houses. The builder has no choice and acquiesces to their demands. Assuming that their concerns about the neighbor are valid, did the group act appropriately, or have they violated the laws of ani ha'mehapech?

The first question is whether there was a final agreement between the undesirable neighbor and the builder. If they were still negotiating over the price and had not yet reached an agreement, there would be no *ani* ha'mehapech. As explained before, *ani* ha'mehapech applies only when the negotiations reach a stage where an agreement is imminent.

Another issue that must be dealt with is *mechusar amana*. If the builder gave his word to this undesirable person that he would sell him a house, it may be inappropriate to encourage the builder to renege on his commitment. See Chapter Four for further discussion of *mechusar amana* and *trei tarie*.

Another issue that can be raised is that according to most *poskim*, if the property being contested represents a unique value or a windfall, the prohibition of *ani ha'mehapech* will not apply (see section "Unique



Opportunities"). If the development is being sold for an unusually low price, or if it is the only area where there is such a large cluster of houses for the group to purchase together, perhaps it qualifies for this exception.

The exception of a windfall is limited. As per the *psak* of both the Shulchan Aruch HaRav and Igros Moshe, a yarei Shamayim should not rely on this exception. Secondly, there is a debate about whether this exception is limited to an ownerless item that may be obtained gratis, or if it extends to an item being purchased at an unusually low price. Our case study involves a purchase and may not qualify. Even if we will follow the poskim who extend the concept to sales, the sale must be a clear bargain that cannot be found elsewhere. If similar homes are available at comparable pricing, there will be ani ha'mehapech.

If a cluster of houses cannot be found elsewhere, and the group could not buy if the undesirable neighbor moves in, the group's action was permissible, but not appropriate for *baalei nefesh*. The appropriate response to such a situation would be to simply walk away from the negotiation without saying anything to the builder that would jeopardize the neighbor's deal.

This scenario differs from a classic ani ha'mehapech since the group had no intention to purchase that particular house for themselves. Their objective was to prevent an undesirable from moving into their neighborhood. Nevertheless, the rules of ani ha'mehapech would apply. The prohibition of ani ha'mehapech is to interfere with another person's deal. Whether the offending party will take the deal himself is irrelevant.



## Rav Moshe Feinstein

BY RABBI SHIMON FINKELMAN REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

Moshe's birth brought his parents special joy, for his mother had suffered a number of miscarriages before receiving a blessing for a child from Reb Yisrael, the Karlin-Stoliner Rebbe. The joy of this noble couple surely increased manifold as it became apparent that their son possessed many rare qualities.

It was evident from his early youth that Moshe Feinstein was destined for greatness. He had been blessed with a brilliant mind, possessed sterling character traits and had an appreciation for the value of Torah study that belied his young age.

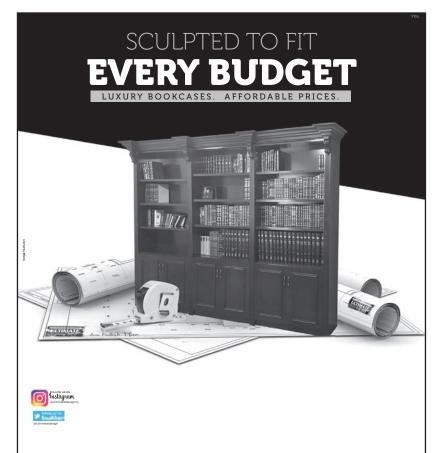
When he was about 6 years old, Moshe and a friend became involved in a "serious" discussion. "When I grow up," the other boy said, "I would like to become a tailor, like my father."

"It is good for a child to go in the ways of his father," young Moshe replied. "When I grow up I hope to become a rav." He was a talented chess player in a country where chess was a popular pastime among Talmudic scholars. Yet, at age 8, he gave up playing the game. In later years he explained why. "I told myself that if one is already using his mind, it should better be used for the study of Torah."

An elderly contemporary remembered him as a child. He was popular and used to play with the other boys, but after five or ten minutes of play, he would excuse himself and go back to his *sefer*.

Rabbi Yitzchak Chaim Krasnitsky was dean of Yeshivah L'Metzuyanim in Israel, and knew Reb Moshe from his boyhood days in Russia. When asked to relate interesting episodes from those days involving young Moshe Feinstein, he replied, "There is nothing to relate. All his time was spent learning."

An elderly Jew in the Bronx told a talmid of Reb Moshe, "I remember him as a little boy in Uzda. He



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### In His Father's Footsteps

was always learning. We all knew he would be a great *talmid chacham*, but we never dreamed that our friend would become the *gadol hador*!"

Before sending Moshe to a *melamed*, Reb David taught him all of *Tanach*. Reb Moshe was amazingly fluent in *Tanach* and its commentaries, and throughout his life, he began his day by learning two chapters of *Tanach*.

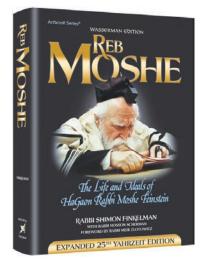
When he was still very young, Moshe was brought to a *melamed* who was teaching Gemara to boys a few years older than he. On Moshe's very first day in the class, the rebbi pointed to the word Itmar in the gemara and asked for someone to read the word. Moshe raised his hand and, since the gemara had no punctuation, misread the word as Isamar (the son of Aharon HaKohen). The *melamed* reprimanded the other boys when they laughed at Moshe's mistake.

Reb Moshe would later say that he learned two lessons for life from that incident: In learning, one should never assume that his initial approach is the correct one. Rather, he should approach a topic from every angle and entertain the possibility that the correct explanation is one that he never before considered.

The second lesson was one of *middos*. Reb Moshe never forgot how he felt when his classmates laughed at his mistake. He resolved never to laugh at people or ridicule them in any way, no matter how foolishly they spoke or acted.

Before reaching his 10th birthday, Moshe already knew the tractates *Bava Kama, Bava Metzia* and *Bava Basra*, a total of 410 *blatt* in three of the Talmud's most difficult tractates. On a Yom Kippur eve before his bar mitzvah, Moshe remained awake all night studying *Masechta Yoma* with his father. By the time morning services began, the two had completed the entire tractate.

Reb Moshe related how his father not only studied with him, but also carefully supervised his education. Reb David personally paid for a private Gemara rebbi for his son and three other boys, to foster their maximum growth. Indeed, the group completed the entire



*Masechta Gittin* with all of *Tosafos* that year. Here in the United States, Reb Moshe told that story to the president of a yeshivah who had argued that he could not afford the expense of a second rebbi for an oversized class.

Reb David knew that the youngster had unlimited potential and, as Reb Moshe wrote in the introduction to the first volume of his responsa *Igros Moshe*:

... My father said to me that he hoped and was virtually positive that many would inquire of me regarding Halachah, which is the word of Hashem, both orally and in writing, and that I would answer correctly, with G-d's help.

That comment illustrated a unique characteristic of Reb Moshe, a trait that represented another of his similarities to Moshe Rabbeinu. On the one hand, his modesty was incredible. He was uncomfortable with honor, never felt that he had learned or accomplished enough, and gave respect and honor even to children and unlearned people. On the other hand, like Moshe, he knew that he had a responsibility to lead, to rule on the most complex questions of Halachah, and even to disagree with other great rabbis if he was sure he was right. He had the very unusual ability to differentiate between himself as an individual Jew and the Torah that he knew. As a person, no one could be more humble; but he felt he had no right to be humble where Hashem's Torah was concerned.

### SEPHARDIC HERITAGE



## Rabbi Mansour: Parasha

A COMPENDIUM OF PRACTICAL HALACHOT & ILLUMINATING INSIGHTS FROM THE WEEKLY PARASHA WITH PERMISSION FROM ARTSCROLL/MESORAH

Parashat Aha're Mot describes the service that was performed in the Bet HaMikdash on Yom Kippur. One of the rituals involved two *se'irim*, goats, one of which was brought as a sinoffering, while the other was borne by a Kohen into a barren wilderness and cast from a cliff. The two *se'irim* would be brought to the Kohen Gadol who would conduct a lottery to determine which of the goats would be brought as an offering, and which would be condemned to Azazel – to death in the wilderness.

To explain the meaning behind this ritual, Rabbi Samson Raphael Hirsch suggests that we try to imagine what the second goat might be thinking during this process. At first glance, it appears that he "won the lottery." He watches as the first goat is slaughtered in the Temple, its hide is removed, its blood is sprinkled on the Altar, its sacrificial parts consumed on the Altar and its body burned outside the camp. In the meantime, a designated Kohen takes him, the second goat, with all the distinguished members of the Jewish people looking on. He is led through the streets of Jerusalem along a scenic route out into the wilderness. All throughout, he likely thinks to himself, "I got the better deal; the poor, other goat was brutally slaughtered, while I get to live and be treated with honor!"

Suddenly, the Kohen stops and prepares to cast the goat off the mountain. At that moment, the goat realizes that he, in fact, was the loser. True, the first goat was killed. It had to make the ultimate sacrifice, but at least it madet a sacrifice to G-d. But he, as it turns out, is doomed to die in an empty wilderness. It may have appeared all along that he was the winner, but in the end it became clear that the first goat, which was sacrificed to G-d, was the one who won the lottery.

Rabbi Hirsch explained that this very same concept applies to religious and secular life. A non-observant Jew may likely see himself as the "winner," as the one who has the better end of the deal. In his mind he is not bound by the many restrictions and obligations of religious life. He can eat whatever he wants, he is not required to rise early in the morning to go to synagogue, he does not have to provide his children with a Torah education, and so on. A non-observant Jew might look upon the religious Jew with pity, as he has to work so hard and sacrifice so much for G-d, while he is allowed to enjoy the comforts and pleasures of his unhampered secular lifestyle.

But ultimately, it becomes clear that the first goat, the observant Jew, is the real winner. True, he lives a life of "sacrifice." But through his sacrifice he earns eternal life with G-d, while secular life leads to eternal "Azazel," an empty wasteland. Unfortunately, many people face this reality only at the last moment, like the second goat, shortly before death, when they have little hope of changing their fate. Fortunate is the one, Rabbi Hirsch writes, who realizes his mistakes earlier in life, when he still has the opportunity to rectify his lifestyle.

Although religious life demands complex sacrifice, in truth it is the winning "lottery ticket," as it leads a person to eternal happiness, eternal bliss, and eternal blessing.

#### Kashrut / Food

Is it permissible to use a meat pot to cook a *parve* item that will be combined with a dairy item?

Is it permissible to cook rice, or any other *parve* food, in a pot that had been used for meat, and then eat the *parve* food with milk or another dairy product? We refer, of course, to a case where the pot is clean and does not contain any actual residue of meat or gravy on its surface. Does the fact that the pot had been used for meat render it forbidden to use the food cooked in that pot with dairy foods? (This question arises with regard to the traditional m'gedra (rice and lentils) which is commonly eaten with yogurt.)

There is a halachic concept discussed in the Yoreh De'a section of Shulhan Aruch called "Noten Ta'am Bar Noten Ta'am Le'hetera." This term refers to a scenario like the one described above, of a clean pot that does not contain any meat, but has absorbed the taste of meat within its walls. When food is cooked in that pot, the taste embedded within the walls now enters the cooked food, and we refer to this "second degree taste" as Noten Ta'am Bar Noten Ta'am. According to halacha, if the food to be cooked in the pot is *parve*, and thus no violation occurs when it is cooked

### Parashat Aha're Mot Who Won The Lottery?

in the pot (as opposed to a case of dairy food cooked in a meat pot), the food remains *parve* and may be eaten in the same plate with milk. Since the *parve* food contains only a Noten Ta'am Bar Noten Ta'am, and not the original taste of meat, it retains its *parve* status, and one may eat it with milk or other dairy products.

The question then becomes whether or not one may prepare a *parve* food in a meat pot with the initial intention of eating it with dairy foods, i.e., putting yogurt on rice. Thus far we have established that a *parve* food that had been prepared in a meat pot may be used with dairy products. But does this *halacha* apply only if this occurred inadvertently, or even knowingly?

The Shulhan Aruch rules that one may use the *parve* food with dairy foods only *bedi'avad* (after the fact, if it was inadvertently prepared in a meat pot). However, in Bedek HaBayit, revisions to the Bet Yosef that Maran published after writing the Shulhan Aruch, he cites the position of Rabenu Yeruham, who permitted preparing *parve* food in a meat pot even with the initial intention of using it with dairy products. This is, indeed, the ruling of Hacham Ovadia Yosef in Yabia Omer. Rabbi Shelomo Amar (present Sepharadic Chief Rabbi of the State of Israel) likewise follows this position in his work of responsa.

It should be noted that this *halacha* applies equally in the reverse case, of a *parve* food prepared in a dairy pot that one wishes to eat with meat. One may cook a *parve* food in a dairy pot even with the initial intention of eating it together with meat.

Furthermore, this *halacha* applies regardless of whether or not the pot had been used with meat or milk within the previous 24 hours. Although regarding many *halachot* we distinguish between utensils that had been used for meat or milk within the past 24 hours and those that have not, with respect to this halacha no such distinction is made.

#### Piskei Halachos U'Minhagim MaiChachmei Sefard

#### RABBI MOSHE BOYLAN

The following article contains Piskei Halachos and Minhagim from the Chachamim of the Sefardim (Eidos HaMizrach). This article is based upon the sefer "Kitzur Shulchan Aruch" (Rav Gantzfried zt"l) with Hearos from the Rishon LeTzion, Chacham Mordechai Eliyahu zt"l.

In the first night of Sefiras HaOmer (which is the second night of Yom Tov in Chutz Laaretz), there are different *minhagim* as to when Sefiras HaOmer is counted. Some have the *minhag* to count Sefiras HaOmer after Maariv (as is brought in the Minhagim of the Reshash zt"l) and some have the *minhag* to count much later, after the end of the Seder (as is the minhag of the Chida zt"l). Everyone should follow their own *minhag*. {Agav, many Chassidim have the second minhag of counting Sefiras Haomer after the Seder.}

We say Leshaim Yichud before counting Sefiras HaOmer. After counting Sefiras HaOmer we say Ana Bekoach and Lamnatzaich as is written in the *machzorim*.

The *minhag* is to count Sefiras HaOmer in Shacharis without a *beracha*. {This helps ensure that even if one forgot the last night, he will be able to continue counting with a beracha the next nights.} (Nehar Mitzraim).

If someone asks you the count for tonight (after it is time to count, as described later) and you answer by saying the number of days or the number of weeks (and certainly if you answer the number of days and weeks) then you cannot count again with a *beracha* (that night). This definitely applies if you mentioned the count of days/ weeks after Shkiah. Some say that it applies even before Shkiah. It is best to be *machmir* about this after Pelag HaMincha.

### **SEPHARDIC HERITAGE**

## **Maran Harav Ovadia**

RABBI YEHUDA HEIMOWITZ, WITH PERMISSION FROM ARTSCROLL/MESORAH

#### Shabbat in a Closet

When he was in Flatbush, his host was Rabbi David Ozeirey. As much as people knew about the Rav's extraordinary love of learning and how every minute was precious to him, Rabbi Ozeirey learned that whatever we thought we knew was but a fragment of the truth.

The first Friday the Rav arrived at the Ozeirey home, he asked to see his bedroom. His host took him to the master bedroom, which had been set aside for him and the Rabbanit. The Rav asked if there was a place for a lamp, so that he could learn without disturbing the Rabbanit's sleep. Rabbi Ozeirey was quiet. The bedroom was not large and there was no room for such a lamp.

But there was a small walk-in closet with a light. Rabbi Ozeirey opened the door and the Rav said the closet would suit his need. Was there a chair? The closet was not big enough for a regular chair, but a folding chair would fit. Excellent. The chair was opened and the Rav took a bag of sefarim into the closet. No table, just a small, not very comfortable chair. Then they went back downstairs to prepare for Shabbat.

Rabbi Ozeirey assumed that Harav Ovadia would learn for an hour or two before retiring for the night. He was wrong. The Rav was up learning all night — sitting on a narrow folding chair in a tight closet with no ventilation, with his lap as a "table," and the door closed to avoid disturbing the Rabbanit's sleep. The next morning she told the Ozeireys that the Rav never slept on Shabbat; Torah study on the holy day was too precious to be lost to slumber.

In later years Rabbi Ozeirey founded the Yad Yosef Torah Center in Flatbush, where he serves as rav, together with Rabbi David Sutton.

#### **Visits to Deal**

Whenever the Rav was in New York, he would visit the Sephardic community of Deal, New Jersey. Although it is best known as the summer home of



the Flatbush Syrian-Sephardic Jews, Deal and nearby Long Branch are yearround communities, with synagogues, the Hillel Day School, and the thriving Long Branch Kollel, led by Rabbi Shlomo Diamond. The Rav was very proud of the kollel, and regularly delivered a *shiur* to its members.

#### Funding in Israel

Another reason for his regular visits was to raise funds for Torah institutions in Israel. As we have seen, much as he avoided losing even a minute from his personal study and writing, he felt equally responsible to give priority to building Torah allegiance and yeshivot in the Land. Wealthy members of the community knew that they would be solicited, but the Rav made them proud to be his partner in his avowed mission of "restoring the crown."

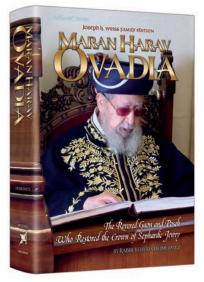
It is common in the community that when there is illness or some other crisis, family members will contribute substantial sums as a *z'chut*. Sometimes they will travel to Israel to personally distribute the funds and seek blessings. This, too, is in great measure thanks to the Rav's contagious love of Torah and his teaching that it is not only an obligation, but a privilege to be a partner in the growth of Torah life and learning among their Sephardic brethren.

#### A Legacy for the Ages

After Harav Ovadia's passing, many applied to him the accolade: From [Rav] Yosef [Karo, the Beit Yosef] to [Harav Ovadia] Yosef, no Yosef arose like this Yosef.

It is quite possible that no other individual in recent Jewish history caused as much of a sea change among his people as did Harav Ovadia. He was single-handedly responsible for the incredible transformation of Sephardic Jewry from a community that was practically "left for dead" with most of its members abandoning religion entirely or holding onto a mere modicum of observance — to a burgeoning force in Eretz Yisrael and throughout the world.

In a particularly moving eulogy, after describing the sorry state of Sephardic Jewry in the 1940s and 1950s, Harav Benzion Mutzafi summarized Harav Ovadia's achievements as follows:



Who uplifted the status of a ben Torah? Maran.

Who built Talmudei Torah? Maran.

Who taught halacha to Klal Yisrael? Maran.

Who drew people to the Torah with the sweetness of his words? Maran.

Who allowed himself to be humiliated for the sake of the Torah? Maran.

Who remained silent while the secular media tried to embarrass him and say vile things about him? Maran.

He watched people betray him and engage in all sorts of mudslinging, trying to tarnish his reputation, but he just kept on building Torah, without paying any heed to their efforts.

Don't think this came at no cost to his own Torah. He couldn't learn as much as he wanted to, and that was the greatest source of anguish in his life. Just a month before he passed away, when he was in intense pain, he asked me to pray for him and encourage others to pray so he would merit a full recovery.

*Why? Because he couldn't learn Torah.* 

Learning Torah was the only thing that was important to him, and yet he gave up his own learning time to restore the Torah tradition to Sephardic Jewry.

No doubt, Harav Ovadia's impact on his generation and generations to come cannot be fully measured today; only the ensuing decades — perhaps even centuries — will reveal the full scope of his influence. Nevertheless, we can already shine the spotlight on several of Harav Ovadia's primary accomplishments, the fruits of which ripened during his lifetime.



### 💩 YAHRZEITS OF THE WEEK



לזכר נשמת איל יפרח, גלעד שאר, נפתלי פרנקל

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#### 11 Iyar

**Rav Naftali Tzvi of Ropshitz**, author of Ayalah Sheluchah and Zera Kodesh, (1760-1827). When R' Naftali decided to join the chassidic movement he chose Rav Elimelech of Lizhensk as his mentor. He subsequently became a dedicated chasid of the Chozeh of Lublin, the Maggid of Koznitz, and Rabbi Menachem Mendel of Rymanov. Foremost among his talmidim is Rav Chaim of Sanz. His son, Rav Yaakov, was the author of the sefer Zerah Yaakov.

**Rav Aaron Pfeffer,** rav in South Africa

**Rav Yitzchak of Radwill,** son of Rav Yechiel Michel, the Zlotchover Maggid (1832)

#### 12 lyar

Rav Yehuda Tzvi Eichenstein of Dolima (1909)

#### 13 lyar

**Rav Masoud bar Yaakov Abuchatzera**, the father of the Baba Sali (1908) [12 Iyar according to Hamodia 2006 and Yated 2007]

#### 14 Iyar

**Rebbe Meir Baal Haness** (121 CE). A descendant of proselvtes, Rebbe Meir was a talmid of Rebbi Akiva, Rabbi Yishmael, and Elisha ben Avuyah. There are 335 halachos are mentioned in the Mishnah with Rabbi Meir's explanations. His wife was the famous wise woman, Beruriah. She advised him wisely when neighboring wicked people disturbed him (Berachos 10a), and when their two sons died she broke the news gently and comforted him. He was one of the five scholars ordained by R' Yehuda ben Bava during the persecutions following the Bar Kochva revolt (Sanhedrin 14). Rabbi Meir was buried in Teveria.

**Rav Shmuel of Karov** (1820). Born in Neustadt, he became a close chassid of Reb Elimelech of Lizhensk and later the Chozeh of Lublin. From the year 1815, he became Rebbe in Karov and Wangrob.

**Rav Leib of Zelikov**, talmid of the Chozeh of Lublin and author of Lekutei Maharil (1826)

**Rav Yehudah Tzvi of Stretin** (1907)

**Rav Eliyahu Chaim Meisel,** av beis din of Lodz (1821-1912). Born in Horodok, he became the Rav of the city from 1840 to 1843. Later Rav of Drazin 1843-1861, Prozan 1861- 1867 (were he showed heroic dedication during a deadly epidemic), and Lomza.1867-1879 where he was able to reduce by 500 a year the number of people called for army service. He was Chief Rabbi of Lodz from 1873 until his petira.

**Rav Tuvia Goldstein** (2003). Rav and Rosh Yeshiva of Yeshiva Emek Halacha in Boro Park.

#### 15 Iyar

**Rav Chaim Meir Yechiel Shapira of Mogelnitz** (or Moglonitza) (1849). He was raised and taught by his maternal grandfather, the Koznitzer Maggid. He married the granddaughter of the Rebbe R. Elimelech of Lyzhinsk. He was also the disciple of four leading figures of his generation: the rebbes of Lublin, Pesichah, Apta, and Ruzhin. [5 Iyar, according to others]

#### 16 lyar

**Rav Meir ben Gedaliah of Lublin**, author of Maharam on Shas, also known as Meir Einai Chachamim. He was invited to the rabbinate of Cracow in 1587, before the age of 30. In 1591 he became rabbi at Lemberg. In 1613 he became rabbi at Lublin and established a Yeshiva (1558-1616)

**Ray Yechiel Michel Feinstein** (1906-2003), born to Rav Avraham Yitzchak in Uzda, Lithuania. At the age of seven Yechiel Michel lost his father and went to live with his grandfather, Rav Dovid Feinstein, the rov of Stravin, Byelorussia. There he learned with his grandfather and uncles, Rav Moshe and Rav Mordechai. After his bar mitzvah he traveled to Slutsk to learn under Rav Isser Zalman Meltzer. When the Bolsheviks arrived, the yeshiva was forced to flee Lithuania, to Kletsk, Poland. There, he continued his studies with Rav Meltzer and Rav Aharon Kotler.

After three years, he moved to Mir to learn with Yeruchom Leibovitz. He also learned in Brisk, Grodno, and Vilna. He escaped Europe for America in 1941, traveling together with Rav Aharon Kotler. Upon his arrival he opened a yeshiva in Boston for the talmidim of Yeshivas Mir. Six months later his uncle, Rav Moshe Feinstein, summoned Rav Yechiel Michel to serve at his side as head of Yeshivas Tiferes Yerushalayim in New York. He was to spend the next sixty years there. During a brief trip to Eretz Yisrael in 1946, he married a daughter of the Brisker Rav, Lifsha. [17 Iyar, according to Yated 2004]

#### 17 lyar

**Rav Yechezkel Landau,** the Noda Beyehuda (1713-1793). Born in Apta, Poland, learned and served in Brody, then Prague. He also wrote Dagul Meirevavah on the Shulchan Aruch and Tzelach on Shas, as well as Doresh Tziyon and Ahavas Tziyon. He was able to trace his family lineage back to Rashi.

**Rav Moshe Chaim Ephraim** of Sadlikov, grandson of the Baal Shem Tov, author of Degel Machaneh Ephraim (1748-1800). He was born and died in Medzibosh, and his grave is next to that of the Baal Shem Tov. His brother was the famous Reb Baruch of Medzibosh. After the Baal Shem Tov's passing, Moshe Chaim studied under the Maggid of Mezritch and Rabbi Yaakov Yosef of Polnoye, the author of Toledos Yaakov Yosef.

Rav Mordechai ("Mottele") Twersky of Rachmistrivka (~1830-1921). Born in Rachmistrivka, Podlia (Ukraine), his father Nachman was a grandson of Rav Menachem Nachum of Chernobyl. He moved to Yerushalayim from Europe in 1908 (or 1906). His father, Rav Yochanan Twerski, son of the famous Rebbe Mottele of Chernobyl, was the first Rebbe of the Rachmistrivka dynasty. When his father was niftar in 1895, Ran Menachem and his two brothers shared the Rachmistrivka court together for 11 years. On the first day of Chol Hamoed Pesach in 1921, Rav Mordechai was attacked by a mob of Arabs while on his way to the Kosel. He passed away a month later, due to complications of injuries sustained during that attack.

Rav Pinchas of Ostila Twerski. The son of Rav Mordechai of Rachmistrivka, both of Rav Pinchas's parents were descendants of the Baal Shem Tov's greatest talmidim - Rav Menachem Nachum of Chernobyl (on his father's side) and Rav Pinchas of Koritz (on his mother's side). After marrying Chana Rochel, the daughter of Rav Yissacher Dov of Belz, Rav Pinchas settled and learned in Blez for 23 years. In 1923, he became the Rav of Ostilla, and after a few years he moved to P'shemish. Rav Pinchas was deported to the Belzec Extermination Camp on the 17th of Iyar in 1943. Close to one million Jews were murdered at Belzec; it is lesser known that other camps since almost no one survived to tell of it. No one knows exactly when Rav Pinchas was niftar, so his yahrtzeits was established on the same day as that of his father. The only member of his family to survive the war was his daughter, who married Rav Yaakov Yosef of Skver. Together, they built Kiryas Skver and the Skverer Torah institutions (1880-1943).

Rav Tavi Hirsch Rosenbaum, the Kretchnif-Sighet Rebbe (1921-2005).





### YAHRZEITS 💩 TRIBUTES

### Thoughts Upon the Yahrtzeit of Rav Moshe Shmuel Shapiro zt"l

#### RABBI MOSHE BOYLAN

On Rosh Chodesh Iyar was the yahrtzeit of Rav Moshe Shmuel Shapiro zt"l, Rosh Yeshiva of Yeshivas Beer Yaakov. Rav Moshe Shmuel was a descendant of many great Gedolei Torah, including Rav Refael Voloziner zt"l, the Netziv zt"l and others. His father was a great Talmid Chochom and his mother was a great tzadekes who was moser nefesh greatly for her son's growth in Torah. It is said that at his Bris, Rav Moshe Shmuel was zoche to a beracha from Rav Chaim M'Brisk zt"l, "Zeh hakaton gadol yihyeh". This beracha was fulfilled, as he eventually became one of the gedolim of his generation.

When he was older, Rav Moshe Shmuel was zoche to learn by Rav Elchonon Wasserman zt"l (in Baranovitch) and in the Mirrer Yeshiva in Europe. Then he had a very hard time getting permission not to be drafted into the army. In order to avoid being drafted, he ran away to Eretz Yisroel. While this looked like it was a difficulty at the time, in retrospect it saved his life, as this saved him from the impending Holocaust. We can certainly learn from this to view difficulties in our lives in a positive light, saying "Gam zoo letovah".

In Eretz Yisroel, Rav Moshe Shmuel learned in Lomza Yeshiva in Petach Tikvah, and also was very close to the Brisker Rav zt"l and the Chazon Ish zt"l.

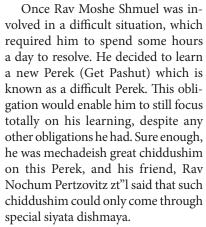
The Chazon Ish zt"l suggested that he start a Yeshiva in Beer Yaakov. He also gave his talmid a beracha to be maamid talmidim harbey. The Chazon Ish's beracha helped Rav Moshe Shmuel, who had many talmidim throughout the years, both through his shiurim and his sefarim.

One of the things Rav Moshe Shmuel was known for was his great ahavas haTorah and hasmadah. He had such a love for Torah, that when he discovered a good peshat together with his talmidim, he decided on the spot to drink a lechaim on schnapps, to celebrate the new understanding of Torah. One time his talmidim asked him a gevaldige kushya, question, and the Rosh Yeshiva was so happy with the question that he went outside the Beis Medrash and had a rekidah, dance with them.

Not only was Rav Moshe Shmuel willing to give up much money, but he also was willing to give up things which seemed to be more spiritual. He was offered to be on the Moetzes Gedolei HaTorah in Eretz Yisroel, and was encouraged to accept this offer by many great gedolim. Nonetheless, he refused their offers, as he felt this would prevent him from spending enough time learning and teaching Torah to his talmidim. Limud and Harbatzas HaTorah was more important to him, even than this great kavod.

Once Rav Moshe Shmuel was offered to lead an effort to build a Torah Yishuv, which would ultimately help his Yeshiva. The Rosh Yeshiva said that right now this will involve Bitul Torah, and whether this will help me in the future is a safek, doubt. The definite Bitul Torah this will cause me right now, is not worth the possible help it will bring me in the future.

Once Rav Shmuel Berenbaum zt"l called Rav Moshe Shmuel to ask him about an important thing. Before discussing this, they both got involved in a Torah discussion. Their shmuessing in learning was so involved, that after their discussion they forgot the whole reason for their call, and they hung up without discussing the reason for the call!



Rav Moshe Shmuel's shiurim were products of great ameilus b'Torah. He even would spend 50 hours every week preparing his shiur kelali. Many of his shiurim were published in the sefarim of Kuntresai Biurim. His shmuesen were also published and are called "Zehav MiSheva".

One of the things Rav Moshe Shmuel appreciated was encouraging Bnai Torah to get bkius in Torah (breadth of knowledge). When the Klausenberger Rebbe zt"l wanted to start Mifal Hashas, which helped encourage Bnai Torah to learn and be tested on large parts of Shas, one of the people who encouraged him was Rav Moshe Shmuel. Even when other Torah authorities thought this was not realistic or appropriate, the Rosh Yeshiva spoke so positively about it that it was eventually started. The Klausenberger Rebbe used to say that he owes hakaras hatov to Rav Moshe Shmuel, as without him the Mifal Hashas would not have been founded (this was one of the things the Rebbe felt was an important accomplishment).

Rav Moshe Shmuel used to sing many Torah niggunim with his talmidim. These nigunim helped to inculcate his talmidim with ahavas haTorah and emunah u'bitachon in Hashem. It is important to note that he got permission from the Brisker Rav zt"l to do this with his talmidim, as he didn't want to do anything in his Yeshiva which was not appropriate or a divergence from the mesorah.

As a general rule, Rav Moshe Shmuel was very careful to maintain the mesorah he had from his family and rebbeim. Once a certain talmid chochom wrote a kuntres to contend that we should pronounce Mashiv haruach u'morid hagashem with a segol (as hageshem). The talmidim in the Yeshiva thought this was a good idea, and that the minhag hayeshiva should go with this.



However, they first consulted with Rav Moshe Shmuel, who told them that his father pronounced this word as hagashem, and he had a mesorah from previous doros to do this (back to the GR"A zt"]). He therefore would not allow any change in this inyan, as his mesorah was hagashem. {As an aside, while many gedolim do say hageshem, other gedolim agreed with Rav Moshe Shmuel, including Rav Moshe Feinstein zt"l and Rav Elyashiv zt"l.}

Besides Rav Moshe Shmuel's gadlus in Limud HaTorah, he was known for his derech eretz and gadlus in Bein Adam LeChaveiro. Once a woman who was an almanah (a widow) came to speak to him right before it was time for him to give the shiur. Even though this was not a good time for him, he didn't give any sign that he was in a rush, and stayed put until she had told him all of her worries. Only when she was totally satisfied was he able to quickly go to give shiur.

When he was going to a certain occasion, the Rosh Yeshiva knew he would have to meet with a person who was a bad person, who he did not want to shake hands with. What could be done? Rav Moshe Shmuel didn't want the person to get insulted, so he came up with a great idea. He came to the occasion with a bandage on his hand. When the bad person heard this, he didn't offer Rav Moshe Shmuel his hand, and thus he didn't shake hands with the person in a way the person was not embarrassed.

In conclusion, the Rosh Yeshiva's yahrtzeit is in the middle of Sefirah, which is a time of preparation for Kabalas HaTorah. Through emulating the many midos tovos, maasim tovim and hasmadah of Rav Moshe Shmuel we can come to a true Kabalas HaTorah. May this lead us to a yeshua and the coming of Moshiach Tzidkeinu speedily.

Sources for this article include "Rav Moshe Shmuel" from Rav Yaakov Yisroel Posen.



### **YAHRZEITS** A TRIBUTES

### The End of an Era - The Petirah of Mrs. Raye Feifer, a"h

#### REBITZEN SHIFRA M. STONE

Early this past Friday morning, our dear aunt, Mrs. Raye Feifer, Rochel Bas R' Moshe Dov, *a*"*h* was *nifteres* at the age of 97. Aunt Raye was the younger sister of our beloved father Harav Eliyahu Machlis *zt*"*l*.

Mrs. Feifer was born in Williamsburg, Brooklyn at a time when keeping Torah and *mitzvos* was very difficult for the newly arrived immigrants. Shemiras Shabbos, especially was a challenge as everyone worked on Saturdays. However, our grandparents R' Moshe Dov and Feigel Machlis *a*"*h* with great *mesiras nefesh* adhered to Torah and *mitzvos* on the highest level and imbued these values into the hearts and minds of their children.

Aunt Raye had a difficult childhood, as she was stricken with polio at a very young age. Nevertheless, her parents sought all kinds of therapy, exercise and medicines to lessen the effects of this debilitating disease. Baruch Hashem, Mrs. Feifer was able to lead a normal life, despite a limp and a weakness in one hand. All her life, she never viewed herself as a crippled person, but was very strong in her ability to live life to the fullest.

And that she did! Aunt Raye married Uncle Yaakov, R' Yakov Azriel Feifer *a*"h an immigrant from Poland. Together they built a home based on Torah and *mitzvos* on the highest realm. Uncle Yaakov attended regular *shiruim*- encouraged by Aunt Raye, Uncle Yaakov was a talented *baal tefila* in the local *shtiebel* in Boro Park- encouraged by Aunt Raye, and Uncle Yaakov did acts of *chesed* encouraged by Aunt Raye.

The three Feifer children, their children and grandchildren, are a testimony to the wholesomeness of the Torah home in which they grew up. Mrs. Reeba Oestrich wife of Rabbi Yossi Oestrich, who reside in Boro Park, Avi Feifer and his wife Sharon who live in Efrat, Israel and Shaynee Davidowitz wife of Rabbi Avi Davidowitz of Flatbush, their children and grandchildren-Aunt Raye's grandchildren and great-grandchildren are the products of a home steeped in Torah, Chesed and a love for Eretz Yisrael, despite the fact that Aunt Raye didn't have a formal Bais Yaakov Education. The family constantly showered their mother with tremendous Kibbud Aim until her very last breath.

Mrs. Feifer, *a*"h worked hard all her life-keeping her mind sharp and alert until the very end. She was blessed with *arichus yomim veshanim*-but her spirit was that of a much younger person. She kept close contact with her own family as well as with nephews and nieces of the extended Machlis-Feifer families. Active in Emunah women, she hosted a yearly meeting in her home where I was privileged to address the gathering of women close to a dozen times or more. I was honored to come as the guest speaker, but even prouder to come as Mrs. Feifer's niece. Alas, at her passing, the link to our parents' generation is gone, as she was the last of all the aunts and uncles.

She insisted on keeping Minhagim that she saw in her parents' home. A few years ago, as a guest Friday night in someone's home, she was served sushi as a first course but there was no gefilte fish in sight. She took the time to write a letter to one of the popular Chareidi English papers astonished that the Minhag of Gefilte Fish on Shabbos was being forgotten in our midst; protesting the absence of traditional foods at our Shabbos tables.

From Aunt Raye's life we learn to live life to the fullest and never let anything deter you, to keep Torah and *mitzvos* and to inculcate pure Yiddishe values to the next generation. May she be a Melitza Yosher for her children, grandchildren, great-grandchildren for the entire extended Machlis-Feifer Families and for Klal Yisrael. May we merit the coming of Moshiach speedily in our day with *v'hakeetzu veraninu shochnei afar v'hee besochom.* 

### L'kavod My Dear Camper Ari n"y

A couple of weeks ago I came home on a Friday for a few hours. (In Bais Medrash you have no seder Friday afternoon, so a lot of guys go home....) I remember finding your invitation and I was so excited, but when I saw the date I felt really bad, it was the Shabbos right before an Off Shabbos, and I knew I wouldn't be able to leave Yeshiva. So I brought the invitation back with me, planning on sending back a return card informing you that I couldn't come, but of course I procrastinated, and by the time I got around to it I realized it wouldn't be mailed to you on time, so I'd have to call. I called you up, intending to apologize and explain I couldn't come, but when I spoke to you and you asked if I was coming, right away I changed my mind and decided I'm going!! But when I spoke to my Rosh Yeshiva he felt that it wasn't a sufficient reason to miss a Shabbos in Yeshiva. After a long back and forth he said that if I absolutely insist on going then he won't stop me, but I should come speak to him the next morning. I called you again to ask you if it's truly important to you that I come, and after our second conversation, it was settled, I told you I'm coming. The next morning Erev Shabbos, I spoke to my parents, and they told me that if I had to pressure the Rosh Yeshiva so much then it's obviously not the right thing to do, and therefore I shouldn't come home. I was so upset!! I was really excited to participate in your simcha! But at the end of the day Kibbud Av V'eim is number one. So I told the Rosh Yeshiva I would stay for Shabbos and he was very happy with me. He told me that it will be a lesson for you, one day IY"H when you're a choshova bachur, of the importance of staying in Yeshiva for Shabbos, and that also my mesiras nefesh and learning that Shabbos will be reckoned as a zchus for you. Even so, the call to you that afternoon was the hardest call of my life, I felt so horrible. I decided I would have to buy you a present and bring it to you next week. I have never bought anybody an expensive present before but when it came to you I felt it was deserved. Being a counselor isn't always easy, sometime you could get stuck with a rough bunk, I have in the past, and it's not fun. But this summer I got lucky, they gave me THE BEST bunk in the division. But even in a real amazing, pumping, awesome fun bunk you truly stood out as someone special. Ari, you have a special maturity well ahead of the average seventh grader, and it made it very easy to relate to you! On top of that you were also very expressive and genuine open with your feelings and I always knew how you felt I was doing as a counselor. But it doesn't end there, you have so so much personality and humor and that made it so fun to shmuz and chill with you. Ari, you have such sterling middos! You were always expressing appreciation, making it a pleasure for me and Avrami to give of ourselves to the bunk. You would always compliment me and say I was the best counselor, and that really meant tons to me, and even if here and there a camper would be giving me a hard time, your positivity let me know I was still doing a good job. Ari, you were truly a pleasure to have in the bunk *everv single* day, and you more than deserved the "Best-in Bunk" award! (I really missed having you in the bunk second half) Ari, trust me, you have unlimited potential to continue being more and more amazing. Please don't stop growing in every way and continue providing your parents, who must've been doing a fantastic job helping you become as amazing as you are, mountains and mountains of nachas. I'm positive you will! (And please show them this letter so they can shep more nachas, because I don't think I said enough on visiting day.)

I wanted to buy you a present that is practical and meaningful. The most important present I got was a set of Artscroll Interlinear Siddurim. I use them every day, and they have truly changed my tfilla. I really hope they do the same for you. (I'm including a second letter discussing the importance of tfilla, reviewing some of what we learnt this summer.) It was expensive for me, but for you it's worth it and I know you will appreciate it. Ari, sometimes it's hard for me to keep in touch but please feel free to call, text or email me at any time and I will do my best to respond! 516.787.1128. yisroellevin@gmail.com

As you know from the summer, *tfilla* is very important for many reasons. The most basic reason is that it's the most direct way of talking to our Father. It is impossible to be a true *yid* if you don't have a relationship with the Ribbon Shel Olam. It just doesn't make sense.

Therefore to really grow and to be a true *eved*, and even more so, a *ben* to Hashem one must be able to speak to our Av Harachaman.



He wants to give like any loving father does, but he's waiting for us to ask, and naturally we also have an infinite gratitude for all that He has given us. There's something very interesting about *tfilla*; for some people the words flow and gush naturally, and every tfilla is truly enjoyable, while for others it's just impossible, every minute is torturously boring, and just reading the words is difficult. What's the reason behind this phenomenon? It's just words? The answer is that *tfilla* is an accurate gauge of where you are holding spiritually. If one is doing his best to learn when he should, to do the mitzvos he should, and to keep his mind pure and abstain from *aveiros* then *tfilla* is exciting and enjoyable, but if one is unfortunately not living the way he should be, and he gives into his taivos and his mind is impure, every *tfilla* is unendurable and he can't even bring himself to say the words! So trust me Ari, if you're doing the right things you will love davening! Another important aspect of tfilla is that you'll always have someone to turn to. No matter what you're going through you have an opportunity to pour out your feelings to a "listening ear". There have been many times this year that I've felt crushed by



### **YAHRZEITS** OF THE WEEK



MISASKIM SHIVA LISTING



NIFTER/NIFTERES & FAMILY	ADDRESS OF SHIVA	GETTING UP
<b>R' Sol Appleman z"l</b> Mrs. Nicole Appleman, Wife R' Buddy Appleman, Brother R' Ezra Appleman, Brother Mrs. Rina Broenstein, Sister Mrs. Gayle Richmond, Sister R' Avi Appleman, Son R' Dov Appleman, Son Mrs. Esther Winter, Daughter Mrs. Sarah Kasendorf, Daughter	133 Woodmere Blvd S Woodmere	Tuesday 5/01/18
<b>R' Saul Ackerman z"l</b> Mrs. Helen Ackerman, Wife R'Tzvi Chaim (Harvey) Ackerman, Son R' Moshe Yerachmiel (Mitchell) , Son	1000 Ocean Parkway #1H Flatbush	Monday 4/30/18
<b>Mrs. Pat Cohen z"l</b> R' Joe Cohen, Son R' Danny Cohen, Son Mrs. Sharon Sadok-Miller, Daughter	1585 E 10th St Flatbush	Sunday 4/29/18
Mrs. Esther Brach z"l Mrs. Suri Berkoiocz, Daughter	1427 50th St- Top Floor Boro Park	Sunday 4/29/18
<b>R' Ellis Dabah z"l</b> Mrs. Esther Erani, Sister Mrs. Gladys Adjmi, Daughter	514 Ave S Flatbush	Sunday 4/29/18
<b>R' Simcha Bunim Grunhut z"l</b> R' Kalmen Grunhut, Brother Mrs. Judy Kahan-Frankel, Sister Mrs. Gertude Ulman R' Meir Grunhut, Son R' Nachum Grunhut, Son R' Dovid Grunhut, Son	Sitting at: 1721 51st St, Boro Park Sitting at: 50 Cabinfield Cir, Lakewood	Sunday 4/29/18
<b>R' Shabsi Sturm z''l</b> R' Berel Sturm, Son R' Burech Sturm, Son Mrs. Breindy Brown, Daughter	1514 40th St Boro Park	Friday 4/27/18
Mrs. Joyce Klausner z"l Mrs. Judy Klausner-Yaakov, Sister	1270 E 19th St #1F Flatbush	Friday 4/27/18
Mrs. Harriette Pinhas z"l R' Eli Galapo, Brother Mrs. Malkah Galapo, Sister Mrs. Murrie Gohar, Sister R' Alan Pinhas, Son R' David Pinhas, Son Mrs. Allegra Setton, Daughter Mrs. Marcelle Chalom, Daughter Mrs. Esther Chalom, Daughter Ms. Sarah Pinhas, Daughter	1860 E 23rd St, Flatbush Sitting in Queens Sitting in Israel Sitting in Israel	Friday 4/27/18
<b>R' Yehuda Yosef Bohensky z"l</b> Mrs. Ida Bohensky, Wife R' Yitzy Bohensky, Son R' Shmuel Chaim Bohensky, Son R' Nissim Bohensky, Son R' Pinchos Bohensky, Son Mrs. Rivky Berger, Daughter Mrs. Yehudis Adlin, Daughter	1873 54th St Boro Park	Friday 4/27/18
<b>Mrs. Renee Klaristenfeld z"l</b> R'Yanky Kohn, Son Mrs. Barbara Kerman, Daughter Mrs. Chaya Hatten, Daughter	1401 Ocean Ave #7H Flatbush	Friday 4/27/18

24 Hour Emergency Number 1.8//.CH Understanding tragedy with compassion. Coordinating of

Misaskim

#### L'kavod My Dear Camper Ari n"y CONTINUED FROM PAGE 118

my situation, missing my brother, and longing for the day I'll see him again. Then when I would *daven* Shmone Esrai I would let everything out, I would ignore everyone around me and cry my heart out, applying the words of Shmone Esrai to my situation and longing for the *geula*, when everything will be better, or rather perfect. Then when I was finally done, I'd say Oseh Shalom, finish *davening*, wipe my tears away and I'd feel a thousand times better.

These are just a few aspects of *tfilla*, and there are many more, but to really take advantage of this opportunity and to really grow, you need to understand the words you're saying. I've found the Artscroll Interlinear Siddur to be the most effective way to learn the meaning of *tfillos*. I suggest you read the introduction in the *siddur* when you get a chance, it details the way to gain from the format, as well as other helpful concepts of *tfilla*.

We spent a lot of time this summer on Shmone Esrai, particularly the first *bracha*. I want to write a brief review of what we discussed as the first *bracha* is particularly important, because one must have *kavanah* at least by the first *bracha*. And if not, you're not *yotzei* your *chiyuv* of *tfilla*.

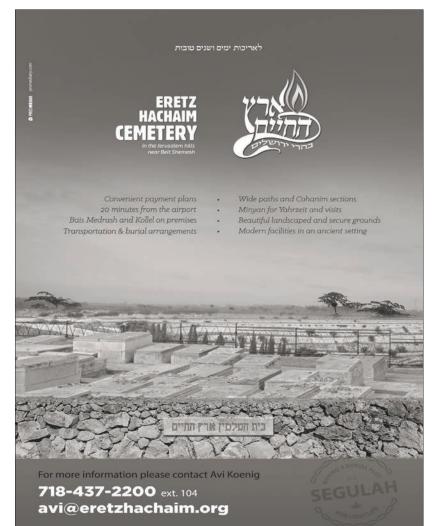
Ari, the more you understand the *tfillos*, the deeper your *davening* will

become and suddenly you'll find your Shmone Esrais are taking longer and what might happen is some of your friends might begin teasing, "Ooh, Ari thinks he's a tzadik", this is a classic reaction for many people who become jealous when they see others growing, they try to drag you down to their level, because it is easier than being motivated by you to grow. Trust me, this will happen a lot in life, anytime you grow others will try to make you feel insecure about it. Never give in! And eventually they'll grow up and be inspired by you. Ari, I have confidence in your tremendous potential to grow! I know you can forge a deep connection with the Ribbon Shel Olam through tfilla. There will be ups and downs, take pride in the ups and don't let the occasional downs crush you.

Ari, please take this letter to heart, please don't just read it once, please keep it somewhere safe and reread it every once in a while, hopefully as you grow you'll notice more things in this letter, things I've learnt from my Rabbeim and experiences.

Ari, you're a Bar Mitzvah now, you have a lot more responsibilities, but you can do it! And if you ever need a boost, speak to your Rabbeim, find one you can relate to, they're there for you.

Sincerely, with pride in, My awesome camper, Yisroel Levin



### Rav Zachariah Gelley zt"l - A Biography

#### RABBI ELIEZER GEVIRTZ

From the Living Hirschian Legacy, published by the Kehilla and Feldheim

Rav Zachariah Gelley's ancestral roots are firmly embedded in the once-flourishing Torah centers of Eastern Europe. He still retains fond memories of the simple but pious life in his hometown of Topolcany, located in the province of Nitra, in Slovakia. The town's 4000 Jews (who encompassed fully one-third of the entire population) were able to lead stable lives devoted to Torah and its learning. The town had its own Rav, *shochtim, dayanim,* and yeshiva; those unfaithful to tradition were unknown there.

It was here that Rav Gelley's great-grandfather, Rav Avrohhom Prager, established the family tradition of service to the *klal* by acting as Av Beis Din and Rosh Yeshiva. His son-in-law, Rav Shlomo Gelley, by profession a merchant, similarly devoted his life to the community by acting as Rosh Hakohol for some forty years. Rav Gelley's father, Reb Menachem, was born there in 1900. He made his living as a businessman, while winning renown as a leading *askon* of the community.

Rav Gelley's mother, Rose, is a

The relatively placid life in Slovakia came to an abrupt end with the outbreak of World War II. In 1939, Slovakia was granted complete independence, and the reins of power were seized by fascists with strong ties to Nazi Germany. With a ruthlessness that pleased their German mentors, the Slovaks began deporting Slovakian Jews to Nazi concentration camps, going so far as to pay the Germans for taking the Jews off their hands. By 1942, threefourths of the 80,000 remaining Jews in the country had been expelled. Only those with special talents or good political ties were allowed to stay. Included in that number were the Gelley family.

However, the situation in Slovakia remained precarious, and then the Gelley family sought a safer environment. At the time, Hungary had not yet been taken over by the Germans, so – through a costly bribe-the Gelley family was able to be smuggled across the Hungarian border. In Hungary, Rav Gelley attended a yeshiva that closely resembled the Hirsch Realschule, studying *limmudei kodesh* in the mornings and *limmudei chol* in the afternoons.

The respite was brief. In 1944 the

family sought to escape by hiding in a bunker, but when the Slovak sheltering them saw that no further money could be wrung from them, they were turned over to authorities. They were sent to the Bergen-Belsen concentration camp in Novemeber, 1944. Menachem Gelley was separated from his wife and children, and they never saw him again. He was only 44 at the time. (Rav Gelley's father was immortalized in the sefer Min Ha'Metzar by the hero of hatzoloh, Rabbi Michoel Ber Weissmandl, who tells of how Menachem Gelley was one of those behind a valiant plan to save Rav Shmuel Dovid Ungar, the Rav of Nitra.)

The remainder of the Gelley family survived the grueling concentration camp experience, and was liberated in April, 1945. They returned to Topolcany in the hope that they could resume a peaceful life, but it soon became clear that Eastern Europe was not destined for a revival of Jewish life.

Consequently, Rav Gelley departed from Slovakia in 1946, as part of a children's transport to England initiated by the renowned Rav Eliyohu Dessler, *zt*"*l*. He was

> one of some 40 young men who under Rav Dessler's auspices became the first members of the Sunderland Yeshiva.

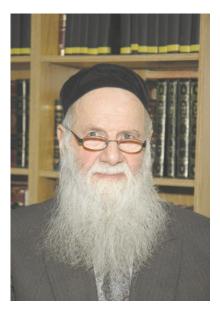
Rav Gelley learned there for seven years, casting off the traumas of the war years and quenching his thirst for



native of Budapest, Hungary, where her father, R. Markus (Meir Schraga) Klein, was a widely respected Talmid Chochom and one of the Roshei Hakohol. Reb Menachem and his wife went to Budapest to await the birth of their *bechor*, and it was there that Rav Gelley was born in 1932. His two younger siblings- a brother, Shlomo, and a sister, Leah (Vera)currently live with their mother and their families in Australia. Nazis invaded Hungary, and began shipping its half million Jews to Auschwitz. Ironically, at the same time, the situation in Slovakia began to look relatively promising. The deportations had been halted; therefore, the Gelley family was smuggled back again into Slovakia.

Unfortunately, no sooner had they returned than the situation deteriorated drastically. The Nazis resumed the deportations. The Gelley Torah learning. He was then elected a member of the Gateshead Kollel, where he was to remain for eleven years. During the final five years of his tenure there, Rav Gelley was selected by his *chaverim* to serve as executive director of the Kollel.

During this time, he married Angeline Chyena Feldman, the daughter of Rav Raphael Feldman of England, the Rav of Sheperd's Bush, London, for over twenty



years and active in hatzoloh during and after the war. Her Brother is Rav Chaim Feldman, Rav of the Golders Green Beth Hamedrash ("Munk's"), London. Rebbetzin Gelley was a graduate of the Gateshead Seminary and a teacher at the Menorah School in London. They have been blessed with ten children.

In 1965, Rav Gelley was invited to become the Rosh Yeshiva of the Beth Hamedrash in Sunderland. Over the years hundreds of Talmidim passed under his tutelage and Rav Gelley served with distinction as Rosh Yeshiva for twenty-two years.

In 1987, Rav Gelley was approached to become the Rav of K'hal Adath Jeshurun. After careful consideration, he accepted the offer. Rav Gelley saw it as a historic opportunity to explore new realms of service to the Torah community.

In his years as Rav of K'hal Adath Jeshurun, he endeared himself by his warm personality to the members of the Kehilla, He worked intensely to advance the educational institutions of the Kehilla and especially his Shiurim-extraordinarily lucid and erudite- had a wide impact on the public at large. Rav Gelley was committed to continue the Torah traditions of his illustrations predecessors.

**Rabbi Eliezer Gevirtz** Musmach of Beth Hamedrash al Shem HoRav Shlomo Breuer, teacher and guidance counsellor of Yeshiva Rabbi Samson Raphael Hirsch, author of Lehovin Lehaskil and co-author of The Story of the Chofetz Chaim.

### **YAHRZEITS** A TRIBUTES

### Thoughts Upon The Petirah of Rav Zachariah Gelley zt"l – Rav of Kahal Adas Yeshurun (Washington Heights)

#### RABBI MOSHE BOYLAN

On Daled Iyar (April 19<sup>th</sup>), Klal Yisroel was saddened by the *petirah* of Rav Zachariah Gelley *zt*"*l*, the Rav of Kahal Adas Yeshurun of Washington Heights.

Let us begin with some background of Rav Gelley's life. As a young boy, he was in Slovakia, and he went through the Holocaust, including eventually being in Bergen Belsen. In the aftermath of the war, he was sent to England in a *kindertransport*, while his Shlita and Rav Posen Shlita (Dayan, Kahal Adas Yeshurun).

Eventually, Rav Gelley became a Rosh Yeshiva in the yeshiva which he had originally learned - Sunderland (a town nearby to Gateshead), together with Rav Ehrentrau Shlita (who later became a Rav in London). Around 30 years ago, Rav Gelley was chosen to take the position of Rav in Kahal Adas Yeshurun in Washington Heights. Kahal Adas Yeshurun is the German-Jewish Kehilah, which continues on the *mesorah* of Rav



Rav Gelley with Rav Olshin



Rav Gelley with Rav Schwab

mother went to Australia (his father did not survive). This was a great *mesirus nefesh* on both his and his mother's part, as she was *moser nefesh* to enable her son to become a *talmid chochom*, even though she would have to live so far away from him.

Rav Gelley was a great masmid. He first learned in the Sunderland Yeshiva and eventually became an outstanding *talmid* of the Gateshead Yeshiva. He was close to Rav Dessler *zt*"*l* and to many of the great Gateshead *talmidim*, including *yb*"*l* Rav Matisyahu Solomon Shamshon Refael Hirsch zt"l. The Kehilah was founded by Rav Yosef Breuer zt"l, and afterwards was led by Rav Shimon Schwab zt"l. When Rav Schwab was older and not well, Rav Gelley zt"l was chosen as the next leader of the Kehilah. {It is important to mention that the Kehilah is much more than a *shul*. It has educational institutions, a Chevra Kadisha, and a Hashgacha for Kashrus. The Rav of the Kehilah has to lead all these institutions.}

Rav Gelley became a very beloved Rav. First of all, as a great *talmid chochom* and orator, he was loved for his shiurim and derashos. He gave many and varied shiurim, which were open to his own Kehilah, the Breuer's Yeshiva, and also to the greater Washington Heights community. He was somehow able to relate and give shiurim to everyone on their level, and could connect to many different types of people, including Yeshivishe, Baalei Batim and all segments of the Jewish Community.

Another thing he was known for was his ability to relate to his new *kehillah*, and lead them according to their specific unique approach to Yiddishkeit. While Rav Gelley himself was a talmid of Gateshead, which had a more "Litvishe" approach, he was able to relate to the approach of Rav Hirsch zt"l, the unique German minhagim and the Torah Im Derech community he now led. The flexibility to be able to relate and show respect to a different type of approach than one is himself used to, is a big maalah and one that not everyone is able to do. He told people that he was influenced by the fact that he originally was born in a community that was Oberlander and had a big emphasis on following mesorah. {Thus he was able to respect and appreciate a *mesorah*, even one that was different than the one he himself had been in for so many years.}

His influence was not only on Washington Heights, but also on the general Torah community here in the United States. He was on the Nesius of Agudas Yisroel, and he thereby had an impact on many Torah communities throughout America.

Another thing Rav Gelley was known for was his regal bearing and the Kavod HaTorah he represented to others. Through this approach, he showed great Kavod HaTorah to all that interacted with him.

As mentioned, he was a great *talmid chochom*, and was able to remember so many different parts of the Torah. Once he was speaking to someone in learning, and said over a piece from one of the Acharonim. He told the person that he had not seen this Shtikel Torah for forty years, but remembered it from the time he learned it. When the person he spoke to looked it up, he saw that the Rav remembered it properly from all those years back.



Rav Gelley had a great love of Bnai Torah and Talmidei Chachomim. At one point, the Rosh HaYeshiva in the Breuer's Yeshiva was Rav Pinchas Kahn Shlita, and Rav Gelley enjoyed speaking to him in learning. When Rav Kahn was chosen to give a *shiur* in Yeshiva Rav Chaim Berlin, Rav Gelley told him that he would miss the opportunity he had to frequently see him and speak in Limud HaTorah.

Another thing Rav Gelley worked on very much was on his *koach hapesak*. While as a Rosh Yeshiva in Sunderland he didn't have to *pasken* very much, as a *rav* he developed his *koach hapesak*, through his own learning and being *meshameish* Gedolei Horaah.

Showing respect to all was one of the things he was known for. It is interesting that Rav Gelley was niftar in the weeks of Sefirah, as this is one of the things we work in during Sefiras Haomer. {Seforim talk about how we must learn from the flaw of the *talmidei* Rav Akiva, who on their exalted level had a chisaron of not showing respect to others, lo nahagu kavod zeh lazeh. Rav Gelley was beloved as someone who was able to show such kavod to others. This came from his middos tovos, which were, as Rav Meir Tzvi Bergman Shlita said, Rach kechema u'masuk kidevash (soft like butter and sweet like honey). {This is a quote from the Meiri.}

As we prepare for Matan Torah, the important *middos tovos* and *maasim tovim* of Rav Gelley, including *mesirus nefesh* for Torah, Kavod HaTorah, showing respect for others and *achdus* with others, are things which should help us to reach a true Kabalas HaTorah.



### YAHRZEITS 💩 TRIBUTES

### The Kehilla – A Brief Historical Overview

#### KAJINC.ORG

K'hal Adath Jeshurun ("KAJ") was the name of the famed Kehilla in Frankfurt-am-Main, in pre-war Germany. It was established by Rav Samson Raphael Hirsch who was

brought to Frankfurt in 1851 to lead the small remnant of the Orthodox community which had been decimated by the Reform. Disassociating ("Austritt" Independent Orthodoxy) from the Reform and under the banner of his "Torah im Derech Eretz" approach, Rav Hirsch founded a school (the "Realschule") and rebuilt the Orthodox Frankfurt Kehilla to great success.

In the late 1930's, driven out of Europe by Hitler and his followers, a small number of German refugees who had settled in the Washington Heights section of New York joined together to establish a Minyan of their own where they could maintain their accustomed



#### Rav Dr. Joseph Breuer

Minhagim and cherished tradition.

When Rav Dr. Joseph Breuer arrived in New York in February 1939, he was asked to become Rav of this Minyan which, at the time, was held only on Shabbos. Upon accepting this position, Rav Breuer immediately offered his home so that there could be regular weekday services. At the suggestion of the Ray, the minyan assumed the name of the famous Frankfurt Kehilla "K'hal Adath Jeshurun". Like the Frankfurt Kehilla, this congregation was to become a full-fledged Kehilla to serve as a bastion of Independent Orthodoxy and a bearer of the "Torah im Derech Eretz" hanner

Rav Breuer was the grandson of Rav Samson Raphael Hirsch and the son of Rav Dr. Salomon Breuer, who had succeeded Rav Hirsch in his position as Rav of the Frankfurt Kehilla. Rav Dr. Joseph Breuer had served as the Rav of the "Klaus" synagogue

in Frankfurt and as the Rosh HaYeshiva of the Frankfurt Yeshiva.

Rav Breuer saw the opportunity to rebuild the Frankfurt Kehilla of old, but at the same time making it a center that attracted not only people from Frankfurt and Germany at large but from many neighboring Kehillos of Europe. While in

general the Kehilla continued the Minhagim of Frankfurt, some changes were introduced by Rav Breuer to accommodate members who came from other communities.

After the modest beginning, the Kehilla rented space in the Republican Club of Washington Heights. Soon the space proved too small and, in time for Pesach 1939, the hall of 90 Bennett Avenue was rented. During that year, a fire destroyed a large part of the hall and it became necessary once again to move to other quarters. The premises at 187th Street and Fort Washington Avenue were then rented until 1941, when the Kehilla purchased the building at 90 Bennett to serve as the Shul and, later, as the Yeshiva. The current Shul building at 85-93 Bennett Avenue was built in 1952 (and extensively renovated in 2001); the facility at 90 Bennett Avenue then began serving as a social hall. Originally called the Schuster Hall, it is now known as the Dr. Raphael Moller Auditorium.

In spite of great difficulties and enormous obstacles, Rav Breuer set out to establish the institutions required for an all-encompassing Kehilla. His initial effort called for the establishment and building of a Mikveh. Although he was advised by many that it was unrealistic to try to build a Mikveh at that time of war and economic uncertainty, Rav Breuer characteristically persevered and a building on 187th Street and Audubon Avenue was purchased and the Mikveh opened in 1943. The Mikveh was moved to its current location at 186 Street and Broadway in 1982 and extensively renovated in 2002

Ever concerned with the welfare of the Kehilla, Rav Breuer asked Rav Shimon Schwab, then Rav of Congregation She'arith Israel in Baltimore, to join him in the Rabbinate in 1958. With his command of the English language, Rav Schwab was a special influence on the younger members. Under his guidance, the Yeshiva added a S'micha program. His erudition and oratorical ability gained for him and the Kehilla world-wide renown. For 22 years, Rav Breuer and Rav Schwab worked together to develop the Kehilla in all its aspects. Rav Breuer was *niftar* in 1980; Rav Schwab was *niftar* in 1995.



Rav Gelley



Rav Mantel

In 1987, the Kehilla asked Rav Zachariah Gelley to join the Rabbinate and assume the position of Morah D'Asrah and Av Bais Din. Rav Gelley had been the Rosh Yeshiva in Sunderland, England for 22 years. In 2006 the Kehilla invited Rav Yisroel Mantel, Rav in Lucerne, Switzerland, to join the Rabbinate.

"The Kehilla needs a Yeshiva" was a repeated appeal by Rav Breuer. In 1944 the Yeshiva, named Yeshiva Rabbi Samson Raphael Hirsch, was established and classes were held in the Shul building at 90 Bennett Avenue. Mr. Jacob Breuer was the elementary school Principal until he retired to Eretz Yisrael in 1986. Subsequent Principals were Rabbi Baruch Lichtenstein, Rabbi Reuven Drucker and Rabbi Nosson Adler; the present Principal, Rabbi Yehudah Moller, is a grandson of long-time president of the Kehilla, Dr. Raphael Moller. For decades Rabbi Emanuel Weldler served as secular studies principal of Junior High and High Schools. The Broadway Building was rebuilt as a school building in 1958 and the High School building next to the Shul was built in 1961. The Rika Breuer Teachers Seminary was established in 1963 under the leadership of Rabbi Joseph Elias. In 1973, the Mesivta and the Beth Medrash were relocated to a new building at 220 Bennett Avenue, named Beth Medrash al shem HoRav Shlomo Breuer.

The Beth Medrash was founded in 1958 by Rav Naftoli Friedler (the senior maggid shiur in the Yeshiva since 1948), who became the first Rosh Yeshiva. He was assisted by Rabbi Eliyohu Krieger who served the Yeshiva in various roles for over five decades. Ray Friedler was succeeded by, YB"L, Rav Yaakov Perlow, who in 1976 also assumed the position of the Novominsker Rebbe. During his tenure as Rosh Yeshiva the Kollel was started. In 1981, Rav Pinchos Kahn became Rosh Yeshiva; he was succeeded in 1986 by Rav Meir Levi, who is also the current rav of K'hal Adath Jeshurun of Monsey. Since 2009, Rav Yehoshua Rubanowitz has also held the title of Rosh Yeshiva. He has re-established a post-high school beis medrash program which has grown to over 70 bachurim.

Rav Breuer also oversaw the establishment of a Kashrus network, known for its integrity, as well as the gradual development of *gemilus chessed* institutions such as Chevros Kaddisho for men and women.

In 1947 Rav Breuer invited Rav Moshe Jacobovits to join him as Dayan of the Kehilla. Rav Jacobovits, a native of Lakenbach, Austria and a talmid of the Pressburg Yeshiva, assisted the Rav in the expanding Kashrus network and gave regular Shiurim. After his untimely passing in 1950, he was succeeded by Rav Eleazar Tarsis, a talmid of Rav Dr. Salomon Breuer and of Lithuanian yeshivos. In 1967, Rav Jacob Posen, a member of the Gateshead Kollel for many years, became the Dayan and in 1989 Rav Chaim Kohn became an additional Dayan of the Kehilla. Ray Eliyahu Glucksman joined the Kehilla in 1970 to serve the Rabbinate with particular involvement with the youth



### YAHRZEITS 💩 TRIBUTES

### The Kehilla – A Brief Historical Overview

CONTINUED FROM PAGE 122

of the community and later became a Dayan of the Kehilla.

The burden of the administrative work of the Kehilla has been carried over the years by the Board of Trustees, headed first by Mr. Walter Joseph, followed by Dr. Raphael Moller, who served as president for 38 years. Rabbi Edwin Katzenstein succeeded Dr. Moller in 1980 and presided over the Kehilla at a crucial time after the petiros of Rav Breuer and Dr. Moller. Rabbi Katzenstein was succeeded in 1986 by Dr. Erich Erlbach, who served in that position until 2008. He was succeeded by Mr. Avram Cahn and Mr. Samson R. Bechhofer, who both served for four years each. Currently, Mr. Alan Ettlinger serves as president of the Kehilla.

Under Rav Breuer and his successors, the Rabbinate continues to adhere to the philosophy of "Independent Orthodoxy" which rejects both the legitimacy of other branches of Judaism and any dealings with organizations associated with them. KAJ also bases its approach and structure on Rav Hirsch's philosophy of "Torah im

Derech Eretz", which encourages involvement in the modern world under the dominion of Torah without any compromise of loyalty to Torah and its precepts. Learning Torah is a core value of the Kehilla and there are many intensive shiurim and learning programs at various levels for men and women of all ages.

Unlike most Ashkenazic synagogues in the United States, which follow the Nusach Askhenaz ("Polish") liturgical rite, KAJ follows Minhag Ashkenaz ("German") in its liturgical text, practices, and melodies. Its first official Chazzon was Mr. Abe Wertheim who was joined in 1949 by Mr. Robert R. Frankel (who officially "retired" in 1989 but continued davening at the Omud on many occasions through Shabbas Shuvah 2008 just days before he became ill and subsequently thereafter was niftar). In 1962, Mr. Frankel was joined by Rabbi David Kenner; after Chazzon Frankel's retirement, Rabbi Yisroel Meir Kenner served as Chazzon together with his father for a period of 10 years. In 2001, Mr. Ezra Hes and Rabbi Ezra Lasdun were appointed Chazzonim. Chazzon Lasdun continues to serve



K'hal Adath Jeshurun, Washington Heights, Manhattan, NY

as the Kehilla's official Chazzon. The Chazzonim, Baalei Tefilla and the men and boys of the choir take great pride in perpetuating the familiar Niggunim of the Kehilla.

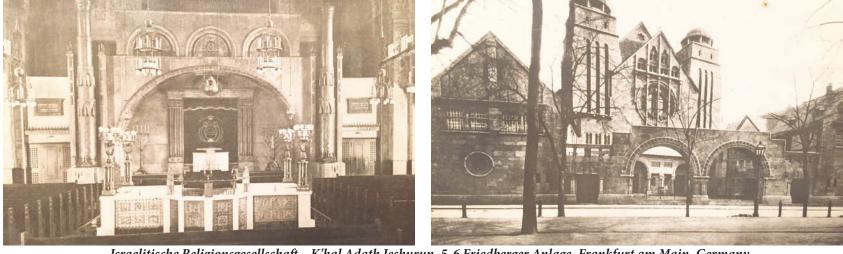
True to the concept of a full service kehilla, KAJ comprises

a synagogue offering shiurim and lectures, a Yeshiva, a Beis Medrash and a social hall. The Kehilla also



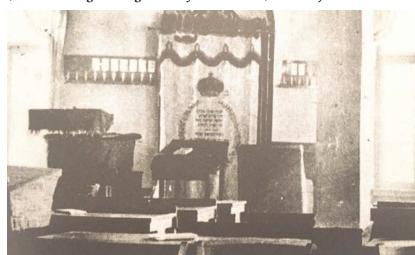
**Rav Breuer and Rav Schwab** 

provides its members with a Mikveh, the services of a Chevra Kadisha and a renowned Kashrus supervision.



Israelitische Religionsgesellschaft – K'hal Adath Jeshurun, 5-6 Friedberger Anlage. Frankfurt am Main, Germany





The Frankfurt Yeshiva



### Rav Pam on Pirkei Avos

#### RABBI SHOLOM SMITH, REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

#### A Double Judgment

The expression din v'cheshbon, justification and reckoning, is frequently cited in sefarim. The words seem to be synonymous — a person will be held accountable on the Great Day of Judgment for all his actions. What is the difference between the two? The Vilna Gaon in Shenos Eliyahu (end of Likkutim to Zeraim) explains that *din* means a judgment for one's improper actions, While cheshbon means a reckoning of what good the person could have done in the time he was sinning. Thus, he will be held accountable for the hours, minutes, or even seconds that could have been filled with Torah and *mitzvos* and were, instead, used for sin.

When the Vilna Gaon was on his way to Eretz Yisrael, he wrote a letter to his wife and family, which is known as the *Iggeres HaGra*. One of the main thrusts of the letter is the primary importance of all aspects of guarding one's speech and the fearful punishments a person can expect if he does not. The Gaon writes, "A human being cannot fathom the terrible suffering and *tzaros* that come because of forbidden speech. Not even one word is lost, because winged creatures follow a person wherever he goes and (like stenographers) transcribe every word that he speaks." An example of the concept of *justification and reckoning* is when a person speaks *lashon hara* about a fellow Jew. He will not only be punished for the forbidden remarks, but there will also be an accounting for time that could have been used for Torah study or to speak kind words about the other person.

Perhaps there is an allusion to this dual judgment in *Parashas Ha'azinu*. Hashem's last command to Moshe Rabbeinu was to ascend Har Nevo, where he would leave this world. This was because of the sin of *mei merivah*, the *Waters of Strife* (*Bamidbar* 20:12), where Moshe hit the rock (to bring out water) instead of speaking to it, as Hashem had commanded him to do. The *pasuk* characterizes the sin as having two distinct parts: *Because you trespassed against Me among the Children of Israel* ... *because you did not sanctify Me among the Children of Israel* (*Devarim* 32:51).

Moshe violated the command of Hashem to speak to the rock. At the same time, an opportunity for *kiddush Hashem* was lost, as *Rashi* notes. Thus, the punishment was a compound of *din* and *cheshbon*. If one would seriously contemplate before Whom he will some day have to face both a judgment and an accounting, it would serve as a powerful and effective impetus to avoid sinning in the first place.

Perek Shlishi

#### **Plural Tefillos**

Rav says that the requirement to pray for the government includes a non-Jewish adminstration as well. Tosafos Yom Tov adds that the mishnah does not simply say "Pray for the welfare of the king"; it says "the government," to stress that our tefillos should include all the various departments and branches of the ruling powers; we should pray that they be capable of performing their duties and maintain a peaceful environment. Jewish history in galus is filled with tragic circumstances where anarchy reigned and non-Jews were able to perpetrate violence and murder against their Jewish neighbors without fear of government retribution.

*Rabbeinu Yonah* comments that R' Chanina's statement includes praying for the welfare of mankind in general and feeling the pain and suffering of every person or community. He notes the *pasuk* (*Tehillim* 35:13) in which Dovid HaMelech said about himself, *But as for me, when they were ill, my clothing was sackcloth and I afflicted myself with fasting.* Dovid taught that a person should pray not only for his own welfare but for the welfare of all mankind.

It is well known that our prayers are recited in the plural (e.g., *Heal us*) because

each Jew should feel the pain of his brothers and sisters and pray that their needs be met and that they be spared *tzaros*. Perhaps there is another reason for the plural form used in our *tefillos*.

Not all prayers are worthy of being accepted on High. Unfortunately, for some people *tefillah* is mere lip service, recited out of habit. As they daven, their thoughts wander very far from the siddur. The Zohar says that such tefillos encounter many barriers and impediments in Heaven. Therefore, tefillos are presented in the plural to enable these deficient prayers to be accepted. This is accomplished when the tefillos are accompanied by those of other Jews who do possess the power to pierce the heavens. Since the *nusach* is in the plural, the deficient tefillos are "packaged," so to speak, together with those recited with sincerity and concentration, from the depths of the heart, and are sent heavenward.

Had the *tefillos* been phrased in the singular (*Heal me*), each would be examined on its own merit, and the deficient ones would be utterly rejected. This is why the *tefillos* were instituted in the plural. However, *davening* in the plural is not an end in itself. A person must contemplate *why* he is doing so and thereby think of his fellow Jews and strive to help them in any way he can.



## Power Points on the Parsha

#### He may not enter at all times into the Sanctuary...for in a cloud I will appear

upon the Ark cover. (Vayikra 16:2)

It is prohibited to enter the Kodesh Kodashim since Hashem's Presence rests there, and the Torah does not want people to become desensitized to the Divine Presence. Rav Zeidel Epstein, Mashgiach of Yeshiva Torah Ohr, used to say that he cannot understand how people could visit the Kosel so frequently. Although there is great merit in being able to pray at the remnant of the Beis Hamikdash, there is also concern that the frequency will deaden the awe and reverence one must have in the face of such holiness. Rav Shlomo Wolbe would also bemoan the lack of reverence seen at the Kosel due to the ease of visiting there. He said that when a holy site becomes a tourist attraction the atmosphere feels more like an amusement park than a place of holiness.

#### "...Aharon shall lean his hands on the head of the living goat...and send it with a designated man to the wilderness." (Vayikra 16:21)

Rav Moshe Halberstam was once traveling with his family to visit Chevron when he suddenly stopped the car. "Look, children, do you see that mountain over there? That is where the person led the goat each year on Yom Kippur to the wilderness, to atone for the Jewish people's sins. The Talmud says that the person who led the goat would die that year, and yet many people offered to lead the goat each year. Do you know why? It's because they wanted to help bring atonement to the Jewish people." Rav Moshe became emotional. "Remember, my children, a Jew should be willing to even sacrifice his life in order to help others!"

#### "Like the deeds of Egypt where you lived you shall not do..." (*Vayikra* 18:3)

A person is heavily influenced by the behavior of his surroundings. That is why the Torah warns the Jewish people not to imitate the ways of their host culture. Rav Elchanan Wasserman, Rosh Yeshivah of Baranovich, would come to America occasionally to solicit funds for his yeshivah. The kosher standards in America in the 1920s and '30s were unfortunately not very high, and Rav Elchanan did not eat any meat or dairy during his travels. On one trip, he arrived at his lodging the first evening and the host offered a cup

### Parshas Acharei Mos

of coffee with milk to Rav Elchanan. Rav Elchanan apologized that he had decided not to drink milk outside of his home. The following morning the host again offered a cup of coffee to Rav Elchanan. Rav Elchanan was puzzled, "I told you yesterday that I don't drink milk!" The host smiled sheepishly and said, "I thought that after one night in America you would have relaxed your standards already!"

#### A man shall not approach his close relative... (Vayikra 18:6)

According to most *halachic* authorities, this verse prohibits a man to shake a woman's hand or vice versa, even if it causes discomfort. At the coronation of Queen Elizabeth, Rav Yitzchak Herzog, the Chief Rabbi of Israel, represented the State of Israel. Upon meeting the Queen, the *rav* recited a *brachah*. The Queen was touched and offered her hand to the rabbi. Rav Herzog bowed slightly and told the Queen, "In the Jewish tradition, the woman is accorded such high esteem, that it is considered disrespectful for any man to touch her besides her closest family members."

A similar story is told about the First Lady, Eleanor Roosevelt, who once extended her hand to a well-known rabbi. He apologized and explained that Jewish law does not permit a man to touch another man's wife. The First Lady was impressed and ruefully remarked, "I wish my husband's religion had such laws too!"

#### Like the actions of the Land of Egypt where you lived, you shall not do... (*Vayikra* 18:3)

A young man who unfortunately had fallen far from Torah, was brought to the Chazon Ish. Rather than chastise the boy, the Chazon Ish began to discuss a section of the Talmud he was studying with the boy. The sage praised the young man for his input on the topic and asked him to return the following week. The next week the Chazon Ish again discussed a section of Talmud with the fellow, without once mentioning his immoral behavior. The Chazon Ish later explained to a friend that the young man obviously received pleasure from his sins, and it would be fruitless to try to convince him to desist from this behavior. He felt it would be more productive to allow the young man to enjoy the sweetness of Torah, thus replacing his sinful pleasures with the greater pleasure of Torah study. Indeed, the fellow returned to a Torah lifestyle.

## Pathways of the Prophets

RABBI YISROEL REISMAN, WITH PERMISSION FROM ARTSCROLL/MESORAH

#### Continuation:

#### The Migdal–Migdoln Mystery Revisited

One of the enduring siddur mysteries involves the final portion of *Bircas HaMazon*. There, we find the verse beginning, "*Magdil yeshuos malko*." This is a verse from *Shiras Dovid*, Dovid HaMelech's song of praise. This song of praise appears twice in Tanach, once in *Shmuel Beis*, Chapter 22, and again as the eighteenth chapter of *Sefer Tehillim*. (In both places, this is verse 51.)

There are numerous minor differences between the two versions of the *Shiras Dovid*. One difference is in the aforementioned verse, which is punctuated as "*mikdol*" in *Shmuel Beis* and as "*magdil*" in *Tehillim*. In *Bircas HaMazon*, the *siddur* instructs us to read this verse with the *Tehillim* punctuation (*magdil*) during the week and with the *Shmuel Beis* punctuation (*migdol*) on Shabbos and Yom Tov. This is an unusual and unique occurrence in the *siddur* and begs explanation.

The best known explanation is that of the Rabbi Boruch Epstein (author of the Torah Temimah), in his Mekor Boruch. He suggests that this is actually the result of a printer's error. According to this explanation, the verse may actually be read either way, both during the week and on Shabbos. The printer had indicated this by printing the word as magdil and adding a notation reading, "In Shmuel Beis: migdol." The words "In Shmuel Beis" were abbreviated as "beis *shin beis,*" a common abbreviation. Later, an ignorant typesetter spelled out the abbreviation, but misunderstood this as an abbreviation for "B'Shabbos — On Shabbos." Over time, this has become the norm in all our *siddurim* — erroneously!

As intriguing as this suggestion may be, it is simply incorrect. The book of *Shmuel* is actually one volume of Neviim. The division into two volumes, *Shmuel Aleph* and *Shmuel Beis*, came to the Jewish world as the work of Christian printers in the seventeenth century. Yet the custom of reading migdol on Shabbos is found in the Avudraham. He lived in the fourteenth century, well before the book of Shmuel was divided into two volumes! Thus, the migdolmagdil custom began at a time that Shmuel Beis did not yet exist!

What, then, is the reason for this custom?

Tzofnas Paneach suggests a different reason for our custom. The Gemara (Shabbos 116b) indicates that there was a takanah prohibiting the reading of the books of Kesuvim on Shabbos. Tehillim is one of the books of Kesuvim; Shmuel Beis is part of Neviim.

The verse in *Bircas HaMazon* may be read either way, as *magdil* or as *migdol*. On Shabbos, out of deference to this *takanah*, Jews would deliberately switch to the *Neviim* version of this verse, reading it as *migdol*.

Others (see Avudraham) suggest another explanation. Grammatically, the migdol pronunciation is considered a fuller expression, "maleih." Shabbos, as the holiest day of the week, was thus accorded the fuller reading of the word, migdol. The less-significant reading, magdil, was left for the weekdays.

#### Why Does the Chazzan Face the Aron When Saying "Gadlu"?

On Shabbos, after the Sefer Torah is removed from the Ark, the *chazzan* leads the people in reciting three verses. The custom is that the *chazzan* faces the people when reciting the first two verses. The third verse is customarily said as the *chazzan* turns back to face the Ark. Why is this so?

This is even more puzzling when we consider the verses that are recited.

We would understand that when the *chazzan* addresses the congregation, he faces them. The first two verses are certainly not addressed to the people. First, the *chazzan* says "*Shema Yisrael* ...," something he said earlier without turning to face the people. He then declares "*Echod Elokeinu* 

### Siddur Imponderables

...," praising Hashem, which is also a type of prayer that is routinely said when facing *mizrach*.

*Gadlu*, on the other hand, *is* addressed to the people, as the *chazzan* says, "Declare the greatness of Hashem with me, and let us exalt His name together." Shouldn't this be said facing the people? Yet at this point, the *chazzan* turns back to the Ark.

This question is found in the *Siddur Va'Yaas Avraham*, which refers to this practice as an error. He adds a second reason to object to the custom of facing the Ark. The Sefer Torah is generally carried from the Ark to the *bimah* along its northern side. This is the right side of the *chazzan* as he faces the people, and fits with the custom (mentioned in *poskim*), to take a route that is to the person's right. If the person is facing the Ark, this would require him to turn to his *left*. This seems to indicate that the *poskim* understood that a *chazzan* does face the people.

Yam Shel Shlomo (appended to the end of Bava Kamma) lists fifty differences in custom between bnei Eretz Yisrael and bnei Bavel. Difference #36 reads, "Bnei Bavel turn their faces to the people and their backs to the Aron Kodesh. Bnei Eretz Yisrael turn their faces to the Aron Kodesh."

The wording is ambiguous. To what does this refer? At what point do *bnei Bavel* face the *Aron Kodesh* and *bnei Eretz Yisrael* face the Aron?

We are unaware of any point in the *davening* where these two customs are found. Could it be that *Yam Shel Shlomo* was referring to the saying of *Gadlu*?

(As to the contention that this custom is not mentioned in the *poskim*, it was pointed out that the *Aruch HaShulchan* (134:4) does bring this, although he offers no explanation.)



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״בזאת יבוא אהרן אל הקורש״ (טז:ג) With this, Aharon shall enter the holy [sanctuary]

..." When describing the greatness of the Torah, David Hamelech said that it is more precious than *Peninim* [literally, valuable gems]. However, Chazal (Horayos 13a) interpret the word *Peninim* as being an allusion to the *Kohein Godol* who would enter the Holy of Holies (*Lifnai V'lifnim*) on Yom Kippur.

Why is the value of the Torah described by comparing it to the *Kohein Godol*?

Hagaon Rav Yisroel Salanter, Z'T'L', explained that the most sanctified person in Klal Yisroel was the Kohein Godol; the holiest day was Yom Kippur; and the most hallowed place was the Kodesh Kodoshim in the Beis Hamikdash. It is almost impossible to imagine the degree of sanctity that could be achieved when all three were combined.

It is for this reason that Chazal, who wished to give us an inkling into the sanctity of the Torah stated that it is holier than the *Kohein Godol* on Yom Kippur when he entered the Holy of Holies.

״השוכן אתם בתוך טומאותם״ (טז:טז) ... Who dwells with them in the midst of their impurities."

Rashi explains: Even if they are impure, the *Shechina* (Divine presence) dwells among them.

The Zohar states that when Hashem wishes to show mercy to His creation, the *Shechina* is likened to a woman - a mother.

What is the reason for this?

Hagaon Rav Chaim Volozhin, Z'T'L' (quoted in MiShulchan Govoha) notes that while both the father and mother love the child greatly, and constantly show their affection towards him, nevertheless when the child soils himself, the father tends to be less than enthusiastic about cleaning his offspring and changing his clothes. By contrast, in such a situation, the mother immediately takes the child, washes him and puts a clean outfit on him. Even when the child is dirty, his mother does not leave him, nor does she feel uncomfortable about kissing him and showing him affection.

Similarly, we find that the *Shechina* dwells with the Jewish people even in their state of uncleanliness when they are sullied by *Aveiros*. It is for this reason that the *Shechina* symbolically takes the form of a woman whose maternal instincts do not allow her to abandon her child under any circumstances.

(יט:ב) "דבר אל כל עדת בנ"י ואמרת אליהם קדושים תהיו" (יט:ב) פירש"י: מלמד שנאמרה פרשה זו בהקהל

"Speak to the entire congregation of Israel and tell them 'You shall be holy!" Rashi explains: We see from this, that this Parsha was said to the entire congregation.

The *Chasam Sofer* notes that true sanctity is not obtained by isolating oneself from society and living in a monastery. On the contrary - one must be involved with his fellow human beings, and nevertheless, live a holy existence.

#### ״מפני שיבה תקום״ (יט:לב)

"You shall rise before one who is old."

The *Ba'alei Mussar* explained this phrase homiletically: *Mipnei Seiva* - before you become old - *Takum* - arise and repent.

#### (יט:יא) ״לא תגנובו״

"You shall not steal." Chazal (Baba Metzia 61a) note that *Lo Tignov* in the

Ten Commandments is the prohibition against kidnapping, while *Lo Tignovu* in Parshas Kedoshim refers to stealing monetary items.

Why is the prohibition against kidnapping mentioned in the singular - *Lo Tignov* - while the prohibition against stealing is expressed in the plural - *Lo Tignovu*?

Hagaon Rav Pinchas Michoel Rokei'ach, Z'T'L', (quoted in Mi'Shulchan Govoha) suggests that just as ten people who kill one person are not executed for their crime (see Sanhedrin 78a), the same would be true of ten



### פרשת אחרי מות

people who commit the capital offense of kidnapping. Therefore, the Torah expresses the prohibition in the singular form.

However, concerning monetary matters, if a group of people steal, they are all obligated to give restitution. It is for this reason that the Torah writes this prohibition in the plural form.

#### HALACHIC DISCUSSIONS

(not to be relied upon for Halacha L'Ma'aseh)

Concerning whether it is permissible to serve as the *Mesadeir Kiddushin* for a couple that will not observe the laws of Taharas Hamishpacha, many Acharonim permit it and write that there is not an issue of אוברי עבירה מסייע ידי ידי זי לפני עור א.

There are some Poskim who point out that the *Mesadeir Kiddushin* should insist that the Kallah use the Mikvah before her marriage in order for him to perform the ceremony.

See the Sefer Hanisu'in K'hilchoson (12:11) for a summary of the opinions of the Poskim on this topic.

#### **QUESTIONS OF THE WEEK**

- 1) What methods were employed to ensure that the *Kohein Godol* did not fall asleep on the night of Yom Kippur?
- 2) What was done with the linen garments that were used by the *Kohein Godol* on Yom Kippur?
- 3) Did the *Kohein Godol* wear his *Bigdei Zohov* [golden garments] on Yom Kippur?
- 4) Which *Kohein* was permitted to enter the *Kodesh Kodoshim* whenever he wished?
- 5) Who was given the opportunity to do a Mitzva because it was known that he was going to die during the coming year?
- 6) Why doesn't the blood of a *Beheima* require *Kisui Hadam*?
- 7) Where is the prohibition of *Yichud* alluded to in this week's Parsha?
- 8) If one places an actual stumbling block in front of a blind person, has he violated the Torah prohibition of *Lifnei Iveir*?
- 9) Concerning which of the prohibitions of *Arayos* do we find that, although both parties violate it knowingly, one person receives lashes, while the other must bring a sacrifice?
- 10) Does the prohibition of *Kil'ayim* apply if an animal and person pull a plow together?
- 11) Do the laws of Orla apply in Chutz La'aretz?
- 12) If a linen label is sewn onto a corner of a blanket, is it permissible to use the blanket if the label hangs over the side of the bed?
- 13) Where is the prohibition of stealing money found?14) What does Parshas Kedoshim have to do with the
- Aseres Hadibros?
- 15) On which day did Hashem speak to Moshe fifteen times?
- 16) How were the Korbonos of Yom Kippur meant to arouse the merits of the *Avos*?
- 17) How many negative Mitzvos does a *Gazlan* (robber) violate?
- 18) If someone slaughtered a *chaya* or bird and did not perform *Kisui Hadam*, is there an obligation on others to cover the blood?
- 19) Does one recite שהחיינו the first times that he Shechts? The first time that he performs Kisui Hadam?

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- 20) Where is the prohibition in the Torah to fashion an Avoda Zara for himself or for others?
- At the conclusion of Shmona Esrei when we say "עושה שלום", to whom are we saying "עושה שלום"?

#### ANSWERS

- To keep the *Kohein Godol* from falling asleep on the night of Yom Kippur, he read various sections of Kesuvim, the young Kohanim snapped their fingers at him, and he would put his feet on the cold floor (Rambam, Hil. Avodas Yom Hakippurim 1:8).
- 2) The linen garments used by the *Kohein Godol* on Yom Kippur were put away and not reused (Pesachim 26).
- The Kohein Godol wore his Bigdei Zohov on Yom Kippur when he left the Kodesh Kodoshim (Rambam, ibid. 4:2).
- 4) According to the Vilna Gaon (cited by the Chochmas Adam at the end of Hil. Aveilus), Aharon was permitted to enter the *Kodesh Kodoshim* whenever he wished as long as he followed the procedures done on Yom Kippur.
- 5) The *Ish Iti* who brought the *Se'ir La'a'za'zel* to the desert died during the coming year (Chizkuni 16:21, quoting a Midrash).
- 6) Since some of the blood of *Beheimos* is spilled on the *Mizbei'ach* (Rokei'ach, Ba'al Haturim 17:13).
- 7) In the words (יח:ר) "ילא תקרבו לגלות ערוה" (see Chinuch 188, Kli Yokor).
- According to the Minchas Chinuch (232), if one puts an actual stumbling block in front of a blind person, he does not violate the Torah prohibition of *Lifnei Iveir*.
- Concerning the sin of *Shifcha Charufa*, the woman receives lashes while the man must bring a *Korbon* (see Vayikra 19:2022; Rashi loc.cit.).
- 10) If a person pulls a plow with an animal, there is no violation of *Kilayim* (Yoreh Deah 297:9).
- The laws of Orla (fruits which grew during the first three years after a tree was planted) apply in Chutz La'aretz as a Halacha L'Moshe MiSinai (Yoreh Deah 294:8).
- 12) If linen and wool are mixed on even one corner of a blanket, the entire blanket becomes Sha'atnez (Yoreh Deah 301:3).
- 13) Vayikra (19:11).
- 14) All of the *Aseres Hadibros* are alluded to in Parshas Kedoshim (Vayikra Rabba 24:5).
- 15) On the day that the Mishkan was erected (Sifri Zuta, Parshas Naso 7:11; cited in Torah Sheleima, Vayikra 19:2, #4).
- 16) The Par ben Bakar corresponds to Avrohom, while the Ayil corresponds to Yitzchok, and the Se'ir Izim to Yaakov (Vayikra Rabba 21:5).
- Three "Lo Sigzol", "Lo Sisaveh", and "Lo Sachmod" (Rambam, Hilchos Gezeila Va'aveida 1:12).
- 18) Yes (Yoreh Deah 28:8).
- 19) For Shechita no; for Kisui Hadam yes.
- The Sefer Hachinuch (Mitzva 331) learns that it is found in the words: (די (ט:ד) אילהי מסכה לא תעשו לכם" (יט:ד).
- 21) The *Mal'achim* who accompany us (Rabbi Yehuda Hachossid, cited by Mateh Moshe 154).

#### CORRIGENDUM

The correct answer to Question #5 of Parshas Sazria-Metzorah should be:

The punishment for one who disputes the right of the descendants of Aharon to the *Kehuna* is *Tzara'as*. This is why Uziyahu Hamelech was punished with *Tzara'as* (see Sanhedrin 110a, and Rashi on Bemidbar 17:5).

#### HAKARAS HATOV

This issue of Torah Lodaas is dedicated by Michael Eleff in honor of his parents, Morton & Annette Eleff שיחיי.

To dedicate an issue of Torah Lodaas: please email torahlodaas@gmail.com • Dedicating an entire issue: \$75 • Refuah Shleima/ Ilui Nishmas on English side: \$18



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## Flatbush 🙆 Focus

PHOTOGRAPHY TIPS BY AARON AKSELRUD

### How to Create an Inexpensive Light Box

Recently, a friend of mine, whom for purposes of anonymity we will call Chaim Jones, approached me in sure with a photographic challenge. It seems that he wanted to photograph an engraved brass plate approximately 1 inch wide 3 inches long. He found it difficult to produce a decent image to the fact there was poor lighting overhead. It was then that I suggested to him that he construct a lightbox. Exactly what is a lightbox and how can it help us with close-up photography of small objects?

Close-up photography of detailed objects requires good lighting, and a lightbox is a great solution. It provides light diffusion and a uniform background against which to place the object. Professional lightboxes can be expensive, but you can make a cheaper version at home. To create an inexpensive photography lightbox, make a frame by cutting windows into the sides and top of a cardboard box, cover each opening with white fabric or tissue paper, fit a gently bent portion of white poster board inside the box to create a blank background, and cover the outside of each fabric-covered opening with black poster board to block light as needed. You can then use flashes, desk lamps, and other light sources to create the desired lighting effect.

Here are the steps to follow if you wish to create your own inexpensive lightbox.

Step one *-Choose a box.* The size should be appropriate for the objects

you will photograph. You may find that you need to make boxes in various sizes.

Step two- Secure the bottom of the box with packing tape. Use more packing tape to secure the bottom flaps inside. This will keep them out of the way.

Step three- *Lay the box on its side*. Have the opening facing you.

Step four - *Mark lines about 1 inch* (2.5 cm) inside each edge of the box on each side and on the top. A standard 12" (30cm) ruler makes the perfect straight edge and is the right width.

Step five-Using the box cutter, carefully cut along the lines you drew. You can use the ruler as a straight edge to guide your cut. It is not necessary to get the cuts absolutely straight. Notice that the flaps on the front of the box have been left on for now to add stability and make it easier to cut. You may find that taping the front flaps shut makes it easier to cut. Step six-Cut the front flaps off with

a box cutter.

Step seven- Cut a section of white fabric (white muslin fabric) or White Nylon and white fleece, large enough to fit over each of the openings you cut. Then tape it to the outside of the box using cellophane tape. Start with one layer of fabric. After completing the box and making some test shots, you may find that you need additional layers of tissue paper to achieve the right lighting.

I think that should just about do it for one week; hope to continue in next week's article.



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Ahavas Shalom	864 E 26TH ST	
Bais Moshe Shmiel	1782 E 28TH ST	
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Bostoner Beis Medrash	2822 AVENUE J	
Congregation Chizuk Hadas	1421 AVE 0	
Khal Bnei Avrohom Yaakov	2701 AVE N	
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Chevra Shaas Zichron Eliezer		
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Congregation Shaaray Zion	1659 E 13TH ST	
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9:20 PM	
Kehilas Moreshes Yaakov	1757 OCEAN AVE
9:30 PM Agudas Yisroel Bais Binyomin	2913 AVE L
Agudas Yisrael Snif Zichron Shmi	
Bais Avrohom Dkrula Spinka	1177 E 18TH ST
Bais Hamedrash of Flatbush	1485 E 29TH ST
Bais Yosef Navardok Beis Avrohom	1502 AVENUE N 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'Flat Chasidei Gur of Midwood	1703 AVE J 1937 OCEAN AVE.
Congregation Tenke	1643 E 21ST ST
Horodenke	3011 AVE K
Kehilah of Marine Park	3605 QUENTIN RD
Khal Ohr Gedalyahu 1554 Khal Shalheves Kodesh	CONEY ISLAND AVE 2920 AVE J
Khal Talmidei Hayeshivos	1609 AVENUE M
Khal Zichron Avrohom Yaakov	
Kollel Bnei Torah	1323 E 32ND ST
Kollel Bnei Yeshivos Tiferes Avrohom Ziditchev	2402 AVE P 4017 AVENUE P
Yeshiva Gedola Ohr Yisrael	2899 NOSTRAND
Yeshiva Kol Yaakov	1197 E17 ST
Zichron Moshe Mikolayer	577E 5TH ST
9:35 PM Yeshivas Ohr Yitzchok	1214 E 15TH ST
9:40 PM	1214 L 1311131
Agudas Yisroel Bais Binyomin	2913 AVE L
9:45 PM	0400 445 0
Agudas Yisroel of Madison Bais Eluzer Dfaltishan	2122 AVE S 1516 E 24TH ST
Bais Hamedrash Kol Torah	2016 AVE M
Cong Bais Yisroel of Kensingto	n 693 EAST 7TH
Congregation Bet Yaakob	1801 OCEAN PKWY
	2645 NOSTRAND AVE
Kol Torah Marei Yechezkel of Flatbush	2022 AVENUE M 1016 E 15TH ST
Sasregan	1279 E 24TH ST
Yeshiva Gedolah Ohr Yisrael	2899 NOSTRAND AVE
9:50 PM Bais Yisroel of Kensignton	693 EAST 7TH ST
Kollel Makarov	3118 QUENTIN RD
9:55 PM	
Avenue O Synagogue 10:00 PM	808 AVENUE O
	85 OCEAN PARKWAY
Beis Medrash Chasdei Chaim	
Beis Medrash D'Bertch	3302 AVE P
Bais Medrash Torah U'Tefilah Bet Shaul U'Miriam	3304 BEDFORD 2208 AVE S
Bet Yosef	2108 OCEAN PKWY
	1358 EAST 13TH ST
Beth Mordechai Bostoner Beis Medrash	1358 EAST 13TH ST 2822 AVE J
Beth Mordechai Bostoner Beis Medrash Cong. Kehal Imrei Shaul D'Moo	1358 EAST 13TH ST 2822 AVE J Izitz
Beth Mordechai Bostoner Beis Medrash Cong. Kehal Imrei Shaul D'Moo 1542	1358 EAST 13TH ST 2822 AVE J Izitz 2 CONEY ISLAND AVE
Beth Mordechai Bostoner Beis Medrash Cong, Kehal Imrei Shaul D'Moo 1542 Congregation Keter Torah Khal Bais Eluzer D'Faltishan	1358 EAST 13TH ST 2822 AVE J Izitz
Beth Mordechai Bostoner Beis Medrash Cong. Kehal Imrei Shaul D'Moc 1542 Congregation Keter Torah Khal Bais Eluzer D'Faltishan Khal Bnei Shlomo Zalman	1358 EAST 13TH ST 2822 AVE J Zitz 2 CONEY ISLAND AVE 2220 AVENUE L 1516 EAST 24TH ST 1093 EAST 21ST
Beth Mordechai Bostoner Beis Medrash Cong. Kehal Imrei Shaul D'Moc 1542 Congregation Keter Torah Khal Bais Eluzer D'Faltishan Khal Bnei Shlomo Zalman Khal Toras Chaim D'Flatbush	1358 EAST 13TH ST 2822 AVE J Izitz 2 CONEY ISLAND AVE 2220 AVENUE L 1516 EAST 24TH ST 1073 EAST 21ST 2201 AVE L
Beth Mordechai Bostoner Beis Medrash Cong. Kehal Imrei Shaul D'Moc 1542 Congregation Keter Torah Khal Bais Eluzer D'Faltishan Khal Toras Chaim D'Flatbush Kollel Bnei Yeshivos	1358 EAST 13TH ST 2822 AVE J Izitz 2CONEY ISLAND AVE 2220 AVENUE L 1516 EAST 24TH ST 1093 EAST 21ST 2201 AVE L 2201 AVE L 2402 AVE P
Beth Mordechai Bostoner Beis Medrash Cong. Kehal Imrei Shaul D'Moc 1542 Congregation Keter Torah Khal Bais Eluzer D'Faltishan Khal Bnei Shlomo Zalman Khal Toras Chaim D'Flatbush	1358 EAST 13TH ST 2822 AVE J Izitz 2 CONEY ISLAND AVE 2220 AVENUE L 1516 EAST 24TH ST 1073 EAST 21ST 2201 AVE L
Beth Mordechai Bostoner Beis Medrash Cong. Kehal Imrei Shaul D'Moc 1542 Congregation Keter Torah Khal Bais Eluzer D'Faltishan Khal Toras Chaim D'Flatbush Kollel Bnei Yeshivos Kollel Hashechunah Knesses Bais Avigdor Lakewood Minyan	1358 EAST 13TH ST 2822 AVE J Izitz 2CONEY ISLAND AVE 2220 AVENUE L 1516 EAST 24TH ST 1093 EAST 21ST 2201 AVE L 2402 AVE P 1228 EAST 34 ST 1720 AVE J 1495 CONEY ISLAND
Beth Mordechai Bostoner Beis Medrash Cong, Kehal Imrei Shaul D'Moo 1542 Congregation Keter Torah Khal Bais Eluzer D'Faltishan Khal Toras Chaim D'Flatbush Kollel Bnei Yeshivos Kollel Hashechunah Knesses Bais Avigdor Lakewood Minyan Midrash Moshe Ben Maimon59	1358 EAST 13TH ST 2822 AVE J Izitz 2CONEY ISLAND AVE 2220 AVENUE L 1516 EAST 24TH ST 1093 EAST 21ST 2201 AVE L 2402 AVE P 1228 EAST 34 ST 1720 AVE J 1495 CONEY ISLAND GRAVESEND NECK RD.
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Bnai Yosef: 1616 OCEAN PARKWAY Every 30 minutes from Shkiah untill 11 pm Khal Veretzky/Rabbi Laundau's: AVE L/E 9 Every 15 minutes throughout evening



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**Shidduch Profiles** 

Firstly, allow me to thank you for a really wonderful and informative publication. I don't live in Brooklyn and never thought I would find the paper of interest. I once got it in my neighborhood and I've been hooked ever since.

I understand Mrs. Rose's position regarding singles writing, "please contact me or mother" for information. That works when you are dealing with *shadchanim* who meet the people who give them their resumes. However, many of us, including my friends and I are involved in *shidduchim* on a part time basis. We make the time while trying to juggle various responsibilities without asking for payment. We look through websites or get emails with profiles on a daily basis.

We don't always have the time to meet the people we try to set up, but we at least try to call. However, being that we are so busy, we need to be able to have a small idea of what the boy or girl is about on the resume, before we make the calls. We can't keep calling every person whose resume we read and whom we know nothing about. At least with a small description of what the single is about and what they are looking for, we can have an inkling if we may know someone for him or her, when we call them. I found it to be a slap in the face when I read, "contact him." It's like saying, my time is too valuable to write anything but your time isn't. Please keep that in mind when sending profiles to these sites.

On a similar note, when you do write what you are looking for and what you are about, try not to be vague. Many of the profiles contain the usual, "machshiv torah, simchas hachaim etc. While it is important to state these things, it would be nice to write something unique about yourself, or something that would really interest you in terms of what you're looking for. For example, "I'm looking for someone worldly, conscientious, likes the outdoors, enjoys music, into health etc." Like this we can get a better idea of what you're about and be able to help you better. We try our best but we need the singles to help us out too!

May Hashem grant singles *menuchas hanefesh* and may their wait for their true *zivug* be as short as possible. We care about you and just need you to help us too.

#### Feelings on FJJ

Can we please stay Jewish? What is this business about arguing if ladies are acceptable in a Jewish newspaper? I don't know of any *heter* to look at pictures of ladies. It's totally *assur* to gaze at pictures of women! I don't see any reason to argue.

About pictures on a resume, it's a bit different. If you are basing the *shidduch* on a picture, I can tell you one thing: it's the wrong way to look for a *shidduch*. It should be the last thing on your mind. (Maybe in Flatbush it's different)

About writing anonymously, why on earth does it make a difference who wrote it? Take the message and move on. I don't understand why you would leave out a letter because it has no name.

To Moshe Grunfeld, the word great doesn't start with a R. You can use the word rocks instead.

To Rocky Zweig, your childhood story was very inspiring. Also I am very surprised that you would wear a used suit.

To the editor, on page 101, you wrote a story from R' Yossi Wallis. In his book *Incredible* the story is written differently. Which one is correct?

*A Jewish Jew in the Five Towns* PS Hershele Yoitzer, Grow up!!

#### **Anonymous Letters**

In the 4-19-18 issue of the FJJ, Lawrence Kulak writes about his opposition to the publication of anonymous letters to the editor. He mentions a Gershon Jacobson, z"l, a former publisher of the Algemeiner Journal, whose policy was to not publish anonymous letters to the editor. But what does that publisher's opinion mean? We have to differentiate between 'statements of fact' and 'statements of opinion'. A fact is a statement that can be proven true or false. An opinion is an expression of a person's feelings that cannot be proven true or false. Therefore, Mr. Jacobson's opinion is no more, or less, valid than my opinion or anyone else's opinion. The fact that Mr. Jacobson was the publisher of a newspaper doesn't change the situation at all. Mr. Kulak also suggests that anonymous letter writers can mischievously express opinions contrary to their own to see how readers will react. That sounds pretty absurd to me (and the publisher always has the right to reject the publication of letters it suspects are illegitimate), but the fact is that even those who sign their names to letters can play the same game.

Mr. Kulak also stated, "Just as currency needs to be backed by gold reserves, Jacobson most likely felt . .." The fact is that since 1971, US currency hasn't been backed by gold -- only by the full faith and credit of the United States Government. By the way, there are only one or two countries in the world whose currencies are backed by gold.

Mr. Kulak also invokes the name of Rabbi Shlomo Carlebach, who, supposedly, told his congregation before his death to "take a stand". I don't know for a fact whether Rabbi Carlebach actually made that statement, but even if he did, I doubt he was referring to anonymous letters written to media publishers. Even if he was referring to letters to the editor, his statement was merely his opinion - one that is no more valid than my opinion or yours.

I suggest that those who write to this newspaper in the future regarding anonymous letters explain why *they* oppose it and not cite other people's opinions, because those opinions are totally irrelevant. Since this issue is neither Halachic nor scientific, and cannot be factually right or wrong, the opinions of others add no authoritativeness to this debate.

People who do write anonymous letters to the editor are not afraid of revealing themselves. They are writing anonymously as they don't want those who read their letter and disagree with their opinion and know them, to call them on the phone, email them or debate them on the street or in *shul* or in the supermarket because they have more important things to do with their time. It's as simple as that. And, that's my opinion!

Anonymous

#### Senator Felder's Substantial Equivalency Bill

Senator Simcha Felder's recent hard fought victory for new Yeshiva equivalency standards has been the subject of much well deserved praise as well as some undeserved scorn. This wide disparity of opinion is due in large part to a basic lack of understanding of what this revolutionary legislation has accomplished.

It does not deprive children of an education and a future. Aderaba,

it now makes a solid, foundational, secular education achievable!

Previously, the educational code mandated that 15 subjects must be taught in private schools to meet the required educational equivalency. This placed the yeshivas in a quandary. On the one hand they wanted to comply with the state's legal requirements but on the other, the long hours of intensive, religious studies mandated by their religious dictates made accommodating both a practical impossibility. This is where, for many years, they were stuck.

Charged with the responsibility of rebuilding a nation from the ashes, inevitably, the pendulum swung in favor of Talmud and Bible studies and less to secular education. Over time, the disparity grew more pronounced and in some cases the secular education was deficient.

But that equation has now changed. Felder's new legislation has reduced the number of required subjects to a manageable five. These core five include reading, writing, arithmetic, history and science. The yeshivas are heartened to have been given a viable option and have expressed determination to implement these new secular education guidelines into their daily curriculum.

This compromise was possible because, for the first time, the State will now take into consideration the extensive time students spend in intensive study of Religious, Philosophical and Talmudic works in determining educational equivalency. These centuries-old studies have been proven to sharpen the mind, increase analytical and logical thinking skills and develop talent for legal argumentation (why do you think we churn out so many lawyers?). Hardly a body of work to be dismissed lightly, these biblical studies offer a clear and compelling vision of the moral, legal and ethical under-pinning of the entire corpus of Judeo - Christian values upon which Western Civilization is based.

These invaluable studies have historically been denigrated or at best ignored by the secular world. With Felder's new legislation, they are now recognized for what they are - nothing less than an effective, time-proven curriculum that has produced countless generations of Jewish scholars, doctors, lawyers, philosophers, bankers and other CONTINUED ON PAGE 129



### LETTERS TO THE EDITOR 🤎

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societal leaders, movers and shakers too numerous to mention, but you know their names.

By merging these two valuable curricula, we will have an emergent student body that will not only reflect the combined, complimentary resources of both but will set a new paradigm of comprehensive, wellrounded, educational excellence moving forward.

Yossi in Flatbush

#### Local Politicians Advocating Parochial Interests

I regret having to write this letter for which I will no doubt receive my share of blow back, but it is unfortunately quite necessary.

In recent months or even years, or perhaps it is a situation which has always existed unbeknownst to myself, but I have noticed a distinct trend where our local Jewish politicians will stand up in a disproportionately strong way for or against certain legislation that distinctly affects a particular vocal minority. One recent case in point was the letter a couple of weeks ago (April 12th) I believe by City Councilman Chaim Deutsch whereby he advocated on behalf of a local bill that was going to be passed by the City council designating one of the traffic lanes on Kings Highway exclusively for Express Buses traveling to and from Manhattan during the rush hour. He had opposed that bill on behalf of his constituents and was joined by other politicians such as Simcha Felder, Dov Hikind and others who were successful in postponing its implementation.

Another example occurred two weeks ago when a mini-crisis erupted in Albany over the fact that State Senator Simcha Felder would not sign on to the budget bill until local Yeshivas received an exemption from curriculum scrutiny by the Board of Education. And of course, we all know about the infamous bag tax that the City Council wanted to assess on New Yorkers that was ultimately defeated in Albany thanks to the efforts of some of the aforesaid local politicians.

Even though as Jews, we constitute a significant percentage of the population of this City, we nevertheless should be cautious about supporting only our own narrow interests. Although one might have a difficult time being able to discern this from the actions of some of our local pols, there is such a thing as the 'common good', which both as Jews as citizens we are bound to support. Certain stances like the one taken by Senator Felder briefly a few weeks ago become the subject of media conversation.

If the common good dictates that some of the congestion on Kings Highway requires a measure of relief at certain times of the day, then the local pols should not become completely obsessed with the issues of temporarily lost parking spots and then translate that automatically into loss of business for local store owners. In the same vein, if the common good should mandate that we not be seen as being exempt from the same educational standards as others, we should not oppose Government oversight into the secular portion of Yeshiva education.

Considering the fact that I am personally not a fan of Governor Cuomo, I did not particularly like having to agree with him when he recently advocated for a bill that would enact a ban on all plastic bags in the State. This became necessary for him to do unfortunately thanks to the actions of some of our local politicians a couple of years ago who frustrated the efforts of local government to regulate the overuse and proliferation of nonbiodegradable plastics that threaten the environment for which we as Jews should all feel ethically bound as stewards. This past week a Hispanic member of the City Council proposes a plastic bottle ban at our City beaches and parks. Why couldn't a local Jewish Politician have done this instead?

If our local politicians were able to lay claim to having achieved overwhelming past success with regard to certain other compelling partisan issues that did not have any negative impact on the public welfare, I might think about giving some pause to my arguments. However, after all the probably hundreds of complaints which certain local pols have received in their offices regarding the B11 bus and its too often erratic and insufficient service down through the years, they have not succeeded in so much as getting the MTA to add even a single bus to the perhaps deliberately over managed Boro Park route. Personally, I do not see any valid reason why Bais Yaakov girls ought to be forced daily to

squeeze into packed buses daily simply because they are young and able bodied, or why before Shabbos Jews who live in Boro Park ought to have to sometimes worry if the bus will arrive in time for them to be able to light candles.

If our local pols are only willing to be partisan for those whose interests are backed by their livelihoods or the livelihoods of others, then they are no different from the infamous Plunkett of Tammany Hall who said of himself "I seen my opportunities and I took 'em".

Lawrence Kulak

#### Coverage of The Passing of Barbara Bush

Last week the nation suffered the loss of former First Lady Barbara Bush. Given who she was, I was surprised that so little was written about her long legacy. I just don't understand why a picture of her, an elderly woman- who always dressed modestly with dignity, was not shown in the article itself.

Also I feel it is both in poor taste, and not lucky to show the former President George Herbert Walker Bush in the column. He was not the one who died, it was his wife.

I think this paper really has to examine its policy better on the matter of women's pictures in the paper. An older respectful, former political figure should be given the correct honor due to them.

This lack of even a small profile picture is an affront to a very proper former first lady who was charitable, and caring for her fellow man. A figure we all could emulate in our lives. Mrs. Bush was involved in literacy programs for adults and children, as well as in extracurricular activities.

As I was growing up I have never seen any Jewish newspapers, English, Yiddish, and Hebrew omit women's pictures. I see this is a new fad these days. And I feel that this truly demeans women's contributions to society, no matter what walk of life they come from.

Thank you allowing me to express myself in this forum. *A Naya Sacht* 

#### **African Asylum Seekers**

I'm sorry to have to disagree with last week's op-ed piece by Jonathan Tobin entitled *More Than Just Bad Optics on Immigration?* Regarding the Israeli government's difficulties with the issue of African asylum seekers. I'm not sure where Mr. Tobin gets his statistics, but I understand that a substantial portion of the African migrants fled from horrific circumstances, such as found in Darfur and Eritrea, coming to Israel in desperation. This makes sense, because why would they risk a dangerous trek of thousands of miles otherwise? We Jews have the bitter experience of being turned away from the shores of other countries in our hour of need during the Holocaust; we should not be so quick to turn desperate people away when they need our assistance, whether they be Jews or non-Jews.

It is true that Israel cannot be expected to solve the problems of an entire continent, and it certainly can't settle all comers. But as a major economic powerhouse with proximity to Africa, it can make a major contribution. It can take in a small number of refugees, those likely to be most successful in integrating with the rest of the country. For the rest, it can provide temporary succor, food, medical care, and housing as it works with the UNHCR and non-governmental organizations to find new homes for these people. To its great credit, Israel already grants \$3500 to each refugee it deports which can provide a year of sustenance. What is needed is more personal involvement to ensure each refugee is settled safely in a new home.

The Jews are known to be the nation of *rachmanim bnai rachmanim*. The Torah bitterly criticizes the nations of Ammon and Moav for failing to provide the Jewish people with food and water in their hour of need. We must take heed that we should never be liable to that same criticism.

Michael Klein

#### Found a Necklace Charm

A few years ago (about 4-5) I found a necklace charm while walking with my mother in Flatbush, around the Ave J and E 28th street area. We assumed it wasn't real (perhaps silver) and it was forgotten. I came upon it recently and noticed a small 14k on the back, indicating that it is valuable! If this possibly belonged to you please email a photo to <u>n</u>ecklacecharmfound@ gmail.com.

I apologize for not making the effort to do the Mitzvah of *hashavas aveidah* sooner.

Т.В.



### **LETTERS** TO THE EDITOR

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#### A Jew is A Jew

Someone named *Martin Nerl* wrote in last week, a name I don't recall ever seeing before. Welcome, Mr. Nerl; hopefully we can hear from you again. He wrote a letter titled *Beer Controversy* that frankly had me a bit confused. But don't worry...that doesn't take much.

The beer controversy to which he was referring was not something of which I was aware. Frankly, I have not been aware of *any* beer controversy since, "Tastes great! Less filling!" so I guess I just wasn't paying attention. He starts by saying,

This machlokes between different Rabbonim and certifying agencies regarding using the beer of a not yet frum yid is a wonderful opportunity.

Oookay. I'm listening. He continues:

For as long as we can remember, the reform, conservative and secular Jewish movements as well as the media (the Forward, N.Y. Times etc.) have spread the idea that Orthodox/ Chasidic Jews do not consider the non-religious Jews as Jewish.

Huh? Okay; now you lost me. How in the world did you come up with that idea? He goes on:

This beer controversy has even been reported in the secular media. Not one Rav and even the Satmar CRC did not say that the beer was owned by a non-Jew. They only argue if the sale was a valid one. Doesn't this show that the entire spectrum of the frum world considers even non-frum yidden as full-fledged Jews?

Perhaps someone such as Avi Shafran or another wonderful spokesman for the frum world could write an op-ed piece for the Times or Forward or Jewish Week and publicize this fact and end the libel against the frum world once and for all.

I'm seriously confused. I don't know one frum Jew who has ever said that a secular Jew (or a Jew of any stripe for that matter, with the possible exception of the Neturei Karta) is not a Jew. If that were the position of the *frum* world, the entire infrastructure of kiruv movement would cease to exist. What do you think Chabad and Chofetz Chaim and Shlomo zt"l have been doing for the better part of a century? If there ever was a time when Jews held that ridiculous opinion, all it took was a little man with a mustache and a Swastika on his arm to dissuade them of that notion. So? Can I be a wonderful spokesman for the *frum* world? Or do you have your heart set on Avi Shafran?

At last count, there have been approximately 1,612 letters to the editor about photographs of women. The subject has been hashed and rehashed and double and triple hashed ad nauseum, and then some. More ink had been spilled over this issue than an explosion in an octopus farm. If there is such a thing as an octopus farm, but hey, why wouldn't there be? There are salmon farms, right? I guess there wouldn't be any tractors or anything, more like scuba-diving cowboys (or maybe octo-boys) to tend to the tentacles.





Anyway, suffice it to say that pretty much every word that can possibly be written about printing pictures of ladies has been written. So now along comes *P Fried*, thinking he has come up with a *chidash* (*Pictures of Women*)

Mr. Fried is obviously a very *frum* individual, and we thank him for his input. Here's some of what he has to say:

I have seen some of the recent back and forth in the FJJ regarding publishing pictures of women. This seems to have Had an effect on the editorialship; which has since allowed themselves to actually do so. It would seem to me that there are two misconceptions which need to be clarified.

First: a man is forbidden to gaze at a woman, period...Placing such pictures in a public forum is being machshil es harabim.

Regarding women leaving their houses; we are not on that level today that we can expect such a thing from people...

The second point is, Torah is not a democracy, to be decided by popular vote or public opinion. I don't see how such an issue can be decided by laymen who have no idea what the Torah says about this.

Okay, here are a few other things to consider. It is beyond debate that Agudas Yisroel is the Voice of Torah Jewry in America. So perhaps we should all calm down and just take our cue from them. The Jewish Observer, the official publication of the Agudah, was published between 1962 and 2010, and was THE source for American Orthodox Hashkofo. Not only did the JO print pictures of women even on the front cover, but Rav Chaim Kanievsky did indeed wonder aloud why the book published on his rebbetzin had so few pictures of her and so many of him, Mr. Fried's disbelief notwithstanding.

Mr. Fried should also be aware that any decision at the FJJ that has *halachic* ramifications is not taken lightly and is not made without consulting a Rav.

I'm glad to see that Mr. Fried did not say a man is forbidden to *look* at a woman; he said he's forbidden to *gaze* at a woman. Big distinction. There's a *machlokes* whether the *issur* is on *histaklus* (looking) or only *gazing*, or *ogling*.

Mr. Fried states, "Regarding women leaving their houses; we are not on that level today that we can expect such a thing from people..." why not? In Williamsburg, while it's still okay for a woman to leave the house, it's not okay for her to sit with the men on the buses or walk on the side of the street that the men are using. If they can keep those *chumros*, especially if they're actual halachos, why can't we? In the chassidishe velt, where looking at women on buses, at lectures or at the supermarket is considered problematic, it is entirely logical to refrain from publishing pictures of them in newspapers, magazines and books. In the modern Orthodox world, where women are much more present in the public sphere, leaving them out of pictures makes no sense. Since it is fairly common for men to look at women in person, there is no reason to object to modest pictures.

I might add that in Eretz Yisroel specifically, the merest suggestion that religious people discriminate against women can be turned into a major news story and added to the long list of "proofs" that women have no place in the religious public sphere. Preventing this *chillul Hashem* may be more important than a *halachic* opinion inappropriate for the Modern Orthodox community.

And as far as Torah "not being a democracy," you're right, it's not. It is, however, open to various interpretations, which is why every person needs to have his own Rav. And you know as well as I that if I ask Rabbi A. for a *p'sak* and Rabbi B. for a *p'sak* and Rabbi C. for a *p'sak*, I'm liable to get three different answers. So please don't be so quick to *pasken* for the FJJ; we're doing just fine without you, thank you very much.

Your Humble Servant, *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.

#### EFRAIM INBAR / JNS

At 70, Israel stands strong, yet debates about its health persist. The radical Israeli Left seems most concerned about the country's future, arguing that there is great urgency in solving the Palestinian-Israeli conflict; otherwise, Israel is doomed. The Left contends that Israel's democratic character, its international legitimacy, and its ability to withstand protracted conflict all are threatened by the ongoing stalemate.

Indeed, Israel has faced existential threats from its neighbors since its establishment. And as a small state its existence is precarious. Moreover, Jews with a historical consciousness remember that a Jewish state was twice destroyed by powerful empires. So nothing can be taken for granted.

However, this article argues that time seems to be on Israel's side. A review of the balance of power between Israel and its foes, and of the domestic features molding Israel's national power (such as its economy, social cohesion and political system), and of Israel's standing in the international community, validates the assessment that Israel has the dominant hand for the foreseeable future.

#### The National Security Arena

The balance of power between Israel and its neighbors is the critical variable in Israel's quest for survival in a bad neighborhood. As long as the power differential between the Jewish State and its foes is growing, then Israel's capacity to overcome regional security challenges is assured.

Israel has built a mighty military machine that has been successful in overcoming many military threats, benefiting from skilled and well-motivated manpower, as well as advanced weapons. The military victories have signaled to Israel's foes that Israel cannot be destroyed by force. Its military superiority largely has contributed to the decline in the intensity of the Arab-Israeli conflict. The last large-scale conventional military encounter that involved aircraft and tanks was in 1982. Moreover, a peace process with Arab states has started, effectively lowering the chances of an Arab-Israeli large scale conventional war.

Since 1982, Israel has employed force primarily against armed organizations, such as Hizballah, Palestinian terrorist organizations, and Islamist militias, which use a combination of methods: terror, suicide bombings, and guerilla tactics. Israel also increasingly faces the use of missiles launched at its strategic assets and population centers. Terrorism is the weapon of the weak and terrorists are less dangerous than states, although the struggle against them often is costly in blood and treasure. The capabilities of non-state organizations to harm Israel is amplified by the support they receive from nation states, such as Iran. For example, the arsenal of over 100,000 missiles in the hands of Hizballah poses a very serious challenge for Israel. The enemy strategy is to inflict pain on Israel and to test its resolve. Israel has established a multi-layered anti-missile system, but this is unlikely to provide foolproof defense.

Israel's anti-missile systems are impressive. The Iron Dome batteries deployed to intercept missile threats of up to 70 kilometers registered an impressive record of 88 percent interception rate in Gaza encounters. The David's Sling missile defense system for meeting threats of up to 300 kilometers is also operational. Israel also deployed Arrow-2 and Arrow-3 interceptors, designed to work against long-range missiles. The defensive perimeter established reflects the excellence of Israel's military industries, an important component in Israel's military superiority. But again, these systems cannot provide a full defense in view of the numbers of missiles arrayed against Israel.

Israel has also developed a nuclear option, buttressing its image of a strong state. Such weapons serve as a constant reminder that attempts to destroy the Jewish state could be extremely costly. They have a deterrent value primarily against hostile states.

In contrast, Israel's rivals in the Arab world suffer from great weakness. Their stagnant societies still grapple with the challenge of modernity as the upheavals in the Arab world indicate. Their ability to militarily challenge the status quo is limited.

In short, over time Israel has become stronger, while its enemies, with the exception of Iran, have become increasingly weaker.

The only grave national security challenge in the region is a nuclear Iran. Such a development is not only a direct threat to Israel, but also could start a chain of nuclear proliferation, a change in the regional balance of power, and an Iranian takeover of the energy resources in the Gulf and Caspian Basin. While the world has become more attentive to Israel's perspective on this matter, the international community, by supporting the July 2015 JCPOA, has failed to stop Iranian progress in the quest for a nuclear arsenal. It is quite possible that Israel may be left on its own in dealing with the Avatollah's nuclear aspirations. Fortunately, obstruction and perhaps even destruction of the Iranian nuclear program is not beyond the capabilities of Israel.

### The Future of Israel Looks Good

#### A Strong Economy

Military and economic power are related and reinforce each other. Israel's edge over its Arab neighbors continues to grow also because of its economic prowess. Israel's strong economy is a result of wise economic policies, stressing market

values, and adapting to globalization. Israel is one of the most developed market economies with substantial, though diminishing, government participation. The main driver of the economy is the science and technology sector. Israel's manufacturing and agriculture, despite limited natural resources, is highly developed and sophisticated.

In recognition of Israel's economic achievements Israel was admitted in 2010 to the Organization for Economic Cooperation and Development (OECD), which brings together the 33 most developed countries that are committed to democracy and market economy.

After years of annual growth rates above 5 percent, the economic expansion has been slowing down. In 2016, the growth was 4 percent and in 2017 it was 3.4 percent. Yet, the long-term projection for 2020 is 4.1 percent. Israel also managed to reduce its debt/GDP ratio from 100 percent in 2002 to 74 percent in 2012 and to 61.9 percent in 2017. The forecast is continuous decline, while most of the world experiences a soaring ratio. Israel's 2012 budget deficit and unemployment were 4.2 percent and 6.9 percent respectively. In 2016, the respective figures were 2.5 and just above 4 percent. These figures are much lower than the OECD average. Indeed, all international economic institutions such as the International Monetary Fund (IMF) and the World Bank commended Israel's economic performance and expressed confidence in its long-term viability.

Israel is also an attractive site for overseas investors, particularly in the high-tech area. Scores of major US manufacturers, including General Electric, General Motors, Microsoft, IBM, Google, Apple and others, have R&D centers in Israel. Some 300 US high-tech companies have R&D presence in Israel, and many overseas entrepreneurs invest in and/or acquire Israeli high-tech companies. Israel is a global leader of microchip design, network algorithms, medical instruments, water management and desalinization, agriculture, missile defense, robotic warfare, and UAVs. The successful integration into a globalized economy also testifies to the fact that Israel is not isolated in the international community - an issue discussed below.



Israel has the highest ratio of university degrees to the population in the world. Israel produces more scientific papers per capita than any other nation by a large margin, as well as one of the highest per capita rates of patents filed. Most important, 4.5 percent of its GDP goes to research and development, the highest proportion in the world.

Israel's robust demography, a record high fertility rate in Western countries of three births per woman, provides a tailwind for its economy. Moreover, Israel's government is developing programs for training better the Arabs and the ultra-Orthodox sectors to increase their participation in Israel's workforce. Additional qualified manpower is an important element in economic growth. Moreover, the natural gas findings in Israel's economic zone in the Mediterranean allow Israel to enhance its economic viability and achieve energy independence.

Sustained economic growth requires responsible economic policies and ability to resist populist demands. So far, Israel's political leaders have met this challenge, and there are signs that the political system has internalized the need to continue such policies.

Despite the remarkable economic progress, Israel's 2016 GDP per capita is \$37,292 (less than most Western countries), leaving room for further improvement. Nevertheless, Israel's 2016 \$318,7 billion economy is larger than all of its immediate neighbors combined, Moreover, Israel's expanding economy can afford larger defense outlays to meet its national security challenges, and the resources to ensure continued R&D for winning future wars.

#### A Strong Society

People who portray Israel as a deeply-divided society – a society split into separate tribes – are mistaken. In fact, social cohesion in Israel is greater than ever before. Most of Israel's social rifts have been bridged creating a stronger society. This is good news for the ability of Israeli society to withstand the inevitable tests of protracted conflict in the future.

Significantly, the acerbic ideological debate over the future of the territories acquired in 1967 is over. The Sinai that was CONTINUED ON PAGE 132

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### The Future of Israel Looks Good

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traded for a peace treaty in 1979, the Golan Heights that was de facto annexed in 1981, and Gaza that was evacuated in 2005, are no longer bones of contention. Over two thirds of Israelis oppose any territorial concessions in the Golan Heights. The civil war in Syria has only solidified such positions.

Concerning Judea and Samaria, there is a great majority in favor of partition - which is the historical Zionist approach. But large majorities also insist on retaining the settlement blocs, holding Jerusalem (the Temple Mount in particular), and the Jordan Rift. The establishment of a Palestinian Authority (PA) in 1994 amounts to another de facto partition, albeit a messy one. Skepticism over the state-building ability of the Palestinians is widespread, but very few Israelis advocate annexing the cities of the West Bank. Moreover, Israel built a security barrier in the West Bank in 2002, signaling determination to disengage from the main Palestinian population centers and marking a potential future border.

The current territorial debate is not couched in ideological reasoning, but in a pragmatic assessment of what is needed for Israel's security and what is least costly in terms of domestic politics. The expectations of the mid-1990s for peaceful coexistence with the Palestinians have been replaced by a realistic consensus that peace is not around the corner. The Israeli public is largely reconciled to the idea that Israel will have to live by its sword for the foreseeable future, and most of the public is ready to pay the price of long-term struggle. Managing the conflict with the Palestinians has become the mainstream position in Israel, for lack of a better option.

Israelis reject the argument that the continuation of the current impasse in Israeli-Palestinian negotiations inevitably constitutes a demographic dynamic leading to a bi-national state. Israel's willingness to partition the territory, and the ability of the political system to disengage unilaterally from territory heavily populated by Arabs, nullifies the "demographic" argument. Just as Israel is not concerned by the numbers of babies born in Amman, Jordan, it is not overly concerned by the fertility rate of Arab woman in Nablus, in the West Bank either.

Israelis understand that, alas, they are locked into a long-term, tragic conflict with the Palestinians; and they have patience to wait for better times. Palestinian rejection of Israeli partition proposals (from Ehud Barak in 2000 and Ehud Olmert in 2007) has strengthened the feeling of *"ein breira"* (there is no choice) – meaning the conflict must simply be managed. This consensus is an important asset in terms of Israel's ability to fight future wars, if necessary. And thus, criticism of far Left in Israel and of foreign observers regarding Israeli West Bank policy can be dismissed. It hasn't cracked the Israeli consensus.

Similarly, debates over Israel's preferred economic regime have long disappeared. Nearly all Israelis agree that capitalism is the best way to create further wealth. Government policies along such lines are widely supported. The Likud, and primarily Prime Minister Binyamin Netanyahu, advocated a market economy and have been in power for most of the last two decades.

Another long-simmering social rift, the Ashkenazi-Sephardic cleavage, is gradually attenuating. The number of "intermarriages" is on the rise, obfuscating ethnic differences. The past three decades have seen a dramatic increase in the proportion of university students of Sephardic origin, and a similar growth in the ranks of the senior officers of the IDF. Their numbers in municipal and national politics increased significantly.

The only rift within Israeli society which is still of great social, cultural, and political importance is the religious-secular divide. Despite efforts to mitigate the consequences of the growing estrangement of the secular sector from traditional values and Jewish culture, we are in the midst of a *Kulturkampf*. However, this situation does not differ greatly from the afflictions of identity politics faced by other Western societies.

Moreover, the conflict is not between two clearly defined camps. The number of those defining themselves as secular is diminishing (only 40 percent), while a growing number of Israelis identify themselves as traditionalists, in the middle of the orthodox-secular continuum. The proportion of the Orthodox in society is also growing. Precisely because there are Jews of different degrees of observance and knowledge, there is room for mediation and a modicum of understanding.

Not everything is perfect in the Israeli society and economy. There is some violence in the streets and in the schools; the education system has problems; the gap between rich and poor is too large; economic competition is insufficient; and housing prices are too high. Nevertheless, a Gallup poll of 2017 rates Israel eleventh in the world in terms of happiness. As well, over 90 percent of the Jews in Israel consistently are proud to be Israeli. Ascribing dissatisfaction and discord to Israeli society at large is simply wrong.

#### A Flourishing Democracy

Part of the frustrated Israeli Left argues that Israel's democracy is in danger. The frustration stems from the fact that for more than two decades the Left has failed to garner support in the electoral arena for it policies. Yet Israel's democracy is alive and well. It is far more vibrant and open than it was during the days of the Labor Party's hegemony (1948-1977). The end of the hegemonic party era democratized Israel's political system, allowing for new forces to appear on the political stage and for greater social mobility.

The erosion of socialist practices and

privatization of a centralized economy contributed to the growth of a non-Ashkenazi middle class. Social mobility has also been enhanced by a greater access to higher learning. During the post-1977 period a large number of colleges of varying quality were opened and competed with the established universities for students and resources. Over time Israel has also seen slightly less influence of central power at the municipal level, allowing for

the emergence of new foci of power and a new venue for leadership recruitment.

A pivotal component in any democracy is the judicial system. The ascendance of the Israeli Supreme Court to its current elevated status started after the decline of Labor. It was Prime Minister Menachem Begin who encouraged a more active role for the Supreme Court, and he was instrumental in the nomination of the interventionist Aharon Barak to the Supreme Court in 1978. The independence of the police and the judicial system in Israel has drastically increased in recent years. Israel's judicial system fearlessly prosecuted a president, prime minister, and cabinet ministers, becoming the subject of envy in many democratic states. Attempts to curtail Supreme Court activism are under way by appointing more conservative judges. Redressing the balance among the government, Parliament and Supreme Court is part of a democratic process.

The media – the watchdog of democracy – was totally transformed after 1977. The mobilized written and electronic press disappeared. In their place a plethora of media outlets with different agendas emerged. Most of the written and electronic media, as well as the new social media, is free and fills its duties as the watching dog of the politicians. There is also greater sensitivity and corresponding legislature for equality among women and disadvantaged groups.

The IDF is a favorite address for criticism. It is accused of having disproportionate clout in the decision-making process and of breeding militarism in Israel's society. Nothing is further from the truth. Labor convictions are no longer a necessary condition for being appointed to the position of chief-of-staff. The military actually became more representative of the demographic trends and the growing social mobility. Its ranks include new immigrants, Sephardi, and members of the national-religious camp, the latter making part of the Ashkenazi old elite feel uncomfortable. After 1977, the military displayed more professionalism and has actually been more obedient in accepting the judgment of the elected political leadership in decision-making. The military was kept in the dark during the negotiations of

the September 1993 Oslo Accords. It also recommended against the May 2000 unilateral withdrawal from Lebanon and the 2005 disengagement from Gaza. The three most important strategic decisions since 1993 were implemented despite lack of support from the IDF, proving that Israel does not have an army-dominated militaristic government.

While there is always room for improvement, Israeli democracy is thriv-

ing and fares better on most scores than in the past. Complaints from the Left about Israeli democracy is basically sour grapes, stemming from the fact that the wisdom of the Left has been rejected by the electorate.

#### **The International Arena**

Since Israel's establishment, Arab countries have sought to isolate Israel and deny it international legitimacy. Yet a review of Israel's contemporary interactions with the international community shows that Israel is not at all isolated. The international campaign to boycott, divest, and sanction Israel (BDS), initiated by the Palestinians, has failed to make a real dent on Israel's diplomatic status and flourishing economy, and has only marginally affected its cultural life.

Vicious criticism of Israel, particularly at the morally bankrupt United Nations, has little practical effect on bilateral relations between Israel and most states. At the end of 2017, Israel had diplomatic relations with 158 states out of 193 UN members. Considering that most Arab states and additional Muslim countries do not have diplomatic relations with the Jewish state, Israel's diplomatic network cannot be much wider.

The emergence of a victorious US at the end of the Cold War bode well for Israel, a valued American ally. Many important countries decided to improve relations with the Jewish state which was perceived as a good conduit to Washington and a strong state, militarily, economically and technologically. The year 1992 marked the establishment of ambassadorial relations by important states such as China, India, Turkey, and Nigeria.

Following its win in the 1991 Gulf War, the US convened the November 1991 Madrid conference, which marked greater Arab acceptance of Israel. The Arab League peace initiative (2002) and the Arab states' presence at the Annapolis gathering (2007) indicate the continuation

practices and kept in the dark

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## **FJJ** Opinions

The Opinions column reflects the opinion of the author only, not necessarily those of the FJJ.

#### STEPHEN M. FLATOW / JNS

There was a time when a proposed U.S. sale of sophisticated rocket systems to an Arab regime that finances terrorism against Israel would arouse fierce opposition from American Jewish leaders.

So why are Jewish leaders silent in the face of the Trump administration's announced plan to sell \$300 million in advanced rocket technology to the government of Qatar?

The Emir of Qatar, Tamim bin Hamad Al Thani, claimed at his White House meeting on April 10 that he doesn't help terrorists. (I guess his well-paid American PR advisers told him what he had to say in order to receive those rocket systems.) U.S. President Donald Trump offered no objection to that assertion.

Yet according to *The Jerusalem Post*, Qatar "has pledged more than \$1 billion to Hamas's declared campaign for Israel's destruction. ... Qatar is Hamas's ally and single largest donor, paying out hundreds of millions of so far." The U.S. House of Representatives recently adopted a resolution condemning Qatar for providing "significant financial and military support" to Hamas.

And it's no secret that senior Hamas fugitives, including terror leaders Khaled

Mashal and Yusuf al-Qaradawi, are living safely in Qatar's capital of Doha. A bipartisan group of U.S. Congress members last year expressed their "deep concern" that Doha continues to serve as "a sanctuary to Hamas terrorist officials."

Not only that, but the Qatari government finances *Al Jazeera*, the notoriously anti-Israel and anti-Semitic international media outlet.

Given the Qatari regime's close relationship with the mass murderers of Hamas, how can we be sure that U.S. military aid to Qatar might not one day end up in the hands of Doha's terrorist friends in Gaza?

It's a legitimate question to ask in view of what happened to some of the weapons that the U.S. provided to Saudi Arabia in the late 1970s and early 1980s. When Israeli troops overran PLO terrorist bases in southern Lebanon during the 1982 war, they discovered what *The New York Times* called (July 11, 1982) "surprisingly large stores of weapons." And "among those weapons," reported the *Times*, "were American M-16 rifles that had been sold to Saudi Arabia."

I'm sure that when Saudi Arabian officials first asked for M-16 rifles from the United States, they promised that the weapons would never be transferred to

### A Raw Deal: U.S. Weapons for Terror Sponsors?

a third party without explicit American authorization. And if Israel, or any of its American friends, expressed any concerns about giving Saudi Arabia those rifles, they were assured that the Saudi leadership is "moderate" and "trustworthy."

Yet somehow, those Saudi-purchased weapons made their way into the hands of the PLO in Lebanon. Isn't that remarkable? The rifles didn't just fall off the back of a truck. It's 927 miles from Riyadh to Beirut. Somebody had to organize a pretty sophisticated means of transportation for those rifles.

Obviously, the Saudis figured that they could get away with it. And they were right. Because even after the rifles were discovered, the U.S. didn't stop sending weapons to the Saudi regime.

What if the Qataris reach that conclusion, too? The Emir of Qatar could look back at the Saudi rifles' scandal and figure that even if it is discovered that some American rocket system reached Hamas in Gaza, Qatar can just pretend that it doesn't know how it happened—and that there probably will be no consequences.

These are the kinds of questions and concerns that American Jewish and Zionist leaders normally would be raising. They would be meeting with White House officials to oppose the sale, and they would



be asking members of Congress to block the sale.

But something has changed. No major American Jewish or Zionist organization has criticized the proposal to provide Qatar with \$300 million in U.S. rocket technology.

Could that have anything to do with the fact that a number of Jewish leaders recently enjoyed all-expenses-paid trips to Qatar? Did the thrill of hobnobbing with Arabian princes dull the senses of those who should know better? Has the excitement of being treated as international statesmen compromised the judgement of those who are supposed to represent the interests and concerns of American Jewry?

I guess the answer to those questions is to be found in the terrible Jewish silence surrounding the Qatar rocket-technology deal.

### The Future of Israel Looks Good

#### CONTINUED FROM PAGE 132

of this trend. While the rise of Islam in the region is problematic for Israel, Egypt and Jordan still cling to their peace treaties with Israel. Israel strengthened its informal dealings with Arab states in the Gulf and in the Maghreb. Israel conducts extensive, if quiet, trade relations with the Arab world, nullifying much of the Arab economic boycott's impact. Moreover, the ascendance of Iran in Middle East politics and its nuclear threat makes Israel a potential ally of the moderate Sunni Arab states.

Significantly, relations with the Muslim world have improved as Israel has established cordial relations with Muslim states that emerged from the dissolution of the Soviet empire in the Caucasus and Central Asia, such as Azerbaijan, Kazakhstan, Turkmenistan, and Uzbekistan. The Muslim identity of their populations hardly hinders relations with Jerusalem in areas important to their national interests.

The ups and mostly downs in Israeli-Palestinian relations have a little impact of how states conduct their bilateral relations with Israel. Actually, the failures of the Palestinian national movement and the ascent of Hamas in Palestinian politics have elicited greater understanding for the Israeli predicament. The 9/11 attacks and the rise of the Islamic State organization further sensitized much of the world to Israel's dilemmas in fighting Palestinian terrorism. Moreover, the challenge of terrorism and radical Islam have pushed many states to seek cooperation with Israel in counter-terrorism.

The two most populous and dynamic states on the world scene – India and China, rising global powers – evince a high level of friendship for Israel. Both are old civilizations that have not been burdened by anti-Semitic baggage. They treat the Jewish State with reverence, seeing in Israel an old civilization that has reached remarkable achievements. Israel also has been very successful in forging a strategic partnership with India.

Finally, Israel's ties with the most important country in the world, the US, have greatly improved since 1973. The increasingly institutionalized strategic relationship is very strong. The US will continue to be the leading global power for some time to come, which is good for its small ally Israel.

It is noteworthy that the level of the American public support for Israel has

remained remarkably stable over the past four decades, at around 65 percent. This also translates into congressional support, and it stands independent of any Jewish lobby. Even Israel's use of force, which is criticized in many parts of the world, is well accepted and seen similar to the American way of war.

The events of the "Arab Spring" also have strengthened Israel's status as a stable and reliable ally in a region fraught with uncertainty. The Netanyahu government survived with relatively little damage from President Barack Obama presidency and has lived to see President Donald Trump move the US embassy to Jerusalem. Hopefully, this move will be emulated by other states, lending even greater international legitimacy to Israel.

#### Conclusion

Despite that not everything is perfect in the Holy Land, Israel's time vector seems to be positive. Israel is a prosperous and vibrant democracy that maintains strong internal social cohesion. In parallel, Israel's international status has improved, and support for Israel in the US, its main ally and the main hegemonic power in international affairs, remains very high. Moreover, the Jewish state is widely recognized as an entrenched reality even by Arab and Muslim states. Israel has built a mighty military machine that can parry all regional threats. The IDF remains the most capable military in the region, with the motivation, equipment, and training to overcome the capabilities of any regional challenger. Only, a nuclear Iran would be a negative game changer in the strategic equation, and everything should be done to prevent this development.

Discontinuities in Israel's political, social, and economic fortunes are unlikely. This means that time is on Israel's side. The *zeitgeist* of this epoch, which stresses democracy and free market values, also favors Israel – as opposed to its Muslim opponents. They remain in great socioeconomic and political crisis.

At 70, Israel is a great success story. If it continues prudent domestic and foreign policies and remains successful in transmitting a Zionist ethos to future generations, its future looks bright. While peace with all Israel's neighbors is desirable, that eventuality is not a necessary condition for Israel's survival or prosperity in the medium- to long-term.





ADAPTED EXCLUSIVELY FROM A SCHMOOZE IN HEBREW BY

Rav Nissan Kaplan Shlita

PREPARED FOR PRINT BY **RABBI NACHMAN SELTZER** 

#### (ויקרא, י״ט, א׳ -ב׳)

"Vayidaber Hashem El Moshe Laimor. Daber El Kol Adas Bnei Yisroel V'omarta Aleihem Kedoshim T'hiyu Ki Kadosh Ani Hashem Elokeichem."

Rashi tells us that this Parsha was said at Hakhel because the entire Torah depends on it. This Rashi needs an explanation; what is so special about this Parsha that it was read to the entire nation at Hakhel?

To understand this we must learn the Rambam in Hilchos Daos. The Rambam tell us that a person cannot live in a city where there are bad people who will influence him, rather he must leave that place and travel from country to country until he finds a place that has Tzadikim and its inhabitants have proper morals. And if not he must leave civilization and live in the wilderness where there are no other people in order not to learn from their evil ways.

However all this only helps to prevent learning from others evil ways, however if a person wants to grow in Kedusha – he needs to be in contact with other people who also wish to grow in Kedusha and Yiras Shamyim, be it in davening or learning, if a person wants to grow he must do it together with others.

We find this same concept in the Mishna in Brachos, the Mishna tells us that the nusuch of the zimun changes depending on how many people are there, from ten to a hundred to ten thousand. With more people the level of Kedusha grows as well.

This, says the Sefer Meor V'Shemesh is the intent of Rashi, the parsha of *Kedoshim T'hiyu* was said to the whole of Klal Yisroel as a unit because Kedusha is something that needs a Ttzibur in order to grow. It's not enough for a person to sit in his study and learn his Daf Yomi, rather he has to go out to a Shul or Shiur, together with other people and in this way he will be zoche to *Kedoshim T'hiyu*.

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The Shem M'Shmuel brings down the Gemorah in Pesa-

chim relating to this posuk. The Gemorah tells us that when Chanaya Mishael and Azarya were thrown by Nevuchadnetzar into the fiery furnace the Malachim all rushed to save the Tzadikim from the fire. The Angel of Hail asked to be the one to save them saying "let me go and cool off the fire and save them". But Gavriel responded "I am the Angel of Fire let me go down and cool off the inside of the fire while heating up the outside. Surely this will result in a much greater Kiddush Hashem". Hashem agreed and Gavriel went down and saved the Tzadikim.

We have to understand that regardless of the details this was an amazing miracle; to be thrown into a blazing fire and walk out without being singed! Did it really make a difference of the details of how the fire got cooled off?

The Shem M'Shmuel explains that we have a misconception when understanding the power of Hashem. We may think that we have our own powers and limitations but Hashem has greater powers and is therefore omnipotent. But this is incorrect. There are no two powers here with one being stronger than the other. Rather Hashem is omnipresent and therefore controls everything. Hashem is everything and everything is Hashem.

This was the debate between the Angles. Gavriel wished to teach Nevuchadnetzar this lesson. Don't think that you are strong – you made a fire –but Hashem is stronger because he brought on the water, rather I will show him that I (Hashem) am fire, and even the fire is only hot and will only burn if Hashem so wishes. This is a much greater form of Kiddsuh Hashem; to realize that Hashem is everywhere, and everything has in it Hashem's presence and nothing can exist without Hashem's direct will.

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The posuk tells us Kedoshim T'hiyu Ki Kadosh Ani "be holy as I am holy". Is this really an attainable commandment? How can we possibly relate to the Kedusha of Hashem? But this also can be understood as we explained.

Parshas Kedoshim

A person has urges to do things, to eat certain foods, to go to certain places, but he knows that the Torah does not permit him to do these things. Either he can sit his whole life feeling stifled and controlled. Or he can take a different approach, and realize that this concept called a ta'ava is merely an illusion, an act of the Yetzer Hara. If he can understand this than he will no longer feel that he is not fulfilling his needs.

How is this possible? If we were to ask someone who lived one hundred years ago, what is your idea of Gan Eden, he may answer "well right now my house is freezing in the winter and hot in the summer, it would be nice to have a house that stays warm in the winter and cool in the summer. Running water would be a real bonus and not need to go down to the well and lug up barrels of water. Washing clothes is really difficult, how about a box that you put in dirty clothes and they come out clean. I would be able to get from place to place quickly without sitting on a horse for days on end."

We hear this and laugh, that's Gan Eden? That's the best you can come up with? That is what people were dreaming of when they heard the words Gan Eden? Obviously we know the words of Chazal that Gan Eden is a spiritual paradise with the Tzadikim sitting and basking in the presence of the Shechina. But how is it that they felt this was the best you can get? And for sure in another hundred years people will laugh at our version of Gan Eden. The answer is that what we call ta'ava is merely an illusion; it's an act of the Yetzer Hara to cause us to chase after the pleasures of this world. Today it's easy to look back and understand how what our ancestors dreamed of was all silly, that's Gan Eden!? But it teaches us how our dreams also are merely a tool of the Yetzer to distract us.

If a person understands this, than when he is faced with a challenge it's easy to face it and say I can't do this, I don't really need this, rather the Yetzer Hara is convincing me that I want it, once you get passed that it's much easier to withstand the temptation and indeed merit Kedoshim T'hiyu Ki Kadosh Ani.

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Kedoshim T'hiyu Ki Kadosh Ani

The Ramban tells us make your lives holy with that which is permissible to you. A person can go his whole life without fulfilling this mitzvah. But we must realize this parsha was said to everyone and every person can find his way to accomplish this.

We learned that this Parsha was said by Hakhel, this means every single person, big or small was commanded to fulfill this mitzvah and can find ways to bring more Kedusha into his life.

Let's say a person enjoys eating chocolate. Is there anything wrong with that? Of course not, but he wants to grow in Ruchniyus, so he says for this month I will not eat chocolate. How does this help him?

Once a person understands that the drive to enjoy something, the urge to eat chocolate is merely a façade by the Yetzer to get him to eat it, then by removing this factor he becomes closer to Hashem. He is teaching himself that everything in this world even the biggest delights are nothing. Once you start from something small - on your level then it's possible to have a greater comprehension of Shlomo Hamelech's lesson; hevel havolim hakol hevel, and through this we can become Kaddosh.

Hashem and Kedusha go hand in hand; wherever we find Kedusha we find Hashem's presence. By not following our urges, by eating because we need to not because we want to, we can bring more Kedusha into our lives and therefore become closer to Hashem.





## Too Little, Too Late, Enough

RABBI YISSOCHER FRAND, WITH PERMISSION FROM ARTSCROLL/MESORAH

Continuation:

#### Defense Mechanism #3: "It's Not My Fault"

The third and final defense mechanism we find Shaul employing is actually the oldest defense mechanism in history, dating back to when the world was but a few hours old: "It's not my fault."

"I was afraid of the people," King Shaul said. "It's not my fault. The people wanted to bring back animals, and I was afraid that they would rebel."

I say that this is the oldest defense mechanism because it was used by the primordial man, Adam HaRishon. When Hashem asked him why he ate from the *Eitz Hadaas* (Tree of Knowledge), Adam answered, *"Ha'ishah asher nasata imadi hi nasna li min ha'eitz, va'ocheil* — the woman whom you gave to be with me, she gave me of the tree, and I ate" (*Bereishis* 3:12).

Perhaps the historical significance of this excuse explains its popularity with men, who for close to six millennia have now been following Adam's lead and saying: "It's my wife's fault."

But the *Sforno* finds further fault with Adam. He writes that not only did Adam try to shift the blame to Chavah, he was actually saying, "It's Your fault, Hashem. You gave me this woman, and look what she made me do."

The repercussions of Adam HaRishon's statement are with us until this very day. Had Adam said that one word, "*Chatasi*," Hashem would have forgiven him immediately. But he shifted the blame, and Hashem punished him with all the curses — including a curse that is not immediately apparent from the verses in the Torah. Rav Yerucham Levovitz observed something interesting about birds, which actually holds true for all animals. The far end of my backyard borders on a forested area. There is a groundhog that emerges from that forest each March, which I consider a telltale sign that spring has arrived. This groundhog had two babies, and each day, as I'm seated at my desk, they come out of the forest and begin to eat grass. Every five seconds, they lift their heads and look around. Why?

Groundhogs, birds, and many of their counterparts, have predators seeking to attack them, explains Rav Yerucham, and they must constantly be on the lookout. Hashem gave them a survival instinct that makes them run as soon as they sense the slightest sign of danger. If I so much as bang on my desk, the groundhogs run back into the forest.

We, too, have a predator. It is called the *yetzer hara*. Why don't we have that survival instinct?

A survival instinct is necessary for those who have no recourse once they are attacked. We were not given a survival instinct, says Rav Yerucham, because Hashem gave us the power to do *teshuvah*, to repent. As soon as we are attacked and are defeated by our predator, we can do *teshuvah*. But when Adam HaRishon sinned on that fateful first day of creation and, rather than saying, "*Chatasi*," he blamed his wife and by extension Hashem, he damaged our ability to admit our guilt and say, "I'm sorry. I was wrong."



### **Disconnecting the Ego**

That damage is a curse, which, like all the other curses that rained down upon Adam, has yet to be rescinded. The *mitzvah* of *vidui* is about stopping the denial and the rationalization of our mistakes, and not blaming others for our shortcomings. It requires us to be strong enough to stand before Hashem on Yom Kippur and say, "It is *my* fault. I was wrong. I'm sorry."

"But": At the Beginning or at the End?

The Rambam (*Hilchos Teshuvah* 2:8) rules, based on a Gemara (*Yoma* 87b), that the most important words in *vidui* are, "*Aval anachnu chatanu*."

Most people would translate these words as, "*But* we have sinned." That translation is incorrect. *Aval* in this context does not mean *but*. It means *indeed*: "Indeed, we have sinned."

I think, however, that we may reconcile this definition of *aval* with the standard definition. A sincere confession of guilt depends on where the word "but" is placed. If it follows the acceptance of responsibility: "I have sinned, but ...," "I know I have failed, but ...," then it negates all that preceded it. It represents an unwillingness to take responsibility. If, however, it appears *before* the confession, then it is a clear acceptance of guilt. "I know, G-d, that I have a million excuses for what I did. But *I* have sinned. *I* am wrong."

There are fringe benefits to training ourselves to say, "It's my fault"; it will enhance the relationships that otherwise may tend to weaken during the year.

When a couple has an argument, they often begin to play the "blame game." One says, "It's your fault," and the other retorts, "No, it's your fault," and they continue in this vein until neither of the two is interested in talking. Marriages would be so much better if both husband and wife were strong enough to own up to their failures and say, "It was my fault. I'm sorry."

Let me offer a common example.

A couple is invited to a wedding taking place at a venue that they have never attended. They know that they should leave earlier than usual so that they have sufficient time to find the hall. The husband calls up to his wife, "It's getting late. Could you please hurry?" She wants to leave, but her *sheitel* just won't cooperate. She *shpritzes*, she pulls, she smoothes ... it's just not working. Getting impatient, he yells again, "Could you come down already! We're going to be late."

Finally she comes down and asks, "Do you have the directions?"

His answer will invariably be, "I don't need directions. I can figure it out by myself."

"But the directions are right here," she says, holding them in her hand. "Maybe we should just take them?"

*"I don't need the directions,*" he repeats firmly.

I don't need to tell you that they get lost, and as they search for the hall, they begin to argue. "You took too long with your *sheitel*," he says, "you made me so nervous that I got lost."

"You always insist that you know where you're going," she retorts. "Why couldn't you just take the directions?"

So they miss the *chuppah*.

And they were only invited to the *chuppah*.

They drive the entire way back home in sullen silence. Why? Because neither of the two was strong enough to say, "I'm sorry. It's my fault."

"The inability to admit failure affects us every day of our lives," writes Rav Chaim Shmulevitz. It affects *teshuvah*, it affects marriages, and it affects every aspect of our lives.

This inability may be the primary cause of road rage. Have you ever noticed how you could be driving perfectly - legally and safely - and it is always someone else who does something blatantly wrong, illegal, and dangerous, such as cutting you off. How shameful! You lean on your horn to let him know that he has just done something dangerous. If he is polite, he merely echoes your display of concern, beeping his own horn to show that you were at fault for driving so slowly. The less-polite drivers will react with anything from obscene gestures to actual obscenities shouted out the window. So what do you do? You lean on your horn some more, until your wife says, "Stop! He's going to get out of that car and beat you up."

Doesn't she realize that it is your job to give *mussar* (rebuke) to the dangerous drivers of the world?

To be continued .....



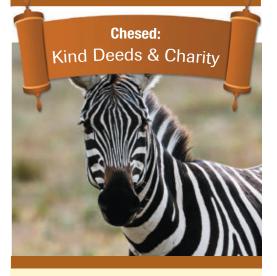
### **CHILDREN'S CORNER**



DEDICATED IN MEMORY OF RABBI SHMUEL KUNDA Z"L



ע"ה BY SOLOMON MEHLMAN



### Zev the Zebra

I'm Zev, the Zebra, and of course Since I look like the tiger, I'm a "tiger-horse".

I come from Africa, across the sea But that's enough of talk about me!

I want to talk about helping others. Aren't all the Jews really "fellow-brothers"?

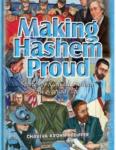
What a wonderful mitzvah it is, indeed, To help your fellow Jew in need!

Always do "Chesed" be helpful and kind Visit the sick, and guide the blind!

Tzedakah is what you should always give! Hashem will make sure a long life you'll live!

So, help the poor and visit the sick, And with tzedakah please be quick!

A penny here, a nickel there! Even children can do their share!



### Making Hashem Proud by: Chaviva Kroen Pfeiffer

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### **Ringing True**

Mr. and Mrs. Weissman were living in a small apartment After looking at many

homes in the area, they found one that was just right. An elderly gentile lady named Mrs. McHenry\* owned the house. She was happy to sell her home to this nice family.

When the day came for Mrs. McHenry to move, she gave the keys to Mr. Weissman and said, "I am sure you will enjoy living in this lovely house. I ask you only one favor before I leave. Many years ago I lost a diamond ring here. I searched everywhere, and finally gave up hope of ever finding it. Now I am moving into a nursing home. If you ever find the ring, please bring it to me." She gave them the phone number of the nursing home and left.

Years passed, but the Weissmans did not find the ring.

From time to time, they made changes in the house. At one point they painted some rooms. Another time they changed the carpet. They did over some rooms completely. Once they took out an old sink to install a new one. When they moved the old sink away from the wall, they saw something shiny lying on the floor. Mrs. Weissman bent down and picked it up. It was Mrs. McHenry's diamond ring! It was dusty, but when Mrs. Weissman washed it off, it sparkled like new.

Mrs. Weissman went straight to the phone to call Mrs. McHenry's nursing home. "May I speak to Mrs. McHenry, please?" The receptionist paused and said, "I'm so sorry, but Mrs. McHenry died three years ago." Mrs. Weissman thanked her and hung up.

"What should we do now?" Mrs. Weissman asked her husband. "Should we try to find the lady's children and bring them the ring? Are we allowed to keep it?"

"I will call our Ray, Rabbi Yisroel Belsky," answered Mr. Weissman. "He will tell us the din."

Mr. Weissman called Rabbi Belsky and told him the whole story. "What should we do?" he asked.

Rabbi Belsky said, "According to the halachos of hashavas aveidah (returning a lost object) you do not have to look for Mrs. McHenry's relatives, but you have a great opportunity to make a Kiddush Hashem. I think you should try to find her children and return the ring."

"Thank you, Rabbi Belsky," said Mr. Weissman. "We will try our best."

Mrs. Weissman spoke to the receptionist at the nursing home again. "We have something that belonged to Mrs. McHenry," explained Mrs. Weissman. "Can you please give me the name and number of one of her children?"

CRICKLE!

"Sure," answered the receptionist. "Let me go look it up for you." A few minutes later she came back to the phone. "Here is the number of John McHenry, her oldest son."

"Thank you for your help," said Mrs. Weissman. She called and a man answered the phone.

"May I speak to John McHenry?" said Mrs. Weissman.

"Yes, I am John McHenry," said the man.

"My name is Mrs. Weissman. We bought your mother's house. Before she moved to the nursing home, she told us she had lost her diamond ring. Today we moved a sink and found it! I was sorry to hear that your mother is no longer alive. Can you tell me how we can get the ring to you?"

Mr. McHenry could not believe what he was hearing. "You found my mother's ring? And you want to return it to us? I never thought I'd see that ring again! How did you get my number?"

"The woman at the nursing home gave it to me," answered Mrs. Weissman.

"I can't believe you tried so hard to find me," said Mr. McHenry. "You could have kept that ring and we never would have known the difference. Do you mind if I ask you, what made you want to give it back?"

"We are Orthodox Jews," answered Mrs. Weissman. "It's our religious obligation to do the right thing. It's not our ring so we don't want to keep it. We want to return it to your mother's family, so we called you."

"Well, that is very kind of you," said Mr. McHenry. "I must say I am very impressed. Very few people would do this."

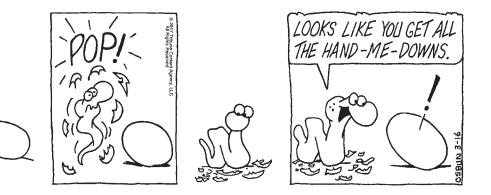
Mr. McHenry came that afternoon and picked up the ring.

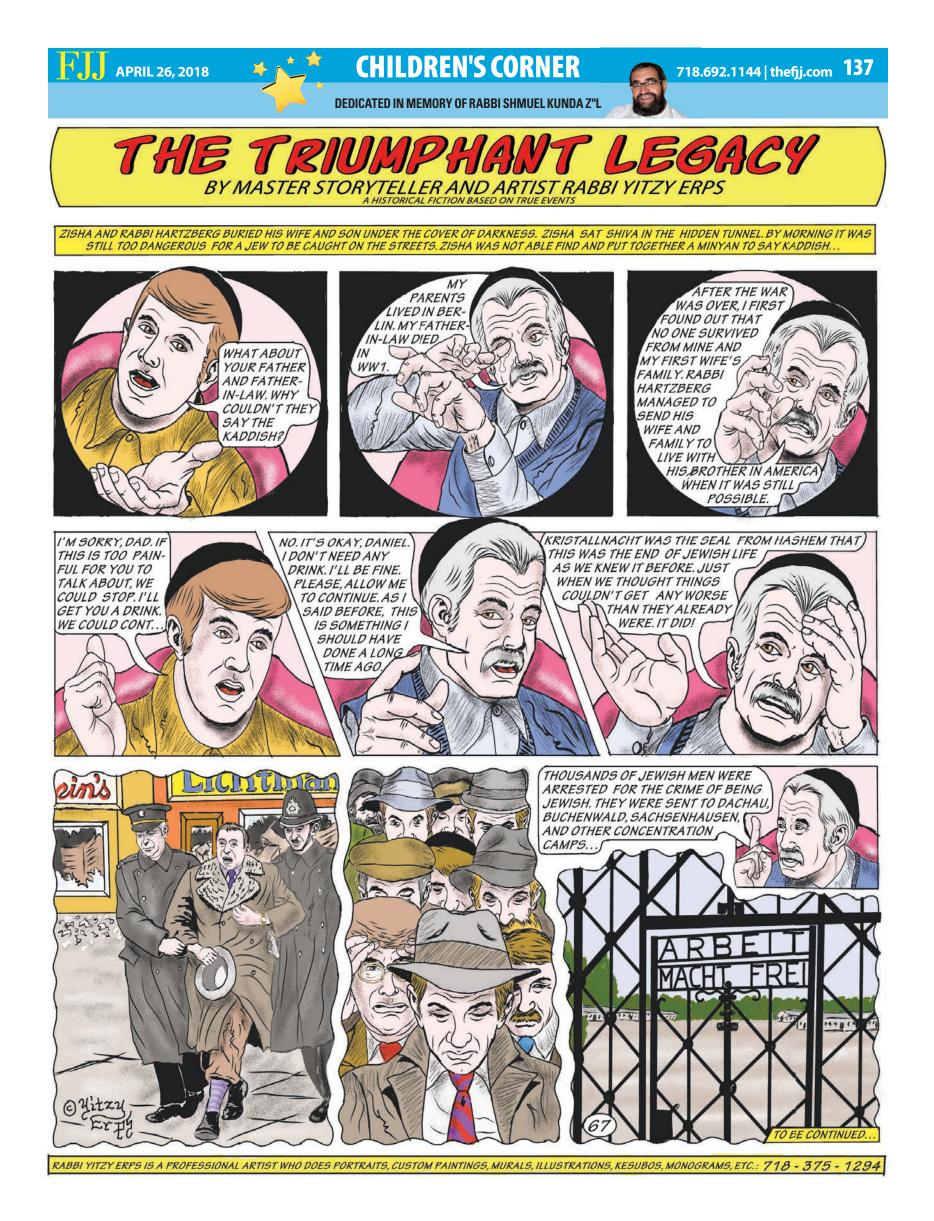
Over the next few days, the Weissmans got phone calls from some of John McHenry's relatives. His brother, his cousin, and others called. Each one thanked the Weissmans and praised them for their honesty.

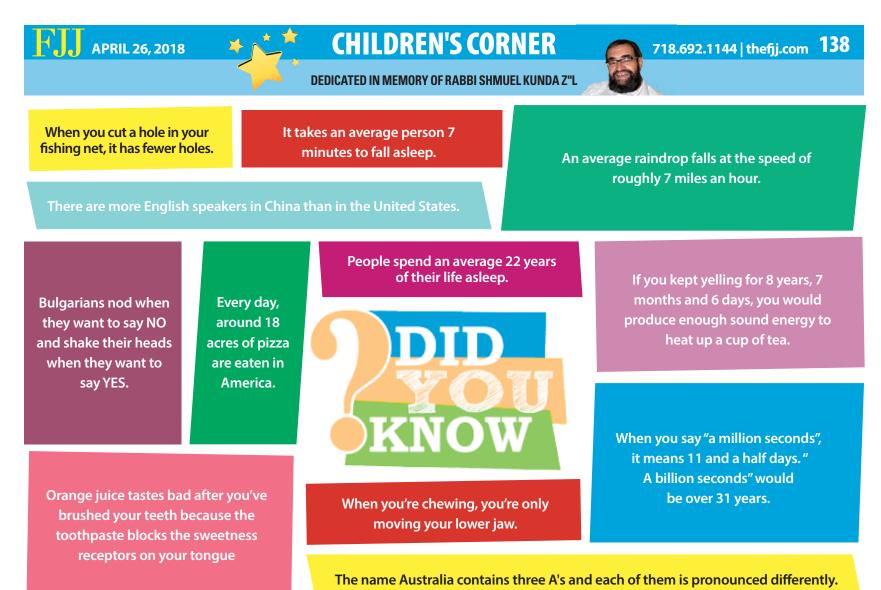
The next Monday, the Weissmans got the most interesting call of all. It was from the McHenrys' priest. "I heard the story of the ring," he said. "What you did to find Mrs. McHenry's son and return it is just extraordinary. I have to say that I don't know anyone who would do what you did. John told me that you did it because you are religious Jews. I can only say one thing: Blessed is the G-d of the Jews."

The Kiddush Hashem the Weissmans made was even more precious than the diamond ring.

\* Name has been changed.









#### The Empty Glass

And Aharon will come to Ohel Moed (16:23)

... to remove the spoon and the fire-pan. (Rashi)

R' Yitzchok of Drohovitz, father of the famous R' Yechiel Michel of Zolotchov, was among the original disciples of the Baal Shem Tov and, actually, attended the Father of Chasidus for a period in his life.

Once, the Baal Shem Tov asked for a glass of tea. In those days R' Yitzchak served him and waited patiently behind him, until the Baal Shem had finished drinking. He, then, took the empty glass and returned it to its proper place.

The Baal Shem Tov smiled at him and said, "I am sure that when you brought me the tea, you did so with the intention of serving a Torah scholar. Tell me, though, why did you wait all this time to take the empty glass away?"

R' Yitzchak humbly explained, "In the time of the Beis Hamikdash, on Yom Kippur, the Kohen Gadol was required to enter the Holy of Holies two times, once in the morning bearing the spoon and fire-pan for the sacrifice of the incense, *ketores*, and the second time, in the late afternoon, to remove these vessels. Certainly, the Kohen Gadol went in the second time, to remove these holy objects, with no less reverence and sanctity than with which he had brought them!"

#### The Deceptive Clouds

You shall not lie to one another (19:11) When the great scholar Ula arrived in Bavel, the weather, suddenly, became stormy. Black clouds filled the sky and thunder rumbled in the distance.

"Quick, bring all the things into the house. There is going to be a thunderstorm and everything will be ruined!" he urged the people.

They did as Ula said. But not a drop fell. The thick clouds dispersed and a clear blue sky reappeared!

Everyone was surprised. Surely rain should have fallen. The only one who was not amazed was Ula.

He called the people together and said, "You all expected rain to fall. Do you know why it did not? It is a sign from heaven. A direct reflection in nature of your own behavior. You lie and cheat, you are false to one another. Thus nature also cheats and deceives you. You thought that rain was going to fall but you were deceived – just as you deceive one another!"

(Adapted from Tractate Taanis 9b)

### The **Shadows** - A Novel (Continuation)

#### RABBI NACHMAN SELTZER, WITH PERMISSION FROM ARTSCROLL/MESORAH

Just a few short months after the Munich massacre, Palestinian terrorists hijacked a Lufthansa plane. Their demand: that the Black September terrorists still in West German hands be set free. The West German government caved in, and the terrorists were released. This would prove to be the final straw for the Israelis. Prime Minister Golda Meir, who had already authorized reprisals in the form of Operation Wrath of G-d, gave her full backing to an all-out mission whose goal was the dispatch of all the terrorists involved in the massacre. Operation Spring of Youth was an offshoot of the first operation. Its goal was to inspire enormous fear in the heart of every PLO official.

A team of commandos, led by one Ehud Barak, infiltrated Lebanon and struck at one of the most heavily guarded luxury apartment building compounds in all of Beirut. The commandos mounted an attack and took out their targets.

On October 16, 1972, a man named Abdel Wael Zwaiter was surprised by a team of Israeli assassins in the lobby of his Rome apartment building and shot approximately a dozen times. After that Operation Wrath of G-d took a five-year hiatus, but resumed under the rule of Menachem Begin. It was a time when every high-ranking terrorist knew that each morning run, answered phone call, or drive in his car might be his last.

All this began in Munich.

The Olympic Park in Munich became a place that offered affordable housing to many German students. Many years after the infamous massacre, the original building still stood.

Things, however, were about to change. Drastically.

Yodeling is an ancient form of musical communication. Originated by Alpine sheep herders, it has since been enthusiastically adopted by music lovers around the world. Especially popular in Switzerland and Austria, there are a surprising number of yodelers in Australia as well, and in many other countries. The annual Worldwide Yodeling Festival, or WYF, was taking place at Munich's Olympic Village, where many participants and spectators had gathered to show their support for and involvement with this ancient and beloved form of music.

Gerald Otto Shroeder was a very unhappy man. His friends wouldn't have recognized him today, because Gerald normally radiated sunny cheer. But today was not a normal day.

Gerald was a yodeler. He loved the sounds that yodeling produced. He listened to yodeling groups from around the world and had been looking forward to competing in the amateur competitions at the Olympic Village. Not having the pleasure of residing in Munich, he'd set his clock to wake him up with sufficient time for the twohour drive. But that morning, when his alarm rang, he'd lifted his head off the pillow and groaned. His head ached. His stomach ached. His entire body ached. His mouth tasted like sandpaper. When he swallowed, it felt as if an angry nail was scraping its way down his larvnx.

When he tried to rise, the entire world swayed alarmingly. Two steps later, down he went—right in the middle of the bedroom floor. The fall woke his wife, who took one look at her prostrate husband and told him in no uncertain terms that there was no way he was participating in any activity outside the house that day.

Grumbling at the injustice (he'd been practicing for weeks!), Gerald climbed back into bed for some tea, toast, and sympathy. He felt very sorry for himself, and 11:00 a.m. found him lying on the couch in the den, smothered in blankets and trying to decide whether he would have beaten the

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competition that he was watching on the screen. He was just coming to the conclusion that nobody at the competition was anywhere near his level of skill, and that it was a downright shame that he hadn't been able to make it to the contest, when something extremely strange suddenly happened.

Gerald heard a booming sound, the likes of which he'd never heard before, even in the army. He watched in fascination as people began running helter-skelter, the frantic movement punctuated by screams. Then the entire screen was suddenly thrust into darkness.

Fumbling in his eagerness, he changed channels. The news channels were full of the breaking story.

A bomb had gone off at the international yodeling festival currently taking place at the Olympic Village! Other television crews had come rushing in the second they'd heard, and Gerald's screen was filled with an extremely disturbing view of modern-day Munich. A mushroom-shaped cloud hung high in the air above the city. Laden with menace, it looked for all the world as if it were prepared to destroy the entire city in a single blow. Gerald shuddered.

"Hilda," he called out to his wife. "Come see this!"

His wife, hearing the urgency in his voice, came running into the room. "What is it?"

"Look," he said, pointing at the screen. Her jaw just about came off from the sight.

"It's a nuclear cloud! Gott in himmel!"

He nodded soberly. "He's the only One Who can save us now." *To be continued* ...



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## Building Your Self Image

RABBI ZELIG PLISKIN, REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

"I am a procrastinator," someone once told me. "I keep thinking that about so many important things to do that some of the more minor things don't get done. I feel guilty about not doing some of them, and this was always on my mind.

"Then you told me about the benefits of asking yourself, 'What can I do to improve today?' It was really helpful: I thought of my common procrastinating pattern and decided to take care of a few items on my to-do list. Even before I actually did those things, I immediately felt better about planning to do them. They were no longer just minor and trivial things that I had to do. Rather, now I viewed them as things that I would be doing in order to improve myself. I felt great."

Let's look at two sentences: 1: "I have a low self-image," 2: "The way that I'm thinking limits me and makes me feel bad."

There's a great difference between the two.

People who think in terms of "having" a low self-image might think that a "low self-image" is something they actually "have." They might see this as a description of who they actually are.

We "have" a heart, a brain, lungs, hands, feet, and so on. These are "things" that we actually have. They are part of our body. Someone might also "have" the flu, a strep throat, or an ear infection. These are illnesses that one might "have." A person might "have" a house, a car, a telephone, a pen, and a book. Here the word "have" refers to something we own. However, when it comes to the way we view ourselves, "have" refers to our patterns of thinking.

One might think of oneself in a positive or negative way. When we view this as a "pattern of thinking," it is much easier to improve the situation. We don't have to change what we have or who we are; we need to improve the way we think of ourselves. As we do this, we will be more open to speaking and acting in ways that help us accomplish more and feel better.

For example, a person might feel that he lacks a sense of importance and worth. It's easy to see why he might say, "I have a low self-image." But if he realized that this is a pattern of thinking, he also can realize that it would be beneficial to think, "Right now I don't think of myself as having sufficient value and worth. Instead, I focus more on what is wrong with me, rather than on what is right with me and how I can continue to improve. What can I think, say, and do that will enable me to increase my sense of value and worth and build my self-image?"

Let's repeat the last sentence: "What can I think, say, and do to increase my sense of value and worth and build my self-image?"

Repeating this thought many times strengthens your resolve to think and act in a way that leads to a better self-image.

Realizing that the entire issue of self-image is an issue of thought, we can and should commit ourselves to improving our thinking. Throughout this book, you will find ideas to help you "think your way" to a better self-image. And once you know these different, positive patterns, you will be more aware of other ideas that can continue building your self-image, ideas you read, hear, and think of yourself.

People frequently ask, "Why do I have a low self-image?"

There are many possible answers that one can give, even though there is only one valid and real answer: "If you have a low self-image, it is because of the way you think about yourself. Think better thoughts and you'll change your self-image."

People have given many reasons to justify "having a low self-image." If you feel that you have a low self-image, see if any of your reasons are included below:

• "My parent(s) didn't believe in me."

• "My parent(s) believed in me so much that I became discouraged and gave up, because I could never fulfill their expectations."

- "I was treated badly."
- "I was ignored as a child."

• "Someone told me, 'You have a low self-image."

• "I know people who are brighter and more successful, and I look down on myself for being less than they are."

• "I don't have some talents or skills that others have."

• "I am dissatisfied with the way I look, or the way that I'm afraid

others think I look." • "I keep focusing on a handicap

- that I have.""People around me have verbally
- put me down."
- "I didn't have friends."

• "I felt rejected."

• "I was very different from the other people around me."

• "It's my physical appearance."

• "An older sibling made fun of me."

- "I was younger than my siblings."
- "Others laughed at me."
- "My accent is funny."
- "I was called bad names."

• "I lost a number of games and decided that I'm a loser."

• "I considered myself stupid."

- "I had more life challenges than others."
- "I'm shy."

• "I'm afraid to speak in public."

• "I'm obsessive-compulsive."

• "My teachers didn't believe in my potential abilities."

• "I received low grades in school."

• "My many fears hold me back and limit me."

- "I've made many mistakes."
- "I feel guilty about the past."

• "I shared a problem with someone, especially someone in authority, and I was told, 'Your problem isn't really this or that; your real problem is that you lack self-esteem."

• "I was always around people who didn't have high aspirations. Without a role model for accomplishing more, I keep accomplishing less."

• "I was told, 'You have a low self-image because of heredity. You were born with low self-image genes."

• "I was told that I'm like someone else who has negative traits."

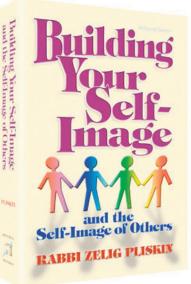
• "I'm a perfectionist and I'm never perfect."

• "I wasn't good in sports and in my school (or neighborhood), sports were the key criteria."

• "I felt I had a poor memory."

• "I was told that thinking positively about myself would be considered arrogance and conceit."

• "Someone read a book or article on self-hate and told me that I



have some of the symptoms of selfhate." (The same people forgot to tell you that you also have some of the symptoms of positive feelings about yourself.)

• "People who were envious of me had a vested interest in putting me down so they could raise their own self-image."

• "I have an angry spouse."

• "I'm very emotional and others see this as a major fault."

• "Even though I'm very bright and intellectual, I don't have the type of emotions I wished I had."

• "I had great plans that didn't work out the way that I'd hoped."

• "I lack the patience necessary to master ideas and skills. I give up, thinking that I'm not as intelligent as I would like to be."

• "Even though I have many skills and talents, I lack some that I wish I had."

• "I can't sing well."

• "My memory is not as good as I wish it was."

• "I don't have as much money as some other people do. Even though other people might have less, I still look down on myself."

• "I don't have any money at all and think that money is what gives a person a sense of self-worth."

Even if these statements are based on partial truths, thinking of yourself in a consistently negative way is the only way to have a low self-image. Improving your thoughts improves your self-image.

*To be continued ....* 

## The Person in the Parsha

RABBI DR. TZVI HERSH WEINREB

#### "Holiness: A Definition"

He never returned phone calls. He certainly never returned e-mails. He rarely smiled.

He had very sophisticated tastes in wine and fine liquor. A seven-course gourmet dinner with a wine pairing at each course was almost an everyday occurrence for him.

He had the vocabulary of a sailor and seemed to be acquainted with the obscenities and profanities of every known language.

Don't get me wrong. He had many fine qualities, and considered himself to be religious, even pious.

"After all," he would say, "I am careful that the meals that I order are always absolutely kosher. The Torah doesn't prohibit wine, nor does it require us to refrain from delicious food, and it places no limits on the quantity of food that we eat."

He would expound upon the fact that he found nothing in the Torah requiring one to return phone calls or e-mails. He even insisted that, at least in the written Torah, he found no objection to the use of vulgar language.

I knew this person, let's call him Reuben, for nearly 50 years. I was associated with him in various capacities, and often worked with him on charity projects. Although he scrupulously investigated every cause that approached him for contributions, and he was very careful as to the causes to which he made contributions, I cannot deny that he was generous by almost all standards.

I must admit that I often wondered about his relationship with his wife. Obviously, I was not privy to the intimate details about their relationship. I did meet Reuben's wife several times, and she always appeared to be quite sad, even defeated. She certainly did not share his joie de vivre, dressed quite modestly compared to his lavish wardrobe, and she certainly never resorted to his foul language.

Reuben died a few months ago. One of his close business associates,



### Parashat Acharei Mot-Kedoshim

who knew him as a religious Jew, eulogized him as a person who exhibited holiness. "He was no saint," proclaimed this associate, "but from my perspective as an irreligious person, Reuben was a holy man."

Now, it is common, and even to some extent permissible, to exaggerate the merits of the deceased during a eulogy for him. But there was something about the adjective "holy" that I simply could not accept and felt compelled to protest. It was certainly inappropriate for me to protest in public at the funeral, and I felt it was pointless to protest to the well-meaning person who delivered the eulogy.

So I decided to use this column as the venue for that protest.

What does it mean to be holy? For the answer to that, we need to examine a verse at the beginning of the second of this week's double-Torah portions, *Acharei Mot* and *Kedoshim* (*Exodus* 16:1-20:27). The verse reads: "Ye shall be holy; for I the Lord your G-d am holy."

The two greatest commentators on the Bible in the Jewish tradition, Rashi and Ramban (Nachmanides), enunciate definitions of "holiness." Rashi insists that to be holy means to be separate, distant, from various sinful exploits, especially promiscuity. He says that the Hebrew words, "*kedoshim tihyu*, ye shall be holy," are best understood as, "*perushim tihyu*, ye shall keep a distance."

Ramban, however, takes issue with Rashi, although he characteristically does so with great courtesy and even reverence for his predecessor. Ramban's definition of holiness expresses one of his most basic teachings, and in my opinion, one of the perspectives of Judaism which is often forgotten and needs to be re-emphasized from time to time.

Ramban writes that there is more to being holy then merely to abide by the rules and regulations of the Torah. Yes, he writes, the Torah does not forbid gluttony, and it is quite possible to be a glutton yet not violate any of the laws of *kashrut*. True, he continues, one can use all manner of vulgar language yet violate no explicit biblical command. A man can observe every detail of the Torah's laws about family purity yet not be a loving husband.

Ramban coins a phrase: "*Naval bereshut hatorah*," which can be translated either as, "a knave within the bounds of Torah," or alternatively, "a knave with the Torah's permission." Holiness, for Ramban, consists of all those behaviors which are to be expected from a decent human being, even if those behaviors are not explicitly prescribed by the Torah.

Reuben was a man whom I knew all of my life. Although he was not perfect, he had his positive qualities and I certainly cannot take it upon myself to condemn him. But he was not holy. Indeed, he missed the point about what the Jewish religion was all about.

Our religion is indeed about obedience and compliance to a set of laws—some ordained by G-d and some instituted by wise and holy men—but that is not *all* that it is about. It is about attitudes, and it is about relationships. It is about ethical behaviors which need not be prescribed in the form of rules, but is to be expected of every reasonable human being.

Some would explain Ramban's thesis in terms of the age-old distinction between the letter of the law and the spirit of the law. That is certainly one way of understanding it. Reuben is a prime example of someone who did not see beyond the letter of the law.

Our daily prayer book contains the following verse in *Isaiah* 59:21:

"This is my covenant with them says the Lord: My spirit which is upon you, and the words I have placed in your mouth, shall not depart from you or your children or your children's children..."

Clearly, the Almighty's covenant has two components: His spirit and His words. Reuben kept the latter, but ignored the former. Holiness consists of adherence to them both. Ramban teaches us that holiness is about that spirit. The Torah itself, by addressing the commandment "*kedoshim tiheyu*, be holy" to all of us, is teaching us that we are all capable of achieving that spirit. We are expected to be a *goy kadosh*, a holy people.

### Thoughts on Parshas Kedoshim Based Upon the Writings of Maran Rav Shmuel Berenbaum zt"l

#### RABBI MOSHE BOYLAN

Vehivdaltem Bein HaBehaimah HaTehorah LaTemaiah... Rashi explains that it is not necessary to say that one must separate between a cow and a donkey, as they are already obviously separated. Rather, the Pasuk is telling us that we must separate between something that is Tahor to us and something that is Tamei to us. This refers to the separation between an animal that was slaughtered only half way (which is not Kosher) and an animal that was slaughtered more than 50% (which is Kosher). What is the difference between these two, a Melo Hasaarah (the length of a hair).

We can ask why it is necessary to have a Havdalah, distinction between an animal that was majority slaughtered and an animal that was only slaughtered 50%? It is obvious that an animal that was majority slaughtered is acceptable and one that was only slaughtered 50% is not acceptable. Why is any Havdalah, distinction, necessary?

We can answer that we would think that logic would have it that there are so many different distinctions between Kosher and non-Kosher. First there is totally Kosher, then something a little less, then a little less, etc. until one gets to something that is totally Traife. This is the Chiddush, novelty, that we learn from this Rashi, that there is only a Chut Hasaarah between Tumah and Taharah.

This lesson is not only true with regards to Kashrus. Every Chut Hasaarah (slight difference) makes such a distinction in so many areas. For instance, someone learn Torah but thinks he can learn "a little bit" less than he is learning (or his rebbi is learning). He must realize that the little bit of difference between what he is doing and what he should be doing can make all of the difference.

Similarly, we know that when the Beracha states "Mamavdil Bein Kodesh Lechol Bein Or Lechoshech Bein Yisroel Laamim" it does not mean that Klal Yisroel is a little bit different from the Umos Haolam. Rather, they are totally different. Darkness is not just a little different than light, rather it is a totally different thing. Similarly, if one displays a weakness spiritually, it can make a tremendous difference.

The Rosh Yeshiva *zt*"l mentions that the Birchas Shmuel writes that a person has to desire that he, his son and his grandson should be Talmidei Chachomim and Gaonim. His rebbi, Rav Chaim Brisker *zt*"l said that if a person does not know the Torah and does not become a Lamdan then he could come to assimilation, *chas veshalom*. Rav Boruch Ber asks that we see many people who are not knowledgeable and yet are still Shomrei Torah U'Mitzvos? He answers that these people were educated to strive to Gadlus BaTorah and they just didn't reach there due to their limited abilities. However, if one doesn't reach for this madreigah, level and goes down to a lower level (even somewhat lower) can sometimes lead to going away from Torah, *chas veshalom*. On the Tzad HaTov, the good side, if someone strengthens himself even a little bit more (in Torah and Yiras Shamayim), this little *chizuk* can make all the difference and elevate the person to levels of Kedusha.

We must know that every little bit more in Ameilus BaTorah is Kodesh and a little bit less in Ameilus is Chol.

We also see the importance of strengthening ourselves in Limud HaTorah from the story of Purim. Chazal tell us that the Atzlus, laziness in Klal Yisroel that they were not strengthening themselves in Limud HaTorah was the reason that the Gezairah of destruction was decreed in the times of Haman HaRasha. Conversely, when Haman HaRasha saw that Mordechai HaYehudi was learning strongly with his Talmidim, he said that the Kometz HaMincha that you are learning about will push away the 10,000 Kikarim of Kesef given to Achashveirosh. We see how weakening ourselves in Torah, can lead to a Gezairah Raah *r*"l, and strengthening ourselves in

Torah can rescind this decree.

Rav Shmuel was known for his own great Hischazkus in Limud HaTorah and Shemiras HaMitzvos. Even when he left Shanghai and



moved to America, he continued learning Torah with great Ameilus. {We must realize that the Rosh Yeshiva was never before in America and this was a great change for him. Despite this he continued on in his Hasmadah.} The Rosh Yeshiva had a Chavrusa with Rav Nochum Partzovitz zt"l (the future Rosh Yeshiva of Mir – Yerushalayim) for many hours a day. {Some say they learned from 2 P.M. to 2 A.M.} Even when it was very hot in the summer, Rav Nochum would fan himself with a handkerchief while meanwhile Rav Shmuel was doing his best to explain his logic in the Gemara to him.

In the *zechus* of following in the path of the Rosh Yeshiva *zt*"*l* in Chizuk BeTorah VeYiras Shamayim we should hear only Besoros Tovos and the ultimate Geulah Shelaimah speedily.

Sources for this article include "Bekorei Shemo" (Sefer Vayikra) and "Rav Shmuel" (Rabbi Elchonon Jackobovitz).

### Divrei Mussar on Sefiras HaOmer from The Eirech Shai (Rav Shlomo Yehuda Tabak zt"l).

#### RABBI MOSHE BOYLAN

The following is based upon the Likutei Eirech Shai, from the writings of Rav Shlomo Yehuda Taback zt"l (5592-5668). He wrote Eirech Shai al HaTorah and Shu"t Teshuras Shai.

"Usefartem lachem mimacharas ha-Shabbos..." (Vayikra 23, 15). What does it mean *lachhem*? The Eirech Shai explains from the Zohar HaKadosh that *lachem* means for your needs. The explanation for this is that since Klal Yisroel were in the *mem tes shaarei tumah* (49 levels of impurity) therefore they needed seven weeks to make themselves pure from the stains of their sins and spiritual blemishes. {This is discussed in the Ribono Shel Olam many say after counting Sefiras HaOmer.}

Based upon this we can explain the language of *u'sefartem lachem*. This means that Klal Yisroel should light up like a *sapir* (a sapphire) and like the heavens (cf. Shemos 24,10). This is hinted to in the *pasuk* "Hashamayim mesprim kevod kail". This means that the heavens light up like a Sapphire. Now we understand what it means that *u'sefartem lachem*. This means that you should count for yourselves, meaning that you should count in order to clean yourselves up from any spiritual blemish.

Based upon this we can explain the tefilah we say after sefiras haomer, which said that You commanded us to count sefiras haomer in order to purify us from our kelipos and tumos, as it said in the Torah "u'sefartem lachem". We need to explain that it is implied that we are bringing a proof from the Torah which wrote "u'sefartem lachem", that the reason for the *mitzvah* is that we should purify ourselves from our kelipos and tumos. It is not understood immediately what is the proof for this. According to our above explanation, we can explain that the word "lachem" implies that we should be lit up like a sapphire for our needs (we need to light up spiritually). Now we understand the lashon of the tefilah: The intent of the Torah in the word "lachem" is that we should purify ourselves from any *kelipos* and *tumos*.

The Eirech Shai said that it is known from the Seforim HaKedoshim that on Leil Pesach we were *zoche* to leave from the 49 levels of *tumah*, impurity with *isarusa dilaila*, an impetus from Hashem (without our own avodah, work). We got major *maderiegos* of *kedusha* at one time (at the leil haseder). After this time, all of our *madreigos* left us. The *avodah* of the *yemei hasefirah* is that we should acquire the great *madreigos* we lost (when they left us after the leil haseder), a little bit at a time, based upon our actions and efforts.

This is hinted to by what is written "Veanochi aalecha gam aloh". {This was said before the Yidden went into Mitzraim, promising them they would eventually leave Mitzraim.} What is meant by the double *lashon*, language? The answer is that *aalecha* means that at first Hashem will cause us to go up in a great manner, all at once. Afterwards, we will be *zoche* to *gam aloh*, going up a little bit at a time, as explained.

Now we can explain the *lashon* of the pasuk "Hashabos". {The Torah said to count after the Shabbos. The Tzedokim say that this refers to counting after Shabbos Beraishis (i.e. after the Shabbos at the end of the week). Our mesorah is that Shabbos here means the first day of the Yom Tov of Pesach. {Sometimes Yom Tov is referred to as Shabbos. The Eirech Shai is going to explain why the Torah said Shabbos if it was really referring to Yom Tov. Why say a lashon which is so confusing?} The Eirech Shai explains that Shabbos is a day that comes by itself. Its kedusha, holiness is not based upon the Beis Din, and is totally from Hashem. In contrast, Yom Tov is a day whose kedusha is based upon Klal Yisroel. Through our Beis Din the kedusha of Yom

Tov is established. Now we can understand the lashon of the Pasuk. The Torah is telling us to count after Shabbos. This means we should count after the first day of Pesach, which is like Shabbos, as the madreigos of kedusha we got on that Yom Tov were totally from Hashem, without any isarusa dilesata (any work from Klal Yisroel). {The kedusha of Yom Tov was from Klal Yisroel, but the kedusha of the 49 madreigos of kedusha was from Hashem, without our avodah.} After Shabbos (meaning the first day of Pesach), we count Sefiras HaOmer, which means we count every day, adding to our kedusha by slowly and surely adding to our kedusha. Now we understand what lachem means. We must count with the bechinah of lachem, meaning that we are putting effort into being zoche to add to our kedusha, as opposed to the first day of Pesach. {The Eirech Shai explains that Hashem took away the kedusha we got on the first day, so that we would be zoche to kedusha through our own efforts.}

The gematria of geulah mem (standing for mehayra), with the minyan haosios, is equal to Lachem. In the zechus of working on ourselves every day of Sefirah, we should be zoche to the quick geulah shelaimah with the coming of Moshiach Tzidkeinu.



## Partners with Hashem II

EXCERPT FROM ARTSCROLL/MESORAH BOOK BY DR. MEIR WIKLER

And the anger of Hashem burned once again upon Yisrael and He incited Dovid against them saying, "Go and count Yisrael and Yehuda." (Shmuel II 24:1)

Towards the end of Dovid Hamelech's life, Hashem told him to take a census of the Jewish people. In spite of the danger involved in taking a direct count of Jews, Dovid ordered the census to be taken.

The Torah explicitly warns against such activity. As it is written, (Shemos 30:12) "When you shall count the Jewish people, let each man give a redemption for his soul to Hashem when you count them in order for a plague not to break out upon them when you count them."

In response to Dovid's census, just as the Torah had warned, a plague did break out killing 77,000 people (Shmuel II 24:15).

If Dovid erred in conducting a direct census of the Jewish people, why were the people themselves punished? What did they do to deserve to be killed by the plague? The classical commentator, the Radak, tackles this perplexing question. This is his answer.

"In the Midrash, [it explains that] all these thousands who died during Dovid's life died only because they did not plead [with Hashem for] the Holy Temple [to be built]. And if we see that these people -- who did not have the Temple in their days and it was not destroyed in their days -- were killed because they did not plead for the Temple, how much more so should we -- who had the Temple in our days and it was destroyed in our days -- plead for the Temple. For that reason, the elders and prophets instituted and planted in the mouths of the Jewish people that we should pray three times a day, 'Return Your Divine Presence to Zion and the order of your service to Yerushalayim.""

Because the Jewish people were not motivated to beseech Hashem for the Holy Temple to be built, according to the Radak, they were punished with a plague that killed 77,000 people in a single day.



### You Could Do Better: Motivating an Underachiever



Although the consequences are not as extreme, your children also suffer when they lack sufficient motivation to productively pursue their studies and education. In addition, this can be an enormous source of frustration for you, as parents. How to deal with this difficult challenge and help your child overcome his lack of motivation is the subject of this next chapter.

"Your son is not failing; but I really feel he could do better." "Your daughter's work is satisfactory; but I know she could get higher grades if she tried a little harder."

At P.T.A. meetings, the teachers all tell you the same thing. And you know it yourself. Your child is capable of getting higher marks if (s)he only put in a little more effort. But no matter what you and your spouse try to do, you have failed to motivate your child.

Why does your child perform below his/her capabilities at school? Is your child an underachiever, and if so, what strategies should you avoid because they are ineffective or detrimental? And what can you do to help your child maximize his/her potential in school and in life?

#### Why Some Children Fail

There are a number of reasons why children sometimes fail to live up to their academic abilities. Understanding these root causes and determining which apply to each child is the first important step towards helping an underachiever.

1. Not all failing students are truly capable of better school work. Some children sound or appear brighter than they really are. These children unintentionally mislead their teachers and parents into believing that they are capable of earning higher grades when, in fact, they are actually doing the best they can.

Other children just do not perform well on exams. They really know the material. Unfortunately, they freeze when tested orally or in writing. These children actually are brighter than their poor grades would suggest.

The only way to know for sure if your child has the intellectual capacity for doing better work at school is to have him/her evaluated by a learning specialist. The standardized tests that will be administered can remove any doubt about your child's true potential and can help you adjust your expectations, if necessary.

Some children, for example, may suffer from learning disabilities that make it extremely difficult for them to keep up with a regular classroom curriculum. By the time these children reach high school, they may be so discouraged that they have, indeed, given up trying, not because they lack motivation but because they need remediation or special services that they have not yet received.

2. Some children are unrealistic about their expectations for themselves. These perfectionistic students see only the highest grades as acceptable. These children are also overly self-critical. They have not learned how to accept their own shortcomings without feeling like total failures. If and when they fall short of their unreachable goals, they give up completely and appear unmotivated.

Most often, these children have picked up these unrealistic expectations from their intolerant, perfectionistic parents. If parents would not view every shortcoming as a failure, that would go a long way toward helping their children adopt healthier attitudes about themselves.

3. Some children suffer from low self-esteem. They see themselves as inadequate, unsuccessful and incapable of achieving even the most modest goals. In fact, they are so convinced that they will fail, that they often do not seem to have the energy to attempt anything. They do not try to study, socialize or even seek recreation because they believe that their efforts will be wasted.

To be continued ....

### LAG 🙏 B'OMER

## Halachically Speaking

CONTINUED FROM PAGE 8

on Lag B'omer. Shaving is permitted on Erev Shavuos even for those who follow the *Arizal's* opinion.

#### Meron and Upsherin

Hundreds, if not thousands of people, cut their children's hair in Meron on Lag B'omer. This was the custom of the Arizal. Some explain that the holiness of Rav Shimon Bar Yochai should be a zechus for the child. Others say that Rav Shimon bar Yochai taught us that hair is part of the yetzer hara when he gave us the Zohar. Many have the custom to go to Meron on Lag B'omer and cut the child's hair even before the child has actually reached the age of three. Others say that one should only go to Meron if the child was born during sefira. Some question the custom to cut hair at a kever of anv tzaddik.

#### Saying "Today is Lag B'omer"

Some *poskim* say one who has not yet counted the *sefira* of *Lag B'omer* should avoid commenting that, "Today is *Lag B'omer*", since doing so may be considered counting the day. Other poskim permit this, since his intention is to refer to the special day, and not to count the day. This seems to be the minhag ha'olom.

#### "Chai Rotel"

Prominent in *Meron* is the drink called "Chai Rotel." The Bobov *Rebbe zt*"l said that one who gives out this mashka on Lag B'omer is zocheh to great things including children. Many people who can't attend Meron on Lag B'omer to hand out the mashka pay people to hand it out for them. Chai Rotel is an ancient Israeli measurement which today is equivalent to 54 liters. The minhag used to be limited to wine or grape juice. However, today water and soda are also distributed.

#### Bonfire

Some say that the reason for bonfires on Lag B'omer is commemorate the light that Rav Shimon Bar Yochai brought to the world when he revealed the secrets of the Torah to us. Others explain that it is a remembrance of the fire that surrounded Rav Shimon Bar Yochai while he was in the cave.

Some have the *minhag* to throw garments in the fire on Lag B'omer in Meron. Some explain that Rav Shimon Bar Yochai did not wear clothes when he was in the cave, and when he wanted to learn he would cover his body in sand.

Those who permit this say there is no bal tashchis by throwing the garments in the fire, while others say that throwing the garments in the fire is indeed bal tashchis. The minhag today seems to be that no one throws any garments in the fire. Night or Day

Many have the custom to make the bonfires (and dancing) on the night of Lag B'omer. Others say that the simcha should start at day. However, it seems that the minhag is to conduct the bonfire and dancing at night all over the world, not only in Meron. However, music in the absence of a bonfire is prohibited until the next day after neitz hachama.

#### **Bows and Arrows**

The custom of many is to shoot arrows on Lag B'omer. One reason is that Hashem shows a rainbow (*keshes*) in the sky when we deserve destruction, but the rainbow is the siman that He will not do so. In a few generations, the rainbow was not seen because of the merits of some unique individuals. One of those people was Rav Shimon Bar Yochai. Therefore, many tzaddikim have the custom to shoot an arrow from a bow (representing a rainbow). Some say that since Lag B'omer is a day that is mesugal for one's tefillos to be answered, we shoot a bow. The beginning letters of shema kol tefilaseinu spells keshes (rainbow).

#### The Bar Yochai Song

On Lag B'omer many people have the minhag to sing Bar Yochai, which was composed by the mekubel Rav Shimon Ben Labia who died in 1584. Many people have the custom to sing this song every Shabbos in the zemiros. Some explain that Rav Shimon Bar Yochai was called Shabbos.

#### Rabbi Akiva

Omar Rabbi Akiva is a popular song on Lag B'omer, since the ideas expressed in the Mishnah coincide with the purpose of sefira, a period of spiritual cleaning in preparation for Shavuos. These words are taken from the last Mishnah in Yoma.

#### Lag B'omer on Sunday

There is a discussion in the poskim whether bonfires can be lit on Motzei Shabbos when Lag B'omer falls out on Sunday. The concern is that the police and security forces may have to be mechalel Shabbos to prepare for the event (this is especially applicable in Meron where thtere are many Jewish police officers). The minhag seems to be lenient with this.

### Rav Gamliel Rabinowitz Shlita

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all the Doros (generations). This happiness (in whatever Matzav he and Klal Yisroel are in) surrounds all those who enter the Tziyun (grave) of Rav Shimon Bar Yochai to be happy in his happiness. The happiness is not for seeing the Yeshua (redemption), rather even for seeing the good in every situation a person is tested from Hashem in. Even those far removed from this Avodah can achieve some connection to the Simcha of Rav Shimon Bar Yochyaiin Miron. This is so, as each and every person has his or her own, "Mearas Tzurim". This refers to everyone's individual Tzaros and difficulties that they are tested by in Olam Hazeh. Through having happiness in our individual tests and circumstances (by realizing that these circumstances are all from Hashem and meant for our best) we will be zoche to "Sham Kanisa Hedecha Vehadarecha".

**Mironistheplace of the Sheleimus** of Hashraas Hashechinah, and there rests the Bechinah of "Oz Vechedvah Bimekomo" (happiness and strength in His place). There (in Miron) is no feeling of pain and suffering of the various Yissurim we undergo, as through the revelation of the Shechinah and the knowledge of truth, all pain removes itself and everything reaches its Tikun. There is a place that is Mesugal for us all to elevate ourselves in the Avodah to remove ourselves from the Mrearas Tzurim and to elevate ourselves to the Bechinah of "Hodecha Vehadarecha".

Dovid HaMelech likewise tells us (Tehillim 19, 71), "Tov Li Ki Unaisi" (it is good that I was afflicted). This means that Dovid HaMelech understood that it was good that Hashem afflicted him. This is similar to the "vort" of Rav Elimelech M'Lizensk zt"l that "Shivisi Hashem Lenegdi Samid" can be interpreted as saying that

even when Hashem is "Lenegdi", meaning that Hashem acts in a way that seems to be against me (i.e. with the Middas HaDin), even then Hashem is really acting for my best. This is why the name of Hashem in this Pasuk is the Shem Havayah, which represents the Middas HaRachamim. Even the Middas HaDin is really internally the Middas HaRachamim.

This is the meaning of "Tov Li Ki Unaisi", as only through the afflictions of Hashem can a person acquire his greatness. Specifically through the times when things do not go according to the way in which a person would like them to go, then Davka is the time that one can switch the darkness to light (i.e. through overcoming difficulties and obstacles one reaches heights that he couldn't have achieved otherwise).

The place that is most Mesugal to the above Avodah is at the Tziyun of Rav Shimon Bar Yochai in Miron, as he was the personification of this Avodah, and even today he is with us (as the Tzadikim are alive even nowadays, Tzadikim Bemisasam Keruyim Chayim, especially on the day of their yahrtzeit).

{Even those of us who may not merit to go to Miron can still work on themselves (specifically on Lag B'omer) to acquire the above levels of realizing the Avodah of Rav Shimon Bar Yochai in realizing that everything we undergo is for the best and meant to help us to reach our ultimate level of greatness.}

As mentioned previously, through realizing that everything is for the best, a person can merit to be Mehapeich the Middas HaDin to Midas HaRachamim. May we all be zoche to see the Middas HaRachamim clearly and see Yeshuos and Refuos for ourselves and gantz Klal Yisroel.

Sources for this article include, "Tiv Miron".

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Wolf's Appliance Repair. Refrigerators & Gas Ranges, Washers & Dryers repaired & serviced. Yaakov Wolf - 718-998-3238

#### **FREE SERVICES**

We will pick up your old toys, electronics (working or Broken), video games, DVD's, books, toys, clothing. Free pick up in NY & NJ email: pickupmystuffnj@yahoo.com

#### **HELP WANTED**

BP homebound executive seeking female personal assistant with computer skills p/t. 718-972-1116

Flatbush Boy's Yeshiva seeking assistants, paras in preschool for school year 2018. Excellent working environment. Hours: 8:30-3:30. Part-time positions also available. Email resume: yeshivapreschoolapplicants@gmail.com

Flatbush Judaica Store looking for experienced salesperson. Good salary, incentives/growth. Outgoing, positive team worker. Computer skills. Read, Write English. Resumes in confidence. bestbrooklynjob@gmail.com 718-677-0221

Flatbush store looking for evening salesperson Sunday-Thursday 5-10. Friendly and knowledgeable in seforim/ English books. Job includes sales and store duties. Email 1917job@gmail.com 718-677-0221

Hamaspik is looking for a young energetic female to work with a young female adult in Marine Park weekend hours. Please call 718-408-5401.

Looking for a male worker to work with 9 year old autistic boy in his home, Flatbush, after school hours. Please contact Sarah of Hamaspik: 718-408-5445.

## CLASSIFIED ADS

#### HELP WANTED

Mashgiach wanted for popular eatery in Flatbush. Full and part time hours available. Good pay. Please email: bigsimcha55@gmail.com

Mazel Day School in Brooklyn is seeking certified General Studies Teachers, Grades Kindergarten-4th, for the 2018-19 school year. Salary is competitive. Please email resume to mazeljobs@gmail.com.

Mill Basin Yeshiva Academy is looking for a dynamic 8th grade girls Morah and general studies teachers for 2018-2019 school year. Send resumes to mbyats@gmail.com

Office in Brooklyn looking to hire FT girl for admin assistant, great pay and great potential for the right person. Please send your resume to Brooklyjob11204@gmail.com

Office manager, vehicle installation business,organization and time management a must, must have 4+ yrs experience in similar role. software knowledge necessary.

securelyjoboffer@gmail.com

Seeking First Grade Morah. Brooklyn Yeshiva seeks experienced first grade Morah for the upcoming school year. Must speak lvrit fluently. Send resume to bklynyeshiva@gmail.com

Seeking front desk office manager/ receptionist to run a frum mental health clinic. Some evenings/ nights needed. Frum working environment, gentle atmosphere. Please email yerachmielstern@aol.com

Seeking Office assistant/Bookkeeper for busy real estate office Ave J & Coney, Email Office@ppcnyc.com

Seeking UPK Director. Established Brooklyn Yeshiva seeking dynamic and charismatic UPK Director. Candidate must have UPK experience. Great opportunity. Send resume to bklynyeshiva@gmail.com

Special Education School in Brooklyn seeks licensed mental health professional. P/T and F/T. Email resume to reiferm@ou.org

We're looking for a girl to work part time in a bridal shop in Williamsburg. Great pay for the right person. Driving ability preferred. Please contact 646-588-8870

Young, energetic male to work with disabled young adults in the Flatbush area. Call 718-854-2747 Ext. 118

#### **HOUSE FOR SALE**

2029 NY Avenue. Fully updated, 4 bedrooms, 2+1/2 bath. New appliances, split units, finished basement, shared driveway. Great block. \$929. Call/text 917-671-8566.

Ave J /E 18 1 fam det 40x100 lot. 5 brs/5bth incl mstr bth. Kshr kit. Pvt drv/gar. Grt price. Benyamin Feit /Brisman Re 917-499-2079

#### **HOUSE FOR SALE**

Ave. L /30s Det 40x100 Lot, side hall, 4 bdrm, MIC, stunning yard, Private dr, \$1.4m Sarah/ Lasker Re 347-414-2940

Ave L/30's Large LR+DR. Huge EIK+ half bath. Three bedrooms and full bath. Finished basement. \$860k. Karen /TheBehfarTeam 347-988-2526

Ave L/ Low east, Semi detached, 1family 5 bedrooms 3.5 baths, living & dining room kosher EIK, basement, share driveway, C/A garage. Ideal Properties/ Dalia 718-576-2663

Ave L/ Ocean Pkwy Det 1 Family 2.5 Stories 8 Room Duplex 5 Bdrms Full Bsmt Beautiful Mic. Priced Right! 917-596-2233/ 917-538-6093 Eisberg-Lenz 718-336-3300

Ave M. E 20's lg 2 fam 42x100 7/6 rms 3 rear bdrm each apt huge fin basmt with 2 bath. Move in cond. Rubin Maryl 718-376-1110

Ave. M/ E.26, 1 Fam, Det, Pvt. Drv, 33x100, Exc. potential. Ask. \$1,190,000. Call Robert @ Royal York 917-446-0669 or 718-998-8800 x108

Ave N/ Detached one family \$899k E.27 Ave M Semi-Det 1 fam 4 bedrooms 2.5 bathroom EIK basement with sep apartment parking.

Ideal Properties/ Dalia 718-576-2663

Ave N-O E18 Street huge 1fam 7 bdrms 40x100 pvt dr huge liv/rm din/rm and kitchen move in cond fin bsmt. Asking \$1,650,000 Rubin Maryl Realty 718-376-1110

Ave. O /18 Det, 5 bdrm +1 on main fl+1 in Bsmnt, 3.5 bath, extended 1st fl, prvt dr, \$1.55m Sarah/ Lasker Re 347-414-2940

East 13/l Kid friendly block, Semi-att, 4-5 bdrm, eat-in kitchen, master bath, fin Bsmnt, wide shrd dr for 2 cars, ask \$1.35m Sarah/ Lasker RE 347-414-2940

East 19/ O Brick multifamily, 3 /3 /1 bedrooms, private parking, R7, \$1.55m Sarah/ Lasker Re 347-414-2940

East 24th/ M & N: Prime Midwood-Detached, 5 Bedrooms, 4 Bathrooms, 40x100 lot. Large Private Driveway. Ask \$1.85M. Lisa Kraner/ MLR 917-940-3237/ lisa@manhattanliving.com

East 26th Prime Midwood. Det 1 Family Center Hall 4 Bdrms 7 Room Duplex, Fin Bsmt W/Studio Apt. Prvt Drv 917-596-2233/ 917-538-6093 Eisberg-Lenz 718-336-3300

East 27/ I Semi-att, 3 bdrm duplex, open and airy, 16 wide, good cond, shrd dr, \$825k Sarah / Lasker Re 347-414-2940

East 31/M Det,29x100 lot, 3 bdrm duplex, semi fin Bsmnt, stunning kitchen, \$999k Sarah / Lasker RE 347-414-2940

L/31st. Amazing 2 family home for sale! 2 bedroom apartment over a 5 bed/2.5 bath duplex. Private driveway! \$1.3m Karen/ TheBehfarTeam 347-988-2526

### 718.692.1144 | thefjj.com 148

#### **HOUSE FOR SALE**

Lock Sheldrake area: Beautiful unit for sale in Garden View Estates, 6 bedrooms, 4 bathrooms, 2 pools Large shul and day camp. Please call 917-586-4940.

Looking to Buy, Rent or Sell in Flatbush? Many new homes available weekly! Call The Behfar Team 347-988-2526

Marine Park E31st, Large semi-Det brick, 2 family converted to 1 family, 5 bedrooms, 2 bathroom. 2 bedroom basement apartment. Asking \$1,050,00 Call: Chavie/ Augenbaum Realty 917-573-6921

New to Market! NY Ave, k and L. Beautiful semi attached. 3 lrg bedrm. ElK. 1.5 bath. Detached garage/ yard. MIC. 60' house/ basement. \$839k. 347-415-1586

New York Avenue between k and L, New listing, great block, detached 3 bedrooms, 1.5 bath, Shared drive. Asking \$815 Call Chavie/ Augenbaum Realty 917-573-6921

Open house 3624 Ave P Sun 12:30-2 Det 1 fam 27 wide, 3 bedroom 1.5bth prv parking \$800s Ideal Properties 718-576-2663

Open House 963 East 28 Street bet I-J Sunday 4/29 11-2 pm 1 fam 3 bdrm s/d mic mod ei kitch fin bsmt den. Rubin Maryl 718-376-1110

Open House Sun 4/29 1-3 PM 1381 E26 great block. 1 first time offering. Hammer Realty 718-338-1415

Open House: Sunday 4/29 1pm-3pm 996 East 22nd (I/J) Det, 5 bdrm, prvt dr, \$1.35m Sarah / Lasker RE 347-414-2940

P/30's. Dtchd. X-Large property. 3 bed. 2 baths. Large living and dining rooms. EIK. Finished basement with huge family room. Reduced!!

Karen/ TheBehfarTeam 347-988-2526

Quentin /20's one family 4 bedrooms 950k Ave R /20's one family. Semi attached. Private driveway \$900k Karen /TheBehfarTeam 347-988-2526

Quentin/ Ocean Parkway area Amazing detached home. Private driveway. Priced To Sell! Karen/ The Behfar Team 347-988-2526

#### **JERUSALEM RENTAL**

Geula – Centrally located near restaurants, groceries, shteiblach, new, beautiful, clean and quiet. Various apts. Best rates/services. Possibility of wifi, cell, cc. No Agent. 917-909-8326 or 011-972-2-538-4783.

#### **KEYBOARD PLAYER**

Keyboard Player available for all occasions. Bar Mitzvah, Sheva Brachos, and Engagements. No deposit necessary. Excellent rates. Call 347-525-7627



### **CLASSIFIED ADS**

#### MASSAGE THERAPIST

Male Massage Therapist. Located in Brooklyn, NY. Available for in calls & out. 24/6. Please call 929-357-4135 or Email massagetherapybyyossi@gmail.com

#### MRS. CLUTTERS & JUNKS

All Junk Remove from your Yards, Homes, Offices, Basements, Garages, Attics, Ect, Efficiency is our goal. Free Estimate. 718-775-5925

#### **OFFICE FOR RENT**

Ave M/ Coney Island Ave. Private office and/or desk space for rent in ground floor store front. Call: 917-709-9310

Perfect for professional office. Ave. L & E22nd St. private side entr., Brand new basement, c/a, radiant heat, 2 rooms plus kitchen area, high ceilings call/text 917-751-0337

#### **PHOTOGRAPHY**

Photography. Professional Experienced & Artistic. Precious memories expertly photographed. Exceptional top grade photographers. Prices that please the most demanding budget! Simcha Image Studios 718-336-6595

#### SUMMER HOME

Home for Sale/Rent Regency Estates. 4 Bedrooms 2 Baths. Huge oversized Deck. Best Location Call: 917-692-2459

We are a Flatbush family looking for a nice bungalow to rent for the month of August. Please be in touch Thank you Sylvia 917-374-0535

#### **SUMMER POSITIONS**

Camp Morris Housing is seeking a mature responsible female for head lifeguard position. Experience required. For more information please call 718-377-0777 x235, 917-687-3819 or email applications@campmorris.org

#### TUTORING

Excellent tutor for all math regents. Lots of experience. Relate well to students. History of great results. Chani Reichman 917-538-4357

H. S. Math Tutor, experienced at preparing students for all NYS Math Regents' exams. Reasonable rates. Very successful. Call Shammai L. 718-938-0795

#### VACATION HOMES

Gorgeous modern house in the heart of Miami Beach, heated pool and spa, BBQ area, walking distance to shull and restaurants, 8-6-5-3 or 2 bedrooms 305-563-1899

## WANT TO BE SEEN? PLACE YOUR AD HERE



#### RECEPTIONIST

F/T in Flatbush office. Immediate opening for energetic, organized, and hard working person. Proficient in typing, Word & Excel.

#### 718-692-0999

#### DUE TO RAPID GROWTH

YDE BOYS MIDDLE SCHOOL SEEKS FOR THE 2018-2019 SCHOOL YEAR **EXCEPTIONAL TEACHERS** Full and Part Time Pois tions Aa ilable in: \*Englib Language Arts \*Math \*Sc ene \*Hits ory \*Computer Sciene \*Physia I Edua tion YDE HIGH SCHOOL \*Hits ory \*Englits Language Arts \*Computer Sc ene \*Mus c and Art \*Buis nes & Finane All Areas \*Health & Physia I Edua tion Flet ig Subjet Specialties Benefits, Competitive Salary and Excellent Working Conditions In a College and Regents Oriented Currio Ium Pleae e-mail (preferred) rea me to: hfeldman@ydeschool.org or Fax to 718-676-7011

### FEMALE FLATBUSH BUSINESS LOOKING FOR OFFICE STAFF.

Monday-Thursday 9:00 am-5:30pm / Friday 9:00 am - 1:30pm

Great Location, Customer Service, Order Processing, Data entry..., We will train. Friendly, detailed oriented, enjoy working with people/ learning new things. Must have computer skills or website management experience. Email your resume, tell us why you would be a great fit! bestbrooklynjob@gmail.com 718-677-0221

Yeshivat Shaare Torah Boys High School in Brooklyn is

### SEEKING ENTHUSIASTIC AND DEDICATED FACULTY FOR THE 2018-2019 SCHOOL YEAR.

A great opportunity to join our team of professional educators. Teaching positions are available in English Language Arts, Mathematics, Business, Finance, Global History, Biological and Physical Science.

Email resume and references to rabbilebowitz@ystschools.net Great salaries and a great atmosphere to grow professionally.



#### **25,000 DISTRIBUTED WEEKLY TO** 14,000 FLATBUSH HOMES & FLATBUSH JEWISH JOURNAL **300 STORES & SHULS:** FLATBUSH: OSTROVITZKY BAKERY COMMAND COPY SHELL STATION AVENUE J **V** AVENUE N/RYDER ▼ KINGS HIGHWAY **ROYAL PHARMACY GLATT MART** TIFERES STAM ADVANCED COPY CENTER **RUBI'S GROCERY** CHASE BANK SATMAR MEATS KOFF'S BAKERY DEAR DRUGS APPLE BANK AVE U NOSTRAND AVE SANTANDER BANK AVE M BAGELS FRUITS A PLENTY AVENUE J FISH KOFF'S BAKERY KOSHER PALACE AVE K MEAL MART JERUSALEM GLATT **BAGEL HOLE MB VINEYARDS** CONEY ISLAND CITIBANK CHARLIE'S MIDWOOD CLEANERS **KOSHER HUT PIZZA** MONACO CLEANERS **BAGEL HOLE** FLUSHING BANK **RAMI PIZZA EXPRESS MOUNTAIN FRUIT** MARINE PARK NOSH EXPRESS CAFE K ISAACS BAKERY OCEAN FRUIT AVENUE M **▼** HARRICO PHARMACY SCHREIBER'S BAKERY DOUBLE HEADER J DRUGS PRESSER'S BAKERY **SCOOPS BAGEL & CHEESE** MITTELMAN'S MR. NOSH **LMENS SHOES BON APPETIT PIZZA RONI'S BARBERSHOP** MODERN CHEMIST SHOP SMART MY FAVORITE BAGEL **JERUSALEM 2 PIZZA** CHAP A NOSH PLUS SHOE REPAIR PAPERIFIC TORAH TREASURES SUGAR RUSH SUPERMARKET OF AVE. N MECHY'S SHREIBERS BAKERY SHALOMS PHARMACY COIO WOLF'S GROCERY BORO PARK: CHASE BANK 47TH ST. SANTANDER BANK MOLLY'S JEWELRY GROSS BAKERY SATMAR MEATS **KENSINGTON** CHASE BANK 50TH ST. SHELL STATION NOSHERS KAFF'S KAFE SUPREME FOOD CENTER KORN'S BAKERY STRAUSS BAKERY PAPERIFIC GOURMET GLATT KIDDUSH CUP **18<sup>TH</sup> AVENUE** ▼ PIZZA KING TABLE 40 SUPREME PHARMACY **GRAND STERLING KOSHER MEATS BP SUPERMARKET** 13<sup>TH</sup> AVENUE ▼ TD BANK YOSSI'S HSBC BANK LIEB PHARMACY HADAR GEULAH AMNON'S PIZZA 16<sup>TH</sup> AVENUE ▼ ZION ICE CREAM CENTER MOTI'S PIZZA KORN'S BAKERY 14-15<sup>™</sup> AVENUE ▼ **BANK OF AMERICA** MENDEL'S PIZZA INVESTORS BANK DAGAN PIZZA STORE MR BOCHNER BINGO MEGA 53 FOOD SPOT EINHORNS NETZACH YISROEL THE WINERY FISCHMAN'S GROCERY CAPITAL ONE BANK NORTHFIELD BANK LIFE PHARMACY SANTANDER BANK WIESNER SUPERMARKET OWNS: FIVE CEDARHURST **V** CAPITAL ONE BANK DIME SAVINGS BANK PIZZA AND BOUREKAS SEASONS FAR ROCKAWAY **V** EZRA PHARMACY LAWRENCE **V** SUNFLOWER CAFÉ CHASE BANK **BAGEL DELIGHT** FRANKELS CITIBANK GOURMET GLATT J2 PIZZA TRADITIONS BANK OF AMERICA PIZZA WORLD CUCUMBER **OH NUTS** MEISNERS ENS: E 0 U SAFRA JUDAICA KOSHER FISH MARKET **KEW GARDENS HILLS** CHASE WASSERMAN'S **KEW GARDENS K BURGER** NAOMI'S PIZZA SEASONS Y. I. OF QUEENS VALLEY **BRAVO PIZZA ROSENBLUM'S** KANDY KASTLE PITA HOT SHIMON'S PIZZA MANHATTAN: CONG. OHAV SHOLOM UPPER EAST SIDE **V** UPPER WEST SIDE **V** SARAS PIZZA CONG. HEICHAL MOSHE SEASONS BOYANNE SHTEIBEL SABAS PIZZA MONSEY: **BLEW CLOTHING** GREENBAUMS PHARMACY SHELL STATION OH NUTS WESLEY HILLS V 59 & 306 AREA V EXXON GAS SHELL GAS STATION SHOPPER HAVEN **BUBBA BAGELS** SHIMON BARBER SHOP ATRIUM AREA M & T BANK **TUVIA'S TOWN SQUARE** REDLICIOUS ALL FRESH SUPERMARKET MECHEL'S TAKE-OUT WESLEY KOSHER CHASE SOUTH MONSEY V ROCKLAND KOSHER AREA MONSEY GLATT **EVERGREEN** NEWDAY TUVIA'S AREA V BAGEL STORE LAKEWOOD: KOSHER VILLAGE AISLE 9 DR SHANIK **GELBSTEIN** MR CLIPPER SOUTH SRULLY'S MECHANIC **BLUE RIBBON** EAT A PITA GOURMET GLATT KOSHER WEST MUNICIPLE BUILDING SUPER STOP LAKEWOOD CLEANERS BONKY'S ICE CREAM **EVERGREEN** HERSHEYS **REFUAH PHAR. - WESTGATE TORAH UMESORAH** BOOKMAN'S MEAT **EVERGREEN CLEANERS** JERUSALEM GLATT LAKEWOOD COURTYARD **REFUAH PHAR. - COUNTYLINE** YAPTCHIK RIVER PHARMACY CHASE BANK **EXXON GAS STATION** IUDAICA PLAZA LAKEWOOD GYM YUSSI'S **CLASSY CLEANERS** FARM FRESH JUST 4 WHEELS LAKEWOOD JUDAICA SEASONS CORNER OF SECOND FELDMANS **KOLLEL SUPERMARKET** LEISURE CHATEAU SHLOMIES KORNS BAKERY MADISON PHARMACY SOUTH SIDE SANDWICH SHOP **DELTA GAS STATION** FOODEX DELUX FOUR CORNERS - COUNTYLINE **KOSHER GYM** MR. CLIPPER **SPRINKLES - NORTH** PASSAIC:

BAGEL MUNCH

KOSHER CONNECTION

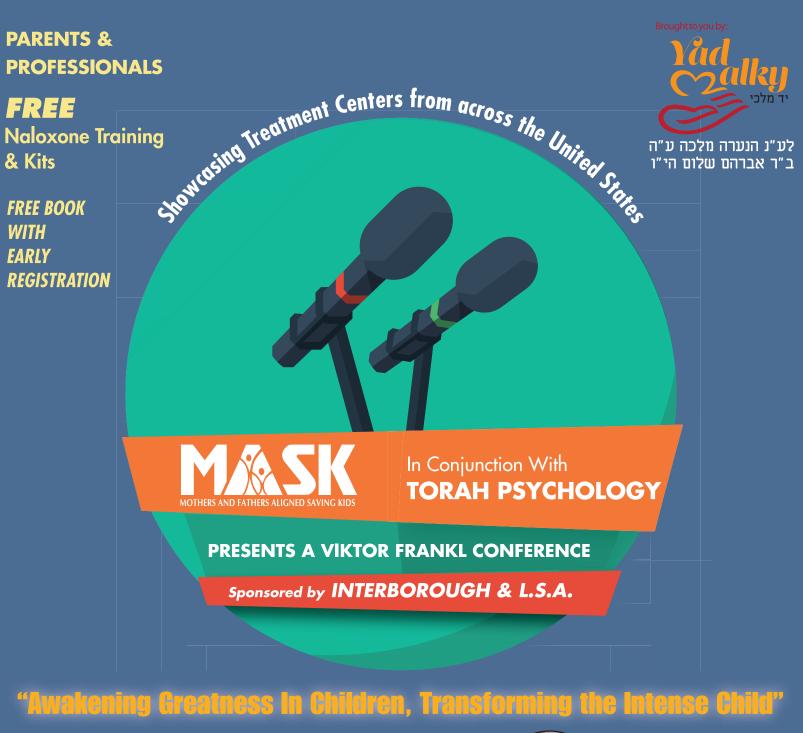
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APRIL 26, 2018

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Featured Speakers: Rabbi YY Jacobson



Howard Glasser, Founder, Nurtured Heart Approach©

Sunday, April 29, 2018 Congregation Beth Torah 1061 Ocean Parkway Brooklyn, NY 11230

Parent Track: 10:30 AM - 2 PM Register: www.MaskParents.org Professional Track: 9:00AM - 5 PM 6.5 CEUs Register: www.TorahPsychology.org

Refreshments will be served