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## Rosh Hashana תשע"ג

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# Rav Pam on Pirkei Avos

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



## Parshas Haazinu: Fulfilling One's Potential

*Like gentle raindrops upon the vegetation and like pelting raindrops upon the blades of grass.* (32:2) (based on *Kli Yakar*)

Parshas Haazinu is often read on Shabbos Shuvah, a time when Jews search for ways to improve their Divine service, and achieve a full *teshuvah* to Hashem. *Ohr HaChaim* presents an enlightening comment on the above *pasuk* which can lead to the path of *teshuvah* that a person should pursue during this introspective period.

He quotes a *Midrash Shochar Tov* (*Mishlei* 10) which describes the judgment a person will face after concluding his life on this earth. If he learned *Chumash*, he will be asked by the Heavenly

Court to explain why he did not study *Mishnah*. If he learned *Mishnah*, he will be asked why he did not study *Gemara*. If he learned *Gemara* he will be asked why he failed to learn even more difficult parts of Torah. Even if he completed the entire Torah *She'Ba'al Peh* (Oral Law), he will be asked why he did not delve into the hidden portions of the Torah - the *Kabbalah*. Even one who mastered this will be asked why he did not study *The Account of the Chariot*, the most esoteric portion of *Kabbalah*, which deals with the composition of Hashem's Heavenly Throne (see *Yechezkal* 1:1-28).

The *Midrash* teaches an important lesson: *Hashem does*

*not demand impossible things from people*. A person who, with his limited intellectual capacity, studied only *Chumash* will not be punished for failing to study *Kabbalah*. He will be asked to explain why he could not attain the next level of study (*Mishnayos*) - for that was within his reach. If he learned *Mishnayos*, why could he not strive to achieve the next level - *Gemara*? *Ohr HaChaim* deduces this approach to the *Midrash* from the *pasuk* (32:2) noted above. Hashem created different types of raindrops to help various types of plant life to grow. Vegetation and herbiage require a soft, gentle drizzle, while drenching rain enables the grass to thrive.

CONTINUED ON PAGE 73

## Rabbinic Message

A WEEKLY DRASHA FROM FLATBUSH RABONIM

### Rabbi Nosson Scherman Singing About the (Im)Possible

One of the early *chassidic* masters said that the saddest word in the Hebrew language is *ye'ush*, or despair, because when one gives up hope, one gives up the potential for change and growth. Man was not created to be a prisoner of the past and to make peace with the status quo; he was created to see life as a challenge and an opportunity. This is the message of the Torah

reading and the Haftarah of the first day of Rosh Hashanah.

The Torah reading begins: *G-d had remembered Sarah as He had said... Sarah conceived and bore a son*. She was ninety years old and had always been infertile, but then she became the mother



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# ZMANIM

FOR THE FLATBUSH AREA

THURS  
5

א' ראש השנה

6:27 Neitz 9:40 Latest Shema 7:21 Shekiah 8:04 Tzeis

תשרי  
פסחים עז

FRI  
6

ב' ראש השנה

6:28 Neitz 9:40 Latest Shema 7:20 Shekiah 8:02 Tzeis

תשרי  
פסחים עז

הדלקת נרות 7:01

שבת  
7

פרשת האזינו

6:29 Neitz 9:41 Latest Shema 7:18 Shekiah 8:00 Tzeis

תשרי  
פסחים עז

חוצ"ש (ר"ח) 8:30

SUN  
8

צום גדליה

6:30 Neitz 9:41 Latest Shema 7:16 Shekiah 7:58 Tzeis

תשרי  
פסחים פ

MON  
9

6:31 Neitz 9:41 Latest Shema 7:15 Shekiah 7:57 Tzeis

תשרי  
פסחים פא

TUES  
10

6:32 Neitz 9:42 Latest Shema 7:13 Shekiah 7:55 Tzeis

תשרי  
פסחים פב

WED  
11

6:33 Neitz 9:42 Latest Shema 7:11 Shekiah 7:53 Tzeis

תשרי  
פסחים פג

## FLATBUSH JEWISH JOURNAL

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## Thoughts On Rosh Hashanah Based Upon The Writings of Maran Rav Yosef Shalom Elyashiv zt”l

RABBI MOSHE BOYLAN

In one of the last *parshios* read in the year (*Parashas Ki Savo*) we read about *Bik-kurim*. A farmer must bring a basket of his first fruits to *Yerushalayim* and read the *Parsha* of *Viduy Maaser*. In this *parsha* the farmer said that he has not violated the word of *Hashem* and has done exactly as *Hashem* has commanded him. After doing all of this, he turns to *Hashem* with a *tefilah* that He should turn from the heavens and bless His nation *Yisroel* and the land (*Eretz Yisroel*) which He has granted to us. (cf. *Devarim* 26,15).

This *Parsha* is a *musar haskel* to us all, particularly at this time of the year. Only after the farmer fills his basket full of *Bik-kurim* and has fulfilled all the *mitzvos* of the Torah can he *daven* to *Hashem* for *berachos* for *Klal Yisroel* and *Eretz Yisroel*. Similarly, as the *Yomim Noraim* approaches us and we want to “bet ois” (pray) for all of *Hashem’s berachos*, we must look if our “basket” is full of Torah and *Maasim Tovim*. If so, then we truly have a merit upon which we can hope that *Hashem* will answer our *tefillos* for a good year. In contrast, if we come with an “empty basket” (i.e. lacking in *Maasim Tovim*) then what right do we have to ask *Hashem* for so many *berachos*?

In truth we should feel like this when saying (in *Selichos*), “*Kedalim Ucherashim Dafaknu Delasecha*” (like poor and impoverished people we knock on Your door). We are in fact like poor people who come to *Hashem* lacking in Torah and *Maasim Tovim*.

Keeping this in mind, we must really use whatever time left to us in *Chodesh Elul* and the *Aseres Yemei Teshuva* to fill our “basket” with *Mitzvos* and *Maasim Tovim*. Through this we will enable ourselves to have a great *zechus* which will enable us to *daven* to *Hashem* for *berachos* for ourselves and *Klal Yisroel*. We will then be able to say that just as we have fulfilled *Hashem’s* will, so to may we be *zoche* that *Hashem* should send us a year full of *berachos* and a *Shenas Geulah Viyeshuah*.

The *mishnah* said in *Maseches Rosh Hashanah* “*Vechol Baai Olam Ovrin Lefanav Kivenai Maron*” (all people come in front of *Hashem* on Rosh Hashanah like “*Benai Maron*”). The *gemara* tells us three *peshatim* (interpretations) about what the words “*Benai Maron*” mean. The first *peshat* is that everyone passes in front of *Hashem* like sheep that go into a coral (and the farmer counts them so he can give every tenth sheep to *Maaser*). The second *peshat* is that everyone passes in front of *Hashem* as if they are on a steep mountain that has an incline on both sides. This only enables one person to walk at a time. The third *peshat* is that everyone passes in front of *Hashem* like the soldiers of *Dovid*.

In truth, all these three *peshatim* are true. The significance of the first *peshat* is as follows: *Chazal* tell us that a king is judged first before his nation. This is done so that he will have a better chance to have a good judgment, as *Hashem* is not as angry, *kiveyachol*, because He has not judged so many *aveiros* yet. We see that if one is judged earlier, then he has a better chance of getting a good judgment. The first *peshat* shows one way to accomplish this. When the door to the coral of sheep is opened, all the sheep start to push one another to be first to leave. Of course, the strongest sheep are able to push to the front before all the others. This hints that if one is strong in *Mitzvos* and *Maasim Tovim* all year round, he will have a merit to be judged earlier, and thereby have a better chance at having a good judgment.

The second *peshat* hints to a situation in which one cannot push his way to being first. This is so as the order of the people on the mountain is determined by who came there first, and nobody can push to get to the front, as there is only room for one person to go at a time. This is similar to a line of people waiting to buy a ticket, in which one is not supposed to push. Instead, the order followed is based upon who came first.

This is a *mashal* for those who may not be so strong in *mitzvos* and *maasim tovim* all year round, but still can merit to be judged first. This is only if they appreciate the importance of preparing for the *Yemei Hadin*, and therefore begin a long time before these days. In a sense, such people are the “front of the line” of people being judged, because they have prepared much earlier than others. This will enable them to have a better chance than others to have a good judgment.

The third *mashal* of the soldiers of *Dovid Hamelech* hints to the situation of soldiers, whose greatness is determined by their superiors (such as a general). If a soldier is “*Nosei Chain*” (finds favor) in the eyes of his superior, he will merit to become elevated to a high position in the army. The *nimshal* is that even if one hasn’t prepared himself properly all year round (or even before the *Yomim Noraim*) he will merit receiving a good judgment if he is *Nosei Chain* in front of our King, *Hashem*.

How does one merit to be *Nosei Chain* in front of *Hashem*? *Chazal* tell us that one of the ways this is accomplished is through learning Torah, which is “*Ayeles Ahavim Veyaalas Chain*”. As such, one that is connected to learning Torah, or at least accepts upon himself that from now on he will be connected to Torah, will merit a special Chain from *Hashem*.

Rav Elyashiv brings the following proof that even accepting upon ourselves to learn Torah is enough to grant us Chain,

even before we have actually started learning: *Chazal* tell us that if there is a time of *Tzarah* and one cannot fast (such as if there is a decree forbidding this), *Klal Yisroel* should accept upon themselves to fast whenever this is possible. This *kabbalah* (acceptance) will help us to have a *yeshuah* (redemption) even before we actually fast.

Similarly, said Rav Elyashiv, if we truly accept upon ourselves to learn Torah, then even before we start to do this, the *zechus Hatorah* will help to give us Chain and guard us.

{Perhaps we can add that this may be the reason why the *minhag yisroel* is to blow the *shofar* by the *bimah*. The *Mishnah Berurah* said that this is done in order to be *meorrer* the *Zechus Hatorah*. Why do we have to *meorrer* specifically this particular *zechus*? According to the previous *peshat* we can explain that the *zechus hatorah* will help us to have a special *chen* which will enable us to merit having a good judgment on Rosh Hashanah.}

Blowing the *shofar* also is *meorrer* the *zechus* of *Matan Torah*. This is so, as a *shofar* was blown during that time, as it said, “*Vekol Shofar Holaich Vechazeik Meod*”. According to the *peshat* mentioned above, we can understand why this is so important. We blow the *shofar* and thereby connect ourselves to *Matan Torah* and accept that we will learn and fulfill the words of the Torah. This will help us to have the *Zechus Hatorah*, which will grant us the *Chein* which gives us a good Din on Rosh Hashanah.

Rav Elyashiv zt”l was known for his *gevaldige* connection to *Limud Hatorah*. Already as a young boy he was known as a great *masmid*. When his family was traveling to *Eretz Yisroel* and stopped off in Turkey, he spent the time learning in a local *Bais Medrash*. When he was twelve years old he was in *Yerushalayim*, and heard that there would be a *Chazanus* concert from *Chazzan Yossele Rosenblatt z”l*. The young Yosef Shalom started to go to the concert, but eventually turned around, as he didn’t want to take away any time from his learning.

For numerous years Rav Elyashiv was known for waking up very early at approximately 2:30 every morning to learn Torah. He didn’t even change this on *Shavuot*, as he didn’t want to cause any *bitul torah* through staying up all night. One of his grandchildren who attended to him,



noticed that when his *zaide* woke up, he rolled up the blanket so that he wouldn’t have a *yetzer hora* to go back to sleep.

*Rebbitzin* Elyashiv a”h was an equal partner in Rav Elyashiv’s learning. She staunchly refused to *mevatel* her husband’s learning, even in very difficult situations. Once one of her sons was injured badly, and she wanted to take her husband with her to the hospital. When she went to the *bais medrash*, she had such love and affection for her husband’s learning, that she decided to take care of her son herself.

Even at the end of her life, she was *moser nefesh* to leave her bedroom in the middle of the night, so that her coughing (which was due to her illness) would not cause any *bitul torah* to her husband.

Rav Chaim *Shmuelevitz zt”l* said in his *shmuessen* that one of the conditions for growing in Torah is *achdus*. We see this from the fact that the Torah was only given to *Klal Yisroel* when they were united, “*Keish Echad Belaiv Echad*” (like one person with one heart).

Rav Elyashiv was also known for his *gevaldige* commitment to *achdus* and concern for *Klal Yisroel*. Once Rav *Simcha Hakohen Kook Shlita* (Rav *Rashi* of *Rehovos*) asked Rav Elyashiv the following question: He (Rav Kook) was invited to speak at a secular school, representing Torah to these secular students. As it was *basherte*, he was also invited to be a *sandek* for his *ainikele* (grandson) at the same time. Which took precedence? Rav Elyashiv *paskened* that if Rav Kook’s speaking at the school may help to create a relationship which would enable him to be invited back, then he must speak there. Helping these non-religious students to be connected to Torah took precedence even to a close family *simcha*.

In the *zechus* of following in the path of Rav Yosef Shalom Elyashiv zt”l in learning Torah with *hasmadah*, *shemiras hamitzvos* and *achdus*, may we all be *zoche* to a *Kesivah Vachasimah Tovah* and a *Shenas Geulah Viyeshuvah*.

Sources for this article include “*Divrei Agadah*” (Rav Yosef Shalom Elyashiv), “*Sichos Mussar*” (Rav Chaim Shmuelevitz), *Yated Neeman* and *Hespedim on Rav Elyashiv from various Rabbanim*.

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# Thoughts on The Shofar

## Based Upon A Shmuess From: Maran Harav Hagaon Rav Shmuel Berenbaum zt"l

RABBI MOSHE BOYLAN

The Rambam (Hilchos Teshuva 3:4) said that even though blowing the Shofar on Rosh Hashana is a Gezairas HaKasuv (something the Torah decrees on us), there is still a hint involved in this Mitzvah.

It is as if the Shofar hints to us: wake up those sleeping from your sleep and those who are in a very deep slumber arise from your slumber. Search in your actions and return in repentance and remember your Creator, those who forget the truth in the emptiness of time, and waste their entire year in emptiness that does not help or save. Turn to your soul and better your actions and ways, and leave everyone your path that is not right and your thoughts that are not correct.

The Rosh Yeshiva zt"l asks the following question: The Rambam is talking about individuals who have forgotten the truth to the extent that they are in such a deep sleep that one could even make an operation on them. What would you think has to be done to make them arise from this sleep? Presumably one would suggest that a Mashgiach would have to give them long Mussar Shmuessen for hours in order to arouse them from this slumber. Yet, the Rambam said that it is sufficient to blow a Shofar and that will immediately wake them up. We can understand how a Shofar would be enough to inspire a great Tzadik who had forgotten Hashem for a short time, but how can it work for someone who has removed himself from the truth, to the extent that he is considered in a deep sleep?

Apparently, we see from the Rambam that every Yid only requires a Hisorrerus (an inspiration) and immediately he can appreciate and come to realize the truth.

We can understand this based upon another statement of the Rambam in Hilchos Gerushin (2:20). The Rambam said that in certain cases the Bais Din must force a husband to divorce his wife, including using physical force to coerce him to divorce her. How is this Get considered good, if it was coerced, and is not given with the husband's "Ratzon" (will)? The Rambam answers that every Yid really wants to be part of Klal Yisroel, do what is right and avoid what is not right. It is only the Yetzer Hora (evil inclination) which prevents him from doing what he really wants to do (i.e. what is right). Therefore, when the Bais Din hits him until he said he wants to give the Get, he is really saying the truth, as these blows only removed the husband's Yetzer Hora, and enable him to do what he really wants to do.

With this insight from the Rambam we can understand the other Rambam in Hilchos Teshuva. Even the person who has removed himself from truth to the extent that he is considered to be sleeping heavily, can be inspired by a Shofar blowing. This is because the Shofar does not have to create a totally new connection to Hashem, rather it only has to bring out the inner desire in a Yid to do what is right, which was there to begin with. A hint to this is that the Gematria of HaShofar is equal to Chuf (standing for Keneged, against) Yetzer Ra (with the Kollel).

We see this often with many Baalei Teshuva who their whole lives have been "Tinokos SheNishbu" (like children who were captives and never exposed to Torah) and when they are exposed and brought to know and appreciate the Torah, they quickly come to love it and fulfill the Mitzvos as if they were brought up with them from their youth.

With this understanding we can explain another important thought. The Halacha requires us to give up all of our money in order to avoid one Lav (negative commandment), even if the rest of one's life he will have to be supported by tzedakah (chas veshalom). If this is required in order to avoid a Lav, then we must say that the punishment for violating any aveirah is greater than the terrible punishment of living one's entire life in poverty. In fact, the Rishonim say that one second in Gehinnom is worse than all the afflictions which Iyov had his entire life.

Why is there such a terrible punishment for violating one aveirah? If a person generally keeps the Torah, then he does not mean to rebel against Hashem, chas ve'Shalom, so why does he deserve such a punishment?

One must answer that we do not appreciate the terrible Churban (destruction) involved in every Aveirah. One can give a mashal (parable). When the President threw an atomic bomb on Japan which was not bigger than a regular bomb, could he claim that he didn't realize that it would cause such damage? When one is dealing with objects which cause such damage, one cannot claim that he didn't realize the



damage involved. Every Yid must know that he is like a President who makes decisions which affect the entire world. This is understood from the words of the Mesilas Yesarim which said that a Tzadik who keeps the Mitzvos uplifts not only himself, but also the entire world. Likewise, a Rasha who violates aveiros (Chas VeShalom) causes destruction to everyone and not only to himself.

Perhaps we can add that this is the significance of starting the Viduy (confession) with the word, "Ashamnu". The Chayei Adam said that this represents the Shema-mah (desolation), which is caused by the aveirah. Before we mention the specific aveirah, we must realize the damage and destruction caused by the aveirah.

After 120 years when one's Neshama goes up to give a Din VeCheshbon on his actions, they ask him why he didn't learn

Torah which the entire world was created for (as mentioned by Rashi in the beginning of Beraishis) and why he didn't involve himself in the three Amudim (Torah, Avodah and Gemilus Chasadim) which hold up the entire world?

Why won't a person be able to say that he didn't realize the importance of these things and likewise didn't understand the damage done by every aveirah? With the previously mentioned understanding of the Rambam this is not difficult to understand.

Every Yid starts out with a will to do what is right and to avoid what is wrong. Part of this will is the understanding of the importance of the Mitzvos and the destruction inherent in every aveirah. As such, he must stand in judgment for not living up to the understanding and the inner will he was created with.

Perhaps this is why Rosh HaShanah is davka (specifically) the day on which man was created. We blow the Shofar on this day to show how we are created with a will to do what is good and avoid bad. As such, it is enough for us to hear the call of the Shofar in order to awaken us to live up to our inner desire to live a life of truth as expressed in the Torah.

In conclusion, the gematria of "HaShofar" (with the Minyan HaOsios) is equal to the word Yerushalayim. In the zechus of truly listening to the voice of the Shofar and awakening ourselves, may we merit to return to Yerushalayim with the coming of Moshiach, Bimehayra Beyameinu.

I would like to thank Rabbi Eliyahu Brog Shlita, who provided me with notes from the Shmuess of the Rosh Yeshiva zt"l.

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## Thoughts On Teshuva and Selicha Based Upon A Maamar From HaRav Yitzchok Hutner zt”l

RABBI MOSHE BOYLAN

As Yom Hakippurim approaches, it is appropriate to think about the *berachos* we say in the weekday *Shemone Esray* about *Selicha* and *Teshuva*. This is especially timely, as these *berachos* relate very much to the period of time in which we are in.

The Rosh Yeshiva of Yeshivas Rav Chaim Berlin, Rav Yitzchok Hutner zt”l, points out that there is a great difference between the ending of the *beracha* of “*Selichah*” (*Chanun Hamarbeh Lisloach*) and the ending of the other *berachos* in *Shemone Esray*.

In almost all the other *berachos*, we end with a praise which includes the *Peulah* (activity) which relates to that *beracha*, without mentioning any praise additional to the *peulah* we are asking for. As an example, in the *beracha* of *Refainu*, we ask Hashem for *refuah* (healing) and end this *beracha* with the words “*Rofei Cholei Amo Yisrael*”, which talks about the action of healing sick people in *Klal Yisroel*. When we ask for *Parnassah* in “*Bareich Aleinu*” we end the *beracha* with the words “*Mevareich Hashanim*”, which talks about how Hashem gives a *beracha* to the years.

In contrast, in “*Selach Lanu*”, the *beracha* which requests *Selicha*, we end with the words “*Chanun Hamarbeh Lisloach*” (The gracious one that absolutely forgives). Thus, this *beracha* ends with a praise of Hashem, before discussing what Hashem does. {It should be mentioned that another exception to this rule is the *beracha* of “*Melech Ohaiv Tzedakah U’mishpat*”, but that is not the topic of the current discussion.}

We must now ask why the *Anshei Kenesses Hagedolah* (who wrote the text of the *Shemone Esray*) composed the *Chasimah* (ending) of this *beracha* differently, instead of merely saying “*Hamarbeh Lisloach*”, which would be similar to the *Chasimah* of the other *berachos*?

In order to answer this question, let us mention some interesting thoughts of the GRA zt”l. We know that the words of *Rachum* and *Chanun* are two of the *Yud Gimel Middos* of *Rachamim* (13 Divine Attributes of Mercy) which we repeat many times as we *daven* during this time period.

The GRA gives two explanations of the difference between these two terms. In one place, he explains that “*Rachum*” means to give to someone else all that he needs, and “*Chanun*” means to give more than he needs. In a second place, the GRA explains that “*Rachum*” means to grant “*Selicha*” and “*Mechila*” (forgiveness) for one’s sins, and “*Chanun*” means to “convert” one’s sins into *zechuyos* (merits).

It would seem that these two *Peshatim* are different from one another, but really they go together. In the spiritual realm, “*Mechilah*” and “*Selichah*” are one of the fundamental needs of the *neshama*, as without “*Mechilah*” and “*Selichah*” a person would be destroyed due to his *aveiros*, *chas veshalom*.

As such, “*Rachum*” includes the basic “*Selichah*” and “*Mechila*” for a person’s *aveiros*. In contrast, the *segulah* of *teshuvah* to switch a person’s *aveiros* into *mitzvos* is not an absolute necessity for the existence of the world. Rather, this comes from Hashem’s *middah* of “*Chanun*”, which requires that Hashem should give a *Shefa* of good, even more than is absolutely necessary.

Therefore, the two *peshatim* of the GRA really go together, except that one is talking about the general needs of a person, and the second is talking about the specific spiritual needs as relating to *teshuvah*.

We must know that we talk about the *Ribuy Selicha* (extra forgiveness) which Hashem has (as we say “*Hamarbeh Lisloach*”), there are two understandings of this phrase. Firstly, “*Ribuy Selichah*” refers to the ease in which Hashem accepts *teshuvah*. Included in this is that every “*Hirhur Teshuvah*” (thought of *Teshuvah*) causes some level of acceptance of *Teshuvah*. For instance, Chazal explain that the words, “*Tashev Enosh Ad Daka*” can be interpreted as saying that Hashem accepts *Teshuvah* and will grant some level of forgiveness, even if a person does *Teshuvah* “*Ad Dichducha Shel Nefesh*” (until the soul is totally destroyed). This is a special *chesed* of Hashem that He accepts *Teshuvah* even if it is only due to a person’s imminent death or other *tzarah*, *chas veshalom*.

The second aspect of “*Hamarbeh Lisloach*” is the extra action of Hashem’s forgiving a person’s *aveiros*, even above and beyond the minimal amount of “*Selichah*” which we would consider “standard”.

Examples of this include how Hashem turns intentional sins into *Zechuyos* (merits), enables a *Baal Teshuvah* to reach levels which are even greater than the levels of *Tzadikim*, and accepts *Baalei Teshuvah* as if they are offering a *Korban Nedavah* (even though there is no greater obligation than doing *Teshuvah*). All of these aspects of “*Selichah*” go above and beyond the basic aspect of “*Selicha*”.

To summarize the last point, included in “*Ribuy Selicha*” is the ease in which we can do *Teshuvah* and the tremendous height and level of “*Selichah*” and “*Mechilah*” which Hashem enables a person to reach.



Where is the source of the “*Ribuy Selicha*” of *Teshuvah*? We find this in the *Nevuah* (prophecy) of *Yeshaya*, which is read as one of the *Haftoros* of Yom Hakippurim. “*Yaazov Rasha Darko... Veel Elokeinu Ki Yarbeh Lisloach*” (a wicked person should leave his path... and (return) to Our G-d for he will grant much forgiveness). We find from here how the *Navi* refers to Hashem having *Ribuy Selicha*.

We find in the *Lashon* of *Chachomim* a similar *Lashon* (language) instituted in the *Tefilah* of *Neilah*: “*Veatah Yadata Sheacharisainu Rimah Vetolaiah Lefikach Hirbaisa Selichasinu*” (You know that our end is worms and therefore you have increased our forgiveness). Afterwards, *Neilah* continues with saying that “*Mah Anachnu, Mah Chasdainu...*” (what are we, what is our loving kindnesses).

It is obvious to anyone that listens carefully to the words of Chazal that the “*Ribuy Selicha*” mentioned in *Neilah* is included in the first category of *Ribuy Selicha* mentioned previously. This refers to the ease in which Hashem accepts our *Teshuvah*. This ties into the words of *Neilah*, as this *Tefilah* mentions how because our end is worms (i.e. death) therefore Hashem increased our “*Selicha*”. This means that in this *tefilah*, *Ribuy Selicha* refers to the level of forgiveness which is absolutely necessary for us to live, and prevents our imminent death, *chas veshalom*.

This is similar to what Chazal say that Hashem, *Kiveyachol*, saw that the world could not exist with pure *Middas Hadin* (the attribute of Judgment), and therefore Hashem “joined” *Middas Harachamim* (the attribute of Mercy) with the *Midas Hadin*.

Since this level of *Ribuy Selicha* mentioned in *Neilah* is necessary for the existence of the world, therefore it relates to the

*Middah* of “*Rachum*”, and not to the *Midah* of “*Chanun*” (in which Hashem has *Ribuy Selicha* above and beyond what is absolutely necessary for the existence of the world).

Keeping this all in mind, we can now return to the question we started with at the beginning of the *Maamar*.

If the *Anshei Kenesses Hagedolah* had ended the *beracha* of “*Selichah*” only with the words, “*Hamarbeh Lisloach*” then we would think that we are referring to the “*Ribuy Selicha*” of *Neilah*, which is only the basic level which enables mankind to exist.

This is the reason that the *Anshei Kenesses Hagedolah* added the word “*Chanun*” into this *chasimah*, in order that it should be clear that we are also referring to the second type of *Ribuy Selicha*,

which goes above and beyond the basic and absolutely necessary level of *Ribuy Selicha*. Of course, since “*Yesh Bichellal Masayim Maneh*” (there is included in two hundred one hundred) if we are praising Hashem for the level of *Ribuy Selicha* which is not completely necessary, certainly the first level of *Ribuy Selicha* which enables us to survive is included.

We can also prove this to be true, as the *Middah* of *Chanun* is written after the *Middah* of “*Rachum*”. The logic of this is that the “*Shefa*” of *Chanun* goes to a much larger extent than “*Chanun*” (as explained previously).

If I could add somewhat to the words of the Rosh Yeshiva, there is another question on the phraseology of the *Beracha* of *Teshuvah* (which comes right before the *beracha* of *Selicha*). In almost all of the other *chasimos* of *Shemone Esray*, we refer to the thing which Hashem does (such as healing, answering *Tefilah*, etc.).

In contrast, in the *beracha* of *Teshuvah*, we say that Hashem is “*Harotzeh Biteshuvah*” (the one that wants to accept repentance).

Why did the *Anshei Kenesses Hagedolah* use this phraseology, and not merely say “*Hamekabeil Teshuvah*” (the One that accepts repentance)? On a simple level one could answer that this is a *chizuk* to us to do *teshuvah*, knowing that Hashem does not merely begrudgingly accept *teshuvah*, but actually wants to accept our *teshuvah*.

Perhaps we can say that with the words of the Rosh Yeshiva we can also explain this phraseology. Since Hashem is “*Chanun*”, therefore the acceptance of *teshuvah* goes above and beyond the basic and necessary level of accepting *teshuvah* without any desire (which is necessary for the world to

CONTINUED ON PAGE 48

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## Rosh Hashana Message from Rav Pam zt"l

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

### A Plea for Life

*Remember us for life, O King Who desires life, and inscribe us in the Book of Life - for Your sake, O Living G-d.*

During the *Aseres Yemei Teshuvah* from Rosh Hashanah until Yom Kippur, a number of additions are made to the *Shemoneh Esrei* prayers. The common theme of these additions is a plea for life. The Gemara (*Berachos* 34a) rules that a person is not permitted to make personal requests in the first three and last three *berachos* of *Shemoneh Esrei*, which are reserved for expressions of praise and gratitude to Hashem. If so, why are these insertions appealing for life permitted? *Tur* (112: 1) answers that only personal requests of the individual are prohibited. One may always appeal for the needs of the community because the recognition that Hashem alone grants life and supplies the needs of the community is an expression of praise to Hashem.

There is another possible explanation as to why these insertions are permitted. We repeatedly beseech Hashem to remember us for life, but what kind of life are we referring to? Is it simply to have a "good time" or to indulge in the pursuit of *gashmius*? Can this be our motivation to "storm the heavens" in prayer? The answer to this is a resounding "no." Our request for life is for a life that Hashem, our King, will desire - *Melech Chafetz Bachaim*. It is for a life that will find favor in His eyes and thereby justify our continued existence. It is for a life lived for His sake - *Lemancha Elokim*.

A young mother was gravely ill with the dreaded disease. The medical prognosis was so bleak that the doctors said that only a miracle could save her. They were astounded at her willingness to undergo excruciatingly painful treatments which only minutely improved her statistical chances for survival. "Why prolong the

agony?" they advised family members. Yet the woman persisted in her determination to do anything even remotely possible to gain her an extension of life. When asked why she was doing this, she responded, "I have little children and I have so much to teach them. I haven't finished my job yet..." That is a life of *Melech Chafetz Bachaim*. This woman realized how precious and irreplaceable every minute of life is and how it is filled with priceless opportunities to accomplish great things.

One need not be standing at the gates of death to come to this realization. If only young people blessed with good health and lucid minds would appreciate the gift of time, they would better utilize it to its fullest extent, and not let it be wasted.

Kabbalistic writings often mention that doing *chesed* for others is a key which unlocks the Heavenly gates of mercy. The great masters of *chassidic* thought would stress that it is worthwhile for a soul to descend from the Heavenly abode and come down to this lowly world in order to do even one kindness for another Jew.

Certainly if a person has a chance to help other Jews, whether it is in a financial, emotional, or spiritual manner, he should grab the opportunity to make their lives easier and lessen the heavy burden they carry. What can be a greater fulfillment of the purpose of living?

When a person fills out an application for an important job, one of the questions he must answer is, "For what purpose do you want this job?" Similarly, when we petition Hashem, "Remember us for life - and give us a 'job' for another year," we, too, must explain why we want this. Therefore we say, *Lemancha Elokim*, we want life for Your sake, Hashem, and to devote ourselves to a life with which You will be satisfied. Such a life is worth living and will certainly earn the approbation of Hashem.

The period of *Aseres Yemei Teshuvah* is the unique time of the year to analyze oneself and formulate a "mission statement" of one's goals and aspirations. This will serve as a great merit to be granted another year of life, good health and spiritual accomplishments.

### Rosh Hashanah: Audacity of Hope

RABBI AARON D. MEHLMAN

A learned friend of mine confided in me that due to a few major Torah transgressions committed this past year, he felt ill prepared this rosh hashanah and uneasy about confronting his ledger of misdeeds on yom kippur.

Given the seriousness of his spiritual crimes, he continued, he felt ashamed, confused and even ridiculous standing in shul with a preposterous request for another year of success and healthful living.

Would it not be better to just stay home instead of promulgating this charade? As any serious ben Torah knows, he argued, authentic repentance is extremely difficult and a half hearted attempt could do more harm than good.

He asked me for a reaction and advice.

After attempting but failing to administer malkos, lashes, (my friend is larger and stronger) we sat down to talk.

We are all baalei teshuva, I intoned, and the greatest of tzaddikim considered themselves perpetually unworthy and spiritually lacking.

The Chovos Halevavos, Duties of the Heart, writes that the righteous are in a permanent state of regret as each day brings fresh perspectives on the abilities of the Almighty.

Authentic tzaddikim engage in an endless quest to know and appreciate G-d and every moment of objective perception of their world serves to deepen their under-

standing and appreciation of His kindness and wisdom.

This new knowledge countermands previous assumptions and negates their prior service to G-d which was based on inchoate understanding and primitive intelligence.

We are serving Hashem based on what we know this minute, but what will know in the next moment demonstrates we knew nothing about Him! Our developed perception necessitates greater service and more intense expressions of gratitude.

Chovos Halevavos demands of every thinking person to study their own body first, as this is our closest manifestation of Hashem's goodness, kindness and spell-binding complexity.

Anyone can observe myriad design marvels of the human body, but few take time to study and appreciate their importance. If we were cognizant of the miracles unfolding effortlessly in our bodies at any given moment we would be instantly humbled in gratitude.

We breathe on average 25,000 times a day - without even trying!

We have our brain stem to thank for making the habit of breathing automatic so we don't have to consciously choose to breathe. Our lungs contain about 300 million microscopic air sacs called alveoli that bring oxygen into the body while releasing poisonous carbon dioxide.

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No wonder the Talmud declares, "For every breath we take we must recite Hallel!" In the great mussar Slabodka yeshiva, they quipped, "And they referred, of course, to a whole Hallel recital!"

Thanks to our inner thermostat, located in the hypothalamus, a portion of the brain, a change of as little as one degree Fahrenheit triggers your body to make life saving adjustments. When your temperature gets too high, blood vessels in your skin dilate to release heat. When it drops, they constrict and your sweat glands shut down.

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I reminded my friend of the verse in parshas nitzavim that states, "The hidden sins are for Hashem and the revealed sins are for us and our children forever." (29:28)

What is the meaning of this possuk? Are not all sins revealed before Hashem? Is not the idea of hidden sins the antithesis of an all-seeing and all-knowing G-d? In what beneficial way are revealed sins "for us?"

To answer this we must first explore the opening verse of nitzavim, "You are standing today, all of you, before Hashem, your G-d." (29:9) Rashi explains "today" as to refer to the last day of Moshe's life as he gathered all of Israel to usher them one last time into the covenant with G-d.

The Zohar comments that a similar experience occurs every Rosh Hashanah and this last day of Moshe's life stands as an historic model for Klal Yisroel on subsequent Days of Judgement.

The Netziv also mentions the concept of Rosh Hashanah and the similar re-enactment of the narrative of parshas nitzavim.

However, the word nitzavim is unusual as it denotes brashness and even defiance.

We find a similar word used in conjunction with the rebellious Dasan and Aviram in the episode of Korach. "Dasan and Aviram went out nitzavim, with haughtiness, at the entrance of their tents." (Bamidbar 16:27) Rashi comments that nitzavim denotes arrogance, with intention to blaspheme!

The question begs itself. Is nitzavim the appropriate stance to take on Rosh Hashanah? Is it advantageous for us to adopt an attitude of bravado and braggadocio on the Day of Judgement?!

Perhaps.

The Spinka Rebbe of Bnei Brak suggests that it is the height of arrogance to ask anything of Hashem on Rosh Hashanah!

He uses the analogy of a small boy inappropriately asking questions of a great man; would not those assembled immediately silence the boy and censure him for his impertinence?

I would suggest that there is a link between the verse, "The hidden sins are for

CONTINUED ON PAGE 96

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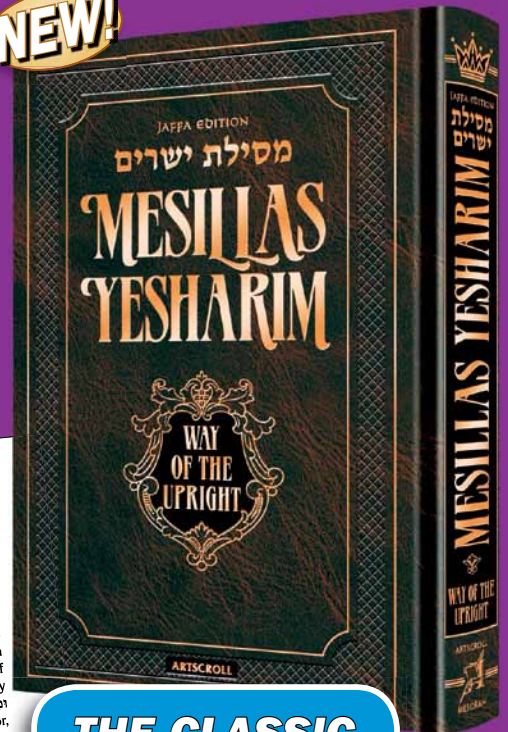
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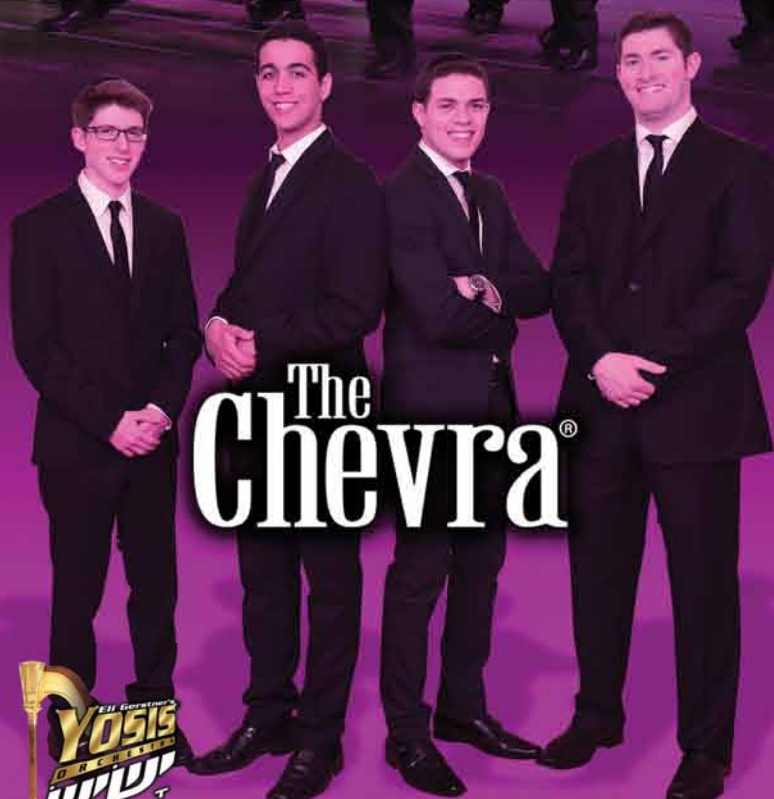
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 396 Central Ave. 516.569.0035 Five Town  
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 & Wednesday From  
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 2013**

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FRIENDS  
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FREE  
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For Men Only

עשרת ימי תשובה יום עיון  
5774! THE FLATBUSH  
ASERES YEMEI TESHUVA YOM IYUN  
A POWERFUL OPPORTUNITY  
FOR THE NEW YEAR - BE A PART OF IT!

בס"ד

1:45 PM

*FIRST MINCHA*

2:15 PM

**Divrei P'sicha**

**Rabbi Moshe Scheinerman, Shlita**

Morah D'Asra, Rav Kehilas Imrei Tzvi

3:00 PM

**Shailos U'Teshuvos B'Inyanei D'Yoma**

**Practical Halacha L'Ma'aseh**

**Rabbi Yisroel Belsky, Shlita**

Rosh HaYeshiva, Yeshiva Torah Voda'as

4:00 PM

**Teshuva In Our Times --  
Practical Guidelines**

**Rabbi Eliezer Dovid Rapaport, Shlita**

Rav, K'hal Zichron Avrohom Yaakov

5:00 PM

**Making The Most Of The Aseres Yemei Teshuva**

**Rabbi Uren Reich, Shlita**

Rosh HaYeshiva, Yeshiva Gedolah of Woodlake

6:00 PM

**Divrei Chizuk V'hisorirus**

**Rabbi Shlomo Feivel Schustal, Shlita**

R"m, Yeshivas Torah Temimah; Rav, Bais Medrash Avreichim

6:40 PM

*SECOND MINCHA*

7:15 PM

**Teshuva--The Order Of The Day**

**Rabbi Elya Brudny, Shlita**

R"m, Yeshivas Mir

7:45 PM

*MAARIV*

**Followed By Refreshments**

**Location: Kehilas Imrei Tzvi • 2402 Avenue P (Corner Ave P & East 24th)**

For Further Information, Please Call: 718-253-5497



**Over  
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people called in last year to hear  
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This year, ***you*** can  
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The Chofetz Chaim Heritage Foundation and Ohr Somayach  
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# 14th Annual Teshuvah Drosha

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**Thursday, Sept. 12 • ח' תשרי • 9:00PM**

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The Chofetz Chaim Heritage Foundation, The Zichron Yaakov Tzvi Center, 361 Spook Rock Road, Suffern, NY 10901, 845-352-3505

אבינו מלכינו...

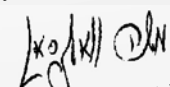
# נא אל תשיבנו ריקם מלפניך

**We all say it on Yom Kipur;  
Many of our neighbors, friends and relatives  
say it every day...!**

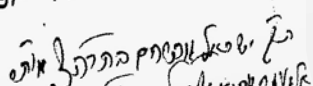
## An Urgent Call By Gedolei Yisroel

..."This is one of the most difficult times of the year for mishpochos who are on the brink of destitution and beyond. Please open your hearts with compassion for our poor and unfortunate brethren..."

...In the merit of this great and important mitzvah may Hashem grant you many years of peace and tranquility in health, goodness and blessing, happiness and success and all good tidings. Amen."

  
Rabbi Moshe Wolfson

  
Rabbi Matisyahu Salomon

  
Skulener Rebbe

  
Rabbi Yaakov Perlow

There are hundreds of families, widows, orphans and sick people right here in our community, people you would never guess, who are literally going hungry.

These **Aniyei Ircho** have no money for food, clothing or rent. They are people you might know very well -- or at least think you know very well...

... They could be in your Daf Yomi shiur ... They could be **your** tenant, **your** neighbor, **your** cousin, or **your** brother. They put up a brave front. They act as if everything is normal. They are too proud or too frightened to reach out for help.

**Ezras Yisroel** has only one purpose-to identify these people and give them the help they need.

**Right now we all strive to do 100%  
Teshuvah and Tefilah.**

**Through Ezras Yisroel  
you will be  
doing 100%  
Tzedakah too.**



## 6 Convenient Ways To Donate To Ezras Yisroel



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Brooklyn, NY 11219



**FAX TO**

**866-871-4104**

Fax us your credit card information  
We can process check sent via Fax

**CHECK by PHONE**



We can process your check donation  
by Phone or Fax



**E-MAIL**

Send your credit card info to  
[donations@ezrasyisroel.org](mailto:donations@ezrasyisroel.org)  
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**ON LINE**

Log on to  
[www.ezrasyisroel.org](http://www.ezrasyisroel.org)  
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**24 HOUR  
DONATION LINE**

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# יום הדין is upon us



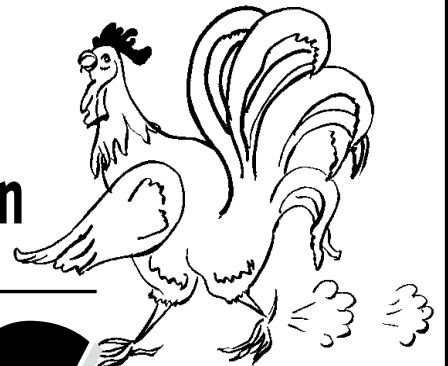
## Help tilt the Scale

- 1) Any home which must have internet **must** have a filter
- 2) Elementary and Mesivta בחורים  
should not have their own cellphone
- 3) Leave your phone outside when entering a Shul or Yeshiva

Wishing all of כלל ישראל a כתיבה וחתימה טובה,

Rav Eliezer Ginsburg

# כפרות של אגן



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## KAPOROS

In The Midwood Area

All Week ~ No Long Lines

Location:

***Bostoner Bais Hamedrash***

Avenue J corner East 29th Street

Dates: Sunday, Tzom Gedalia, September 8, 1:00pm - 10:00pm

Monday, Sept. 9, 3:00pm - 10:00pm

Wednesday, Sept. 11, 3:00pm - 10:00pm

Tuesday, Sept. 10, 3:00pm - 10:00pm

Thursday, שלש עשרה מדות Sept. 12, 3:00pm - 11:00pm

Friday, Erev Yom Kippur Sept. 13, 5:00am - 7:00am

### SHOCHET ON PREMISES ON THE FOLLOWING DAYS:

Thursday, שלש עשרה מדות Sept. 12, 5:30pm - 11:00pm

Friday, Erev Yom Kippur Sept. 13, 5:00am - 7:00am

ALL PROCEEDS GO TO TZEDAKAH

For more information call: **718-338-6464**

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בס"ד

# **Stop the Talking in Shul!**

**SIGN DOWN HERE  
SO IT WILL  
BE SIGNED  
UP THERE**



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**KEEPING QUIET IN SHUL IS A ZECHUS FOR PARNASSAH, SHIDDUCHIM, REFUOS & YESHUOS!**

JOIN THE MOVEMENT!

# Stop the Talking in Shul!

בס"ד

נוסח מי שברך שתיקן רבינו התוספות יום טוב, בזמן הגזירות בשנת ת"ח ות"ט:

מי שברך אבותינו, אברהם יצחק ויעקב, משה ואהרן, דוד ושלמה, הוא יברך את כל מי ששומר פיו ולשונו שלא לדבר בעת התפילה, הקב"ה ישמרהו מכל צרה וצוקה ומכל נגע ומחלה, ויחולו עליו כל הברכות הכתובות בספר תורת משה רבינו ובכל ספרי הנביאים והכתובים, ויזכה לראות בנים חיים וקיימים ויגדלם לתורה ולחופה ולמעשים טובים, ויעבוד את ה' אלוהינו תמיד באמת ובתמים ונאמר אמן.

I \_\_\_\_\_ am מקבל בלי נדר not to talk in shul during *davening* at least until after (fill in date) \_\_\_\_\_.

In this זכות \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Not talking is only **during** *davening* (and *laining*) and only **inside** shul.  
It is also בלי נדר.

Signed: \_\_\_\_\_

Email address: \_\_\_\_\_

If you would like to receive an emailed copy of this contract,  
please contact us at **StopTheTalking@gmail.com**

If you would like to email us your signed copy,  
please feel free to do so and become part of our group.

THIS ADVERTISEMENT HAS BEEN SPONSORED ANONYMOUSLY לטובת הכלל

**KEEPING QUIET IN SHUL IS A ZECHUS FOR PARNASSAH, SHIDDUCHIM, REFUOS & YESHUOS!**

**TO OUR FRIENDS, NEIGHBORS AND COLLEAGUES IN THE JEWISH COMMUNITY,**

September 10th is primary day in NYC and we are asking you to vote for Bill Thompson for Mayor. Your vote will make a difference.

As Brooklyn Deputy Borough President, Bill Thompson worked together with our community to address affordable housing shortages. Many in our community worked closely with him to bring safety and stability back to Brooklyn after the dark days of Crown Heights.

As President of the Board of Education, Bill Thompson continuously went out of his way to help our Yeshivos with resources. He stood with us in the fight to keep priority 5 and 7 vouchers. We are confident he will stand with us again to find effective ways to ease the burden on tuition paying parents.

As NYC Comptroller, Bill Thompson was the first Comptroller to successfully invest millions of dollars in Israel and was a leading voice for Iranian divestment.

Bill has been clear that current city education policies dealing with "special needs" children needs to be reviewed and remedied and has indicated his willingness to do so.

On many of the core issues facing our community, Bill Thompson has proven himself ready to lead. **On education, on support for religious liberties and on safety and security, Bill Thompson's long record of achievement confirms that he is the right candidate for us.**

Bill Thompson has been a long time friend and ally of the Jewish community and we are asking you to vote for him on Tuesday September 10th.

Kesiva V'chasima Tovah and best wishes for a sweet new year.

**HESHY AREM  
RICHARD ALTABE  
BEN BARBER  
CHASKEL BENNETT  
ABE BIDERMAN  
MENACHEM BRAUNSTEIN  
ABISH BRODT  
MOSHE FUCHS  
JOSH GLIKMAN  
RABBI EDGAR GLUCK  
ZVI GLUCK**

**BORUCH HERTZ  
NECHEMIAH HOCH  
YOSSI HOCH  
RABBI NAHUM KAZIEV  
YECHIEL LANDAU  
MESHULEM LISKER  
YOSSI NEWMAN  
SHIMI PELMAN  
DAVID BERYL PHILLIPS  
MENDY POMERANTZ  
CHAIM REICHBERG**

*paid for by the undersigned*



**LEIZER ROSMAN  
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SHEA RUBINSTEIN  
BERNARD SHAFRAN  
MENACHEM SHAYOVICH  
CHANINA SPERLIN  
RAFI TREITEL  
JACOB WEINBERG  
DR. SRULI ZYSKIND**

# OUR COMMUNITY ALWAYS DEPENDED ON CHAIM DEUTSCH



- ★ For Our Security and Safety: **Chaim Founded Flatbush Shomrim Safety Patrol**
- ★ For Our City Services And Zoning Issues: **Chaim Served Us With Distinction For 17 Years In The City Council**
- ★ In Times of Crisis: **During Hurricane Sandy, Chaim Showed Unparalleled Leadership**

**Chaim Is There For Us  
Lets Be There For Him  
Our Community Is Depending On You!  
VOTE SEPTEMBER 10TH!**

**Chaim Deutsch For City Council  
in the Flatbush/Midwood community**

**The ONLY Orthodox Jewish Candidate!  
The ONLY Candidate Who Really Understands  
And Shares Our Values and Concerns!**

**We all know we can always call on Chaim 24 hours a day  
Chaim's Leadership and Experience In City Government  
and Emergency Management Make Him  
The Very Best Choice For Our Community**



Maurice Hedaya, Sephardic Voters League  
and 48th NYC Council Candidate Chaim Deutsch

**Endorsed By: Sephardic Voters League and Sephardic National Alliance**

**Paid For By Chaim Deutsch 2013**



## Representing The Greater Flatbush Community

**Taxes Too High?**

**Too Many Tickets?**

**Slow City Services?**

**Tuition Too High?**



**WANT TO CHANGE THIS?  
VOTE SEPTEMBER 10TH!**

**Your Vote Counts - More Than You Realize.  
Our Gedolim Have Said It's A Mitzvah To Vote.  
Your Yeshiva And Community Are Counting On You**

Yanky Arem  
Jack Avital  
Yehuda Bakst, CPA  
Chaskel Bennett  
Sruli Berger  
Binyomin Berry  
Ronnie Biderman  
Menachem Braunstein  
Abish Brodt  
Zev Brodt  
Moshe Caller  
Shaya Chafetz  
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**Malcolm Hoenlein, Honorary Chairman    Josh Mehlman, Chairman**

**Concerned Community Leaders And Citizens  
of The South Brooklyn Jewish Community**

**Committee in formation; to join or for more information email: [Flatbushjcc@gmail.com](mailto:Flatbushjcc@gmail.com)**

# Thanks to Brooklyn's District Attorney Joe Hynes We Are Safer Than Ever!

“In the criminal justice system, there are two separate yet equally important groups: the police, who investigate crime, and the district attorneys, who prosecute the offenders.”

CRIMES IN BROOKLYN	1990, WHEN JOE WAS FIRST ELECTED	LAST YEAR, 2012
Murder	765	148
Assault	16,337	6,678
Grand Theft Auto	45,014	2,644
Robbery	36,341	7,265

Re-elect \_\_\_\_\_  
**CHARLES J.**  
**HYNES**  
FOR DISTRICT ATTORNEY  
He's Made Brooklyn Safer.

Tuesday, September 10 ★ Polls are open from 6AM - 9PM

Paid for by Friends of Charles J. Hynes

Wishing you a happy,  
healthy and sweet  
New Year!

שנה טובה ומתוקה!



Ari Kagan

District Leader &  
Candidate for City Council (48th CD)

# Join Assemblyman Dov Hikind and Brooklyn's four Congress Members



*Paid for by Ken Thompson for DA*

**Hakeem Jeffries • Nydia Velazquez  
Jerrold Nadler • Yvette Clarke**

**To support Ken Thompson for  
Brooklyn District Attorney!**

**Join the winning team on  
Tuesday September 10th**

**To: The Community**

**From: Councilman David G. Greenfield**

## ***Top 10 Things We Accomplished This Year***

1. Helped 4,376 community members solve their problems ranging from unfair tickets to taxes to accessing special education services.
2. Started construction on the first new playground in our community in years to be located on 18th Avenue between 47th & 48th Streets.
3. Offered reward that led to the capture of driver responsible for killing young couple in Williamsburg and serial killer who killed frum businessman.
4. Successfully demanded an end to the school bus strike and helped start the first free door-to-door yellow bus service for yeshiva students.
5. Secured over \$2 million in funding for nearly 100 tzedakahs and over \$5 million in funding for capital improvements to schools, streets and parks.
6. Got hundreds of New York City special-ed providers thousands of dollars in payments that they were owed but weren't receiving.
7. Passed a trio of laws that 1) give a five minute grace period at muni-meters, 2) allow portability of receipts, 3) shut down muni-meters that run out of paper.
8. Allowed 1,610 residents to decide how to spend \$1 million in government funds. They chose to fix streets, buy security cameras and install count-down clocks.
9. Filled hundreds of potholes, repaved dozens of city streets, installed multiple traffic-lights, stop signs and speed bumps making our community safer than its ever been.
10. Saved a kosher senior center from closing, secured millions in after-school programs for our yeshiva children and sponsored law to provide free security for all yeshivas.

***Thank you for giving me the opportunity to serve our community.***

***Wishing you and you family a בתיבה /מתיאף טאה***

**David  
Greenfield**  
NEW YORK CITY COUNCILMAN

# ארי KAGAN'S 5 POINT PLAN TO HELP YESHIVA PARENTS:

1. \$5,000 tax credit for every child in yeshiva.
2. NYPD school safety agents in front of our yeshivas.
3. Free door-to-door pick-up and drop-off of all yeshiva students.
4. Funding for computers & smart-boards in every class room.
5. Free tutoring services for all yeshiva children who need it.

## ARI KAGAN

The only  
candidate with  
a plan to help  
our yeshiva  
parents!

**VOTE**  
**ARI KAGAN**  
for New York City Council  
**Tuesday, September 10th**

Paid for by the Small Business Coalition, Inc.



Dear Friends and Neighbors;

**Tuesday September 10th**, is Primary Day in NYC and we have the opportunity to stand up for our community. If you are a registered Democrat, you will be able to select a new representative in the 48th Council District (Midwood, Sheepshead Bay, Manhattan Beach, Brighton Beach).  
**We urge you to join us in supporting Chaim Deutsch for the New York City Council.**

For over 20 years Chaim Deutsch has proven himself as a resilient fighter and advocate for our community. He is a person that we have trusted and relied upon 24 hours a day to get the hard job's done.

- \* **Founder of the Flatbush Shomrim**
- \* **Worked for the New York City Council for seventeen years**
- \* **Our community's Police Liaison for over 2 decades**
- \* **Served as Vice President of the Council of Jewish Organizations of Flatbush**

Chaim Deutsch shares our values and is the only member of our community running in the 48th Council District. Chaim is married with five children and one grandson and knows first hand the financial burden and cost of paying yeshiva tuition. He truly understands the issues and will be an outstanding representative and advocate for us.

**Chaim's achievements are unsurpassed. He has helped thousands of people over the past 2 decades and was heralded for his leadership during and after Superstorm Sandy.**

**All this and more is why we strongly urge you to vote for Chaim Deutsch for City Council on September 10th.**

A Vote for Chaim Deutsch is a vote for the success of our community's future. Don't waste this important opportunity. **Chaim Deutsch is our community's best choice and the ONLY frum candidate running in the 48th Council District** (Midwood, Sheepshead Bay, Brighton Beach, Manhattan Beach).

**VOTE SEPTEMBER 10TH!**

**POLLS ARE OPEN FROM 6:00 AM THRU 9:00 PM**

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N.Y.C. Mayoral Race Letter of Endorsement\*

The moral climate of the city we live in, affects the Jewish community as seen many times in the *Torah*. Mayoral candidate **Erick Salgado** is the only known candidate in the current New York City mayoral race, committed to safeguarding our moral values. He is opposed to the forced acceptance of *Toeiva*, which we know normalizes lifestyles that are forbidden (*Assur*).

**Erick Salgado's** campaign needs our votes, our volunteered time and our contribution of funds. Our response needs to be analogous to our response to a charity organization.

It is, therefore, *halachically* (according to Jewish law) incumbent upon every Jew to assist Mr. Salgado's campaign in its needs, in order for **Erick Salgado** to win the mayoral race. Every Jew, registered as a Democrat at the time of the Primary, is obligated to vote for Mr. Salgado.

Through these actions, may we merit the ultimate redemption.

Rabbi Auziel Admony  
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Rabbi Shmuel Ani  
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This psak/endorsement applies regardless of the outcome of the United States Supreme Court decision.  
\*Organizations listed for identification purposes only.

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Above is the actual text of the Kol Koray and its signatories.

The following is a reproduction of a letter published by Jews for Morality, coordinators of above Kol Koray and sponsors of this piece.

WHY IT'S A MITZVAH TO VOTE FOR Erick Salgado

This year's unusually complex mayoralty race has, paradoxically, given *frum* Jews an opportunity to cast a vote for moral values and be counted for *K'vod Shamayim*.

Alone among all other candidates stands **Erick Salgado**, a Latino businessman and pastor whose unequivocal support of traditional societal values has elicited the signed endorsement of 45 *Rabbonim*, *Roshei Yeshiva* and *Rebbs*.

**Erick Salgado** will receive substantial Latino support in other areas of the city. In Orthodox Jewish communities, votes cast for Salgado will be counted as votes for moral issues. A strong showing will demonstrate that for *Torah* Jews, moral values count – a highly appropriate outcome in this Holy Day period.



Erick Salgado with Mir Rosh Yeshiva, Rav Avrohom Yaakov Nelkenbaum

Primary Day is Tuesday September 10,

in the middle of *Aseres Y'mei T'shuva* – a particularly auspicious time to cast a vote for *K'vod Shamayim*, by voting for **Erick Salgado**.

Erick Salgado:

- Is in favor of property tax credits for parents of children in private schools/yeshivas.
- Is opposed to government interference in religious practices (e.g. Bris Milah).
- Supports the traditional family structure.



Skulener Rebbe Giving a Brocho to Erick Salgado



## Blockbuster Team of Individuals Join up to Solve SHIDDUCH MATZAV.

Rabbi Daniel Schneierson, an alumnus of BMG, has attracted star talents Dr. David Lieberman and Mrs. Ahuva Cherns to join and co-lead a newly-formed non-profit effort called "Besuros Tovos." Besuros Tovos a NJ Non-Profit Corporation is immediately launching a multi-tiered offering:

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### This new star *shidduch* team guarantees a huge improvement in the *shidduch matzav* of Klal Yisroel.



Dr. David Lieberman is the *frum* world's most successful author, having sold more than two million books, with topics focusing on his expertise in human behavior and interpersonal relationships.

Ahuva Cherns is the most successful young *shadchan* in North America, having recently made her 101st *shidduch*.

Rabbi Daniel Schneierson hosts a weekly Radio show every Tuesday night 7-8pm on WSNR 620am on Shidduchim, Sh-alom Bayis and Marriage.

"Besuros Tovos/Bashert.net will lead *Klal Yisroel* out of the current *matzav* to put smiles on faces of *Yidden* all across the globe," remarked Rabbi Schneierson

*Haskamos* have been issued by leading *rabbanim* and *brachos* for success have been issued by *gedolei Yisroel*.

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# Thoughts On Rosh Hashanah Based Upon The “Meshech Chochmah”

RABBI MOSHE BOYLAN

The following *Divrei Torah* are based upon the “*Meshech Chochmah*”, which was written by *Rav Meir Simcha M'Dvinsk ZT”L* (who was also the author of the “*Ohr Samaiach*”).

In *Parshas Emor*, the Torah writes one of the *Parshios* of the *Moadim* (the Jewish festivals). In the middle of this *Parsha*, the Torah writes about *Shavuot*. Afterwards it writes about the *Parsha* of *Matnos Aniim* (focusing specifically on *Peah* and *Leket*) and then it commands us to keep Rosh Hashanah.

What is the connection between *Peah* and *Leket* and Rosh Hashanah? Let us answer this question by quoting a *Maamar Chazal* (*Maseches Baba Basra* 11A) about *Binyamin Hatzadik*, who was a *Gabbai Tzedakah*. Once a woman who had seven children asked him for *tzedakah*. He told her that there was no money left for him to disburse. She told *Binyamin Hatzadik* that if he doesn't give her *tzedakah*, then she and all of her children will die in a famine. *Binyamin Hatzadik* took her words to heart, and gave her his own money to enable her to survive.

At a later time, *Binyamin Hatzadik* became ill, and in *shamayim* (heaven) they

were determining if he would merit to continue living. It was argued that since he had helped a woman and her seven children to live, therefore he deserved to also live for extra years. The Heavenly *Bais Din* decided to give him an extra 22 years of life.

*Rav Meir Simcha* explains as follows: *Binyamin Hatzadik* got this name because he was a *tzadik*, and had many *mitzvos* and *maasim tovim*. We must say that nonetheless, he didn't have a *zechus* from the *Middas Hadin* to deserve to live an extra amount of years. Therefore, only because he had added life to a woman and her seven children, did he also deserve *Middah Keneged Middah* to have years of life added onto his own life.

Now let us return to our original question. On Rosh Hashanah, *Hashem* judges whether we deserve to live for the next year. If, *chas veshalom*, we don't deserve to have another year based upon the *Midas Hadin*, then we need an extra *zechus* to enable us to live another year.

Now we can understand the connection between *Peah* and *Leket* and Rosh Hashanah. The *zechus* of giving *tzedakah* to deserving poor people and giving *Terumas Maaser* and *Terumah* to *Kohanim* who we feel deserve these *Matanos* is limited. The reason for this, is that the owner of these

presents determines who will receive them, and whom he feels is deserving of these *Matanos*. The resulting *Middah Keneged Middah* is that *Hashem* should likewise give us life if we are deserving, but if not, then we will not deserve extra life, *chas veshalom*.

Therefore, it is crucial for *Klal Yisroel* to have the *zechus* of *Peah* and *Leket*, which the owner of the field does not determine the one who will receive these *Matanos*. {He merely leaves these *Matanos* in the field, and has no jurisdiction as to which person will take them.} Just as the owner of the field gives the *Peah* and *Leket* to whoever will receive them, whether deserving or not, so too *Hashem* should give us life, even if, *chas veshalom* we are not deserving.

Now we can understand why Rosh Hashanah is specifically in the seventh month. After we have gone through almost all the agricultural cycle, which has given us the *zechus* of *Peah* and *Leket*, we can now merit a good judgment in the *Yom Hadin* of Rosh Hashanah.

*Chazal* tell us that “*Kol Shanah Sheain Tokin Lah Bitechilasi Merinin Lah Besofo*” (any year that we don't blow in it in the beginning, bad will be done to it, i.e. in the year, in the end of the year). The *Behag* says that this does not refer to a year in which we don't blow the *Shofar* on Rosh Hashanah because it fell on *Shabbos*. {As *Chazal* made a *Takanah* that the *Shofar* cannot be blown on *Shabbos*, due to a possibility that this may lead someone to carry the *shofar* four *amos* in the *Reshus Harabim*.} Rather, this refers to a year that the *shofar* was not blown due to an *Ones* (a situation that one was not able to blow the *Shofar* due to outside circumstances, such as a hurricane, etc.)

What is the explanation of this statement of the *Behag*? We can explain as follows: Sometimes there is a *mitzvah* which the Torah tells us which is an obligation for us to do, but does not cause good memories of us to be brought into the *Shamayim* in the time of *Din* (judgment). For such a *mitzvah*, it is possible that when an *Ones* prevents the *mitzvah* from being done, it will not cause such a bad consequence. {We will not be punished for this lack of doing the *mitzvah*, as *Ones Rachamanah Patrey*, the Torah removes responsibility from one who does not do a *mitzvah* due to an *Ones*.} In contrast, when *Hashem* gives us a *mitzvah* like *Tekias Shofar*, which is designed to bring our *Zikaron*, remembrance, into *Hashem* for good (as the *Shofar* reminds *Hashem*, *Kiveyachol*, of *Akeidas Yitzchok* and *Matan Torah*) then not doing the *mitzvah* due to an *Ones* is not enough to prevent terrible ramifications due to the lack of the *mitzvah*.

A *mashal* to the above is as follows: A sick person did not take a medicine due to an *Ones*. While he may not be punished because of his lapse, he still will not (*Bederech Hateva*) be able to remove the sickness without taking the medicine. The *nimshal* is that if *Klal Yisroel* didn't blow the *shofar*

because of an *Ones*, we still have not taken the medicine which will enable the *Midas Hadin* to be removed due to our good *Zikaron* being *Nisorer* in front of *Hashem*, *Kiveyachol*. We will still be in trouble due to the *Kitrug* of the Satan, R”L.

Now we must explain the reasoning of why the lack of blowing the *Shofar* on *Shabbos* will not cause bad ramifications? Let us first discuss the relationship of *Hashem* and *Klal Yisroel*. Just as two good friends are concerned with one another, so too *Hashem* and *Klal Yisroel* are truly concerned with one another. We find this in a number of places: The *tefillin* of *Klal Yisroel* say, “*Shema Yisroel*” (testifying to the oneness of *Hashem*) and the *tefillin* of *Hashem* (*Kiveyachol*) say, “*Mi Keamcha Yisroel Goy Echad Baaretz*” (who is like your nation, *Klal Yisroel*, one nation in the land), testifying to the greatness of *Klal Yisroel*. Similarly, when *Hashem* told *Klal Yisroel* to fight against *Midyan*, it said, “*Nekom Nikmas Benai Yisroel*” (take the vengeance of the Children of Israel). *Moshe Rabbeinu*, however, said, “*Nekom Nikmas Hashem*”, as he (as a representative of *Klal Yisroel*) was more concerned with the honor of *Hashem* than with our own honor.

*Akeidas Yitzchok*, which the *Shofar* helps *Hashem* (*Kiveyachol*) to remember, also shows how *Avrohom Avinu* was *Oked* his desires and feelings on the fire of his love for *Hashem* and His Torah. {By blowing the *shofar*, we are showing that we are likewise, at least on our own level, coming to negate our own desires and feelings due to our love of *Hashem*.}

Now let us return to our previous question: Why is not blowing the *shofar* on *Shabbos* (due to the *takanas Chachomim*) not going to cause bad ramifications? We can explain that *Klal Yisroel* understands the significance of blowing the *Shofar*, and how this will help them overcome the *Midas Hadin*. Nonetheless, *Klal Yisroel* are willing to give up this *zechus* (and *Zikaron Letov*) in order to make sure that the *Shabbos* of *Hashem* will not be desecrated (as blowing the *Shofar* on *Shabbos* may lead someone to carry the *shofar* in the *Reshus Harabim*). This itself is similar to *Akeidas Yitzchok*, as *Klal Yisroel* is giving up their *zechus* on the *Yom Hadin* in order to guard *Hashem's* Torah. This *zechus* itself, which is comparable to *Akeidas Yitzchok*, will help *Klal Yisroel* to be *zoche* on the *Yom Hadin*, just as much as they would have been *zoche* had the *shofar* been blown. {In contrast, if we didn't blow the *shofar* due to an *Ones*, then we are missing the *Zikaron* of the *Shofar*, and we don't have any other *zechus* in its place. This will lead, *chas veshalom*, to problems during the year.}

We are *mispallel* that we should merit a *Kesivah Vachasimah Tovah*, and a *Shenas Geulah Viyeshua*, *Lanu U'Lechol Yisroel*!

Any comments about this article can be emailed to [mdb1836@gmail.com](mailto:mdb1836@gmail.com).

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## Starting the New Year Right: A Guide to the Simanim on Rosh HaShana

RABBI MOSHE SCHUCHMAN,  
Kashrus Administrator

### Introduction

On *Rosh HaShana*, everything we do is imbued with extreme significance. We stand in judgment before the Heavenly Court while each of our actions, words, and thoughts are scrutinized. To assist our efforts in currying Divine mercy, we employ various customs transmitted by our ancient *mesorah*. Among them is the regimen of the *simanim*, literally signs or omens. These are the foods that we bring to the table at the beginning of the evening meal as auspicious indications of a propitious year to come. What are the origins of this unusual custom? How can we be meticulous in its performance? How do we harness its power to usher in a year of prosperity?

### Origins of the Custom

There are two different *Talmudic* passages discussing *simanim*. In both tractates, *Abbaye* deduces that it is worthwhile to interact with various foods on *Rosh HaShana* to effect a benevolent judgment in Heaven. The version in *maseches Horayos* quotes *Abbaye* as saying that the benefits are gained by merely ‘gazing’ at these items, while in *maseches K’risos* the text states that these items must be ‘eaten’. A third variation of the *Talmudic* text is quoted by the *Ran*, ‘to bring’ these items to the table. The *Ran* reports that *Rav Hai Gaon* would have a basket of these foods brought to the table, whereupon he would hold each item and recite an appropriate *bakasha*.

It is our custom to eat the *simanim*. Nevertheless, there are situations when one may merely ‘gaze’ at the items. For instance, the *Kaf HaChaim* writes that if one is concerned about insect infestation in one of the *simanim*, or if one does not enjoy eating a particular *siman*, he may fulfill the custom by placing the item on the table and looking at it.

### Identifying the Simanim

*Abbaye* lists five significant *simanim*: *Kara*, gourd (such as

pumpkin); *karsi*, leek; *silka*, beet; and *tamri*, date. The translation of the last item, *rubia*, is disputed. This word resembles the Hebrew term for abundance and increasing (*Pharbos*); therefore, it is associated with plants that produce many off-shoots. The *Mechaber* follows *Rashi*’s interpretation of *rubia* as *tilsan*, a type of shamrock or clover, while others identify it as fenugreek, sesame seeds, or black-eyed peas.

Why have these particular foods been singled out? *Rashi* (*K’risos* 6a) explains that these foods either have quick growth cycles or possess a sweet taste. The *Geonim*, cited by the *Mordechai*, points to a linguistic significance of their names, which is suggestive of good omens. *Rubia* indicates that our merits or assets should increase in the coming year. *Karsi* suggests that our enemies should be ‘cut down’; *silka* and *tamri* refer to the removal and ‘obliteration’ of our enemies.

The *Geonim* mention the age-old custom of eating additional items not mentioned in the *Talmud*. This includes eating the head of a sheep, as a request that *Hashem* place us in a position of leadership and not subordination. Another ancient practice is partaking of fatty meat and sweet beverages as a sign of a prosperous and sweet new year. The *Geonim* trace this custom back to the second *Beis HaMikdash*, when *Ezra* and *Nechemia* instructed the people on *Rosh HaShana* to ‘Go and eat fatty dishes and drink sweet drinks.’

The *Tur* remarks that Jews have always added to the list of *simanim*. In fact, regarding the *siman* of *rubia*, the *Magen Avraham* states that any food which sounds like the word for ‘abundance’ in any language may be used. For this reason, many individuals eat carrots since the Yiddish word for carrot is *mehren*, which is similar to the word *mehr* or ‘more’. Accordingly, many years ago, *Rav Heinemann shlita* introduced a now famous Baltimore *siman* to take lettuce, half a raisin and

celery as an indication to ‘let-us-have-a-raise-in-salary’.

### Apple In Honey

Any preschooler will tell you that the most important *siman* is the apple dipped in honey. Although it is not mentioned in the *Talmud*, the *Tur* records it as an old *Ashkenazic* custom. While some simply attribute its origin to the lack of availability of the items mentioned in the *Talmud*, the major commentators attach deep and esoteric meaning to this *minhag*. *Maharil* says that the *tapuach* is reminiscent of the sweet aroma that accompanied *Yaakov Avinu* when he appeared before *Yitzchok* to receive the *brachos*. Moreover, honey represents an additional significance in that the numerical representation (*gematria*) of honey (*d’vash*) is equivalent to ‘Merciful Father’.

The *Levush* mentions that there is also an *Ashkenazic* custom to dip *challah* in honey. The *Kaf HaChaim* notes that this *minhag* has also been adopted among some *Sefardim*. This *minhag* is commonly followed during all of the meals on *Rosh Hashana*, at the *seudah hamafsekes* before *Yom Kippur*, and on *Hoshana Rabah*; others maintain the custom through *Simchas Torah*.

### Related Prayers

From the *Talmudic* statement, it appears that the *siman* is effective alone simply by eating or gazing at it. Nonetheless, the *Ran* recounts that *Rabbenu Hai* recited an appropriate *tefillah* as he took each *siman*.

*Rishonim* and later *Poskim* both emphasize that eating the *siman* is secondary to the *tefillah* which accompanies it. *Abudarham* mentions two customs of how this is done. The first is to utter a short supplication with each *siman* i.e. on a pumpkin one says, ‘Our decree should be torn.’ The second custom proscribes an entire prayer, ‘*Yehi Ratzon Mil’fanecha*’, complete with recitation of the *Shem HaShem*. It is permissible to use the *Shem HaShem* because it is in the context of a prayer. However, *Rav*

*Shlomo Zalman Auerbach* would recite it for the first *siman* only, since one must have the proper concentration when uttering it. (If a particular *siman* is unavailable, the *Kaf HaChaim* notes that the *bakasha*, supplication, may still be recited.)

### Brochos

Does one recite separate *brochos* on the *simanim* during the meal? Generally, the *brocha* of *Hamotzi* includes foods eaten during the course of a meal. However, since the apple dipped in honey is not a normal ‘meal’ food, it does require its own *brocha*. The *minhag* that places the apple at the beginning of the order raises a problem, since the *simanim* also include items belonging to the *Shivas Haminim* such as dates and pomegranates, which take precedence in the order of *brochos*. Therefore, some *Poskim* recommend keeping fruits of the *Shivas HaMinim* off the table or in a different room until after the *brocha* is made on the apple, while having in mind to include the other fruits with that *brocha*. There is *halachic* justification for those who leave the fruits on the table.

The foods used for the *simanim* requiring a *ho’adama*, such as pumpkin and carrots, are usually in a form of a regular ‘meal’ type food and therefore do not require their own *brocha*. Those who use candies, such as jellyfish, should make a *she’hakol* before eating them.

Another issue is when to recite the *bakasha*. If it is said between reciting the *brocha* and eating the fruit, this may constitute a *hefsek* (interruption) and invalidate the *brocha*. *B’d’eved*, if this was done, the *brocha* does not need to be repeated since the *tefillah* can be justified as relating to the *brocha*. To resolve this problem, the *Rema* writes that one should say the *bakasha* after eating the fruit. It is sufficient to eat only a small bit, less than a *k’zayis*. For those *simanim* that do not require their own *brocha*, it is proper to say the *tefillah* before eating them.

### When to Serve the Simanim

*Abbaye* established having the *simanim* at the ‘beginning of the year.’ Some *Poskim* maintain that this means that these *simanim* should be eaten at all four meals of *Rosh HaShana*. *Elyah Rabba* and *Mateh Efraim* say that they should be eaten at both night meals, but not during the day. The *B’nei Yisosscher* derives from the words ‘*Reish Shata*’ that the proper place is at the very beginning of the new year, on the first night only. *Rav Shlomo Zalman Auerbach* would also eat the *simanim* on the second night, but without all of the fanfare accorded to them on the first night.

### Simanim or Sorcery

The *Prisha* (16th century, student of *Maharshal*) raises a serious issue concerning the entire *minhag* of the *simanim*. The *Torah* prohibits any form of sorcery or divination. If so, how can we suggest that using certain foods can influence our fortunes in the coming year? There are three different approaches to resolve this difficulty.

1) This problem was raised many centuries earlier by the *Geonim*. They were challenged by those who state that this *minhag*, as well as others (such as *kapporos* before *Yom Kippur* and gazing at the fingernails in the light of the *havdalah* candle) violate a *Torah* prohibition of divination. They responded that any action which is established in the written *Torah* or Oral Law cannot be considered *nichush*.

2) An opposite approach is taken by the *Meiri*. He holds that *simanim* do not have intrinsic power or benefit. The purpose of *simanim* is to simply awaken our hearts and inspire us to direct our goals for the new year along the proper path. To accomplish this, he explains that *tefillah* were instituted to accompany each *siman*.

3) A third opinion is offered by the *Maharsha*. He draws a distinction between *simanim* which are an omen for a positive outcome, and forms of sorcery where a negative result is understood to

CONTINUED ON PAGE 48

# שבת תשובה דרשה

## Shabbos Shuva Drosha

Lip service *Vidui* vs. Genuine *Vidui*

**Rabbi Dovid Schwartz**

Mara D'Asra-Cong. Sfarḏ

at

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*(Ma'ariv following Drosha @ 8:09 PM)*

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on *Shabbos Shuva*

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is at **2 PM**

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and means gleaned  
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for enhancing the  
*Avodas haT'shuva*  
at this most critical time  
of the year



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**HaRav Shimshon Sherer שליט"א**

on

שבת שובה, פרשת האזינו

at 5:30 PM

Followed by Mincha

The Ezras Nashim will  
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# HARAV MOISHE TUVIA LIEFF שליט"א

מרא דאתרא דקהילתינו

WILL בע"ה BE GIVING HIS

## שבת שובה דרשה

ON

### שבת פרשת האזינו

SEPTEMBER 7

AT 5:50 PM IN THE MAIN SHUL

**בברכת כתיבה וחתימה טובה**

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2122 Avenue S

## SHABBOS SHUVA:

**DRASHA FOR WOMEN**  
**Rebbetzin Esther Reisman: 3:30 pm**

**MINCHA: 5:25 pm**

**DRASHA FOR MEN**  
**Rabbi Yisroel Reisman: 5:50 pm**

**MINCHA: 6:50 pm**

## TZOM GEDALYAH:

**MINCHA: 6:50 pm**

*Followed by Special Shiurim:*  
**"PREPARING FOR YOM KIPPUR"**



**RABBI YISROEL REISMAN**



**RABBI DANIEL TRAVIS**  
*Author, "Pray with Joy"*

**MAARIV: 7:50 pm**

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אי"ה שבת שובה  
פרשת האזינו  
SEPTEMBER 9

**REBBETZIN**  
**LEAH KOHN תחי'**

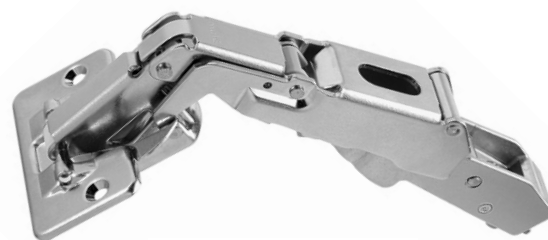
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Downstairs Hall  
4:45 – 5:45 pm

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לע"נ שרה בת אליקים אריה לפה ע"ה  
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**REB. MIRIAM ISBEE**

PRINCIPAL MASORES BAIS YAAKOV HIGH SCHOOL

WILL **שבת שובה** BE GIVING THE **בע"ה**  
LECTURE FOR WOMEN AND GIRLS

ON

**שבת פרשת האזינו**

**SEPTEMBER 7**

**AT 4:20 PM IN THE MAIN SHUL**

**בברכת כתיבה וחתימה טובה**



## KashrusKurrents

CONTINUED FROM PAGE 44

signify an ominous future. The latter may constitute *nichush*, interpreting a situation as a negative omen (e.g. food falling from one's mouth or a deer crossing one's path), something which is prohibited by the *Torah*. On the other hand, partaking of the *simanim* on *Rosh HaShana* is permitted since these actions symbolize a good future, while refraining from them is not indicative of anything at all.

### The Greatest *Siman*

The *simanim* remind us that our every activity on *Rosh HaShana* is charged with

meaning. If the foods we eat are so consequential, then certainly our conduct is critical. Accordingly, the *Mishneh Berurah* reminds us to spend these awesome days with a pleasant comportment in a mood of sublime joy. No less than abstaining from sour foods, any trace of anger or annoyance should be diligently avoided. Thus we will be insured a favorable judgment for a pleasant and sweet new year.

## Thoughts On Teshuva and Selicha Based Upon A Maamar From HaRav Yitzchok Hutner zt"l

CONTINUED FROM PAGE 10

exist). Instead, *Hashem* actually desires our *teshuvah*, which is an even higher level than is necessary for the existence of the world.

A hint to this can be found in the *Tefilah* of *Neilah*, in which we quote the *Pasuk* "Yaazov Rasha Darko... Ki Yarbeh Lisloach", which hints to the "Middah of *Hamarbeh Lisloach*", as mentioned previously. Then we say, "Veatah Chanun Verachum... Umarbeh Lehaitiv Verotzeh Atah Biteshuvas Reshaim... Sheneemar... Im Echpotz Bemos Harasha Ki Im Beshuv Rasha Midarko Vechayah..." (and You are gracious and merciful and You give very much and You desire to accept the repentance of the evil people... as it said if I desire in the death of the evil person, rather in the evil person returning from his bad path and meriting to live...)

Based upon what we have said we see the *Hemshech* of this *beracha*. Since *Hashem* is "Marbeh Lisloach", "Marbeh Lehaitiv"

and has the *Midos* of *Rachum* and *Chanun*, therefore *Hashem* doesn't only accept *teshuvah*, but also wants us to do *Teshuvah*.

A hint to the great power of using the *Midos* of *Hashem* being "Marbeh Lisloach" and "Rotzeh Biteshuvah" are the following: "Chanun Hamarbeh Lisloach" is *begematria* "Bais Elokim (with the two *Kollelim*). "Hashem Harotzeh Biteshuvah" (with the *Kollel*) equal to the *gematria* of "Yibaneh Bais Hamikdash Beyameinu".

The *Notrikun* of *Tuf Shin Ayin Bais* is *Tehai Shenat Binyan Olam* (it should be the year of the permanent building- a reference to the *Bais Hamikdash*). In the *zechus* of doing *teshuvah* properly and meriting the *gevaldige* "Selichah" and "Mechilah" of *Hashem*, may we be *zoche* to the *Binyan Olam* of the *Bais Hamikdash* speedily.

The source for this article is "Pachad Yitzchak" (*Yom Hakippurim*, *Maamar Chuf Ches*).

## "The Dash"

BY AUTHOR, SPEAKER AND POET LINDA ELLIS

I read of a man who stood to speak at the funeral of a friend. He referred to the dates on her tombstone, from the beginning . . . to the end.

He noted that first came the date of her birth and spoke of the following date with tears, but he said what mattered most of all was the dash between those years.

For that dash represents all the time that she spent alive on earth. And now only those who loved her know what that little line is worth.

For it matters not, how much we own, the cars . . . the house . . . the cash. What matters is how we live and love and how we spend our dash.

So, think about this long and hard. Are there things you'd like to change? For you never know how much time is left that can still be rearranged.

If we could just slow down enough to consider what's true and real and always try to understand the way other people feel.

And be less quick to anger and show appreciation more and love the people in our lives like we've never loved before.

If we treat each other with respect and more often wear a smile, remembering that this special dash might only last a little while.

So, when your eulogy is being read, with your life's actions to rehash . . . would you be proud of the things they say about how you spent YOUR dash?

## Rabbinic Message

CONTINUED FROM PAGE 3

of Yitzchak Avinu. The Haftarah tells of Chanah, another "hopelessly infertile" woman. She was barren and distraught, she wept and fasted. Her husband, Elkanah, tried to console her, saying, "Am I not better to you than ten children?" but she would not be consoled. She went to the Tabernacle at Shiloh and poured out her heart to G-d. She pledged that if she were granted the privilege of bearing a son, he would be dedicated to the service of G-d. Her prayer was answered with the birth of Shmuel, who became one of Klal Yisrael's greatest leaders and prophets.

These two readings epitomize the theme of Rosh Hashanah, especially since the Talmud (*Megillah* 31a) teaches that both Yitzchak and Shmuel were born on Rosh Hashanah. It is not only the first day of the new year, not even only the Day of Judgment. We can make it the day when our lives begin anew, a day to look ahead to better direction and more accomplishment and fulfillment. The story of Chanah demonstrates that sincere prayer can bring Divine compassion that overcomes all adversity, and this theme is at the essence of Rosh Hashanah.

The last ten verses of the Haftarah comprise Chana's song of prayer and gratitude after the birth of Shmuel. The Sages regard it as one of the ten historic songs of praise (*Targum, Shir Hashirim* 1:1). The first nine songs commemorate great spiritual events and miracles from the time of Adam to Shlomo HaMelech's celebration of the building of the First Beis Hamikdash. The tenth will be sung when Mashiach brings the ultimate Redemption. Chana's is the seventh of the ten. Clearly, therefore, these ten "songs" are not simply inspired poetry or even fervent prayer. In Scriptural terms, "song" represents the concept that people understand the harmony of creation. Nature is always "singing," in the sense that from the tiniest microorganism to the mightiest galaxy, everything acts and interacts as G-d meant it to. This is song. It is the most awesome symphony conceivable, because it consists of an infinite number of players united in playing the Divine score. But man seldom perceives this harmony. He is troubled by questions of faith, resentment over his neighbor's success, and fails to see how events lead toward coherent fulfillment of the Divine scheme. But – on those rare occasions – when people perceive that G-d's plan has taken shape, they sing. This is why Moshe and B'nai Yisrael sang after the Splitting of the Sea. In a lightning flash of perception, they

understood that centuries of exile and oppression were orchestrated to achieve the Exodus and the ascent to Sinai. This perception was translated into flesh and blood expression in the harmony of *Shiras HaYam*.

Chanah's song, too, manifested a human being's inspired understanding of the sublime. All her years of torment and woe were revealed as the preparation for a joyous event that not only transformed her life, but shaped the course of Jewish history through the achievements of her newborn Shmuel. This inspiring message of faith and possibility is one of the lessons of Rosh Hashanah.

At the Siyum HaShas two years ago, one of the main speakers was Rabbi Yissacher Frand, a distinguished ArtScroll/Mesorah author. He told about a man who, at the age of 70, decided that he would embark on the Daf Yomi study of the Talmud. Thanks to the Schottenstein Edition, he completed the entire cycle; at the age of 78, he celebrated his completion of the entire Talmud – and opened the Tractate Berachos to begin the next cycle. An acquaintance of Rabbi Frand was 69 years old at the time. He planned to retire in a year, and, hearing the story, resolved that he too would undertake the study of Daf Yomi. He is now well underway.

This is Rosh Hashanah translated into a new resolve, a new beginning.

Thanks to the work of the heroic work of the *yeshivos* and girl schools, and their leaders, faculties, and supporters, lives are being transformed, people are realizing that there is no place for *ye'ush*/despair, and many hitherto unattempted dreams are coming to reality. With the new government in Eretz Yisrael and its unprecedented determination to empty the *batei midrash* and classrooms, we are facing daunting new challenges. We have no choice but to prevail, even though it will be at the cost of many extras that we are accustomed to, but can do without. May Hashem grant us the wisdom, means and the resolve to continue building hopes, nurturing ambitions, and bringing Torah to multitudes. In the merit of such awesome accomplishment and the will not to let it falter, both here and abroad, may we all merit a *kesivah vachasimah tovah*, a year of peace, good health, success, and accomplishment, for ourselves, our families, and all of Klal Yisrael.





# קול קורא בענין "מנהג ותיקין" של כפרות

To All Our Jewish Brethren, Hashem's Blessings Upon You!

בס"ד

As the y'mei ho'rachamim ve'haratzon rapidly approach, and as Jews will soon be fulfilling the *minhag* of Kapporos during the Aseres Yimei Teshuva, we wish to emphasize the need for all public Kapporos centers to be under the exacting Hashgacha of a competent Rav Hamachshir to ensure that all aspects of this "*minhag vasikin*" (Rama, *Shulchan Aruch Orach Chayim* 605) are done properly in accordance with *halacha*.

Halachic authorities have long pointed out the need for special care to be taken during the Kapporos process that the chickens be slaughtered and processed properly, especially on Erev Yom Kippur, when many *shochtim* spend long hours *shechting* large volumes of chickens (as discussed in Mishneh Berurah, *ibid*, *se'if koton beis*). A proper Hashgocha will oversee all aspects of kashrus throughout the entire process, including the proper handling of the chickens prior to *shechita* so as to avoid fractures or other defects that would render the chickens *treif*; the validity of the *shechita* itself, including the necessary periodic checking of the knife used for *shechita*; the post-*shechita* internal *bedika*; and the proper *kashering* of the chickens (soaking, salting and rinsing).

In addition to these kashrus matters, the Hashgocha will also ensure that all other relevant *halachos* are carefully adhered to throughout the Kapporos process, including such matters as **health and safety concerns** (both those that concern the well-being of those who handle the chickens, as well as those that concern the safety of the food); **scrupulous compliance with the Torah's laws of *tza'ar ba'alei chayim*** throughout the entire process of storing, transporting and handling the chickens, which should be done by responsible adults, not children; ensuring that a live chicken that has already been used for Kapporos by one individual **should not be reused** for Kapporos by another individual; and **sensitivity to *tzniyus* concerns**, to avoid improper mingling to the extent possible.

We have enlisted the assistance of a group of distinguished local Rabbonim to work together with the proprietors and sponsors of Kapporos centers and with Mashgichim to implement proper standards, and to oversee the centers to ensure that nothing improper transpires in the Kapporos process.

We therefore call upon the entire *tzibbur* to patronize only those Kapporos centers that are under the exacting Hashgacha of expert Rabbonim. In the *z'chus* of carrying out this *minhag vasikin* properly, in full compliance with *halacha*, may we all be *zocheh* to *kapporas avonos*, and to be inscribed in the Book of the Righteous for a good and blessed year.

To this we have placed our signatures, for the benefit of the community, these final days of Chodesh Elul 5767.

לכל אחבננו החרדים לדבר ה' הע"ז:

באשר ימי הרחמים והרחצון ממשמשים ובאים ומנהג ישראל לעשות כפרות בעשיית, הננו בזה לעורר על הצורך שכל "כפרה סנטר" ציבורי יהי תחת השגחה מעולה המפקח על כל סדר הדברים בכל פרטיה ודקדוקיה (המפורשים להלן), כדי שיקימו המנהג ותיקין (כלשון הרמ"א בשו"ע או"ח ס' תר"ה) באופן הראוי ונכון.

הנה כבר עוררו הפוסקים בספריהם על הנחיצות לזהר בשחיטת והכשרת העופות של כפרות (ובפרט בעי"כ), שמתקבצים הרבה ביחד ודוחקין זא"ז, ומפני הדוחק והעומס על השוחטים מצויים מכשולות (עי' מ"ב שם סק"ב), וצריכים להשגיח הן על אופן הטיפול בהעופות החיים שלא יטרפו בריסוק אברים ושמוטת הגף וכדומה, וכן על כשרות השחיטה, ובדיקת הסכינים, וכן בדיקת הטריפות לאחר שחיטה, וכל סדר הכשרת העופות כולל שרי', מליחה והדחה.

ומלבד עניני כשרות הנ"ל, צריכים פיקוח על עוד כמה ענינים הנוגעים לשאר חלקי ההלכה, דהיינו לדוגמא, זהירות בעניני שמירת הגוף (הן בנוגע לבריאות המטפלים בהעופות והן בנוגע לשמירת בשר העופות גופא); זהירות בדיני צער בע"ח כדת של תורה, כולל אופן הבאת העופות החזקתם וטיפולם, ושיהא הכל נעשה ע"י אנשים מבוגרים בעלי אחריות (פרט לקטנים); לפקח על מכירת הכפרות שלא ימכרו עוף אחת ב' פעמים; ולהשגיח על משמרת הצניעות ככל האפשר, והי' מחנינו קדוש.

בקשנו מכמה רבנים חשובים שליט"א בעירנו לעזור לנו בכל הנ"ל, ולעבוד בשיתוף פעולה עם הבעלים (והמוסדות) של ה"כפרה סנטר"ם והמשגיחים, ולפקח שלא יהי' ח"ו מכשולות בעשיית הכפרות.

אשר על כן הננו קוראים אל הציבור החשוב שיזהרו לעשות ולקיים מנהג כפרות אך ורק במקומות "וכפרה סנטר"ם אשר הם תחת פיקוחם והשגחתם המעולה של רבנים מובהקים שליט"א. ובזכות קיום מנהג ותיקין זה בכל פרטי ההלכה כראוי נזכה לכפרת עונות ולהכתב בספרן של צדיקים לשנה טובה ומבורכת.

וע"ז באעה"ח למען זיכוי הרבים, שלחי חודש אלול תשס"ז לפ"ק,

אלי קנריק ראש ישיבת אור המאיר פיקססיל	אלי פישער ראש כולל גור	אברהם אדאבא חבר כ"ד דשכונת קראון הייטס	אברהם יהושע העשיל ביק אב"ד בני פשה פעזיבזש	אברהם יצחק סורוצקין ראש ישיבת טעלז	אהרן פעלדמאן ראש ישיבת נר ישראל, בלטיפור	אהרן משה שכטר רייבני חיים ברלין
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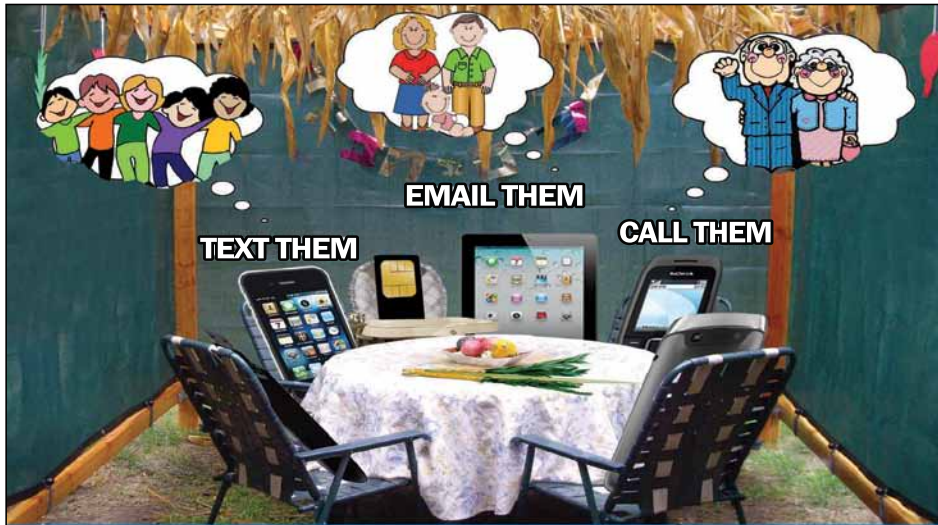
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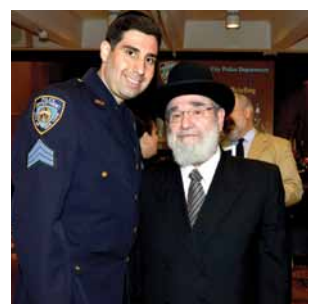
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The food choices you make every day can affect your frame of mind. Research shows that there are many variables associated with diet and mood, including the way in which dietary patterns, specific foods, and nutrients can influence your brain and mood. There is plenty of evidence to suggest that the typical American diet of salty, sugary, and fatty foods may be partly responsible for depressive disorders afflicting an estimated nine percent of the U.S. population, according to the Centers for Disease Control and Prevention.

A growing body of evidence links eating patterns with an increased risk for depression. Boost your mood with these food choices.

--Whole foods vs. processed foods dietary pattern. Researchers reported in the British Journal of Psychiatry in 2009 that a processed foods dietary pattern -- one that is rich in processed meat, chocolates, sweet desserts, fried food, refined cereals, and high-fat dairy -- is a risk factor for depression in middle-aged people, compared with a whole foods pattern that is rich in fruits, vegetables and fish. These results match those from a 2010 study also published in British Journal of Psychiatry, which concluded that a dietary pattern characterized by vegetables, fruit, meat, fish and whole grains was associated with lower odds for major depression than the typical Western diet of processed or fried foods, refined grains, and sugary products.

--Anti-inflammatory eating. We already know that diets high in processed foods and low in plant foods, which promote chronic, low grade inflammation, are implicated as a contributing factor in heart disease. Now researchers are exploring how this diet also impacts depression. Scientists from the University of Pittsburgh Medical Center reported in the November 2011 Journal of Rheumatology that compelling evidence suggests that inflammation contributes to the development of depression. Many depressed people have higher levels of inflammation in their bodies, which appears to promote depression through many biological pathways. In a 2004 study published in Archives of Internal Medicine, scientists concluded that major depression is strongly associated with c-reactive protein (CRP), a biomarker of levels of inflammation in the body that is linked to promotion of chronic disease, such as heart disease. This could help to explain the association between cardiovascular disease and depression.

However, any dietary pattern that includes fruits, vegetables and omega-3 fatty acids could protect against both heart disease, depression, and even obesity, cancer, diabetes and other health problems related to inflammation. Adherence to a tradi-

tional Mediterranean diet, which includes fruits, vegetables, nuts, cereals, legumes, fish, and olive oil, has also been shown to be protective against depression. This diet provides abundant phytochemicals, omega-3 fatty acids, fiber, B vitamins and antioxidants -- all of which are considered to be anti-inflammatory.

--"Feel good" brain chemicals boosted with balanced diet. Research has shown that people who are depressed may have low levels of positive neurotransmitters (brain chemicals) like serotonin and dopamine, which are often referred to as "feel good" brain chemicals. In fact, many medications used to treat depression specifically target raising serotonin.

"Serotonin is the neurotransmitter most directly linked to depression, although other neurotransmitters, like dopamine, can make people feel good. Serotonin is the relaxing and calming neurotransmitter, whereas dopamine is the energetic 'feel good' neurotransmitter," says Elizabeth Somer, M.A., R.D., author of "Food and Mood." It follows that maximizing serotonin levels is a good thing to do.

The brain uses the amino acid tryptophan to make serotonin. Although tryptophan is widely distributed in protein-rich foods, such as meat, poultry and fish, other amino acids in those foods interfere with the entry of tryptophan into the brain which results in the brain's inability to make adequate serotonin.

That's where eating a balanced diet comes in. However, eating carbohydrate foods such as grains, fruits, legumes, and starchy vegetables along with protein foods, enables tryptophan to get into the brain. When you eat carbohydrates, your body digests and absorbs them and blood glucose levels rise. In response, insulin levels rise, which ushers glucose from your blood into your body's tissues, and also moves some of the competing amino acids from the blood into muscle tissue. This mechanism helps open a passage for tryptophan to enter the brain and be converted to serotonin.

As with so many other disease states, it's not about focusing on specific nutrients, it's about focusing on a well-balanced diet of nourishing, whole foods. Drew Ramsey, M.D., co-author of "The Happiness Diet," says, "You don't have to eat just to boost serotonin. A well nourished brain will usually take care of itself."

Susan Kleiner, Ph.D., R.D., author of "The Good Mood Diet," says, "The links between what we don't eat and what we do eat are very strong for depression: nurturing your body with the right fuel can help to heal it. People who never eat well think that's as good as they can feel, until they make the necessary dietary changes and realize how good they can feel."

Best Foods to Beat Depression

Which foods should you eat every day to boost your mood? We spoke with lead-



ing nutrition and psychology experts to get the scoop on important brain-fuel foods.

--Wild salmon, oatmeal, edamame, lentils, chickpeas, spinach, skim milk, ground flaxseeds and blackberries (Joy Bauer, M.S., R.D., author and health and wellness expert for "The Today Show")

--Cherry tomatoes, watermelon, chili peppers, beets, garlic and eggs (Drew Ramsey, M.D., practicing psychiatrist and coauthor of "The Happiness Diet")

--Green leafy vegetables, whole grains, fruits, vegetables, legumes, nuts and seeds (Susan Biali, M.D., B.Sc., author of "Live the Life You Love")

--Fat-free milk, eggs, bananas, beans, broccoli, cocoa powder, and olive oil (Susan Kleiner, Ph.D., R.D., author of "The Good Mood Diet")

--Whole foods, lots of fruits and vegetables, caffeine and alcohol kept to a minimum, and fish at least three times a week (Hyla Cass, M.D., co-author of "Natural High")

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## DentalGallery

BY: Dr. Benjamin Bass  
FACULTY NYU DENTAL SCHOOL



### COSMETIC GUM CONTOURING

#### What is 'gummy smile'?

A gummy smile is defined when there is a high percentage of gum covering a person's front teeth. This is commonly caused by genetic factors, but can also be due to certain health conditions or as a side-effect to some high blood pressure medication. Such a condition can cause a person's self-esteem to plummet and can make the process of smiling an unappealing one. This is a condition that mainly affects the front teeth but can also affect other teeth out of sight. 'Gummy smile' is not so much a medical dilemma but is more of an aesthetic problem. It can have a negative effect on an individual's self-confidence and ability to smile, which is why gum contouring is such an important dental treatment.

#### What is gum contouring?

Technological advances have seen special laser devices emerging in the treatment of 'gummy smile'. The laser will be used to trim away at any excessive gum overlying the teeth. This is a quick and often painless treatment. The laser also has the added bonus of being able to seal blood vessels during the procedure. This will help to limit the amount of blood released due to the incision. Along with the use of crowns and veneers after treatment is complete, gum contouring is a simple procedure that can easily remedy 'gummy smile'.

#### What does the gum contouring procedure involve?

To begin with a local anesthetic is sometimes used to take away feeling from the area where the procedure is to commence. The laser device will then be used to trim away at the excessive gum that is covering the front teeth. The dental practitioner will also work to reshape the gum that is to remain in place. The healing process is relatively quick. In just one visit you can reshape your 'gummy smile' into the beautiful smile you've always wished for.

Dr Benjamin Bass is in private practice in the Flatbush neighborhood, with a strong focus on cosmetic dentistry. Please call (718) 339-7400 with any questions.

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# Power Points on Parsha

RABBI EPHRAIM NISENBAUM, DISTRIBUTED BY ISRAEL BOOKSHOP



"My teachings will drop like rain, My words like dew" (Devarim 32:2)

A student complained to Rav Yerucham Levovitz that he studied mussar daily, but he didn't feel it effected any change in his life.

"You are not capable of determining whether mussar has effected change or not," Rav Yerucham told the young man. "Change doesn't happen overnight."

"Torah is compared to rain. Just as the effect of rain on a plant cannot be discerned moment to moment, nor day to day, the effect of mussar is gradual and accrues unperceived. But the cumulative effects of rain can certainly be seen in the beautiful flowers and fruits of the fully grown plant. The benefit of mussar will also be manifest in the mature development of the Torah personality."

"Remember the days of the world, understand the years of past generations. Ask your father and he will tell you ..." (Devarim 32:7)

Rav Baruch Mordechai Ezrachi, a prominent Rosh Yeshivah, takes his students to visit the Lithuanian yeshivas of yesteryear, regaling them with stories, insights, and perspectives.

"Tourists visit countries to understand how people live there today," he observed. "I, however, am more concerned with the yesterday than the today, because we know that the yesterday of Lithuania is the tomorrow of our yeshivah world."

"The Torah instructs us to learn from the past generations, in order that we avoid the pitfalls and mistakes others have made."

"Yeshurun became fat and kicked ..." (Devarim 32:15)

The Mesilas Yesharim says that the challenge of wealth is often greater than the challenge of poverty.

Rav Yisrael Salanter was so afraid of the test of wealth that he refused to purchase a lottery ticket lest he win. He explained, "Hashem grants wealth to people, not so they may enjoy themselves, but, rather, in order that they help others in need. Who can willingly take such a responsibility?"

"I would be afraid that there might be an indigent person on the other end of town whose plight is forgotten, and it would be my fault! I would much rather not be put in such a predicament in the first place!"

"The Rock's work is perfect for all His ways are just ..." (Devarim 32:4)

The Chofetz Chaim met a former student and asked him how he was faring in life. The fellow answered, "Nu, things could be better."

The Chofetz Chaim expressed his disapproval. "How do you know things could be better? Everything is from Hashem, and Hashem is perfect. If it could be better, Hashem would have made it better."

"The fact that it is difficult only means that Hashem feels this is the best situation for you right now. Perhaps you are being challenged now, and Hashem knows that

if life were easier and you were financially comfortable, you would fail the challenge. All of Hashem's ways are just, even if we cannot understand them."

"Ask your father and he will tell you, your elders and they will relate to you" (Devarim 32:7)

One of Rav Elazar Shach's married students mentioned to the Rosh Yeshivah that he and his family had been with his parents for the Pesach Seder.

"Did you ask the Mah Nishtanah?" the Rosh Yeshivah inquired.

"No, my little daughter did," the student proudly said.

"That's not good enough," the Rosh Yeshivah advised. "Each generation must seek the guidance of the previous generation. Your daughter asked you, and you must ask your father."

"For there is nothing empty in it for you ..." (Devarim 32:47)

The Midrash comments on this passage, that the Torah contains all wisdom in it. If a person finds it to be lacking, the failure is within himself and not in the Torah.

A student once approached Rav Yosef Leib Bloch, the Telzer Rav, and complained that he had attended a few different yeshivas, but had problems at each one to which he could not reconcile himself.

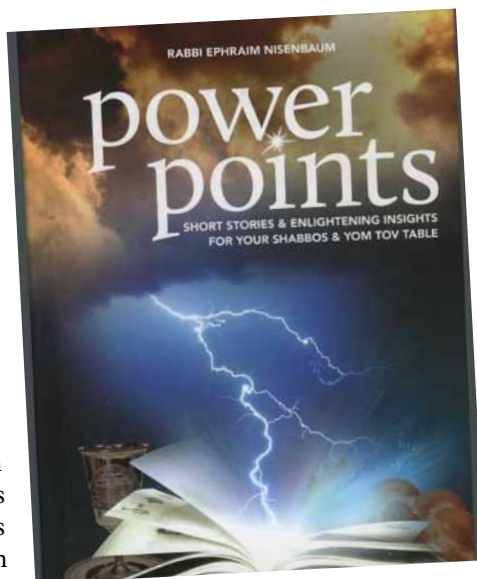
Rav Bloch answered with an analogy. A bird was flying in an area, when it suddenly smelled a bad odor. It flew elsewhere, but the odor remained. Again, it tried to escape the odor, but the odor seemed to follow the bird.

Finally, the bird realized that it, itself, was the source of the odor, and flying this way and that did nothing to alleviate the condition. Similarly, people try to escape their problems by going elsewhere. However, unless the problem is tackled directly, moving elsewhere will not help at all.

"The Rock's work is perfect for all His ways are just ..." (Devarim 32:4)

In 1827, the Russian czar ordered the infamous Cantonist decree. This decree placed a levy on the Jewish communities to provide young men for the Russian army. Boys as young as ten and eleven years old were conscripted into the army for a term of twenty-five years, robbing them of their Jewish heritage. The terrible decree threw the entire community into turmoil.

One night, Reb Elimelech of Lizhensk saw his late Rebbe, the Me-



zeritcher Maggid, in a dream.

"Rebbe," he cried, "when you were alive, you always stormed the heavens with your prayers to save the Jewish people from their troubles. How can you remain silent now, through such a difficult decree?"

"When I was in the world, I, too,

was so bothered by the troubles, I prayed that they be alleviated," the Maggid answered. "But now, in the World of Truth, I see that what I perceived as troublesome and difficult is really most beneficial, as Hashem's works are perfect. If you could only see what I can now see, you would understand why I cannot pray to repeal the decree."

"Ask your father and he will tell you, your elders and they will relate to you" (Devarim 32:7)

## Parshas Haazinu

The Jewish people have always turned to their elders for guidance.

Once, when Rav Yaakov Kaminetzky was traveling to Israel by plane, he found himself sitting next to Yerucham Meshel, a secular minister in the Israeli government.

Meshel expressed his admiration for the way in which Rav Yaakov's grandson repeatedly checked on his elderly grandfather throughout the flight, to make sure he was comfortable.

"How do the religious people get their children to be so respectful of their elders?" he asked.

"According to our tradition," Rav Yaakov explained, "we trace our lineage to Adam, the first human being, who was created by Hashem. Every generation is perceived as being a bit further removed from Hashem's own handiwork. We respect our parents, since they represent a generation that is one closer to the perfect human being."

"The secular community, however, does not believe in the creation of Adam. Darwin claims man comes from an ape. It is therefore understandable that there is so little respect for parents and grandparents in the secular community - for each succeeding generation represents another step away from their animal origins!"

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Stop a Jew on the street...any street. Ask him to tell you the first commandment that comes to his mind. Chances are he'll say, "Thou shalt not kill," or, "thou shalt not steal."

If he's a bit more original he might cite, "Honor your parents," "Remember the Shabbos," or "Stay away from the wool and linen combination."

But rare is the Jew who will cite, "And you shall cleave to Him."

Yes, you could look it up – commandment #434 of the 613. There is a positive commandment for all of us to *cleave* to G-d, to attach ourselves to Him. Now that sounds a wee bit obscure to me. How do you cleave to a Being that is not physical? How do you cleave to a Being that you really cannot comprehend? And what constitutes *cleaving*, anyway?

Tough questions.

The Rabbis offer two explanations. You can attach yourself to G-d by emulating him - "if He shows mercy, you show mercy." And second, you can attach yourself to Torah scholars. After all, these are the people who probably know Him best and understand His messages to us.

But many of us want something more than that. Many people I know yearn to see the Heavenly hand at work. They want to *experience* the sublime beauty of the Almighty's power or benevolence. They long to *feel* G-d's loving involvement in their every day life.

If that is you, I have a suggestion.

Open a store.

That's right. One of the most spiritual things you can ever do with your life is to go into retail.

I went to school on the Lower East Side of Manhattan. In the late 60's and early 70's the Lower East Side was the Mecca of Jewish life in America. Literally hundreds of shops – nearly all of them of the "bargain" variety – hustled and bustled their wares to throngs of Jewish customers from anywhere and everywhere.

There was no Gap or Circuit City or Wal-Mart or Eichler's. If you needed a suit, you came to Rivington Street, a new Emerson transistor clock radio, you went to Canal Street or maybe Delancey, a talis, Essex Street, a pickle for a nickel, Hester Street, a Hathaway shirt, Orchard Street. That was THE place to go, to see, to 'hondle,' and to be seen. Every day, every shop, every interaction was a new and exciting adventure. It was incredible.

But my favorite location was none of the above mentioned celebrated streets. It was actually a rather obscure one – Allen Street. You see, Allen Street was known for only one commodity – neckties. If you needed a tie, you went to Allen Street.

Now this requires some explanation, because, frankly, it's not like I was such a tie freak at 15, 16, or 18 years old. So what, you may ask, drew me to that unsung boulevard? To tell you the truth, it wasn't the ties at all.

## The G-d Store

Due to the importance of this message, the FJJ is repeating this from previous year's issues

I never actually counted, but it seemed to me that there were about 18 or 20 little shops on Allen Street. All of them sold neckties. *All of them!* I kid you not. But here comes the real kicker. More or less, they all sold *the SAME neckties!* Same colors, styles, fabrics, patterns – and all for pretty much the same price.

I remember times when I would walk over to Allen Street from my high school building on Henry Street and just stand on the sidewalk and watch, as people sauntered by the shops and occasionally entered and made a purchase. I used to wonder to myself, "What made someone choose to walk into one store rather than another?" There didn't seem to be any rhyme or reason for it since they were all pretty much the same. When it dawned upon me that perhaps the 'x' factor was the *service* people received, I personally visited some of these establishments and found no perceivable difference from one store to another – same grouchy and grumpy reception.

It was then – for the first time in my life, perhaps – that I witnessed and really comprehended a Heavenly Presence. Who else could be guiding those tie-less customers into each store? Although we all possess free will and each customer did indeed *choose* the store he wanted to patronize, there seemed to be no compelling reason to select one store over another!

So anytime I needed a spiritual lift, I just zipped up my parka, headed over to Allen Street, found a good spot, and waited. Invariably, I saw G-d quietly at work.

I am no longer in high school and life's incredible theater has certainly afforded me an orchestra seat in observing G-d in full Technicolor. The actors change, the sets may vary, but the Director always leaves His mark. What a thrill it is to sit back, munch on some chocolate covered raisins, and watch the performance we call *Life*. If you are really tuned in, the show just never seems to end.

Until recently, my family's vocational pursuits were exclusively rooted in the professional domain; psychotherapy, teaching, writing, and lecturing. Certainly, these and nearly every profession, afford the participant ample opportunity to see the hand of G-d at work. But, to my surprise and delight, we have discovered a new and potent path to the divine connection.

The answer...one answer...is "Retail."

And so, a short while ago, my wife and I (mostly my wife) opened *The Shell Station*.

We sell women's and kid's shells (like tops, I guess). The business really belongs to my daughter and son-in-law. They started it in Lakewood and now they convinced us to make a few bucks and open a branch in Brooklyn.

Word is getting out and people are starting to come. With G-d's help...who knows? My dear wife 'mans' the controls (and the register). Me? Well, the customers are all women and I, kind of, don't really belong. So far, I cut open the boxes after hours, bring out the trash, and do the bank thing. But I do find other ways to be involved.

Every once in a while, when life seems glum, when the mundane eclipses the ethereal pursuits, when the milk is spoiled and the kids dent the car, I zip up my parka and go for a walk. One minute later I'm on Avenue L, across the street from *The Shell Station*, in perfect view of the Heavenly stage. And I watch. They come and they go. Some pass the store and never look up. Others give a glance and a shrug and shuffle on to other theaters. And some turn the door knob and enter the play.

I close my eyes and I see Allen Street. I laugh. No, I'm not 16 any more. And there aren't 18 or 20 *Shell Stations* on Avenue L. But the picture is still very very clear.

Yes. People still exercise free choice and decide where to shop, and whether and how much to buy. But there are so many shops to choose from, so many styles, colors, and fabrics to consider, and a wide price range to reckon with. How are all those consumer decisions really made? I can't help but believe that somewhere, in the great beyond, a Guiding Hand is involved.

Some may think (as I did) that there can be no pursuit more mundane than retail. I'm finding out how far from true that is. Every purchase, every advertisement, every decision – placement, pricing, policy, labeling, location, lighting, ambience, and timing – is saturated with the will of G-d. It is He who guides. It is He who provides.

The actors have changed and the sets, indeed, have varied. But the music is still stirring something deep within my soul.

The Director is leaving His mark.

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

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## Overflow Crowd at Hakhel Event

DANIEL KEREN

This past Monday, hundreds of men and women in Flatbush gained inspiration for the coming Rosh Hashanah festival by participating in a Hakhel Labor Day legal holiday Yarchei Kallah Event at the Agudath Israel of Madison that was also broadcast live by the Agudath Israel of America Torah Commission to 41 communities throughout North America, ranging from Mexico City to Montreal and from Atlanta to San Diego.

Hakhel which organized the event in conjunction with Agudath Israel is a Flatbush-based organization dedicated to promoting a greater awareness of Torah-true values in our community.

### Morning-Long Yarchei Kallah

The morning-long Labor Day Hakhel Yarchei Kallah program focused on the theme of "A Year to Fix That Which is Broken: Bein Adam Lechaveiro." Rabbi Yisroel Reisman, Mora D'Asra of the host shul was the first speaker and he spoke about Perakim Zayin, Ches and Tes of Sefer Mishlei (the Book of Proverbs).

Rabbi Reisman noted that perhaps the most well known of the perakim in Mishlei is Perek Lamed Aleph that speaks the praises of the Aishes Chayil, the Woman of Valor. Chapters 7, 8 and 9 on the other hand speaks of the anti-Aishes Chayil, an immoral woman.

In Perek Zayin, King Solomon gives his son marital advice. He goes on to describe the evil of a woman who grabs and seduces a simple young man.

### Words of an Intelligent Woman

In Perek Ches, the words are those of an intelligent woman who expresses herself to the young man that he should look for the important (and not superficial) aspects of life. And in Perek Tes, the first 12 pasukim are again the words and advice of the isha hachama, wise woman; whereas the remaining verses in the ninth chapter of Mishlei is the appeal of the isha zara v'nachriya, the foreign and alien woman.

Rabbi Reisman asked, What is the nimshal or allegory behind the parable of the perakim? Obviously the isha hachama, intelligent woman is a nimshal for Torah or guiding one's life on the basis of Torah (halachah and philosophy). What does the aishes hazona, the other or strange woman symbolize?

### The Greatest Danger to Jews Today

According to the Malbim, the isha zara v'nachriya symbolizes the philosophies of the maskillim or non-Torah attitudes. The Ralbag, on the other hand, explains that she represents the empty pursuit of the physical material world around us. Rabbi Reisman said that this is a great danger that threatens Jews today, being caught



up in a vicious pursuit of the emptiness of materialism.

### Rav Shlomo Zalman Auerbach

Rabbi Reisman recalled hearing that Rav Shlomo Zalman Auerbach, zt"l, once attributed his hatzlacha in learning Torah to a zechus that occurred when he was a young teenage boy learning in Eitz Chaim Yeshiva in Yerushalayim. On a certain day in the early 1920s the first automobile drove onto Rechov Yaffa in the Holy City. All of the boys except Shlomo Zalman ran out of Eitz Chaim to see the spectacle. Because he continued to learn in his seat, Rav Shlomo Zalman felt that he was rewarded with exceptional siyata d'shmaya in his future Torah studies.

The strange alien woman according to Rabbi Reisman symbolizes the frum Jew whose mitzvahs are empty and all too routine. King Solomon warns his son to choose carefully whom he marries, obviously to avoid the isha hazona and instead to select the isha hachama.

### Base Our Lives on Torah Study

This means that one should make his life based more on the study of Torah than the baseless empty pursuit of materialism. As we come closer to the Yom Hadin, we should make a commitment to increase our learning in the evenings, especially in the Bais Hamedrash.

Rabbi Reisman recalled a teaching of the Ben Ish Chai, zt"l, who said that the learning of Torah all night is a kapparah for the violation of those Torah prohibitions for whom the penalty is korais, being cut off from the bond of life in both this world and the world to come.

The pursuit (by a frum Jew even within the boundaries of Torah law) of fancier and fancier lifestyles and the making of more money is never ending. Why not in these few days before Rosh Hashanah, take on a resolve and commitment to spend more time learning in the Bais Hamidrash (or encouraging your husband to do so.)

### How to Give Rebuke

The more one is involved in the physical aspects of life, the less we can be engaged in spiritual matters. When you feel obligated to give someone rebuke, don't start off telling him that he is a no good

letz. Rather begin by telling him that you recognize that he is an intelligent person and that it is below his essence to waste his precious time on empty material pursuits. With such a more positive attitude, the individual will come to love you and not feel degraded and hopeless.

On Rosh Hashanah and Yom Kippur, these are days in which we should take upon ourselves to improve and strengthen our avodas Hashem, spiritual service and not get so caught up in the worthless and empty race after material pleasures.

Rabbi Ephraim E. Shapiro, Rav of Congregation Shaaray Tefillah in North Miami Beach was the second speaker at the Hakhel Labor Day Yarchei Kallah Event.

### Making the Ikur into the Toful

He spoke about the danger of falling into the trap of transforming the ikur (the main point) into the toful (the less important secondary aspects) of our lives.

Is there a person whom we should spend more time with (a parent, a spouse, a child or sibling) whom we have been ignoring because we are too busy with our work, or with reading the many interesting emails one gets or with our fascination with texting to others?

All too often, Rabbi Shapiro said we take our family for granted. One should first work on improving one's relationships with close relatives before fixing one's ties to others.

### A Recipe for Success on Rosh Hashanah

Rav Yisroel Salanter writes that the greatest way to be meritorious in judgment on Rosh Hashanah is to be the type of person that is indispensable and needed by others. We should all ask ourselves, "How many people are there to whom I can show more concern for, whether it is saying hello or just offering a kind word or demonstrating a chesed to?"

Rabbi Shapiro challenged those attending the Hakhel event or viewing the live broadcast on Agudath Israel outlets throughout North America to no matter how many people they currently try to reach out, to make a commitment today before Rosh Hashanah 5774 to add another neshama with whom to offer support and encouragement to. Now is the time to reach out to that person who is hav-

ing a difficult time and try and give him or her some chizuk.

Completing the Flatbush Labor Day Pre-Rosh Hashanah Yarchei Kallah were insightful remarks from Rabbi Moshe Tuvia Lief, the Mora D'Asra of another major Flatbush shul – the Agudath Israel Bais Binyomin.

### The Legacy of Kelm

Rabbi Lief recalled the legacy of the Kelm Talmud Torah, a pre-Holocaust yeshiva in Lithuania founded by Rav Simcha Zissel Ziv, zt"l. It never boasted a very large enrollment, but its graduates went on to influence Torah learning around the world.

It once happened that in the marketplace in Kelm, a Jewish merchant was arguing with a gentile lumberman. He wanted to order a quantity of lumber. The non-Jew was demanding immediate payment and the Yehudi was saying that he would pay on delivery of the lumber to his place of business. The argument went back and forth with neither side conceding.

All of a sudden another non-Jew went to the gentile lumberman and told him: "Now it is the Jewish month of Elul. You can trust this Jew as no Jew will tell a lie in Elul (before Rosh Hashanah)." Such was the atmosphere of Elul in Kelm. We should try and capture that spirit of Elul in our own lives in the short time before the Yom Hadin.

### Emulating Hakodesh Baruch Hu

Rabbi Lief emphasized that we have to emulate Hakodesh Baruch Hu by doing acts of rachmanis to others. And just as Hakodesh Baruch Hu's mercy is unlimited, so too should our rachmanis to others be bli g'vul, without boundaries. In this way, we demonstrate that Hashem is our King by cleaving to Him by performing acts of kindness to others. In this zechus, we can daven to Hashem for Him to grant us another year of good life in order to better serve Him.

Readers of the FJJ desiring tapes or CDs of Monday's Hakhel lectures can call Mr. Zalman Umlas at (718) 252-5274. Hakhel will be organizing a special Aseres Yemi Teshuva Kinus this coming Sunday, September 8<sup>th</sup> on Tzom Gedalia for men only at Kehilas Imrei Tzvi on the corner of Avenue P and East 24<sup>th</sup> Street. Beginning at 2:15 P.M. and continuing through the fast day, shiurim on teshuvah will be delivered by Rabbi Moshe Scheinerman, Rabbi Yisroel Belsky, Rabbi Eliezer Dovid Rapaport, Rabbi Uren Reich, Rabbi Shlomo Feivel Schustal and Rabbi Elya Brudny. For more details, please call (718) 253-5497.

# Splendor of the Maggid

RABBI PAYSACH KROHN, WITH PERMISSION FROM ARTSCROLL/MESORAH



The sudden passing in November 2011 of the beloved Rosh Yeshivah of Yeshivas Mir in Jerusalem, Rabbi Nosson Tzvi Finkel (1943-2011), brought forth an outpouring of stories depicting the love and concern he had for his thousands of *talmidim*.

The renowned Rabbi Chaim Kreiswirth (1918-2001), the Chief Rabbi of Antwerp, was once in Jerusalem and said that he planned to visit Rabbi Nosson Tzvi. His attendant was surprised. He said that since Rabbi Kreiswirth was 25 years older than Reb Nosson Tzvi, it was appropriate that Reb Nosson Tzvi should visit him.

Rav Kreiswirth replied, "Reb Nosson Tzvi has 3,000 *talmidim*; hence it is appropriate that I should go visit him."

When Reb Nosson Tzvi was told of this conversation he said, "It's not that I have 3,000 *talmidim*, it's that I love my 3,000 *talmidim*!" [Since then, the Mirrer Yeshivah has grown to 6,000.]

One of the *talmidim* who felt so loved was my nephew, Rabbi Yehudah Gutman of Denver, Colorado, who came to the Mir in 1990. He was in Reb Nosson Tzvi's night *chaburah* (select group of *bachurim*) before Reb Nosson Tzvi became Rosh Yeshivah, so their relationship was very close.

The following incident happened a year later, after Reb Nosson Tzvi became Rosh Yeshivah. It was a few days before Succos and Yehudah had purchased a beautiful *lulav*, which he kept near his bed in his

dormitory. Over the years Yehudah had become an expert in the laws of the *arbaah minim* (four species used on Succos), because his father, my late brother-in-law Rabbi Yehoshua Gutman, was a primary source of *lulavim* and *esrogim* for Denver's Jewish community. Assisting his father, Yehudah had become an expert in the nuances and fine points of what constitutes a *kosher* and even an exquisite *lulav* or *esrog*. The *lulav* he purchased in Jerusalem was indeed beautiful.

The Shabbos before Succos, Yehudah went to visit cousins in Ashdod, but left his *lulav* in his room. That Shabbos, a guest of the *yeshivah* entered his room and saw the unoccupied bed. He asked Yehudah's roommate if he could sleep there. The roommate said, "I'm sure Yehudah wouldn't mind," so he granted the guest permission.

When Yehudah returned on Sunday morning, not only was his bed not made but the *lulav* was on the floor under it, with its top split — which made it *pasul*! Yehudah was devastated. Now, less than 48 hours before Yom Tov, most of the choice *lulavim* had already been sold; how could he possibly find another excellent *lulav*?

He told Reb Nosson Tzvi about it and the Rosh Yeshivah told him not to worry. "I will have a choice of *lulavim* for you," the Rosh Yeshivah said. "I have many extras. People come here to give me a beauty and they are proud to think that the Rosh

Yeshivah will use it. Come back later and you will have *lulavim* to choose from."

Yehudah went to the *Beis Medrash* to study and about an hour later, the Rosh Yeshivah's son, Reb Yitzchak, approached him and said, "Abba says you should come now. He has the *lulavim* for you."

Yehudah could not believe his good fortune. He went to the Rosh Yeshivah's home. In the dining room, five beautiful *lulavim* were set out on the table. "Take your pick," said the Rosh Yeshivah with a smile.

"One is nicer than the next," said Yehudah in amazement. "Choose whichever you like. There's no need to rush," said the ever-patient Rosh Yeshivah.

Yehudah finally picked one and said, "How much do I owe Rebbi for this *lulav*?"

"What did you pay in the market for the other *lulav* you had?" asked Reb Nosson Tzvi.

"I paid 35 *shekel* for that one," came the reply. "Good. Pay me 35 *shekel*."

"It would be an embarrassment to this *lulav* to pay only 35 *shekel* for it. It's worth 100 *shekel* for sure," protested Yehudah.

"Look," said the Rosh Yeshivah in mock seriousness. "I am the *moicher* (salesman) and you are the *lokeiach* (buyer). If you don't like the price, then you will have to leave without a *lulav*."

Yehudah smiled; he knew he had been outwitted. "Okay, I'll pay the 35."

As Yehudah paid and took the *lulav*, the Rosh Yeshivah said, "Oh, there is an additional fee."

Yehudah looked up in surprise. Reb Nosson Tzvi said, "You cannot have a *taineih* (complaint) against your roommate for what happened."

Yehudah chuckled and said, "Now this is getting expensive!"

The Rosh Yeshivah and his beloved *talmid* laughed together.

Yehudah walked out with the *lulav* and never said another word about the incident to his roommate.

While leaving the house, Yehudah met R' Yitzchak, who told him the secret. Reb Nosson Tzvi had called a prominent seller of *lulavim* and *esrogim* and asked him to bring over a few of the best that he had left, for a beloved *talmid*!

Another nephew of mine, R' Dovid Rosen, today of Toronto, also experienced an act of tenderness by Reb Nosson Tzvi. Dovid had learned in the Mir for three

years and then returned to America to learn in Beth Medrash Govoha in Lakewood. When he first came to the Mir, Dovid was in a special *chaburah* with Reb Nosson Tzvi and for a while learned privately with him. However, for the final year and a half that he was in the Mir, he had no direct connection to the Rosh Yeshivah.

About a year after Dovid returned to the States, there was an *asifah* (gathering) in Lakewood to honor Reb Nosson Tzvi. Over a thousand people attended, many of them coming primarily to personally say hello to the Rosh Yeshivah and receive his blessing and warm greeting.

Dovid had never attended an *asifah* like this before and he felt the obligation to show his solidarity with Reb Nosson Tzvi and the *yeshivah*. He decided to make an appearance, give a small donation to the Mir, and leave.

The line to greet the Rosh Yeshivah seemed endless. Dovid stood patiently waiting, knowing how precious every word of the Rosh Yeshivah was to every former *talmid*. Suddenly he began to wonder,

*Will the Rosh Yeshivah recognize me? There are thousands of talmidim in the Mir, and over the years hundreds have been in his chaburos and even learned privately with him. How could he possibly remember me?*

Maybe, he thought, he should just introduce himself the moment he meets the Rosh Yeshivah face-to-face to save him any embarrassment if he does not remember him. But that too could be embarrassing, for what if indeed the Rosh Yeshivah did remember him?

He decided he would extend his hand and wait for the Rosh Yeshivah to speak. Slowly but surely the line inched up. The Rosh Yeshivah was sitting in an armchair and as each *talmid* approached, he bent over Reb Nosson Tzvi to hear what he said, because his voice had become very soft and tired by that time.

Dovid was next in line. He was sweating in anticipation as he reverently bent down to the Rosh Yeshivah. Reb Nosson Tzvi lifted his right hand and softly placed it on Dovid's cheek, and with his radiant smile said with satisfaction, "My Dovid."

To this day, Dovid cries when he remembers that tender moment.

*To be continued.*

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## Al Jazeera And The Jews

Even as Al Jazeera America – the new offshoot of the Qatar-based news organization – was making its broadcast debut recently on cable carriers in the United States, its parent organization back on the Arabian peninsula featured a commentary by former Muslim Brotherhood official Gamal Nassar, in which he claimed that the Egyptian military (and currently political) leader Abdel Fattah Al Sisi is a Jew. He didn't mean it as a compliment.

Mr. Nassar cited an Algerian newspaper ("All the slander that's fit to sling") to the effect that Mr. Al Sisi's uncle was "a member of the Jewish Haganah organization" and that the nephew "is implementing a Zionist plan to divide Egypt."

The Al Jazeera commentator helpfully added that "Whoever reads The Protocols of the Elders of Zion and the writings of [the Jews], including those who were writing in the U.S., realizes that this plot was premeditated."

Maybe it's not fair to visit the sins of the father – Al Jazeera in Arabia – so to speak, onto the son – Al Jazeera America. The latter organization claims to be "a completely different channel from... all of the other channels in the Al Jazeera Media Network" and has its "own board and advisory board." And the American operation asserts that it will be delivering "unbiased, fact-based and in-depth journalism," which, if true, will become apparent in time. But, with the baggage of its family name's reputation, "AJAM's" battle will be uphill.

As it happens, not long ago, in my capacity as Agudath Israel's public affairs director, I was contacted by a reporter for Al Jazeera – the original, Qatar operation. He worked for its English-language version, which is no longer accessible in the US, and was helping produce a television segment for the network, about the religious-secular divide in Israel.

I wasn't sure whether I wanted to become involved, even as a mere resource, with an Arab-centered, less-than-sympathetic-to-Israel operation. A good friend of mine who also deals with media advised me to demur. But I decided to interact with the reporter (who turned out to be very friendly, and Jewish, to boot) all the same, and offered him some background information about the topic he wouldn't likely glean from most Jewish media, and some suggestions for whom he might wish to feature as guests on the segment.

A few weeks later, he sent me a link to a recording of the program, which I watched carefully. The guests included a religious Israeli politician and an American proponent of dismantling the rabbinate and creating a more "democratic" state that didn't favor Orthodox Judaism.

The segment, I had to admit, was excellent. Both sides made their cases, of course, but the moderator was outstanding, asking informed, prob-

ing questions not only of the politician but of the activist too, and letting her guests know when they didn't address what had been asked. Another journalist on the program was monitoring personal media in real time, and the tweets and postings she shared with the audience were balanced, representing both sides of each issue.

Afterward, I sat back and pondered the contrast between mainstream Jewish media's reportage of Jewish religious issues and what I had witnessed on Al Jazeera's program. When it comes to things like the segment's subject, many media, including some major Jewish media, are transparently biased against Jewish Orthodoxy. That's not surprising, as most journalists, as a Pew poll several years back revealed, are less than sympathetic to religion. And most Jewish journalists are non-Orthodox Jews with, by their profession, an interest in the Jewish community; hence they bring some personal baggage to their keyboards. Al Jazeera, however, lacks any dog in the race, and so it addressed the subject in a refreshingly objective way.

That it did so recalled to me something I had said before an audience of my own, at the 92nd St. Y a few months ago. In an offhand comment that drew some gasps (and, surprisingly, some applause), I asserted that the reporters most qualified to write for Jewish newspapers are non-Jews. They, I explained, are less likely to be burdened by preconceptions or guided, even subconsciously, by agendas.

I know Al Jazeera – the parent, that is – well enough to not expect it to report objectively on Israel. It doesn't expend the effort to see beyond the Jewish state's real or imagined warts, to its human face. Nor would I expect it to feature – although it should – opinion pieces defending Israel against the libels regularly hurled at her by much of the Arab world.

But, optimist that I am, I wonder whether Al Jazeera America, which aims to focus mainly on American news, might prove itself, at least in the realm of reportage on Jewish religious issues, to be a breath of unpolluted air. Time will tell.

How disturbing, though, to have to be looking to an Arab news network for balance in Jewish issues.

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## The Sukkah Shadchan

YITZCHOK COHEN

Mr. Avi Weiss shares his experiences as the Sukkah Shadchan, generating Simchas Yom Tov in Jewish homes

Mazal Tov! A Shidduch!

This, however, is not a match between a *chassan* and a *kallah*, but a match between two families who help each other fulfill the mitzvah of *sukkah*.

Over the years, we have heard of many different *chessed* organizations, some more commonplace, others more unique, but this was something new. Even the name of the organization was intriguing, and so we contacted the person behind the “Sukkah Shadchan” project, Avraham (Avi) Hakohen Weiss of Flatbush, who graciously shared with us the details of his unique *chessed* activities.

Avi is a lively and pleasant fellow, especially when you get him started on his pet topic, the mitzvah of *sukkah*; his enthusiasm is infectious, and his whole face lights up as he launches into the history behind the *sukkah shadchan*.

Avi grew up in the crowded streets of Williamsburg, Brooklyn, where there is never enough room to build a *sukkah*. Since his family didn’t own their own *sukkah*, he, his father and his brothers used to

eat in their neighbors’ *sukkos*. As their neighbors *davened* in *chassidishe shtieblach*, they would come home from shul much later than Avi and his family did, which enabled the Weisses to eat the Yom Tov *seudos* before the *sukkos* were needed by their owners. When Avi was quite young, he used to dream about having his own *sukkah* so that he could fulfill the mitzvah properly and with joy.

“Even after I got married,” recounts Avi, “I was still not fortunate enough to have my own *sukkah* in the first two homes that my family and I resided in. It used to bother me terribly that I didn’t have a suitable space to build a *sukkah*, and I never stopped dreaming of the day that I could move into a home where I could build a proper, comfortable *sukkah*.

“Finally, my dream came true. In 1977 I sought to purchase a home for my family. Of course, the first thing I looked at was whether there was adequate room for a *sukkah*, and indeed there was. That was the first year that I had the privilege of having my very own *sukkah*, and after all that waiting, it was especially sweet.

“I sat in my *sukkah* like a king, and I felt like the luckiest man alive. I was done



eating in other people’s *sukkos*; I finally had one of my own. I decorated my *sukkah* with the most beautiful, most expensive ornaments available on the market. If there were two ornaments that were similar, I always chose the more expensive one, as it was destined for my palace, my very own *sukkah*.

“After six, seven years, I decided that it was time to replace the *sukkah* with a newer model. I felt so passionate about the mitzvah that I didn’t want to settle for an old *sukkah*.

“However, neither did I want to simply dispose of the *sukkah*. Perhaps, I thought, there was a Yid who would jump at the chance to get a *sukkah* for free.

“That very day, I placed an ad in the classified section of the local newspaper, in which I wrote the following: ‘I would like to donate a *sukkah* made of 18 panels, *leshem mitzvah*.’ I figured that I would give the *sukkah* on a first-come-first-served basis.

“During the next two or three days, nine people called for the *sukkah*! The first caller was the lucky one; he informed me happily that this was the first time in his life that he would be having his own *sukkah*. As another few days went by, even more people called me for the *sukkah*, and I felt really bad having to inform them all that they were too late and that someone else had already gotten the prize.

“And then it hit me! Perhaps I could help out those people, too. I placed another classified ad in the paper, and this time it said, ‘if you would like to dispose of your old *sukkah*, please call...’

“And so it began. That year, the first year of my *sukkah shadchanus*, I was able to pair up seventeen people who gave and received used *sukkahs*. This past year, that number has increased to eighty-four!”

When I phoned Avi for our interview, it was several weeks before Sukkos, and his operation was flourishing. Many *shidduchim* have been completed, and every day there was a new *mazal tov*.

“The season usually starts around Selichos time,” relates Avi. “At times people call me during the year, if they are cleaning out their garages or moving. I ask them to call me again during Selichos time.”

The Sukkah Shadchan is an organization that has been run by the Weiss family for several years now. There are no modern offices or paid secretaries; it is all done from the Weiss home, which is truly a house of *chessed*. “It is all done at my dining-room table,” Avi Weiss says.

If a Jewish family wishes to replace their existing *sukkah* with a new one, because they are moving or for any other reason, they can get in touch with the Weisses, who act as *shadchanim* in locating a family that is in need of a *sukkah*.

To keep the operation organized, the Weisses keep track of their clients on colored cards: yellow cards are for families

that have a spare *sukkah* to donate, blue cards are for families in need of a *sukkah*.

The yellow cards contain detailed information on the donor as well as on the *sukkos* he is donating – the exact dimensions and a description of the *sukkah*’s appearance. The blue cards contain detailed personal information on those who are seeking *sukkos*, as well as the size of their porch or driveway, whether they need *sechach* or not, and whether they prefer a *sukkah* made out of wood or steel.

Shidduchim are made all over New York – in Flatbush, Boro Park, Queens, Williamsburg, Crown Heights, Far Rockaway, Monroe, Monsey, New Square, even as far as Lakewood, NJ. Avi tries to keep each *shidduchim* localized for convenience; for example, he will try to match a donor in Boro Park with a recipient in Williamsburg. As soon as a match is identified, the person seeking a *sukkah* is provided with the phone number and address of the donor, and the *shidduch* is complete.

To generate even more “business,” Avi Weiss visits *sukkah* wholesalers and retailers and hands them his business card, saying, “I do not, *chas veshalom*, want to take away any business from you, but could you ask your clients what they do with their old *sukkos*? If they would like to donate them, please give them my card.

“After Yom Tov,” says Avi, “I often receive phone calls from satisfied ‘customers.’ Last year, a woman thanked me tearfully for the *sukkah* her family had gotten, saying that her husband had just lost his job and was very discouraged, but having his own *sukkah* had given him such joy.”

With quiet modesty, Avi continues, “It is incredible what a difference a small act of *chessed* like this can make. How easy it is to bring *simchah* to other people, at the same time bringing joy to our family as well. In such a situation, both the giver and the receiver feel pleasure; the giver is happy to get rid of his old *sukkah* and help another Jew, and the receiver is filled with even more delight because he’s getting a *sukkah* free of charge. I must have merited this incredible *mitzvah* because I’ve tried to fulfill it with passion and enthusiasm from the time I was a young child.”

“It’s not a huge *chessed* project, and yet it is a great *mitzvah*,” he concludes. “I feel fortunate that my family and I have merited this *mitzvah* and would like other Yidden to have this merit as well. That is the only reason that I agreed to be interviewed.”

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# The Person in the Parsha

RABBI DR. TZVI HERSH WEINREB



It was advertised as one symposium at a major psychology conference. It was to be a discussion about memory and forgetfulness. But it turned out to be one of the most intense and instructive days that I have ever witnessed.

The first speaker began by insisting that the fact that we remember things is obvious. What requires explanation, he argued, is why we forget. We are hardwired to recall every event that occurs in our lives. The mechanisms of forgetfulness are a mystery and call for a program of scientific research.

The second speaker took a position diametrically opposed to the first. He believed that it is only natural that we forget. It is one of nature's wonders, he maintained, that we remember anything at all.

The third speaker took a middle of the road position. For him, the major challenge to the science of the psychology of memory was not why we remember. Or why we forget. Rather, it was why we remember certain things and forget others. And why we distort even those matters which we do remember, so that our memories are grossly inaccurate and unreliable.

It is the position of this third speaker that has kept my interest over the many years since that conference. Some have memories which are as accurate and as clear as the "flashbulb memories" that psychologists have studied as far back as World War II. For others, the memories have been partially, and sometimes substantially, re-

pressed and can no longer be recalled. Their powerful and poignant emotional reactions have wrought havoc with the ability to accurately remember the events of that day.

Remembering and forgetting are major themes in our Jewish religious tradition. We are commanded, for example, to remember the Sabbath, to remember the lessons to be drawn from the life of Miriam, and not to forget the enmity of Amalek. In this week's Torah portion, *Parshat Ha'azinu*, there are at least two verses which relate to these themes. One reads, "Remember the days of yore, understand the years of generation after generation." (*Deuteronomy* 32:7) and the other states, "You ignored the Rock who gave birth to you, and forgot G-d who brought you forth." (*Ibid.* 32:18)

I have always been intrigued by the notion of forgetting G-d. Earlier in the book of *Deuteronomy*, we were admonished to be careful, lest "our hearts become haughty, and we forget the Lord our G-d." (*Deuteronomy* 8:14) I can understand agnostic disbelief, and I can empathize with those who have lost their faith, but I have always found it puzzling to contemplate forgetting G-d. Either one believes, or one does not believe, but how are we to understand *forgetting* Him?

Many years ago, I came across the writings of a psychologist named Robert Desoille, and it was in those writings that I've discovered a concept that helped me

## Parshat Ha'azinu: Repression of the Sublime

come to grips with the notion of forgetting G-d.

Desoille coined the phrase "the repression of the sublime." He argued that we have long been familiar with the idea that we repress urges and memories that are uncomfortable or unpleasant. We repress memories of tragedy, we repress impulses which are shameful, or forbidden. It can even be argued that this power of repression is a beneficial one to individuals and society. If individuals would not be able to forget tragedy and loss, they could potentially be forever emotionally paralyzed and unable to move on with their lives. A society whose members act on every hostile impulse, rather than repressing them would be a society which could not endure for very long.

It was Desoille's insight that just as we repress negative memories, we also repress positive aspirations. We are afraid to excel. There is a pernicious aspect to us that fears superiority and avoids the full expression of our potential. This is especially true in the area of religion and spirituality, where we dare not express the full force of our faith and, in the process, limit our altruistic tendencies. Perhaps it is the dread of coming too close to the divine. Perhaps it is a false humility that prevents us from asserting our inner spirit. Or perhaps it is simply that we do not wish to appear "holier than thou" to our fellows.

However one understands the reasons for this phenomenon, for me, the concept

of "repression of the sublime" explains the notion of forgetting G-d. It is as if we have faith in Him but do not have sufficient faith in ourselves to express our faith in Him, in our relationships, and life circumstances. We repress our sublime potential.

There are many impediments to thorough personal change and self-improvement. Desoille demands that we consider an impediment that never before occurred to us: we are afraid to actualize the inner spiritual potential that we all possess. We are naturally complacent, satisfied with a limited expression of our religious urges. We repress the sublime within us.

As we now have concluded the High Holidays and its truly sublime liturgy, we have allowed our spiritual emotions full range. We have dared to express the religious feelings which welled up within us during the moments of inspiration that we all surely experienced during this sacred season.

Now is the season during which our faith demands that we loosen the bonds of the repression which limits us, take the risks of more fully expressing our religious convictions, and thereby no longer be guilty of "forgetting the G-d who brought us forth."

May we be successful in our efforts to free the sublime within us, to act courageously upon our religious convictions, and thereby merit the blessings of the Almighty for a happy and sweet new year.

## Flatbush Focus

PHOTOGRAPHY TIPS BY AARON AKSELUD



### Rosh HaShanah 5714

Well, we begin with my typical lament; here comes the deadline and what do we say?

Having covered focusing, shutters, and white balance; it all seems so mundane and trivial. After all, here we are, preparing to usher in a new year, to ask for a new year filled with health, happiness, *nachas* and a seeming endless group of requests. We are about to pour our hearts out to the King of Kings, sitting on his throne of kindness; and I have to discuss photography? Well let's see what we can come up with. If you detest puns, stop reading here and turn the page, it's gonna be getting tough.

Rosh HaShana is time for us to shudder/shutter at the thought of the coming year. We slow down, we become more careful with our *davening*; all in anticipation of our being inscribed into the Book of Life/ Sefer HaChaim. This is a very serious period of time, the ten days leading to Yom Kippur.

All year we focus on our worldly pursuits, livelihood, living comfortably, raising and caring for: children and perhaps parents. Somehow we make it through the year, filled with the ups and downs. But now as the High Holy Holidays approach, we turn our "focus" to the primary

concern; to be inscribed into the Sefer HaChaim/ the book of life. All else, pictures, focus, etc. are nothing in comparison.

During the year, people stop and ask me about white balance; why are the colors on my images so funny looking. This too seems irrelevant as we approach the holy day. For you see, the only balance I am concerned with is that of the balance scale. We hope to sway it in our favor, this is the only balance which matters.

And who can forget exposure; all year we get dark or light images, sometimes we even get it right. But now, exposure can be seen in a different "light". We attempt to spend more time with exposure in our *shuls* and Batei Medrash; spend more time in front of a *sefer*. This is the only exposure that matters.

Yes it's true, this is officially a column devoted to photography, but I ask you, dear readers, "How can I discuss such triviality at this juncture in our lives?"

I leave you all with my own sincere *brocha* for a year filled with only "HAGEFEN"

*Hatzlacha, gezunt, parnassah tovah*, and last but not most certainly not least, *nachas* from our children, families and from each other.

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

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### Make the Introduction

#### RECOGNITION AND GRATITUDE

It appears to me that the most crucial ingredient missing from our *chinuch* is that we do not teach our children to know the Ribono Shel Olam. When the children are young, they are told that there is a Ribono Shel Olam. But as the child grows older, he still doesn't know what the Ribono Shel Olam is and how exactly the Ribono Shel Olam fits into his life.

He doesn't really develop a genuine *yiras shamayim*, because he doesn't understand the concept of *yiras shamayim*; it was never taught to him. He never heard his parents talk seriously to him about the concepts of reward and punishment and of divine providence. He doesn't really appreciate that the Ribono Shel Olam is the ultimate Benefactor, because he has never heard his parents make more than casual remarks about their gratitude to the Ribono Shel Olam.

He doesn't know the fundamental principles of our *emunah*, because they were never taught to him in a serious way. Chances are that he would not be able to recite the Thirteen Principles, and even if he could, it is still highly unlikely that he understands them in more than the most superficial way.

We have to go back to Avraham's kind of *chinuch*. He taught his family and his disciples all about the *midos* of the Ribono Shel Olam. He declared to the world that there was a Ribono Shel Olam, but he didn't

stop right there. He followed through. He opened people's eyes to the endless *chesed* of the Ribono Shel Olam. He educated them about the various divine *midos*, and he taught people to integrate them into their own lives. He made the Ribono Shel Olam a vital part of their existence.

We don't find many people who speak among themselves about the Ribono Shel Olam. Sure, they say "*baruch Hashem*" and "*im yirtzeh Hashem*" as a matter of rote, a figure of speech, but how often do we hear people say it with feeling? How often do we hear people say it with the same passion and intensity they exhibit when they speak about other people who've helped them through difficult situations?

You often hear someone tell stories about how such and such a person did wonderful favors for them. People gush when they tell these stories, and their faces glow with gratitude. But when was the last time we saw someone gush about what the Ribono Shel Olam did for him? And if the parents don't talk like this among themselves, how is a child supposed to grow up with an appreciation for the role that the Ribono Shel Olam plays in his life?

It is not surprising, then, that some children abandon the Torah. After all, why shouldn't they do forbidden things? Do they really know anything about the Ribono Shel Olam? All they know is that their parents do not want them to do certain things, but

that is not going to deter them from satisfying their urges. And so one barrier after another falls. Boundaries dissolve. And all the predictions of Chazal in that Mishnah come to pass.

What is the answer? Introduce the children to their Father in Heaven. Show them that He is the central point of their existence. Let them learn His *midos* and discover that He is completely reliable and trustworthy. Teach them to live by His rules, and the moral decay will disappear.

#### BEFORE HE CAN TALK

Rav Moshe Feinstein writes in a *teshuvah* (Yoreh De'ah 3:76) that the most important part of *chinuch* is to teach the child *emunah*. He advises the parents to tell him consistently that everything he receives is a gift from the Ribono Shel Olam and that they are only delivering it for Him. When you give the child something good, you should say to the child, "Do you know why you're getting this? Because the Ribono Shel Olam gave this to me so that I should give it to you. Say thank you to the Ribono Shel Olam."

If you do this, writes Rav Moshe, the child will develop a natural love for the Ribono Shel Olam and for you as well because you are His messengers. Then his love will inspire him to do whatever the Ribono Shel Olam wants him to do, and you will rarely need to discipline him.

And then Rav Moshe writes something amazing. He says that although Chazal established a proper time for *chinuch* in each particular *mitzvah*, as we've mentioned a number of times, there is no time frame for the *chinuch* in the *mitzvah* of *emunah*. It can start even before the child knows how to speak.

As soon as the child is able to recognize his parents and differentiate between them, you can and should start talking to him about the Ribono Shel Olam. You have to let him know that the Ribono Shel Olam lives in the home with the family although he cannot see Him. You have to tell him that the Ribono Shel Olam is everywhere and that He takes care of the entire world. You have to tell him about the Ribono Shel Olam's goodness and kindness and that everything we have we get from Him. If you start when the child is very young, his knowledge of the Ribono Shel Olam and His *midos* will be as natural to his view of the world as the sun shining in the sky.

When a child is brought up this way then his *chinuch* in *berachos* is really meaningful. There is no rush to teach him to say *berachos*, but when you do, he will understand that he is thanking the Ribono Shel Olam Whom he has known from before his earliest memories. His *emunah* will be implanted deep in his heart, and he will feel as attached to the Ribono Shel Olam as he is to his parents.

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## Nachas Notes

RABBI YITZCHAK SHMUEL ACKERMAN, LMHC



## Forgiveness

Revenge is such an ugly word. How could it be that David haMelech, in his last words of instruction to his son and successor Shlomo haMelech, commands him to take revenge? (Melachim I, 2:3-6)

The *gemara* (Kiddushin 32a) says that a father and a teacher are allowed to forego their honor but a king is not. Why does this difference apply only for a king?

The Malbim explains that David haMelech, in sentence 3, exhorted his son to follow the laws of the Torah. But in sentence 5, David haMelech says *v'gam atah yadata*, "and also, you know." Why does David haMelech preface his instructions about taking revenge with these words *v'gam atah yadata*? Because David haMelech understood that both the internal stability of the kingdom and the international standing of Israel could be jeopardized if these misdeeds were left unavenged. He reminded his son Shlomo that sometimes the laws of Torah are different for a king, and he will need to know when and how to act differently from how he would act as an ordinary person. For example, according to Torah law, since Yoav had not been given formal warning, he could not be executed for killing Avner (*Shmuel* II 3:23-27) and Amasa (*Shmuel* II 20:9-10). But under the special rules of the king, it was appropriate and necessary for Shlomo to order Yoav executed in order to stabilize the kingdom.

This law is limited to the king. Parents are held to a different standard. You are not only permitted to forego your honor, you are encouraged to. The Hebrew term for this is *mochel al kvodo*. Literally, this means to "forgive on your honor." We can think of this as "to forgive despite your honor." That's why it can be so hard to do. According to the Maharam Shik, quoting the Chasam Sofer, you are expected to do it.

The *gemara* (Brachos 6b) says, "kaivan she'nitzrach adam l'brios, panav mishtanos." The Chasam Sofer offers the following interpretation: when someone needs you to teach them Torah and *yirah* you must be willing "to change your face," to sometimes speak gently and sometimes strongly, sometimes be brief and sometimes lengthy, and sometimes to do things that are *neged k'vodo*, in violation of your honor. (Maharam Shik on Pirkei Avos, commentary to Chapter 1, Mishna 15)

As a parent, you are permitted to suspend your honor. Even when you might be justified in getting angry instead.

Sound difficult? It is. Very difficult, sometimes. So much so, that when you do, you earn the love of Hashem.

The *gemara* (Pesachim 113b) says, "there are 3 whom Hashem loves: someone who does not get angry, someone who does not get drunk, and *mi sh'aino ma'ameed al midosov*." The Ben Ish Chai (in Ben Yehoyada) poses the question, "Given that anger is exceedingly distasteful, as though one

had committed idolatry, how can the mere avoidance of anger merit Hashem's love?"

Here is the Ben Ish Chai's answer.

*It appears to me, with the help of Hashem, that when we say that anger is like idolatry, this is when someone is angry about some worldly matter. But here the gemara praises someone who does not become angry in a matter of a mitzva; [the gemara refers to] one who could become angry, on behalf of Hashem's honor, with someone who is violating Hashem's will, or angry with his disciple for the sake of the Torah he is teaching him. One who refrains from anger even in these situations is loved by Hashem.*

Three whom Hashem loves: someone who does not get angry, someone who does not get drunk, and *mi sh'aino ma'ameed al midosov*. What does that third one mean? Rashi says it means, "one who does not hurt back someone who hurt him." One who does not take revenge.

What are the alternatives?

You can forgive or you can pardon. What's the difference between them and when does each one apply?

In the Shemonah Esrai, we say "forgive us, our Father, pardon us, our King." A father will forgive a child because he knows and understands the child. To forgive means to understand how the child made this mistake and feel compassion towards the child who didn't do well. A king may pardon, which means not punish, someone who did something wrong. A king feels resentment, perhaps even anger, but sometimes doesn't punish the offender. Neither the father nor the king is numb. Each of them notices the bad behavior. They respond differently. Neither one takes revenge. Unless, as David haMelech explained, there is a threat to the kingdom.

That's what makes it hard for us sometimes to forgive. We feel threatened. We think that if we don't hurt someone back, they'll hurt us again. Yet we are told to be *ma'ameed al midosov*, to overcome our natural reaction. In this case, to overcome our fear, to take the risk of being nicer to someone than they were to us even though we don't see how they deserve it. The point is, maybe they don't. How often do we fall short and still wish we could be treated with compassion, mercy, forgiveness, encouragement, and acceptance?

Do we deserve it? Maybe not this time, but we'd like to be given another chance. We are taught that others will treat us the way we treat them, and we know that Hashem does for us what we do for others.

When Avraham forgave Avimelech and *dovened* for him to be able to have children, Hashem responded by giving a child to Avraham and Sarah. That's the reward for granting forgiveness. What happens when you don't?

Interestingly, the *gemara* (Baba Kama 92a) and the *midrash* (Bamidbar Rabba 19:23) don't describe what happens to you when you refuse to forgive. They describe what you become when you refuse to forgive. The term they use is "*achzari*," you become a cruel person. When your feelings of anger at what happened and fear that it'll happen again result in your refusing to forgive, you become a person who is cruel. When instead, you overcome your anger and your fear and you forgive the person who hurt you, you become humble, and worthy of *bracha*.

It takes practice. Maybe that's why we practice it every night.

Here are the first words in the section of the *siddur* called *krias Shema al ha-mitah*:

*Master of the universe, I hereby pardon anyone who angered or antagonized me or who sinned against me — whether against my body, my property, my honor or against anything of mine; whether he did so accidentally, willfully, carelessly, or purposely; whether through speech, deed, thought, or notion. I forgive them. May no one be punished because of me.*

Once we've sincerely forgiven those who have sinned against us, we are worthy of saying the next part:

*May it will be Your will, HASHEM, my G-d and the G-d of my forefathers, that I sin no more. Whatever sins I have done before You may You blot out in Your abundant mercies, but not through suffering or bad illnesses. May the expressions of my mouth and the thoughts of my heart find favor before You, HASHEM, my Rock and my Redeemer.*

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

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# Pathways of the Prophets

RABBI YISROEL REISMAN, WITH PERMISSION FROM ARTSCROLL/MESORAH



## GREATNESS IN TIMES OF TRAGEDY

A discussion of painful times would be incomplete without one final observation.

How much do we know about Mesush-elach? Not much. He was a great man — *Rashi* states that the *Mabul* was postponed in his honor — but we do not know much about him.

How much do we know about Noah? We know all about him. We know that he lived through the *Mabul* and rebuilt the world afterwards.

Can you tell me anything about Gad, son of Yaakov Avinu? How about Zevulun? They were some of the greatest people who ever lived. Their greatness is beyond the scope of our imagination. Yet we know very little about them.

Can you tell me about Yosef? You know all about Yosef. He was sold into slavery by his brothers when he was seventeen years old, and despite being tormented by a wicked temptress, he remained as pure as he was in his father's home.

Why are we able to describe the greatness of Noah and Yosef, but not that of Mesushelach, Gad, and Zevulun?

One of the secrets of the world is that greatness is achieved during times of *hester Panim*, not in times of *gilui Panim*. Noah and Yosef lived lives of *hester Panim* experiences. The others did not. Noah and Yosef achieved a level of greatness unmatched by those who lived in the *gilui Panim* dimension.

When you go to a funeral and people eulogize the *niftar* (deceased), which aspect of his life do they usually focus on? By and large, they focus on how strong his faith was during his illness or during other difficult times. What do I know about my grandfather? I know that he was here in America when it was difficult to keep Shabbos, but that he remained strong in his convictions — despite getting fired every week. Were those times of *gilui Panim*, or times of *hester Panim*? Clearly, *hester Panim*.

Given the choice, we would all opt for a smooth and easy existence. But when does the opportunity for growth present itself? During the difficulties and crisis of our lives. The times that we struggle to overcome pain and suffering are the times that we can achieve greatness.

I had a long-standing question on an idea that appears in *Tomer Devorah*. *Chazal* tell us that *ba'alei teshuvah* are able to attain a level of closeness to Hashem that is unattainable for the perfectly righteous. Since we are required to emulate Hashem, reasons the *Tomer Devorah*, we should relate to those who wronged us in the same manner as Hashem relates to *ba'alei teshuvah*. If your friend hurt you and then comes to make up, your closeness to that friend should surpass your relationship to those who never harmed you. I was always bothered by the comparison. When someone sins against Hashem, Hashem is not "hurt" by that person. He is surely disappointed by the person's inability to refrain from sin. But He is not affected by it.

Imagine that someone has broken your windows in the middle of a cold winter night. You spend half the night boarding up the windows, and half the day dealing with the bureaucracy of an insurance claim — you have been hurt and inconvenienced. Now that person comes and says, "I'm sorry, I want to make peace with you." How can you feel closer to this fellow than to your dearest friend who has never slackened in his loyalty and devotion to you?

If the *Tomer Devorah* presented this as a great level that we should strive to attain, I would understand it. But how can he compare it to the case of someone sinning against Hashem, as if there is no difference between the two?

I realized, however, that this question only bothers those who have not incorporated the concept of the *berachah* of *Yotzer Ohr* in their lives.

If you have survived the ordeal of being hurt by a friend and you are able to forgive and forget, you have grown immeasurably from that experience. True, he caused you pain and difficulty, but difficulty is good. You don't ask for difficulties. You pray each morning that you not be challenged. But if you were tested and you passed the test — as evidenced by your willingness to forgive your friend — then you have become greater. Despite your friend's unworthy intentions, he has enabled you to grow. Shouldn't you value him more than you do friends who have not impacted your growth?

The *Nesivos*, in the introduction to his commentary on *Megillas Esther*, makes

## The Longest Berachah

this point regarding Haman. Haman was one of the most evil adversaries the Jewish nation ever faced. He tried to annihilate our entire nation — men, women, and children. Nevertheless, the Talmud states that on Purim, we are to drink to the point at which we can say *baruch Haman* — blessed is Haman. Why?

The *Nesivos* writes that despite Haman's intentions, he left our nation with a great gift. As a result of the salvation in the Purim story, the Jewish People were able to attain the joyful reacceptance of the Torah. The *Nesivos* compares this to a person who comes to harm you, but accidentally gives you a million dollars instead. You would probably find it difficult to be angry at him.

*Baruch Haman* means that despite an adversary's negative intentions, we must appreciate the fact that his actions may in fact be beneficial.

An American told Rav Chaim Kanievsky that a relative of his had insulted him publicly. "I can't look at the person," the man said. "But he is a close relative, and I can't avoid him either. What should I do?"

"He insulted you *publicly*?" Rav Chaim asked.

"Yes," the man responded.

"Was it in front of ten people?"

"Yes."

"Wonderful!" Rav Chaim exclaimed. "Being insulted publicly is a *segulah* for wealth."

Members of Rav Chaim's family were standing nearby. They began to shower the startled visitor with *mazal tov* wishes for his newfound wealth.

One collector took the opportunity to give the man a card with his contact information. "*Al tishkach oti* [don't forget me]," he begged.

The fellow was taken aback. Here he was, still smarting from his public humiliation, and everyone was blessing him for his good fortune!

I don't know whether the man became rich. One who is skeptical about the promised benefits will probably remain angry at the person who insulted him. But if one who is insulted knows *for a fact* that he will become rich, he will no longer be upset at the person who offended him.

When we incorporate the idea of *Yotzer Ohr* into our lives, we realize that the wealth does not need to be physical. If

we can withstand an insult and later accept the offender into our lives, we have thereby attained a precious level of greatness. That greatness is worth millions.

## DEVELOPING IMMUNITY

We would all like to lead smooth and comfortable lives. We are not thrilled when there are bumps in the road. We do not wish to be challenged through experiences of pain and suffering. However, there are times in each of our lives when Hashem determines that we need to be challenged. In painful times of *hester Panim*, we should cry out to Hashem. But when we look back at those times, we will see that we have grown from those experiences.

There was a *yungerman* from our *yeshivah* who had a truly exceptional baby. He did not tell anyone, because he did not want to cause an *ayin hara*, but his baby was every parent's dream. He never cried, he was never sick, and he slept well at night. When the baby was 1½ years old, he became sick for the first time. His parents took him to the doctor, who placed him on antibiotics. That night he took a turn for the worse. He was rushed to the hospital, where he died.

This baby was obviously a very holy *ne-shamah*. When his *tafkid* was completed, he was called back to Heaven. But in natural terms, why did this happen?

The doctor explained that the baby was affected so drastically by the illness because he had never been sick before.

A baby who is ill at a young age slowly builds up immunity that enables him to withstand infection. This baby had never been sick, so he had no immunity.

If you are never sick, if life is always perfect, then you are vulnerable. When Hashem challenges you, He is enabling you to develop your strengths.

If at times you experience suffering and pain, if you find yourself struggling, turn to the longest *berachah*. You will realize that a loving Hashem is giving you an opportunity for growth, a chance to achieve greatness.

Together with all of G-d's angels, we whisper, *Baruch shem kevod malchuso l'olam va'ed*, blessed is the name of His glorious kingdom for eternity.

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## Rav Pam

CONTINUED FROM PAGE 3

Drizzle will not suffice for grass; heavy downpours will harm vegetation. So, too, is it with the lifegiving “waters of Torah.” Each person is endowed with a specific level of intellectual capability with which he must strive to attain his unique “portion of the Torah.” The accomplishments that can be anticipated from a prodigy are not expected from the average person and certainly not

from a simpleton. Each person is expected to live up to his own potential.

*Ohr HaChaim* notes that this concept carries both lenient and stringent implications. The leniency is that a person is not required to attain heights that are beyond his reach. On the other hand, if a person is endowed with great potential, he is expected to accomplish great things. He cannot be satisfied even with prodigious attainments if they fall below his vast capabilities.

The accomplishments that for one would be a great achievement may be, for another, a dereliction of duty.

In *Pirkei Avos* (3:1) we are taught: Akavia ben Mahalalel said, “Consider three things and you will not fall into the grip of sin: Know from where you come and to where you will ultimately go and before Whom you will have to give a דין וחשבון - a judgement and reckoning.”

The *Vilna Gaon* explains the difference between judgment and reckoning: judgment is a judgment for one's actions, while reckoning refers to a reckoning of the good that *could* have been accomplished at the same time that the sin was committed.

Thus, for example, a person who speaks *loshon hora* about his neighbor will be judged and will face punishment for his evil words. But that is not the full extent of his sin. At the time that he was speaking *loshon hora*, he *could* have been learning Torah, or speaking kind words about his neighbor. The loss of the mitzvot that he *could* have achieved at that same time will now be reckoned against him.

This point is illustrated in a *pasuk* in *Ha'azinu* itself. Hashem's last command to Moshe was to climb Mount Nevo and *die on the mountain where you will ascend* (32:50). This was a punishment for the sin of the Waters of Strife (see *Bamidbar* 20:12) when, instead of speaking to the rock (that was supposed to supply *K'lal Yisroel* with drinking water), Moshe hit it. The *pasuk* in *Ha'azinu* describes this act as consisting of two distinct sins - *because you trespassed against Me... and because you did not sanctify Me among the Children of Israel* (32:51). Moshe violated the command of Hashem to speak to the rock. At the same time, the potential for a great *Kiddush Hashem* was lost (see *Rashi*). For these infractions, Moshe was forbidden to enter the Promised Land.

These thoughts of the *Ohr HaChaim* and *Vilna Gaon* can inspire us to improve our *Avodas Hashem* (Divine Service) during this *teshuvah* period. A person should not feel overwhelmed by the task at hand. He should strive to make small, incremental, improvements. He should rise to the challenge by going up the ladder one rung at a time. Thus he will be able to attain what might otherwise seem to be an impossible goal. With just a short time remaining until *Yom Kippur* we should make every effort to utilize this special period and achieve a *teshuvah sheleima*.

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# Rabbi Frand on the Parsha

RABBI YISSOCHER FRAND, WITH PERMISSION FROM ARTSCROLL/MESORAH



## OUR FATHER, OUR KING

*He was like an eagle arousing its nest, hovering over its young (32:11)*

In the *shirah* of *haazinu*, Moshe Rabbeinu describes Hashem's relationship with the Jewish people as, "*K'neshet ya'ir kino, al gozalav yeracheif* — He was like an eagle arousing its nest, hovering over its young" (32:11).

Rashi explains the metaphor. An eagle is enormous. Seen up close, it resembles an animal more than a bird because it is so large. If an eagle were to swoop down into its nest at once, its young would be extremely frightened. Instead of frightening its offspring, the eagle bats its wings on nearby trees and branches, slowly alerting them that it is about to enter.

Hashem, Moshe taught, treats us with that sort of compassion. During *Aseres Yemei Teshuvah*, we recite *Avinu Malkeinu*. At first glance, these words seem to be a paradox. Is Hashem a Father, or a King?

A "king" is a frightening concept. A king expects things from his servants. A king doesn't always tolerate his servants' infractions.

And considering that the events of the year to come will be determined in these ten days, it can be frightening to know that we are being judged by the King of kings.

Rosh Hashanah is described by David HaMelech as a "hidden" day: "*Tiku bachodesh shofar, bakeseh leyom chageinu* — Blow the *shofar* at the moon's renewal, at the time (the moon is) hidden, appointed for our festive holiday" (*Tehillim* 81:4).

As the Talmud (*Rosh Hashanah* 8a) explains, the simple understanding of this verse is that Rosh Hashanah is the only festival on which the new moon is not visible, because it falls on the first day of

the month. But the *Divrei Yoel* of Satmar explained that Rosh Hashanah is truly hidden, because we won't know the results of this year's Rosh Hashanah until the end of the year.

Rav Chaim Shmulevitz would say that when we see an older person with a weakened immune system catch cold in the middle of the winter, and that cold develops into pneumonia that eventually kills him, we say that his illness started on Rosh Chodesh Shevat when he caught the cold and ended with his death a few weeks later.

In truth, said Rav Chaim, that fatal cold started on Rosh Hashanah. Though it was hidden at that point, it was already pronounced back then that this person should die of pneumonia that developed from an ordinary cold.

During *Aseres Yemei Teshuvah* people ask, "*Nu*, how was Rosh Hashanah?" My standard response is, "We'll only know much later in the year."

On Erev Rosh Hashanah I'll often comment to my wife, "Thank G-d we made it!" There was no way of knowing until Erev Rosh Hashanah what the judgment of last Rosh Hashanah held in store for us. It was *bakeseh*, hidden. That frightening aspect of our relationship with Hashem is summarized in one word: *Malkeinu*.

At that same time, however, Hashem is just as much *Avinu*, our Father. In Rashi's words, He has compassion for us, just as an eagle has compassion for its young. He doesn't want to frighten us.

I recently heard a story of a teenager who was going through some troubling years. Laden with grief, his father sent him to Eretz Yisrael in the hope that he would somehow straighten himself out there. While there, the boy began seeing a psy-

chologist who helped him deal successfully with many of his issues.

Later that year, the father visited his son, and he decided to go speak to the psychologist to hear firsthand how his son was doing. The psychologist determined from the discussion with this man that some of the issues he was having with his son were due to unresolved issues that he had with his own father.

The father listened closely to the diagnosis and accepted it as the truth, but did not act on it.

Several months later, one of his friends lost his father and was sitting *shivah*. When he went to pay a *shivah* call, his friend said wistfully, "I lost the person who loved me the most in the world. No one loved me like my father did."

This struck the father of the problematic teenager to the depths of his soul. He decided that it was time to deal with the issues he had had with his own father so he could feel the same love that his friend felt from his father.

He called the psychologist in Eretz Yisrael and asked him if he could give him advance notice of his next trip to America, because he wanted to meet with him together with his own father. And so it was. The next time the psychologist came to America, the father of the teenager made an appointment to take his father, a Holocaust survivor, to the psychologist, explaining that he wanted to do something to improve their relationship.

Surprisingly, this elderly European Jew agreed to go to the psychologist. During that one session, this Holocaust survivor told his life story: the years leading up to the Holocaust, and then of the horror of the Holocaust. At one point, he was telling the story of how he managed to save several family members.

Suddenly, his son turned to him and said, "I never knew this about you! You are a hero! I never knew any of this. The only father I ever knew was the one I was afraid of." This aging man turned to his son and said words that his son had been longing to hear all his life: "I love you more than anything else in the world."

When recounting this story, this man relates that this led to an epiphany. "If my father, who is flesh and blood, loves me that much," he reasoned, "how much more does the *Ribono Shel Olam* love me!"

This awakening changed this person's entire relationship not only with his own father, but with his Father in Heaven. Rosh Hashanah can be frightening, but it can also be heartening.

We must take these days seriously, because we know how much pain and suffering people endure as the result of a harsh judgment on Rosh Hashanah. At the same time, however, we must remember that as much as Hashem is *Malkeinu*, he is also *Avinu*, our loving Father who is waiting for us to come back to Him and bask in His love.

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#### INGREDIENTS

- 1 Tbsp oil, plus more for frying
- 1 onion, cut into very thin strips
- 5 (10-inch) whole wheat wraps
- CHICKEN**
- 1 lb chicken cutlets, pounded thin
- 1 tsp salt, divided
- pinch coarse black pepper
- 1 1/2 Tbsp minced garlic, divided
- 1/4 cup panko crumbs
- 1 tsp chili powder
- 1/4 tsp paprika
- 1 egg
- RED CABBAGE SALAD**
- 1 1/4 cups red cabbage
- 2 Tbsp vinegar
- 1 tsp oil
- 1/4 cup sugar
- 1/4 tsp salt

#### INSTRUCTIONS

1. Heat oil in a sauté pan over medium heat. Add onion and sauté until soft and lightly golden, about 10 minutes. Set aside.
2. Season chicken with 1/2 teaspoon salt, pepper, and 1/2 tablespoon minced garlic.
3. In a shallow dish, combine panko crumbs, chili powder, paprika, 1 tablespoon minced garlic, and 1/2 teaspoon salt. Lightly beat egg in a second shallow dish. Dredge chicken in egg, then coat in crumbs.
4. Heat a thin layer of oil in a sauté pan over medium heat. When oil is hot, add chicken and cook for 3-4 minutes per side. Remove to a paper towel-lined plate. When cool enough to handle, cut chicken into thin evenly sized strips.
5. Prepare the red cabbage salad: In a small bowl, combine cabbage, vinegar, oil, sugar, and salt. Set aside.
6. Prepare the honey-garlic dipping sauce: In a small bowl, whisk together mayonnaise, water, honey, garlic, paprika, and pepper.
7. Assemble the wraps: Spread a tablespoon of the honey-garlic dipping sauce across the bottom-center of the wrap. Top with onions, chicken strips, and 1/4 cup red cabbage. Make sure the filling is evenly distributed.

#### YIELD

30 roll ups



You don't have to wait for a special occasion. Skip the skewers and serve these wraps as a complete weeknight dinner. Put all the components on the table and let everyone roll their own sandwiches.

- HONEY-GARLIC DIPPING SAUCE**
- 1/2 cup mayonnaise
- 1/4 cup water
- 2 Tbsp honey
- 2 garlic cloves, crushed
- 1/4 tsp paprika
- pinch coarse black pepper

Fold the bottom of the wrap over the filling and tuck under very tightly. Fold in the sides and continue to roll, egg roll-style, holding your fingers under the roll so that it remains very tight. Slice each wrap, sushi-style, into six pieces. Secure by threading a skewer through the edge of the wrap and the chicken. Repeat with remaining wraps and serve with remaining honey-garlic dipping sauce.

**WHENEVER** I sit down to create a menu for a party I'm hosting, I think about how I can dress up my family's latest weeknight favorites. One of those favorites includes Leah's crispy chicken wraps, which she stuffs with onions, red cabbage, well-seasoned shnitzel, and an awesome sauce, because, as she believes, a good sandwich deserves layers. And I agree! This adapted version takes the dish from the dinette table to the dining room.

**AHEAD:** Although best fresh, these skewers can be assembled earlier in the day. Serve at room temperature or reheat briefly so as not to cook the cabbage.

MEAT & CHICKEN 85

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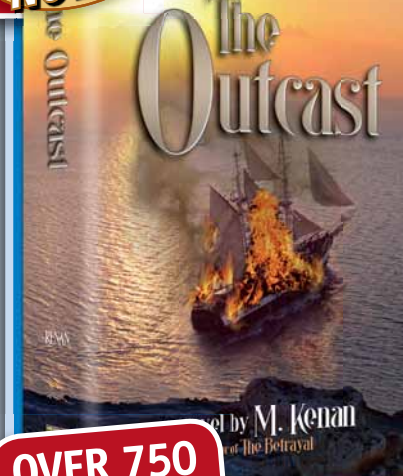
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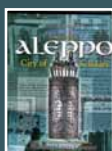
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### Syrian Rabbis Of Yesteryear

[41] ADES, R' Yaakob (continued)

In 1953 it was proposed to R' Yaakob that he become Chief Rabbi of Israel. All those concerned were convinced that he would be unanimously elected. However, no one was surprised when he firmly rejected the proposal. In fact, his personality was so far removed from such an idea that it created an atmosphere in his home as if a great misfortune had occurred. Day after day, people visited R' Yaakob to influence him to the point that he asked his sons to stay at home to help him in resisting the pressure.

When they finally heard that another candidate had been approached to accept the nomination, they all were relieved, and the family rejoiced.

He strongly believed in the importance of studying *mussar* (spiritual and character development).

He once remarked to his son that in his youth he had learned the entire book *Hovot HaLevavot* by heart. He advised people to persevere in studying *mussar* every day, even if it is only for a short time, "as this is the special remedy for a Jew to rescue him from all diseases of the soul."

He used to make a point of observing the beauty of Creation, which aroused in him the greatest admiration and love for Hashem. On one occasion, when he came to a place of rare phenomena of nature, he excitedly announced, "Now I don't have to learn *mussar* for a whole month."

The love of Torah dominated R' Yaakob's heart and mind. In the words of the Rambam, he "immersed himself in the waters of knowledge" (*Hilchot Mikvaot*). Among his writings we find the name of a book he wished to write: "*Hedvat Yaakob*," and he explained that *Hedvat* means

happiness, i.e., happiness with Torah; and it is also an acronym of "*Hiddushei Torah*" (original Torah thoughts) and very appropriate to the reality of his life, which was his happiness in Torah. His heart leapt with happiness whenever he managed to achieve a new understanding in Torah. His voice resonated with joy, and all those who surrounded him were swept up with a great desire to learn Torah.

Whoever met him on the street, or at any occasion, always heard from R' Yaakob a problem or an answer to a question in Torah in which he was engaged at that time. The words were always said with sweetness and grace, making a full-time reality of the verse, "O how I love Your Torah! All day long it is my conversation" (*Tehillim* 119:97).

Once, when R' Yaakob was in Bnai Brak, he went to the *Kollel Hazon Ish* for *Arbit* services. When he saw that there were some minutes before prayer time, he told one of his sons to bring him any book from the bookshelves.

Later he explained that when there is little time it is not worth while to waste time looking for a certain book, but to

take any book and to learn wherever he chanced to open it. The book brought to him was *Responsa of the Radbaz*. He read one chapter and many years later, when he was writing a decision for the *Bet Din*, he showed his son that the problem in which he was currently engaged was mentioned in that very same chapter that he had read in the *Responsa of the Radbaz*. And he reminded his son that it was in those free minutes before *Arbit* in the *Kollel Hazon Ish* that he had seen the *Radbaz*.

Whenever a Torah scholar passed away, there was always a problem as to how to inform R' Yaakob, lest it endanger his health. When R' Tzvi Pesach Frank passed away, great sorrow prevailed in R' Yaakob's home. At the funeral, R' Yaakob sat bitterly weeping as the rabbis eulogized the deceased. When he heard about the passing of R' Ephraim Cohen, who was his *havruta* (study partner) for many years, he suffered piercing heartache and fainted. A doctor was immediately called to revive him.

The true affection which prevailed between R' Yaakob and the *Rosh Yeshiva*, R' Ezra Attiah, was indescribable. Their close connection lasted for scores of years.

During that time they felt the deepest esteem for each other and always reached full agreement, even in the most complex and intricate matters. R' Ezra once related that only one time did they separate with conflicting conclusions. However, the next day, R' Yaakob came to him and happily said, "I have found a convincing proof to your opinion."

During the course of his life, R' Yaakob experienced many hardships and tragedies. Even as a youngster he suffered from heart problems and was often confined to bed.

He was sorely grieved when he lost a son and a daughter in their childhood to pneumonia. However, he did not allow himself to drown in the sorrow and continued with his Torah study, which was his only consolation.

In addition, on *Lag L'Omer* 1936 he lost his firstborn son, Abraham Haim, at the age of 16, who succumbed to a complication after a tonsillectomy.

Abraham was a very diligent and promising Torah student, and his father had great hopes in his becoming an outstanding Torah scholar.

R' Yaakob could hardly be consoled after this loss. One night he saw in a dream an old man with a lustrous countenance who gave him a letter which read: "Why do you deal in things that the Compassionate has concealed?" [That is, do not try to understand G-d's hidden ways of justice.]

After that R' Yaakob found consolation and added to his schedule a new series of daily Torah lectures for laymen, which he carried on for many years.

Many sons of those participating in these lectures later went on to become great Torah scholars as a result of the encouragement for Torah education which their fathers got from the lectures.

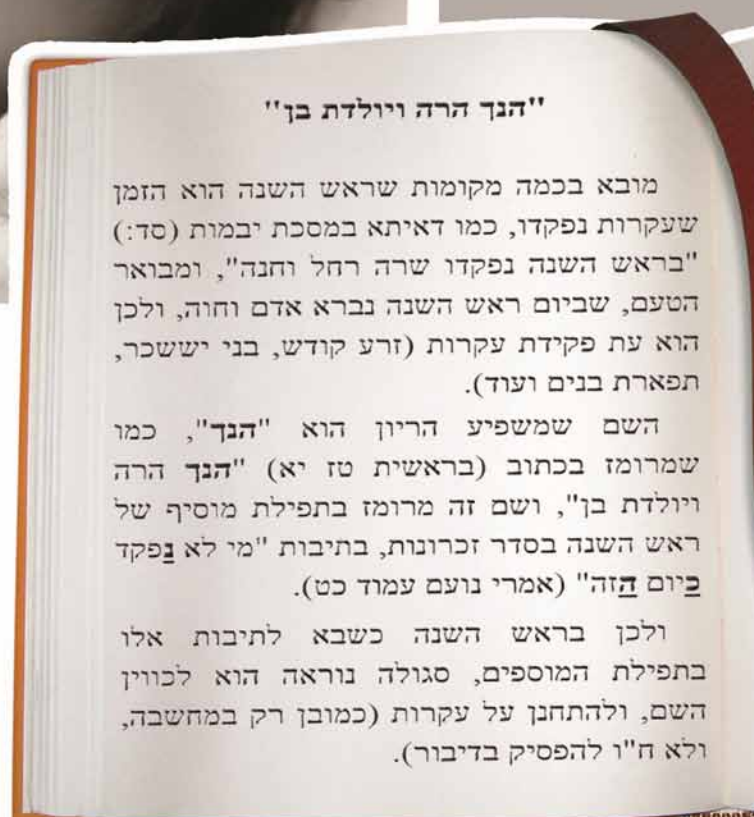
## This Rosh Hashana...

מי לא נפקד כהיום הזה



### Segulah

When saying the words "מי לא נפקד כהיום הזה" in the mussaf shemoineh esrei of Rosh Hashana one should have in mind that Hashem should bless the childless amongst us with healthy children.





## Yom Tov Food Shopping? Food Labels 101

ROCHELLE ROTHMAN

Welcome back if you've been away for the summer! Sorry to say, we here in the city, (Flatbush) did NOT miss all the cars, the congestion, trying to find a parking space when shopping on Avenues J and M, Kings Highway etc... Even Boro Park was less congested! I do know however, that all the local day camps were B"H, pretty packed!

While being diligent in my quest to eat healthier, I noticed many people in the aisles of our local supermarket, not blindly picking up various foods and throwing them in their shopping carts any longer. They are actually *reading* the packaging labels! Hurray for you! Now, maybe the manufacturers will clean out the garbage ingredients and help us have better choices for our families!

With Rosh Hashanah and all the other *Yomim Tovim* around the corner, it can be pretty tricky following a healthier food plan.

Just go through the aisles of any large supermarket and you will get dizzy at all the supposedly healthy choices beckoning you to drop that product into your cart! The packaging often is misleading, unless you know what to look for in choosing the right food for you. How do you know when a food is really expired? What does *Sell By*, *Use BY*, *Freeze By*, really mean? I read an article by Medeline Vann, MPH, reviewed by a doctor, that spells it all out.

Part of being a smart shopper is checking the expiration date on food packages. But if you meticulously check food packaging for printed dates, you may be surprised to find out that with the exception of baby food and infant formula, food expiration dates are really only guidelines to help you buy food at optimal freshness.

Food labeling is not required by federal law. Only about 20 states require it, and there is no consistent standard, and no U.S. Food and Drug Administration (FDA) regulation to define what the package is telling you.

However, there are still government agencies that work to protect food quality and food safety. They include the FDA, the U.S. Department of Agriculture (USDA), and the U.S. Centers for Disease Control and Prevention. There are many divisions within the various agencies, each with specific areas of responsibility to safeguard the food supply. The USDA's Food Safety Inspection Service, for instance, manages information and regulations that affect food safety and the quality of meat, poultry, and egg products. It also provides information about how food labeling could relate to the quality of those products.

All of these agencies continually work to improve food safety. Thanks to the recent passage of the Food Safety Modernization Act, the FDA will place more emphasis on preventing food-borne illnesses rather than responding to outbreaks after the fact, which will hopefully lower the

number of FDA recalls that need to be instituted *after* problems are discovered. More effort is also being made to educate consumers. Though FDA recalls are usually reported through news outlets, there is a special FDA recalls Web page that you can go to at any time on your own to check for alerts.

### THE LANGUAGE OF FOOD LABELING

When you're staring at the digitized date on a package, however, you're probably not thinking about the actions of all these government groups. You just want to know if the food in your hands is safe to eat.

"It is confusing because there is no standardization in packaging dates," acknowledges food safety expert Catherine Strohbehn, PhD, RD, adjunct associate professor of hotel, restaurant and institution management at Iowa State University in Ames.

To help clarify the wording of food expiration dates printed on packages, here is a glossary of common labeling terms:

**"Sell by."** This date gives you tips on what's cheap as well as food safety information. "Sell by" labeling is more for the grocer than it is for the consumer. "Consumers are fine to purchase products by this date," says Strohbehn. "Generally stores will discount closer to this date so consumers looking for a bargain can purchase up to the sell date and then use as soon as possible." Use refrigerated products within the next day or so; frozen goods can be stored in your freezer for up to three months.

**"Use by."** "Use by" and "Best if used by" are intended to assure consistent food quality, says Strohbehn. This type of dating provides guidance to the consumer, but the guidelines are somewhat loose. Products can last longer than the "use by" date, depending on how the product is handled and stored. "Some canned goods will keep for years if there haven't been wide temperature fluctuations. Higher-acid products like canned pineapple have a shorter shelf life, but are still good for a year or longer," says Strohbehn. Infant formula and baby food are significant exceptions to this rule: It is best not to give your baby formula or food after the "use by" date.

**"Freeze by."** Occasionally foods will be labeled "use or freeze by," which means that you can freeze them for a period of time after that date.

### WHAT FOOD EXPIRATION DATES MEAN FOR FOOD SAFETY

The reality is that you can eat food past the food expiration date and it might still taste good — or it might not. For example, milk may sour around the expiration date or a few days afterwards, depending on how cold your refrigerator is. The risk of food-borne illness also increases after that date, especially if your storage conditions are less than optimal.



Practicing good food safety habits at home will help food last safely up to, and beyond, the date on the label. One of the most important food safety parameters is temperature. For example, canned goods in a pantry that stays consistently cool all year round will last longer than canned goods stored in a location where temperatures fluctuate between hot and cool.

I recommend at my freezer classes to transfer all poultry, fish, and meats to Tupperware Freezermates containers. The plastic package and styrofoam packaging for the store is done merely for you to see what you are buying. It is not packaged for freezing. It cannot withstand the low temperatures and vapors in the freezer. That is why cheaper plastics from the 99 cents stores always crack. You end up paying way more on those than investing once in lifetime warranty Tupperware products!

Likewise, frozen foods stored in a freezer will last longer if the freezer is not opened often, which causes temperature changes. Humidity is also a concern — try to keep all storage areas dry, with low humidity.

Here are more food safety tips that will help your foods exceed expiration dates and ensure that you stay healthy:

Refrigerate foods at 40° F immediately. Food safety experts recommend planning your day so that you can take groceries home to the refrigerator right away, instead of letting them sit in the car while you run other errands.

Don't keep refrigerated foods out of the fridge for more than two hours. I go shopping, especially in the summer, with a cooler packed with dry ice, in my car. This way, I'm not pressured to rush home lest my perishables will defrost or spoil.

Keep ready-to-eat foods separate from those that are raw and need cooking.

If a food product only has a "sell by" date or no food expiration date at all, cook or freeze the item as soon as possible.

Make sure prep areas and storage areas in your kitchen are clean.

If you or someone in your household is immune-compromised, be sure to eat foods by the "use by" date, advises Strohbehn. To do otherwise isn't worth the risk of food-borne illness.

Food safety may actually have more to do with the habits you have at home than with the dates on the packaging, but if you want safe foods at their best, use the printed expiration dates as your starting point.

Use the Nutrition Facts label on the food packaging to make smart choices.

Get the right amount of fiber. My nutritionist, Nina said, that 5% or less is too low; whereas 20% or more is too high. I watch that the sugar content should be less than 5g. Transfat should be 0g. Read the ingredients list. It could really be there as hydrogenated oil. Many times the sugar is disguised with words ending in *ose*; sucrose fructose etc. If there is sugar, see where it is placed in the list. If it is one of the first three ingredients, don't buy it.

We all have family favorites we cook or bake for Yom Tov. I would like to share a family Honey Cake with you. A friend made this for Rosh Hashanah, but said it didn't get to the holiday table. Her family consumed it the day she baked it! (If you are glucose intolerant, check with your dietitian before trying a piece.)

*I would like to wish my family, friends and readers a Chasiva v'Chasima Tova and a healthy, wonderful Yom Tov!*

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

### HONEY CAKE

Serves: 8

#### Ingredients

3 whole eggs  
1 cup honey  
1 tsp. cinnamon  
1 cup sugar  
1 cup warm coffee  
1/2 cup oil  
2 tsp. baking powder  
2 tsp. baking soda  
(mix into coffee)  
2 tsp. vanilla extract  
2 3/4 cups flour

#### Instructions

In a Thata® bowl, combine eggs honey and sugar, mix well. Add baking soda to coffee. Add to mixer with oil. Add remaining ingredients and beat well. Pour into tube pan. Bake at 325 degrees for 1 hour. HEAVENLY!



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

Shuls & Speakers are welcome to submit shiurim to: [editor@thefjj.com](mailto:editor@thefjj.com)

# Let's Get Real

MRS. LEBA SCHWEBEL

My summer vacation is over. I knew the day would come, but I resisted facing it until now. As I packed up the last few things and headed back to the city, it was time to take stock of where I'd been and where I'm headed. Many of us look back on time spent recharging our batteries as wasted time, but I prefer to look at it as an investment in my future. My children and grandchildren came to spend endless hours with my husband and I, talking and playing, swimming and spending quality time together. Sure it was a lot of work, and required endless grocery shopping, cooking and tidying up. But, the hours that we spent together were priceless, as we were able to forge bonds together that during our hectic schedules all year we never get a chance to do. We took walks, did needlepoint together and just enjoyed each others' antics and escapades.

But Elul arrived, and with it the responsibility to face the awesomeness of this time. I heard it said that Rabbi Yaakov Weinberg described the last month of the year, Elul as the month in which one can close up the year with a flourish. While one prepares for a play, even if the rehearsals are not so impressive, what people remem-

ber are the actual performance. If the performance is good, it doesn't really matter how the rehearsals went. This month really counts! Elul is an auspicious time to do *cheshbon hanefesh* to think deeply about ones life and, in particular, ones priorities. How am I spending my days? Am I being productive with my time and my talents? Am I giving thought to deepening my relationship with Hakadosh Boruch Hu? Am I setting aside time to learn Torah? Attending some classes? Spending some extra time *davening*? Learning the meaning of the *tefillos*?

As we face Rosh Hashana, and prepare ourselves for the day that we crown Hashem our king once again, can we think of better ways to serve our king? As Jews, we look to Hashem as our king, our *melech* not as a *moshel* or a ruler. A *moshel*, a ruler, does not have any consideration for his subjects. He does what is best for himself, at any cost. If we study the life of a dictator such as Kim Jong-Il of North Korea, we can see that his decisions did not take into consideration any of the needs of his people. He dined on lobster, eating from silver chopsticks, as his masses were starving and malnourished. He forced people into labor camps and tortured thousands of people

mercilessly. Queen Victoria, on the other hand, who ruled the United Kingdom for 67 years, longer than any other British monarch, was considered strong and wise and generous of heart. She was compassionate and fair and promoted equal justice for all. Her subjects felt it was an honor to serve her.

As Americans living in a democracy, it is hard to relate to this type of relationship. We don't have a king. However, observing the paradigm of a monarchy is one way to attempt to understand how to serve Hakadosh Boruch Hu, the king of the universe. Hashem is all knowing, all powerful and perfect in all ways, and we with our human limitations cannot grasp what that means. So we search for ways and means to try to understand how to relate to Him through relatable examples.

As one example, most royal castles had a room whose specific purpose was for the king to receive petitioners. At specified times, the king would make himself available to his subjects, and listen to their requests. During this month of Elul, Hashem, *kaveyachol*, goes out to meet his subjects, and it is an auspicious time to search ones deeds, wants and wishes and weigh whether they are commensurate with Hashem's wishes.

If I would come upon an unpolished diamond, I might confuse it with a piece of glass. I would not know what to look for, how to understand every speck in the stone, and value its worth. However, the

diamond dealer can pick up the stone with his pincers, and with his special loupe, can study the unpolished diamond, understand the extent of each speck and identify the stones' value. When we stand before the Almighty, He can see into the depths of our souls and understand us even better than we can understand ourselves.

Can I think of ways in which I can serve the king? How can I use my G-d given talents and abilities, resources and strengths to fill a necessary role in Hashem's legion? This is our *avoda* as we enter Rosh Hashana. Yes, we have to look back at our year and search our hearts and minds to think of ways we can improve. As we think deeply about our routines, our habits, and our character flaws we can try to set clear goals to correct our ways. We can list what they are and set concrete plans of action to deal with them. But we must first look forward to who we really want to be! *Teshuva*, repentance, really means returning. Returning to what? To who we *really* can be! To who we *really* were *meant* to be! May Hashem grant each and every one of us, and the entire Klal Yisroel, a happy and healthy new year!

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

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## The Balancing Act

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### AT WHAT AGE SHOULD A CHILD DAVEN SHEMONEH ESREI?

*I have an 8-year-old son who enjoys learning and going to shul with his father on Shabbos. His reading skills are fine — not excellent, not too bad. He stands to daven Shemoneh Esrei, but certainly does not say every word. At what point should my husband start insisting that he pray properly?*

A simple answer would be at around age 10 or 11. However, it really depends. Although most 8-year-olds can reasonably be expected to daven *Shemoneh Esrei*, some may find saying the whole thing difficult and tedious. Since your son needs encouragement and not discouragement, you'll want to wait till his reading skills are really good so that he can read the words easily.

Another thing that might help is if every so often his father mentions something included in the *Shemoneh Esrei* that your son can relate to. For example, your husband can talk with him about the things

your son likes about Shabbos — family time, good food, nice clothing, having friends over. He can then say, "You know, we didn't first find out about Shabbos when Hashem told us about it at *Matan Torah*. Moshe already knew about it beforehand. Picture the *nachas* Moshe must be having in Heaven when he sees so many thousands of people keeping Shabbos."

Before Shabbos, you can put a pencil mark next to the *berachah Yismach Moshe* and say, "Imagine how happy Hashem and Moshe are when we keep Shabbos."

Mini-lessons in *kavannah* can kindle that spark of inspiration within your son's heart to really want to daven.

### TEACHING CHILDREN THE MEANING OF PRAYER

*My young daughter recently informed me that while she learned how to bentch in preschool, she never learned the meaning of the words. Neither does she know what she's saying when she davens.*

## Questions of Chinuch

*This astounds me. I learned the meaning of all the prayers when I became religious, and I figured this was something Jewish children must know at an early age. Why aren't all Jewish children taught the language of their people — at the very least as it pertains to speaking with their Creator?*

Young children don't daven with *kavannah* because they can't grasp abstract concepts. Their world is very concrete and self oriented. They're mini *ta'avah-ga'avah* packages. It's unreasonable to expect them to understand what they're saying.

When I was a child, we had to say the "pledge of allegiance" in school. I recall being clueless about what some of the words meant and entirely uninterested in finding out. What mattered to me was that I could stand up, put my hand on my heart, and say the words right. That's basically where *frum* young kids are with *tefillah*. As long as they can say it the way they're supposed to, they feel okay. Don't worry about it.

At this stage, the most important idea to teach little children is *emunah*. Tell them about the Creator and how everything they touch, smell, or eat comes from Him. Teach them how Hashem gives us everything because He loves us and how He set up the world to benefit us. Explain to them how when they break the rules, there is punishment because Hashem wants us to keep the *mitzvos*. If they grasp *emunah*, they will eventually develop *kavannah*. The day will come when they realize that what they're saying has something to do with the invisible being called Hashem. Be proactive in nurturing their *emunah*. Stories of *tzaddikim* are a wonderful way to impart faith to your children. In the Bais Yaakov system they do teach the explanations of prayers in the older elementary grades and in high school. Your girls will eventually learn what the prayers mean. However, whether that will translate into actual *kavannah* or not will very much depend on their foundation of *emunah*.

### INSPIRING MY CHILD TO DAVEN

*My 10-year-old daughter finds davening boring. I can't think of ways to inspire her aside from telling her that Hashem is waiting for her *tefillos* and that she can ask for anything she wants (like new*

*shoes or clothes). Can you help me with more ideas?*

If, like most 10-year-olds, your daughter is not extraordinarily spiritual, she will not like davening. Accept this as realistic for her stage of development, just as her *chesed* is probably not completely materialistic and as their spirits grow, they become more spiritually attuned. Your daughter has a good two years before she'll become more sensitized.

All you can do during this time is make davening more appealing and inspiring by teaching her the tunes to some of the *tefillos* and helping her understand what the words mean. Sometimes communal davening helps too. Obviously she'll need a lot of affirmation and appreciation, but 10-year-olds in general don't daven with *kavannah*, so don't have unrealistic expectations.

### MY CHILD IS BEING BULLIED

*Could you suggest what I should say to my child if another child tells her, "No one wants to play with you"?*

This is a very "girl" kind of thing to say, so I suspect the child is a girl. You need to ascertain whether your child is socially deficient in any way or if the other child is just being nasty. There could be a number of reasons why your daughter is being ostracized. Is she clean, dressed well, "with it," and properly equipped when she comes to school? If there is a specific reason why the other children view her as different, then make it your business to fix it right away.

If it's just the usual picture of an insecure child zeroing in on another because of her own needs and insecurities, you need to respond in a different way. Make your house attractive for kids by providing good games and *nosh*, and invite other children to play with your child. This will tell your daughter that she is basically okay and will make you much more credible when you say, "That girl felt bad so she wanted to make herself feel good by putting you down."

Poor girl, for some reason she doesn't feel like number one already. She'll grow out of it."

Teach your child to respond on a mature level by suggesting that she tell the nasty girl, "Why are you saying these things? Do you enjoy saying things like that?" Your child will realize it's not her problem but the other person's.

If there really is something wrong that you cannot fix, then you will need to toughen up your child. Tell her, "Look, the issue isn't you. This girl would like everyone to have exactly the same of everything. You're you. Hashem gave you what you needed. She just doesn't see it." In this way, you've created an attitude that says, "Poor her, her vision of life is limited. You're okay. Don't take it personally."

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## 450 Ethiopian Immigrants Arrive In Israel, Marking End Of Jewish Agency Operation

JNS

A group of 450 Ethiopian immigrants arrived in Israel, marking the end of Operation Kanfei Yonah (Wings of a Dove).

Since the operation was launched in November 2010, around 7,000 Ethiopian Jews, most of them members of the Falash Mura group, have immigrated to Israel. The Jewish Agency for Israel and the Israeli Immigrant Absorption Ministry jointly ran the operation.

As part of the mission, the Jewish Agency ran a community center in the Ethiopian city of Gon-



dar, with financial aid provided by the Jewish Federations of North America and the International Fellowship of Christians and Jews. At the center, the future immigrants took part in activities to prepare them for life in Israel.

The Ethiopians who have arrived in Israel via Operation Kanfei Yonah have been sent to 17 immigrant absorption centers around Israel.

"This is a moving historical moment," Jewish Agency Chairman Natan Sharansky said regarding the completion of the operation, according to *Israel Hayom*.

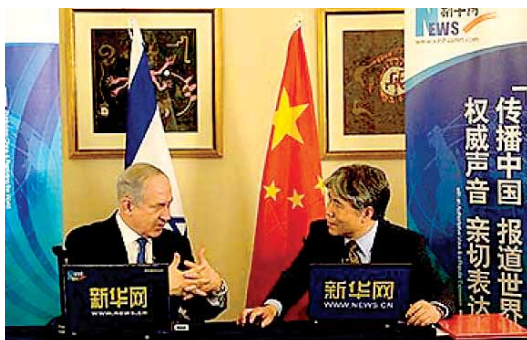
## Israel And China To Increase Passenger Flights

JNS

In a sign of growing economic partnership, Israeli and Chinese transportation authorities have signed an agreement to significantly increase the frequency of passenger flights between their countries.

According to the deal, Israel and China can operate 14 regular passenger flights as well as seven cargo flights between the countries.

Until now, only Israel's El Al operated three weekly flights to Beijing, while China's national



airline, Air China, does not provide any flights to Israel. Approximately 50,000 passengers per year travel between Tel Aviv and Beijing, while another 30,000 make the trip via other stopovers.

"I believe that the agreement is likely to bring to Israel hundreds of thousands and even millions of Chinese fans of the history of the Israeli people and of Jewish sites, which attract millions of visitors from around the world," Israeli Transportation Minister Yisrael Katz said, the *Jerusalem Post* reported.

## Leaked Report Shows Israel As 'Priority Target' For U.S. Intelligence

JNS

A document leaked by U.S. National Security Agency whistle-blower Edward Snowden shows that "Uncle Sam" does not only spy on his enemies, but his allies as well—labeling Israel as a "priority target," according to a *Washington Post* report.

The Washington Post published parts of Snowden's leaked and highly classified U.S. intelligence "black budget" file. The 178-page report details a budget that totals \$52.6 billion. The report states that U.S. counterintelligence operations "are strategically focused against [the] priority targets of China, Russia, Iran, Cuba and Israel."



## Pope Francis I Disturbed By 'Terrible Images' In Syria, Calls For Renewed Dialogue

JNS

During mass at St. Peter's Square, Pope Francis I said he was disturbed by the "terrible images these days" coming out of Syria and he called on the international community to find a solution to a war of "death and destruction," *Vatican Radio* reported.



"With great suffering and concern I continue to follow the situation in Syria. The increase in violence in a war between brothers, with the proliferation of massacres and atrocities, that we all have been able to see in the terrible images of these days, leads me once again to raise my voice that the clatter of arms may cease," Pope Francis said.

Pope Francis also called on the international community to do more.

"I appeal to the international community to be more sensitive to this tragic situation and make every effort to help the beloved Syrian nation to find a solution to a war that sows destruction and death," he said.

Meanwhile, Archbishop Mario Zenari, who is the Vatican's envoy to Syria, said that Syria was starting its "descent," and that he prayed that the international community do everything possible to prevent the massacres in Syria.

The appeal by Pope Francis comes as the international community is debating a response to evidence that the Syrian government used chemical weapons against its people. U.S. President Barack Obama has said that the use of chemical weapons would cross a "red line" that could trigger U.S. military action.

## Israel Ranks 4th In Global Health Care Efficiency

JNS

Israel ranks 4th in a new ranking system on global health care efficiency, ahead of advanced countries in Europe and North America.

According to data compiled by Bloomberg, which ranks countries based on three criteria—life expectancy, health-care cost as a percentage of GDP per capita, and health-care cost per capita—Israel had an efficacy score of 68.7.

Hong Kong, Singapore and Japan took the top spots, ahead of Israel. Canada came in 17th, the United Arab Emirates was 12th, and the U.K., famous for its National Health Service, came in 14th.

Meanwhile, with the ongoing battle over President Barack Obama's health care system and rising costs, the U.S. ranked 46th, behind countries like Algeria, Iran, Cuba and the Dominican Republic. According to Bloomberg, the U.S. spends the most on health care on a relative cost basis, with the worst outcome.

In other rankings by Bloomberg, Israel has the longest life span in the Middle East and Africa at 81.8 years, is the 6th-favorite location for high-tech companies, and the 10th-best country for workers.



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## Is Hamas The Loser In Game Of Middle East Upheaval?

JNS

In the shifting sands of the tumultuous Middle East, Hamas, the Palestinian terror group in control of the Gaza Strip, has found itself in an increasingly precarious position.

Fearful for its massive arsenal of rockets and trained jihadis, the terror group is today also facing isolation and internal discord. With its Muslim Brotherhood allies on the run in Egypt, strained relations with former benefactors in Iran and Syria, and an increasingly technologically savvy Israeli enemy, the terror organization—while still dangerous—is facing a perfect storm of problems that threatens to undermine its power.

“While one cannot currently say Islamist groups like Hamas are completely down and out, the removal of [Mohamed] Morsi’s government in Egypt and the subsequent crackdown on Muslim Brotherhood leadership, as well as the Muslim on Muslim fighting in Syria, together create serious problems for Hamas,” Matthew Levitt, senior fellow and director of the Stein Program on Counterterrorism and Intelligence at the Washington Institution for Near East Policy, told *JNS.org*.

For many years, Hamas relied on Iran and its partners, Syria and Hezbollah, for military hardware such as rocket missiles, terrorist training, and financial support. It is estimated that Hamas at one point received up to \$250 million annually from Iran. But all that changed following exiled Hamas leader Khaled Mashaal’s decision to close the Hamas office in Damascus in early 2012 and to pursue support from Sunni powers such as Turkey, Qatar and the Muslim Brotherhood in Egypt, all of which were on the rise at the time.

Today, analysts believe Iran’s aid to Hamas has been significantly reduced following the two parties’ fallout over Syria.

The relationship between Sunni Hamas and Shi’a Iran has always been united around their mutual hatred of Israel. In a region that is increasingly split between Sunni and Shi’a forces, Hamas somehow managed to bridge the deep theological divide between the two major Islamic sects. But in today’s increasingly polarized Middle East, with Sunni and Shi’a forces squared off in a bloody battle for the future of Syria and further tensions in Lebanon, Iraq, and in the Persian Gulf, Hamas has become the odd man out.

“They [Hamas] are now largely isolated. They don’t have Egypt or Syria and their relationship with Hezbollah and Iran is deeply strained, though not completely broken,” Levitt told *JNS.org*.

But in light of the changes in the Middle East, Hamas may be rethinking its strained relations with Iran.

“Qatar, the Muslim Brotherhood and other Sunni allies are not capable of supporting Hamas like Iran,” Levitt said.

Qatar reportedly pledged more than \$400 million to Hamas in October 2012 during a visit to Gaza by Qatar’s ruling emir at the time, Sheikh Hamad bin

Khalifa al-Thani. Hamad, however, abdicated in June, and his son and successor, Sheikh Tamim bin Hamad Al Thani, has been less receptive to Hamas and the Muslim Brotherhood. Rumors are that he expelled leaders of both organizations, Mashaal and Sheikh Yusuf Al-Qaradawi, in late June during the Egyptian protests against the Muslim Brotherhood.

Turkey, another budding Sunni ally of Hamas, has also seen its fortunes fade under the leadership of Islamist Prime Minister Recep Tayyip Erdogan. The once-close Turkish-Israeli relationship has not recovered from the blow of the 2010 Gaza flotilla incident, as a result of Erdogan’s steadfast support of Hamas, strong criticism of Israel’s policies towards the Palestinians, and conspiracy theories such as his recent comment that Israel was behind the overthrow of Morsi in Egypt.

But the tide has changed in Turkey. Popular protests against Erdogan and his Islamist Freedom and Justice Party in early June reduced the prime minister’s clout. Meanwhile, attempts by Erdogan to visit Gaza have been reportedly thwarted by Egyptian military authorities, who are upset over Erdogan’s criticism of the Muslim Brotherhood’s ouster.

While deteriorating relations with Qatar and Turkey have been setbacks for Hamas, by far the hardest pill to swallow has been its jihadi parent company’s ouster from power in Egypt. Founded in 1988 as an offshoot of Egypt’s Muslim Brotherhood, Hamas has always looked to the group for ideological inspiration. But Egypt’s former secular President Hosni Mubarak, and his predecessors Anwar Sadat and Gamal Nasser, considered the Muslim Brotherhood—and by extension, Hamas—a top enemy. With Mubarak’s removal in February 2011 and the election of the Muslim Brotherhood’s Morsi in Egypt, Hamas believed it finally had a partner next door.

Under Morsi, the Muslim Brotherhood promised Hamas that it would allow them to open an office in Cairo and ease border controls between Gaza and Egypt. But with Morsi’s ouster and the crackdown on the Muslim Brotherhood by the Egyptian military, Hamas has been cut off. The Egyptian military is also deeply concerned with lawlessness in the Sinai Peninsula and has held Hamas accountable for the support of jihadi groups there.

According to reports, Hamas has been careful in its response to the situation in Egypt. It has not held any large-scale rallies in support of the Muslim Brotherhood, despite the offensive recently launched against the group.

Within Hamas, there has also been a debate over the future of the organization. Long-time exiled leader Khaled Mashaal



sought to distance the group from Iran and align more with Sunni powers and the Muslim Brotherhood, whereas Hamas Prime Minister Ismail Haniyeh called for more focus on Gaza. Meanwhile, other

Hamas leaders such as Hamas’s former envoy to Iran, Imad al-Alami, have insisted on a rapprochement with Iran.

In late July, Hamas representatives met with Iranian and Hezbollah officials in Beirut, the London-based Arab daily *Ashraq al-Awsat* reported.

“It is in the interest of Hamas today to revise its rapport with Iran and Hezbollah for many reasons,” Hani Habib, a political analyst based in the Gaza Strip, told *Reuters*. “At the end of the day, all the parties have an interest in this partnership.”

Iran, however, has made it clear that Hamas needs to fully revise its stance on Syria if it would like to be welcomed back into the Shi’a resistance club.

Domestically, Hamas may also be feeling the heat in Gaza. Despite its jihadist credentials, Hamas has long been a target of Islamic Jihad, another smaller Palestinian terror group, as well as ultraconservative Al-Qaeda inspired Salafi groups, who ironically consider Hamas too moderate and seek to replace Hamas with their own Islamic-style emirate in Gaza.

Meanwhile, Tamarod, the Egyptian movement that led to the protests and eventual ouster of Morsi, has recently set its sights on Hamas.

“It is time we rejected death forcibly under Hamas’ pretext of security. Our people, regardless of their political and even religious affiliations, have been targeted by their criminality,” a statement from the group declared. The group explicitly accused Hamas of murder, torture, sabotage, bribes, vandalism and smuggling, *Ma’an News Agency* reported.

Tamarod has called for Nov. 11 to be an official day of protests against Hamas.

“There is lot of public discontent with Hamas in the Gaza Strip,” Levitt told *JNS.org*.

With the restart of Israeli-Palestinian conflict negotiations, which are being conducted with Hamas’s archrival, the Fatah-controlled Palestinian Authority, Hamas may be able to play the role of spoiler, launching rockets or terrorist attacks against Israel in hopes of derailing peace—a familiar role harkening back to the 1990s.

But last fall, Israel launched an eight-day air offensive known as Operation Pillar of Defense on Hamas in response to Hamas rockets that were terrorizing southern Israel. An Israeli airstrike at the beginning of the campaign left one of Hamas’s top operatives, Ahmed al-Jabri, dead.

Unlike previous engagements with Hamas, Israeli ground forces did not enter the Gaza Strip. Many analysts credit Israel’s groundbreaking Iron Dome anti-missile system for reducing Israeli civilian casualties, and thus alleviating pressure on Israeli leaders to launch a more comprehensive ground campaign. The Iron Dome, according to the *New York Times*, has shot down more than 400 Hamas rockets with an 85-percent success rate, effectively neutralizing Hamas’s primary weapon against Israel.

## Terrorist Plot Against Mamila Mall, Jerusalem, Foiled By Israeli Security Forces

TAZPIT NEWS AGENCY

A terrorist plot to detonate a bomb in the Mamila Mall near the Old City in Jerusalem was foiled by Israel’s security forces, a police spokesperson announced. The attack was planned for one of the upcoming Jewish holidays.

In a joint operation conducted during August by Israeli Police, the GSS and a special operations unit, a terrorist cell comprised of two Israeli Arabs from the Shuafat camp and the Ras-El-Amud neighborhood in Jerusalem were arrested in suspicion of planning to transfer a bomb from the Judea and Samaria area into Jerusalem. The two, aged 22 and 25, both cleaning workers at the mall, admitted to the charges and the police intend to submit an indictment against them today. They will be charged with assisting the enemy, conspiring to commit a crime and with an attempt to produce weapons. The two would have taken advantage of their Israeli identity cards and privileges as citizens to execute the attack.



They were recruited by Hamdi Hasnin Hamdi Romana, a Hamas terrorist from Ramallah, several months ago.

During his interrogation an explosives lab was exposed in his home. He admitted to having contacts with a chemist and told of how he tried to procure materials for a bomb.

The cell had further plans to attack IDF soldiers, and to produce rockets and fire them from the Ramallah area at Israeli communities in the vicinity.

The spokesperson stressed that the exposure of the cell indicates a high motivation by Hamas to execute terrorist attacks in Israel, and pointed to the threat posed by Arabs with Israeli ID’s who can exploit them to attack Israelis.

In March 2011 a bomb exploded at Benyanei Hauma in Jerusalem, and in November 2012 a bomb exploded in a bus in Tel Aviv. In both incidents the bomb was produced by Hamas and planted by Israeli Arabs.

## Feds Dismiss Complaints On Anti-Semitism At Three University Of California Schools

JNS

The Department of Education's Office for Civil Rights (OCR) dismissed complaints against three University of California (UC) schools—UC Berkeley, UC Santa Cruz, and UC Irvine—which had alleged that anti-Israel activity on campus, and the schools' insufficient response to that activity, created a hostile environment for Jewish students.

Filed by two students in 2012 under Title VI of the Civil Rights Act of 1964, the UC Berkeley complaint referred specifically to "Israel Apartheid Week," an annual Boycott, Divestment and Sanctions event put on by the Boycott, Divestment and Sanctions movement, promoting the comparison of Israel to apartheid-era South Africa.

At UC Santa Cruz, the complaint centered on two campus events, including one moderated by a university professor, that featured speakers who were critical of Israel but no speakers offering the alternative perspective; two planned events that never took place, including a "teach-in" titled "Understanding Gaza" that students claimed would be a "one-sided politically motivated event"; and several incidents of anti-Semitic graffiti.

The UC Irvine complaint chronicled incidents including a *rabbi* being cursed at an anti-Israel demonstration and a student wearing a pro-Israel t-shirt being cursed and yelled at during a Muslim Students Association event.

The Department of Education added protection of Jewish students from anti-Semitism to Title VI in 2010. But after its in-



vestigation, OCR concluded in its reports on both schools that the complaints "constituted expression on matters of public concern directed to the university community." OCR said the campus events in question "do not constitute actionable harassment,"

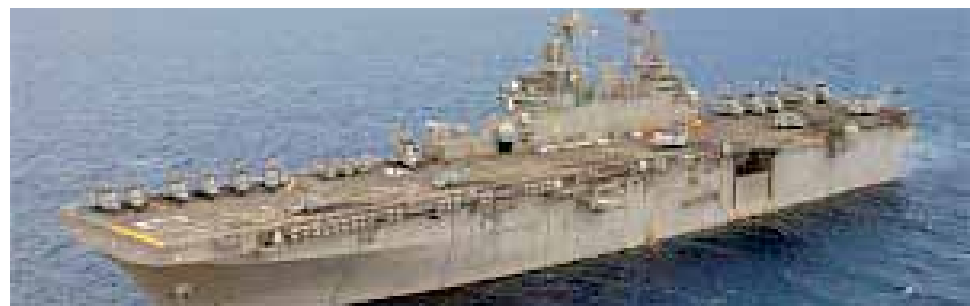
and that at UC Santa Cruz, the school "took prompt action" to investigate and to remove the anti-Semitic graffiti.

"In the university environment, exposure to such robust and discordant expressions, even when personally offensive and hurtful, is a circumstance that a reasonable student in higher education may experience. In this context, the events that the complainants described do not constitute actionable harassment," OCR said.

Reacting to the OCR decisions, Kenneth L. Marcus—former staff director of the U.S. Commission on Civil Rights, and current president and general counsel of the Louis D. Brandeis Center for Human Rights Under Law (LDB), told *JNS.org*, "Every case stands on its own. We strongly support every student's freedom of speech, but we also believe that harassment of Jewish students needs to be taken seriously. LDB will continue to support students and faculty who have legitimate claims to civil rights violations on the basis of their Jewish ethnicity."

Rabbi Aron Hier, director of campus outreach for the Simon Wiesenthal Center, said in a statement that the OCR "failed to address the concerns of American Jewish families, many of whose children have been subject to intimidation, physical and verbal abuse because of their Jewish identity and support for the State of Israel."

## Poll: 67 Percent Of Israeli Jews Support U.S. Attack On Syria



JNS

About 67 percent of Israeli Jews support a U.S. attack on Syria, while 17 percent oppose an attack, according to a new *Israel Hayom* survey conducted by New Wave Research.

The same percent of Israelis who support the attack are concerned that if such an attack occurs, Israel will be drawn into a war.

Close to 73 percent of respondents Israelis an attack against Syrian President Bashar al-Assad's regime will take place. Only 13 think that the situation will deteriorate into an all-out war in the Middle East. About 29 percent said they are not concerned that a U.S. attack will drag Israel into a war.

## Nixon, Truman And FDR: Presidents' Private Thoughts About Jews

JNS

The latest tapes of President Richard M. Nixon's private conversations reveal a number of anti-Semitic remarks made by the president. This is not particularly surprising, since previously released tapes also contained hostile comments about Jews by Nixon. But one remark in the latest tapes stands out. Discussing potential judicial nominees with an aide, Nixon said, "No Jews. Is that clear? We've got enough Jews. Now if you find some Jew that I think is great, put him on there."

How could the president make disparaging remarks about Jews and instruct that they be excluded as nominees, and then, in the same breath, declare that he would accept a Jew "that I think is great" (presumably one whose political and social views mirrored Nixon's)? How could he harbor such apparent dislike of Jews in general, yet feel perfectly comfortable embracing a certain kind of Jew?

There were, in fact, a number of Jews in Nixon's inner circle, from Secretary of State Henry Kissinger to legal counsel Leonard Garment.

One finds a similar phenomenon with regard to several earlier presidents. A previously unknown diary by Harry Truman, discovered in 2003, revealed that he harbored harsh feelings about Jews. Incensed when former Treasury Secretary Henry Morgenthau, Jr. called him about the plight of the refugee ship *Exodus* in 1947, Truman wrote in his diary, "He [had] no business, whatever to call me. The Jews have no sense of proportion nor do they have any judgment on world affairs... The Jews, I find, are very, very selfish. They care not how many Estonians, Latvians, Finns, Poles, Yugoslavs or Greeks get murdered or mistreated as D[isplaced] P[erson]s as long as the Jews get special treatment. Yet when they have power, physical, financial or political neither Hitler nor Stalin has anything on them for cruelty or mistreatment to the under dog."

Yet Truman, like Nixon, also had a number of Jewish friends and aides, such as his lifelong friend and business partner, Eddie Jacobson, and senior White House advisers David Niles and Max Lowenthal.

President Franklin Delano Roosevelt's privately expressed views on Jews were not all that different from Nixon's. While Nixon worried about having too many Jews among judicial nominees, Roosevelt once told his cabinet—according to the account of Treasury Secretary Morgenthau—that



there were "too many Jews among federal employees in Oregon."

In a similar vein, President Roosevelt told French military leaders at the Casablanca Conference in 1943 that "the number of Jews engaged in the practice of the professions" in liberated North Africa "should be definitely limited," lest there be a recurrence of "the understandable complaints which the Germans bore towards the Jews in Germany..."

Prof. Leonard Dinnerstein, who has studied Roosevelt's appointees, writes, "Of his 192 judicial appointments, seven went to Jews," which was nearly identical to the number chosen by his three Republican predecessors in the White House. Moreover, "The number of Jews employed in policymaking positions in the Departments of State, War, Navy, and Commerce, the Federal Reserve Board, the Federal Trade Commission, the U.S. Tariff Commission, and the Board of Tax Appeals [under Roosevelt] could probably be counted on one's fingers and toes."

And FDR rejected a proposal to name his economic adviser Benjamin Cohen assistant secretary of the treasury because he feared it would constitute too much Jewish representation in that department.

Yet Roosevelt, like Truman and Nixon after him, embraced individual Jews when their talents and expertise proved useful—so long as they did not press him on Jewish issues. As a result, the Jews in Roosevelt's White House seldom mentioned Jewish concerns. To a friend who urged Cohen to ask FDR about European Jewry, Cohen replied (in 1940), "I don't feel that I should push myself into Jewish matters where the skipper does not ask my advice."

There were exceptions, of course. Morgenthau belatedly, and under pressure from his (non-Jewish) staff, went to the president about the plight of Europe's Jews. Niles and Lowenthal actively pressured Truman to support the creation of Israel.

But more typical was Kissinger, who—according to a tape released several years ago—advised Nixon in 1973 that even "if they put Jews into gas chambers in the Soviet Union, it is not an American concern." That was exactly the kind of counsel Nixon preferred to receive from his Jewish advisers.

# Rabbi Eli Brazil Appointed New Director of Camp Kaylie

*Leading Camping Professional to Head Premier Summer Camp*

The Board of Camp Kaylie are pleased to announce the appointment of Rabbi Eli Brazil as the new Director of Camp Kaylie.

Elly Kleinman, Chairman of the Board of Trustees of Camp Kaylie adds that “We are fortunate to have Rabbi Brazil, a leading figure in the camping industry, join us. With his extensive experience in Camp Mesorah, Camp Morasha, as Director of Student Activities at DRS, a hockey coach and youth leader on many levels, Rabbi Brazil will play a major role in building Camp Kaylie for the future.”

In just three short years Camp Kaylie has transformed the camping world offering a uniquely exhilarating summer camp for kids of all abilities.

David Mandel, CEO of OHEL says that “the Board of Trustees also wish to extend our deepest appreciation to Rabbi Moshe Wein for assuming the



leadership of Camp Kaylie for this summer 2013. It was a wonderful summer B’H where campers, staff and parents were all very excited about the program this year. Moshe will continue to be Operations Director of Camp Kaylie working with Rabbi Brazil to make a very strong team.”

In his new role, Rabbi Brazil conveys “I’m very excited at the opportunity to be joining the Camp Kaylie team and being part of such a trailblazing camp. I look forward to working with staff, parents and camp supporters to continue our mission in establishing the premier summer camp serving children of ALL abilities.”

For Registration for Summer 2014, and for videos and pictures of Summer 2013, please visit [www.campkaylie.org](http://www.campkaylie.org)

# Major Citywide Candidates And Local Elected Officials Attend FJCC Leadership Conference



The Flatbush Jewish Community Coalition (FJCC) held an executive board meeting Sunday and hosted political figures from across the political spectrum, highlighting the strength of the Flatbush Jewish electorate and the FJCC’s central role in facilitating the community’s political engagement.

The event at the Young Israel of Midwood, was chaired by Josh Mehlman, and individual candidates and elected officials were introduced by FJCC board members Avi Schick, Leon Goldenberg and Chaskel Bennett.

The candidates who appeared, including all three Republican candidates for Mayor, and candidates for Comptroller and Public Advocate, came to earn the support of this politically influential group representing the Greater Flatbush and Midwood areas.

Mayoral candidates Joe Lohta, John Catsmitidis, George McDonald and Sal



Albanese spoke about various subjects of interest to the group including, security and safety, support for school choice and the need for the city to work with the non-profit and religious community. City Comptroller candidate Elliot Spitzer, Public Advocate candidate Daniel Squadron, Councilman Jumanee Williams, Brooklyn Boro Presidential candidate Eric Adams, and Assemblyman Alan Maisel also attended and addressed the group. Representatives from the major Democratic Mayoral candidates were in attendance as a sign of support for the work the FJCC is doing.

Of particular mention, the three local elected officials who represent Flatbush/Midwood communities, Assemblyman Dov Hikind, State Senator Simcha Felder and Councilman David Greenfield each spoke about the importance of organizing the community to come out and vote



FJ

EVENT CALENDAR

<b>SEPTEMBER 4-6, 2013</b> Brooklyn Jewish Xperience Rosh Hashanah Services	<b>NOVEMBER 16, 2013</b> Emunah of America National Dinner  Yeshiva Keser Torah of Queens Melave Malka
<b>SEPTEMBER 10, 2013</b> Satmar Bikur Cholim Queens Party  Bikur Cholim Chesed Organization Gathering for Frum Women with Cancer	<b>NOVEMBER 17, 2013</b> Mirrer Yeshiva Central Institute Annual Dinner  Yeshiva Toras Emes 31st Anniversary Dinner  Yeshiva Toras Moshe Anniversary Dinner
<b>SEPTEMBER 11, 2013</b> Yeshiva Gedola of Passaic Lakewood Parlor Meeting	<b>NOVEMBER 23, 2013</b> Mesivta Beth Shraga 57th Anniversary Melave Malka
<b>OCTOBER 14, 2013</b> Rachel's Children Reclamation Fdtn Annual Dinner	<b>NOVEMBER 24, 2013</b> Mesivta Yeshiva Chaim Berlin 109th Anniversary Dinner  Ponovez Yeshiva/Batay Avoth 73rd Annual Dinner  Ohel Annual Gala  Rabbinical Seminary of America Annual Dinner  Yeshiva Beth Abraham – Slonim of Jerusalem Annual Dinner
<b>OCTOBER 20, 2013</b> Ten Yad Chinese Auction	<b>DECEMBER 8, 2013</b> Rivkah Laufer Bikur Cholim Boro Park Annual Luncheon
<b>OCTOBER 27, 2013</b> Shevach High School Open House  Ponevez Yeshiva Ladies Auxiliary Annual Tea	<b>DECEMBER 14, 2013</b> Jewish Heritage Center Annual Queens Chinese Auction
<b>NOVEMBER 2, 2013</b> Chai Lifeline Annual Chinese Auction	<b>DECEMBER 15, 2013</b> N'shei Ahavas Chesed Annual Luncheon  Yeshiva Passaic Torah Institute 18th Annual Dinner
<b>NOVEMBER 3, 2013</b> Nshei Yeshiva Derech Chaim Annual Chinese Auction Extravaganza  Yeshiva Derech Chaim Chinese Auction  Bris Avrohom 34th Annual Dinner & 28th Gala Wedding	<b>DECEMBER 29, 2013</b> Yeshiva Darchei Torah Annual Scholarship Dinner
<b>NOVEMBER 7, 2013</b> Rav Teitz Mesivta Academy Open House  Meir Panim Dinner	<b>MARCH 30, 2014</b> Yeshivas Mir Yerushalayim Annual Dinner
<b>NOVEMBER 10, 2013</b> Mesivta Tifereth Jerusalem / Yeshiva of Staten Island Annual Dinner  Beth Medrash Govoha Fall Luncheon	<b>JUNE 1, 2014</b> Yeshiva Derech Chaim Annual Dinner
<b>NOVEMBER 12, 2013</b> Bikur Cholim of Flatbush / Nefesh Chaya Tiferes Yosef Annual Tea	To add your Event, please email: <b>EVENTS@THEFJ.COM</b>
<b>NOVEMBER 14-17, 2013</b> Agudath Israel of America 91st National Convention	

with all expressing strong support for the FJCC and its mission.

The FJCC, formed this past May, has already hosted all the Democratic Mayoral candidates, at a forum for the Orthodox Jewish community and has remained in touch with each campaign. Leaders also met with privately with DA Joe Hynes, DA

hopeful Ken Thomson, and many other candidates and elected officials.

With strong Rabbinic backing, the FJCC continues to grow its coalition and develop strong working relationships with individual candidates. The community is urged to vote in the primary on September 10.

## זכור ברית אברהם ועקדת יצחק

BARUCH MOSHE GUTTMAN

Every person has difficult times during their lives. I want my friends to know that I am not unique, but as a Holocaust survivor, I feel I have to give even more thanks to Hashem. To commemorate my 80<sup>th</sup> birthday, I completed a Holocaust memoir entitled "Lo amus ki echyeh ve'asaper maaseh kah". I shall not die but I shall live and relate the tales of G-d. In it I related how we spent the Pesach Seder nights in the camp. We tearfully recited Hallel from memory as we sadly remembered the M of happier times. ( filled not with wine great fervor, we rep amus ki echyeh ve'as tears dripped into ou

Last year I spoke to students in several Yeshivos who were angry and pained by my experiences. I distributed a new booklet “Avenge before our eyes the revenge of your servants spilled blood.” This year I was blessed with two joyous events. A week before Shavuos, two of my granddaughters gave birth to baby boys on the same day a few hours apart. We celebrated the double Shalom Zochor of the new borns. The joint Brissos were to take place on the first day of Shavuos. I was honored to be the Sandek for one of the infants, who was a Bechor. Sitting on the Kisai Eliyahu, I was overcome with an enormous feeling of gratitude to Hashem, that at my age, I was Zoche to such an especially happy occasion. There is no greater Simcha that a great-grandfather could have than to bring his great-grandson into the Bris of Avraham Avinu.

Suddenly, my memory took me back to a very different and sad first day of Shavuos. In my mind I visualized clearly as Mengele, the German butcher motioned my mother, my young sister, and my brother to their death, Al Kiddush Hashem. The first day of Shavuos is the Yartzheit of my mother, Leah Bas Moshe, my sister, Frimet Bas Yechezkel Menachem and my brother Yitzchok Ben Yechezkel Menachem, Alei-hem Hashalom.

The sharp contrast between the past and present was very vivid. Outwardly, I was the proud and happy Elter Zeide; in my mind, however, I was focused on my family who died Al Kiddush Hashem.



As usual at our family Simchos, at the *seudah* I was honored to speak. I expressed my gratitude to Hashem that I was able to participate in this double happy occasion. I also shared a thought.

In the Selichos of Aseres Yemei Teshuva and during N'eila, we say “*zechor bris avrohom be'akedas yitzchok*”. I was happily bringing my great-grandson into the Bris of Avraham Avinu while simultaneously remembering the sad Akedia of my dear mother, sister and brother on their Yartzheit.

At a Bris we pray, B'damaich Chayi. With the Z'chus of Bris Milah, we strive to live Torah true lives. A newborn joys the Jewish nation at his Bris, albeit without his consent. At his Bar Mitzvah, he consciously accepts the yoke of Torah and Mitzvos even to the point of Kiddush Hashem. We refer to the concept of Bris Avraham and Akeidas Yitzchok during the *davening* of Yomim Noraim. When we need to reach real T'shuva, we rely on our Avos.

These two concepts are apparently connected. At the time of the child's Bris, we recite the phrase, "B'domayich Chay" two times. One recitation symbolizes the blood of the Bris, and the second indicates he is prepared to live and die Al Kiddush Hashem, by virtue of the fact that he is a Yid. I frequently speak in Yeshivos, and I see a wonderful enthusiasm for Yiddishkeit even in young school children today.

During the Holocaust, Hitler targeted even the Jews who barely knew that they were Jews- except for their *bris*. Of those, many who were in the concentration camps declared, “I am happy that I am here and accept the suffering that Hashem gives. I didn’t live Al Kiddush Hashem, but I’ll die Al Kiddush Hashem.” Thus, it was the *bris milah* that connected them directly to the Kiddush Hashem.

In my previous publications, I included the T'fila which we say on Mondays and Thursdays: "Habeit Mishamayim Ure'eh"

Look from Heaven and behold that we  
have become [an object] of scorn and deri-

10,000 women. 7 locations. 1 goal.  
The Ohr Naava Avinu Malkeinu Event.

Brooklyn, New York (September 2013)—Elul is here, and with it, a heaviness of heart. Will this year be different? Will this be a year of remaking our inner selves, restyling our priorities, remodeling our daily choices? Or...will it be a robotic repeat, a mindless going-through-the-motions?

Ohr Naava is here to make it happen.

Founded in 2004 in loving memory of Naava Katlowitz *a"h*, the legendary organization has filled a gaping hole, giving Jewish women and girls of all backgrounds a place to recharge their spiritual batteries, build a supportive social network, and enjoy wholesome, creative programming year round.

But during the *Aseres Yemei Teshuvah* each year, Ohr Naava spurs a veritable revolution—hosting Avinu Malkeinu, the largest-of-its-kind evening of inspiration. Initiated by Rabbi Zechariah Wallerstein, the center's unstoppable founder and director, Avinu Malkeinu first made its appearance eight years ago, offering women of the tri-state area a transformative event of awakening. Since that hugely popular start, attendance at the gathering has shot up each year.

"People were thirsting for this kind of program," says Ohr Naava's newest addition, Director of Fundraising Mr. Binyomin Hoffman.

The much-anticipated Brooklyn gathering is to be held in the neighborhood's largest venue, Brooklyn College's Walt Whitman Hall. On Monday, September 9, 2013 reflective women from across the religious spectrum will pack the cavernous auditorium, embarking on personal journeys of transformation.

"We get high school students, post-sem girls, young marrieds, middle-aged moms, and grandmothers," says Elisheva Perlman, the center's Director of Communications. "Not infrequently, we'll see three generations walking through the doors together. It's incredibly moving."

But beyond the enormity of the event, or the electric atmosphere of growth, attending Avinu Malkeinu has become a community given thanks to the evening's stellar lineup—internationally-renowned speakers known for riveting presentations,

including Rabbis Zechariah Wallerstein, Eli Mansour, and Dovid Goldwasser.

Coming up this week is also the Yerushalayim event, featuring Rabbi Wallerstein and Rabbanit Yemima Mizrahi—the brilliant, powerful teacher who has become Israel's most sought-after speaker.

For women in all other locations worldwide, the Brooklyn and Israel programs can be viewed live from the comfort of their own homes.

“You may not be in Yerushalayim, but you can still capture the inspiration,” says Elisheva Perlman. “Right before Yom Kippur, thousands of women worldwide will tune in to the monumental gathering at the Great Synagogue.”

Reports of Avinu Malkeinu's astounding impact have sparked interest in the corporate world as well. Numerous companies have asked to participate in the unforgettable evening, and this year, the event's corporate sponsors include Junee, Yated, Pinnacle Diagnostic Radiology, and AMI Magazine.

"Avinu Malkein is ours," says June Aboksis, creator of the popular Junee brand and franchise. "Sponsoring this hallmark event is an immeasurable *zechus* for my family and my business, and until 120, I will cherish the opportunity."

“Pinnacle Diagnostic Radiology is proud to support Ohr Naava and sponsor such an important event for women in the community,” says Sofia Napalotino of the PDR state-of-the-art imaging center. “Our commitment to women’s health is equivalent to the mission of this organization.”

Whatever your age and stage, asserts Elisheva Perlman, you will emerge from the experience inspired—and invigorated.

"If you are a growing Jewish woman, you want to be here. It's about 10,000 women dropping it all—and coming together to change."

*Past years' events have sold out; ensure your spot by purchasing tickets in advance at [www.onavinumalkeinu.com](http://www.onavinumalkeinu.com) , or by calling 718-647-6228.*

For more information about Avinu Malkeinu, or to sponsor a part of this program *l'iluy nishmas* a loved one, please email [elisheva@ohrnaava.com](mailto:elisheva@ohrnaava.com), call 718.647.6228, or visit [www.ohrnaava.com](http://www.ohrnaava.com).

sion among the nations; we are considered as sheep led to the slaughter to be slain and destroyed, tortured and humiliated. And yet despite all this, we have not forgotten Your Name; please, do not forget us. Despite the horrors and disgrace that we went through, we never forgot the Ribbano Shel Olam. Every person in the camps, who died, went with the words of Sh'ma on his lips. We know that Hashem chose the unique Jewish nation, with the words Ata B'chartanu with

all His wisdom. There isn't any other nation like ours – *Mi kamcha Yisroel*— our whole lives, since the *bris*, we are prepared to sacrifice for Hashem.

We now find ourselves with the Yamim Noraim approaching. We blow the Shofar daily, and pray that we should soon be *zoche* to hear the *Shofar shel Moshiach*. May Hashem grant us generations which will live with the true spirit of Yiddishkeit until Moshiach will come, speedily in our days.



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*Hadassah Hunger*  
Upon Her Engagement To  
*Yisroel (Julian) Glatt*



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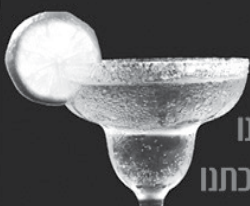
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Agudas Yisroel Snif Zichron Shmuel	85	2141 Coney Island Ave	917-754-8013
Agudas Yisroel of Madison		2122 Avenue S	718-375-8083
Ahi Ezer Yeshiva	270	2433 Ocean Parkway	718-648-6100
Avenue N Jewish Center	170	321 Avenue N	718-339-7747
Bais Eluzer Dfaltishan	150	1516 East 24th Street	718-252-6942
Beth Torah	600	1061 Ocean Parkway	718-252-9840
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Ask the Flatbush  
**Shadchan**  
Mrs. Chana Rose

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

Dear Mrs. Rose,

**Q.** My husband and I are in our very early forties. We are just entering the *parsha* of *shidduchim* with our daughter. Last week we had the following scenario. We got a yes from a very nice boy. He had all the right credentials, the right *yeshivos*, great family etc. We told the *shadchan* that we would gladly look into him. At the same time we had a yes from another very nice boy, and were also checking him out. About six to seven days later we called the *shadchan* and told him that we were going to start with the other *shidduch* first. The *shadchan* was incensed that we did not tell him that we are going to check out another boy as well. He felt we were holding his 'boy' hostage. He said that we should have been open and told him of the other yes, so that he could have told the boys parents that the *shidduch* sounds right but please note that they are also checking out another suggestion. In your opinion did we do something wrong?

**A.** I can commiserate with the *shadchan* as I had several similar scenarios in the last two weeks. The boys gave a yes; the girls after 5-7 days called and said that they are starting elsewhere. What were they thinking? All they had to do was be honest and open and just tell the *shadchan* please let the boy's side know that we are also checking out another suggestion.

As it happens, all the girls parents called a week later wanting to say yes to the other *shidduch*, but the boys were either busy or their parents were turned off by the *hanhaga*. After all if you can't be honest for starters what's going to be later on in *machatonim* relationships.

In honor of the coming new year I'd like to present *shidduchim* 101. A refresher course for those in *shidduchim* for a while and a starter course for the new young parents that are embarking on the wonderful road of *shidduchim*.

Since there is no one higher authority that makes the rules for our communities *hanhagah* in *shidduchim*, I feel most scenarios go under the category of plain old fashioned simple "*menshlichkeit*" and fall under the "*bein odom l'chaveiro*" category. As Hillel said "*ma desani lach lo saavod lechavrach*" simply stated the guiding rule should be --- what is distasteful to you do not do to others --- I have written about this many times and can't stress enough, just be honest in your "*handlarei*" please do not say "I didn't know the protocol". There are no rules, who made rules anyway. We are all governed by the Torah given at *Har Sinai*-----*v'ahavta lereicho komocho* --- we can all do it just take away the "I" Klal Yisroel is wonderful. I'm sure all of you mean well.

Wishing all of Klal Yisroel a *gut gebentched mazeldig* year, with much *brocho*, *hatzocho gezunt* and many *mazeldige simchas*

B'yedidos

Chana Rose

I'd like to remind everyone that *shidduchim* is a collective responsibility. Please look around you in shul this Yom Tov {there are three days to do that} and see who you can redt a *Shidduch* for. If your child goes out with someone and it doesn't work, think of who it might be appropriate for. If you feel you cannot redt it, look for someone who can and will. In the *zechus* of our joint efforts, may we be *zoche* to much *mazel*, *brocho* and *shalom al yisroel*.

To all those wonderful members of Klal Yisrael that have been trying to reach me since the beginning of the summer, and have gotten either busy signals, no signals, left messages, sent emails, delivered kugels to unanswered door bell rings, etc. I truly and wholeheartedly apologize. The New Year is starting and I hope to be more attentive!!

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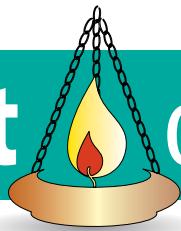
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## 1 Tishrei

### Birth and yahrzeit of Sarah Imeinu

(1803-1676 BCE) (and Akeidas Yitzchak) Rav Shefatia, author of the selicha, "Yisrael Nosh BaHashem," (886).

**Rav Amnon of Mainz**, who died Al Kidush HaShem, while composing the Rosh Hashanah prayer, "Unesaneh Tokef" (1011).

**Rav Yehuda Ayas**, Rav of Algiers and later in Yerushalayim, author of Beis Yehuda (1760).

**Rav Aharon Moshiach Katzenelebogen** of Belz (1816).

### Rav Meir Yeudah Leibush ben Yechiel Michel

(Malbim). (1809-1879) He was born in Volhynia and was still a child when his father died. He studied in his native town until the age of 13. He then went to Warsaw where he was known as the 'iluy from Volhynia.' From 1838 to 1845 he was Rabbi of Wreschen, district of Posen, and in the latter year was called to the Rabbinate of Kempen, where he remained until 1860; he was thereafter known as "der Kempener." In 1860 Malbim became chief rabbi of Bucharest, Rumania. But he could not agree with the rich German Jews there who wished to introduce the Reform rite and even threatened violence in the pursuit of their aims. By intrigues they succeeded in throwing him into prison, and though he was liberated through the intervention of Sir Moses Montefiore, it was upon the condition that he leave Rumania. He became Rav of Moghilef, on the Dnieper in 1870, but his lack of subservience provoked the resentment of the richer Jews, who denounced him as a political criminal. The governor of Moghilef ordered him to leave town. Malbim then went to Königsberg as chief rabbi of the Polish community, but there he fared no better than in Bucharest and Moghilef; he was continually harassed by the German Jews. His fame and immense popularity rests upon his widely esteemed commentary to Tanach, in which he details the close relationship between the Oral and the Written Law.

**Rav Yaakov Dovid ben Ze'ev Wilovsky** of Slutzk, Chicago and Tsefas, the Ridbaz, one of the great European scholars to come to America. As a consequence of the halachic standards of kashrus that he attempted to impose in Chicago, he eventually had to flee for his life. (1845-1913)

**Rav Yitzchak Cohen of Djerba**, Tunisia (1918).

**Rav Yitzchak Meir of Kopycznitz** (1931). Succeeded as Rebbe by his son, Rav Avraham Yehoshua Heschel.

**Rav Ezriel Yehuda Lebowitz**, Viener Rav (1991).

**Rav Shmuel Halevi Shechter** (1915-1999). Born in Montreal, Canada, he was only five years old, when his mother passed away. During his years at Rabbi Isaac Elchonon Theological Seminary, he shared a dormitory room with Rav Avigdor Miller. Later, he traveled to Poland to learn at the Mirrer Yeshiva under Rav Yeruchom. After his marriage, he learned at Kelm. When he returned to America, he learned with Rav Aharon Kotler, first in White Plains, NY, then in Lakewood. Years later, he settled in Eretz Yisrael.

## 2 Tishrei

**Gedaliah ben Achikam**, assassinated by Yishmael ben Nesanya. Gedaliah was appointed as governor over the Jews by Nebuchadnezzar after the destruction of the Temple (422 BCE).

**Rav Yisrael Perlow**, the Yanuka of Stolin (1868-1921). The Karlin dynasty had its beginnings with Rav Aharon HaGadol of Karlin (1736-1772), a talmid of the Maggid of Mezritch. At that time, Karlin was located in Lithuania, so Karliners are known as "Lithuanian chassidim." It was Rav Aharon's son and successor, Rav Asher the First, who moved the court to Stolin. Rav Aharon's great-grandson, Rav Asher the Second, was childless for many years. In 1869, his wife, Rebbetzin Devorah, was blessed with a boy, whom they named Yisrael. Reb Yisrael was only 4 years old when his father was niftar in the town of Drohobich (Galicia). The Karlin chassidim resolved to meet this lack of leadership by standing firm in their loyalty to the Karlin dynasty, and therefore proclaimed the Yenuka [Child] Yisrael to be their Rebbe. The influence of the Haskalah movement, which had first begun to be felt in Rav Aharon the Second's days grew stronger in Rav Yisrael's time. Rav Yisrael died far away from his native town, in a convalescent home in Homburg, Germany. He was buried in Frankfurt-on-Main. After his petira, his followers were now in a quandary as Rav Yisrael had left no instructions regarding which of his six sons to appoint in his place. Thus, the leadership split into three. His son, Rav Moshe, led the court in Stolin, where he opened the yeshiva, Beis Yisrael, in his father's memory in 1922. Another son, Rav Avraham Elimelech, became Rebbe in Karlin, while Rav Yochanan, his youngest son, became Rebbe in Lutzk. The Nazis destroyed the Stolin community in Elul 1942, and four of Rav Yisrael's sons perished in the Holocaust. However, thanks to his surviving sons, Karlin-Stolin communities now thrive in Eretz Yisrael and America. These sons were Rav Yaakov, who had moved to America in 1923, and lived in Williamsburg before moving to Detroit where he passed away in 1946. The second surviving son was Rav Yochanan, Rav Yisrael's youngest son, who became the Karlin-Stolin Rebbe in America in 1948, and passed away in 1956. He was succeeded by his daughter's son, Rav Baruch Yaakov Meir Shochet, who was a baby

at the time of his passing. History repeated itself when this youngster was coronated as the next Karlin-Stolin Rebbe when he was only eight years old.

**Rav Shemaryahu Greineman**, who printed the sefer "Chazon Ish" (1980).

**Rav Ephraim Oshry** (1908-2003). Born in Kopishak, Lithuania, he learned in Ponevezh, Talmud Torah Kelm and Slabodka. He was also a talmid of the Chofetz Chaim in Radin. While he was still quite young, he was appointed Rav of the Abba Yechezkel Kloiz in Slabodka. During World War II, he lived in the Kovno ghetto from June 1941 until August 1, 1944. It was there that he recorded the gripping shaylos he received, publishing them later in five volumes of She'eilos Uteshuvos Mima'amakim. After the liberation, he was the only surviving Rav of Kovno. He worked diligently to restore Yiddishkeit and was especially active in rescuing children left with non-Jews. He then fled to Austria, where he founded a yeshiva in Welsh, a small town near Salzburg. He was then called upon to take over the leadership of the Meor Hagoloh yeshiva in Rome. He later went to America, where he served as Rav of the Beis Hamedrash Hagadol on the Lower East Side of New York City. He published Divrei Ephraim in 1949. He also published chiddushei Torah on many areas, including Imrei Ephraim on Nezikin and other subjects. He also wrote Yahadus Lita which appeared in Yiddish, about his recollections of pre-War Europe.

## 3 Tishrei

**Rav Naftali Trop**, Rosh Yeshiva Radin (1871-1930). Born in Grodno, he studied with his father, Rav Moshe Trop, who was Rosh Yeshiva of a local yeshiva. At 14, he left for Kelm, then Solodka, then Telz, where he became close to Rav Eliezer Gordon. In 1889, he returned to Slobodka, when Rav Yaakov Yitzchak (Itzel) Rabinowitz was appointed Rosh Yeshiva. There, he became his close talmid. In 1890, Rav Hirshel Levitan appointed him Rosh Yeshiva of Or HaChaim in Slobodka. In 1903, he replaced Rav Moshe Landinski as Rosh Yeshiva in Radin, where he remained for the rest of his life.

**Rav Yisrael Lipshitz of Danzig**, author of Tiferes Yisrael, a popular commentary on the Mishnayos (1782-1860). He also authored Shevilei D'rakiya, an introduction to the principles of Rabbinical astronomy and determining the Molad; it appears in the beginning of Seder Mo'ed in the "Tiferes Yisrael" sets of Mishnayos. Additionally, he wrote Derush Ohr HaChaim" (Homily on the Light of Life) which debates the eternality of the soul.

**Rav Shimon Nosson Nota Biderman**, the Lelover Rebbe (1929)

**Rav Aharon Yechiel (Reb Ahrele) Hopstein of Kuzhnitz** (1889-1942). Reb

Ahrele was a direct descendant of the Maggid Kozhnitz, who - along with the Chozeh of Lublin, Rav Mendel of Riminov, and the Oheiv Israel of Opt - were the greatest talmidim of Rav Elimelech of Lizhensk and who were primarily responsible for the spread of Chassidus throughout Europe. Rav Aharon Yechiel's father, Rav Yerachmiel Moshe, was the sixth Kuzhnitzer Rebbe, was niftar in 1909. Another son of Rav Yerachmiel Moshe, Rav Yisrael Elazar, moved to Eretz Yisrael in 1923 and helped found Kfar Chassidim and Kfar Ata.

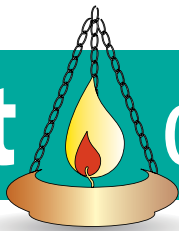
**Rav Yitzchak Zekel Leib Wormeiser** (Wormer), also known as the Baal Shem of Michaelstadt (1768-1847). At the age of 17, he left home to learn at the yeshiva gedolah of Frankfurt, headed by Rav Pinchas Horowitz, the Baal HaFla'ah. He also became close to Rav Nosson Adler, the Chasam Sofer's rebbi. After his marriage at the age of 22, he moved to Michelstat, where he founded a yeshiva.

**Rav Dovid Rapaport** (1890-1941). Born in Minsk, his mother was a descendant of the Gaon of Vilna while his father, Rav Akiva, was the grandson of Rav Akiva Eiger. When he was still a young man, he enrolled in Ponovezh, having already written his sefer, Tzemach Dovid, on the chiddushim and halachic responsa of his grandfather. From Ponovezh, Rav Dovid went on to study in Kollel Beis Yisrael of Slabodka. After his marriage, he and his wife were supported by his father-in-law, during which period Rav Dovid was able to compile his second major work, Mikdash Dovid, which focuses on the tractates of Kodshim, Taharos, Bechoros and Sanhedrin. Then, during World War One, Rav Dovid had to flee and found refuge in Vilna. Later on, Rav Elchanan Wasserman invited Rav Dovid to deliver shiurim in Yeshivas Ohel Torah in Baranovich. This yeshiva was founded in 1907 at the initiative of Rav Yosef Yozel Horowitz, the Alter of Novhardok. During the outbreak of World War Two, Rav Dovid remained in Ohel Torah, joining the yeshiva on its treks to Vilna and, from there, to Turkey and Smilishuk. On the 19th of Sivan, 1941, an NKVD agent burst into the yeshiva and arrested him. After his trial, Rav Dovid was sent to a forced labor camp in a distant village, near Finland.

## 4 Tishrei

**Rav Yoel Baal Shem** (1713)

**Rav Avraham Danzig**, author of Chayei Adam and Chachmas Adam (1748-1820). Born in Danzig (Gdansk), he learned at the yeshiva in Prague under Rav Yechezkel Landau. He settled in Vilna. He was related by marriage to the Vilna Gaon. He studied in Prague. It appears that he lived in Vilna for most of his life where he served as a dayan - judge. Other sefarim he authored include Zichru Toras Moshe - an introduction to the laws of Shabbos, Kitzur Sefer Chareidim - an



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abridgement of the classic Sefer Chareidim by Rabbi Elazar Ezkari, and Toldos Adam - a commentary on the Passover Hagadah.

## Rav Baruch Raphael Soloveichik

**Rav Tzvi Hirsch Halberstadt** (the Maharshashach), the Kos Hayeshuos, great-grandfather of the Chasam Sofer (1747).

## 5 Tishrei

Birth and yahrzeit of **Naftali ben Yaakov Avinu**, 1566 BCE

**Rav Naftali HaKohen Katz of Lublin** (1645). Grandfather and namesake of the Semichas Chachamim, he was also the son-in-law of the Maharal of Prague, as well as a descendant of the Maharam Padwa through his father. So respected was he that even the Taz sent sheilos to him. Rav Naftali was a maggid in Prafue, a dayan in Prosit, Nicholsburg, and Pinsk, and finally a dayan and Rav in Lublin.

**Rav Mordechai Schneerson of Vitebsk** (1907)

**Rav Baruch Shalom Ashlag**, author of Birkas Shalom, and son of Rav Yehuda Ashlag, the Baal HaSulam (1991)

## 6 Tishrei

**Rav Aryeh Leib of Shpolya**, "The Shpoler Zayde," a is famed as a miracle worker and devoted to the succor of poor Jews in distress. In his early years, he was a disciple of Rabbi Pinchas of Koretz (1811).

**Rav Mordechai of Tolna** (1871)

**Rav Yisrael Tosig**, the Rav of Mattersdorf (1967)

## 7 Tishrei

Birth and Yahrzeit of **Zevulun ben Yaakov Avinu** (1450 BCE)

Birth of **Dina bas Yaakov** (2312)

**Rav Dovid Oppenheim** (1664-1736), born to Rav Avraham Oppenheim in Worms. When he was young, he studied in the city of Metz, under Rav Gershon Ashkenazi (author of Avodas HaGershuni), Rav Yaakov, the father of the Chacham Tzvi, and in the yeshiva of Rav Yitzchak Binyamin Wolf (author of Nachlas Binyamin). In Elul of 1689, at the age of 25, he succeeded Rav Binyamin Banet, as rav of Nickolsburg, which included the entire state of Maherin. In 1702, he became Rav of Prague. In time, Rav Dovid was appointed rav of the entire state of Moravia and, eventually, rav of all Bohemia and served as rav in Vienna. His eventual successor as rav of Prague was the Noda B'Yehuda. His vast library serves as a tribute to his outstanding personality. The catalogue of the books in his library, published under the title, VaYikain Dovid lists hundreds of books.

**Rav Avraham Calfon** (1735-1819). Born in Tripoli, Libya. Actually, in those days, Libya did not exist - the region was comprised of three independent regions, Cyrenaica, Tripolitania and Fazzan. He learned under several sages, most notably the Italian gadol, Rav Malachi ben Yaakov HaKohen, author of Yad Malachi, a sefer that discusses the methodology and rules of the Shas and poskim. Blessed with wealth from both his parents and his in-laws, Rav Avraham was able to devote himself to Torah his whole life. He was appointed sheikh (president) of Tripoli's kehillah, in 1778. By the time of Rav Avraham's birth, Ahmed Karamanli controlled much of modern Libya. Karamanli was a member of the Sultan's household guard, assassinated Tripoli's evil Ottoman governor in 1711, and installed himself as a semi-independent ruler in his stead. As a result, Tripoli became a Corsair (Barbary pirate) base.

**Rav Menachem Nachum of Makarov**, 4th of the 8 sons of Rav Mordechai, the Chernobyler Maggid. He married Hinda Mattel, daughter of Rav Yosef HaLevi Horowitz, the Admor of Turchin, who in turn was the son of the Chozeh of Lublin. In 1833 he became Rebbe in the town of Makarov (1851).

## A Sad Anniversary

Sadly, this Wednesday marks the Anniversary of 9/11 - the infamous day that changed our lives forever. We will never forget the terror it injected into our lives and the tragic effect it had on families in our community and around the world.

We thank Hakodosh Baruch Hu for the elimination of the world's arch enemy, Osama Bin Laden. We are taught not to rejoice in the downfall of our enemies, but it certainly brings us a small sense of justice and relief that this ruthless murderer has been killed. We continue to pray for the total cessation of terrorism in America and around the world.

At this time, we would be remiss in not paying tribute to "The Fallen of Flatbush" - the two special members of our community who were murdered by Osama Bin Laden in the 9/11 attacks on the World Trade Center - Shimmy Biegeleisen and Abe Zelmanowitz.

We will never forget that fateful day, the fear it put into us all, and most importantly, the tragic impact it had on their loving families. Even a decade later, the wounds certainly have not healed,




and their lives have not been forgotten. As the Novominsker Rebbe shlita said on September 12, 2001: "The world after 9/11 is not the same world we lived in before 9/11".

Since its inception, the Flatbush Jewish Journal has prided itself in bringing a sense of community to Flatbush. It is in that spirit that we join the community in praying that the Biegeleisen and Zelmanowitz families find some consolation in the end of a sad decade and the elimination of Osama Bin Laden. To them we extend our heartfelt wishes for only simchas and mazel in the future.

May the souls of their beloved be an eternal zechus for their entire mishpachos.

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Engine That Could," I think I can! I think I can!

*Hakodosh Boruch Hu* can, and I hope will, forgive my transgressions of this past year. What He won't do, however, is forgive me for any pain or anguish I may have caused *bein adom l'chaveiroh*. Obviously, this is a concern for one and all, but my case is a bit different.

Thanks to the terrific publication you are presently reading, I have found a wonderful, very public forum in which to air my opinions, my gripes, my sense of humor, which, you probably have noticed, can get a bit — unconventional at times.

I'd like to think that most of you enjoy my little verbal excursions, and from the feedback I get from you and from Mordy, it appears that the majority of you do. Then there are those who think that my opinions don't amount to a hill of beans, but they couldn't care less; they'd rather read the back of a cereal box. And that's okay. But the downside to all this freedom of expression is that inevitably there are some casualties, too. I know that there are people whom I've hurt or angered or embarrassed or some combination thereof this year. Unfortunately, it comes with the territory. So, whoever this applies to, I am hereby asking *mechilah b'rabim* for any *agmas nefesh* I may have caused. Please know that it was never intentional. I will try once again in the coming year to keep the sarcasm in check, to cut back on the cutting remarks, to once again embrace the concept of a kinder, gentler me. Will I be able to? Who knows. But if *Hashem* grants me another year, I will IY"H be back here again next year, asking for *mechilah* all over again.

Best wishes to all for a *k'siva vachasima tova, ah gut gebentcht yohr!*

Your humble servant,

**Rocky Zweig**

PS Public thanks are also in order: *yasher koach*, Mordy, for granting me this vehicle for venting, and also for putting up with me for another year. Of course we've had our differences, but at least in the final analysis, we both realized that I was always right.

PPS Does anyone know how the Chazon Ish *zt'l* felt about moustaches?

### Disturbed by Rocky

Every week, I read Rocky Zweig's "column" and I see some very disturbing things. Every week Rocky Zweig creates *machlokes* in these hallowed pages. Let me quote last week's "column":

"This is a response to some pusillanimous fellow (or lady, I guess) who wrote in to trash me last week and didn't have the guts to sign his correspondence. Well, I'll have you know that I've been trashed within these pages by the best of 'em, and I can take it. Some very erudite, very talented writers have disagreed with me in the past, (Daniel Benzali and Asher Lang come to mind), but at least they had the courage of their convictions and let everyone know who they were. Perhaps this particular gentleman was embarrassed by his

lack of command of English, or maybe it was the speciousness of his argument that had him cowering behind the safe cover of anonymity. Whatever the case, the letter was pretty pathetic."

Now who's the one trashing whom?! This *machlokes* right after Rosh Hashona is heart-wrenching! To see this *choshuve* paper spreading *machlokes* between our *heilige yidden* is heart breaking! Now every single week I see this kind of bashing at each other! Enough is enough!

Hoping to see a change and peace in these holy pages.

**Chaim Zelig Krumbein**

### Tashlich Parking Warning

There are many people who go and recite *tashlich* at the Caesar's Bay mall and water. Please take note of the parking rules there. The parking lot is for store customers ONLY. There is a security vehicle checking all cars and if they see someone park there and walk to the water they will come within minutes and tow the car. It will cost hundreds of dollars to get the car back. There is paid meter parking available outside the lot, however, all cars must be parked by BACKING IN. This means the front of the car must face out. If someone were to park incorrectly they will be ticketed. Please spread this important information!

**EK**

### Reb Moshe's Psak

To Rabbi Rapoport,

I spoke to a Rav who had alot to do with Reb Elyashiv, *z"l*. He told me Reb Elyashiv told him "You can rely on Reb Moshe on EVERYTHING he says *likula ulichumra* even if you don't understand it."

So I don't know how you square that with your letter but I don't think Reb Elyashiv would agree with your conclusion.

**Chaim Brown**

### Secular Studies in Mesivta?

I'd like to bring up a touchy topic: secular studies in Mesivta. In Lakewood, where I reside, the vast majority do not offer secular studies. I, a graduate of a Mesivta in Boro Park that offers English, think it must be offered. English opens a child's mind to realize, there is a big world out there. Knowing that there are other people and ideas, other than the tight knit community where we are all the same, and understand each others actions, is very important. Also, since the majority of us will not open a Yeshiva, but go to work, having an education will get us much further. Plus, how can we expect a boy in 9th grade that is all but 15, that learns three full *sedorim* and gets home at 9pm, want to stay in learning? I know of a Mesivta that would like to offer English, but is afraid of being shunned by the community. All my classmates turned out just fine even with English. Maybe that's the solution to the many problems kids face today.

**Name Withheld**

### Girls Schools Cell Phones

Recently some of the girls schools in Brooklyn decided to require the girls who

have cell phones to join a plan called Be B'keshet. The idea is to limit the hours the phone can be used & features that can be accessed. This is a good idea however it is adding a financial burden on the parents who have given their children phones on their own plans. The Be B'keshet plan requires parents to purchase a phone at a price between \$41 & \$120, then pay for a monthly plan. The lowest plan however, at \$20/month is not very realistic. The more realistic plan is \$40/month. Most parents who have given phones to their children pay \$10/month and receive a free phone. The minutes are included in their plans.

Had the schools looked at the major cell carriers they would see that what they are requiring can be achieved for \$5/month.

Verizon has something called Family Base which allows you to control the time the phone is in use, the type of usage on the phone & numbers that can be called. It will even send an e-mail to parents with usage and the parent can view a log of all texts & calls made or received. Again this is \$5/month and it will work for all your children's phones. On AT & T it is called Smart Controls. It costs \$5/per line/per month. On Sprint it is also \$5/line/month. T-mobile it is called Family Allowance.

These plans are much more cost effective. It is not requiring you to break a contract which may have an exorbitant termination fee and the monthly cost is considerably cheaper.

I am just asking that the educators educate themselves before asking parents to spend more money than required.

**An Educated Parent**

### Bill Thompson Speaks

Dear Friends in the Jewish Community, My name is Bill Thompson, and I am running as a Democrat for Mayor of New York City. September 10th is Primary Day. I am asking for your vote. I know that the primary falls between two very important days on the Jewish calendar, Rosh Hashana and Yom Kippur. This election is also extremely important to the future of our great city.

My family goes back a long way with many of you. For over 30 years, I have been proud to call the Orthodox Jewish community my friends. We grew up together. Fought battles together. Solved problems together. I know there are many more problems we need to tackle. I'm ready to fight with you again - and I know you are too.

I know deep in my heart about the challenges facing the Jewish community. I've fought together with you on many of them. As Deputy Borough President, I worked together with you to bring safety and stability back to Crown Heights. As President of the Board of Education, I worked together with you to help Yeshivas find resources - even when it wasn't popular. I stood with you in the fight to keep the Priority 5 and 7 vouchers. I know the hardships that tuition-paying parents are going through, and I will continue to stand with you to find ways to provide relief to parents needing tuition assistance. I

am also proud that, as City Comptroller, I, successfully invested millions of dollars in Israel - building upon the special relationship between New York and Israel.

I understand the deep concerns you feel about keeping our communities safe and ending intolerance. I feel it to. There is nobody who will fight harder to keep our precious families safe. Nobody will stand up stronger to defend religious liberties or work harder to end discrimination for all New Yorkers. Again, I know you and you know me.

A candidate can only run on a record. I'm proud of mine and I'm proud to have worked with so many of you to achieve it.

The Jewish community will always have a friend and ally in Bill Thompson. I'm asking you now to stand with me now - as we have stood together before - and honor me with your vote on Tuesday September 10th.

Shana Tovar and best wishes for a sweet new year.

Thank you for your support and friendship,

**Bill Thompson**

### Confidence Counts!

I am a resource room teacher in a *yeshiva* for many years B"H. I wanted to share this story with your readers. Two years ago I was working with a second grader who was struggling with his *kriah*. He was very depressed and sad. He knew he wasn't dumb so he couldn't understand why he had a reading problem. Before I started with the actual tutoring, I explained to him that *kriah* is a skill. I discussed with him various skills such as baking, painting, swimming, etc. I asked him if he thinks that if someone can't swim, would he be considered dumb? Absolutely not - so too, if his *kriah* is not so good, he still may be smart and intelligent. However, he must continue practicing his *kriah*. If he wants to progress in many different areas such as *chumash*, *gemara*, etc., *kriah* is of utmost importance. But I clearly explained and proved to him that he is not dumb. *Kriah* is a skill like all other skills. After that *schmooze*, it was as though a ton of bricks was lifted from his heart. He wasn't sad, but full of hope. Now, instead of using only a small percentage of his brain power to concentrate on his *kriah*, (since up until now most of his brain power was being used for worrying about the fact that he must be so dumb because he can't read well) he was totally focused and calm. The boy is now going into fourth grade and on par in every area. School is not that easy for him, and he continues practicing his *kriah*. He's a hard worker and is doing well B"H.

Let us encourage our children and explain to them that if they have any kind of reading issue, they are NOT DUMB. Reading is an important skill in life and must be addressed; however, if one cannot read well, it is not necessarily an indication of any lack of intelligence or smarts. There are many brilliant people who had reading difficulties. When all is said and done,

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self-esteem and confidence is what counts the most.

Yours truly,  
**A Concerned Teacher**

### Shadchan Crisis?

To P.L., who wrote about her perceived *shadchan* crisis:

You say that you don't think that the Shidduch crisis is a result of the imbalance in the number of single girls vs. single boys. You decry the fact that *shadchanim* do not call you back for days, but they do reply to a *bochur* immediately. But the fact of the matter is that a *shadchan* gets so many more calls from girls than from boys. So if a *shadchan* gets ten times as many calls from girls as from boys, then yeah, you will have girls waiting for a call from the *shadchan* while a boy will hear from the *shadchan* almost immediately. It's simply the rule of supply and demand. It is also very compelling evidence that the *shidduch* crisis is a result of the great disparity in the number of single girls to single boys. The *shadchan* did not create this reality, is not to blame for this reality, and has no control over the disparity in numbers. *Shadchanim* are doing the best they can given the realities with which they have to work. They cannot pull *bochurim* out of a hat.

I hope this gives you some clarity.  
**Chavi Hornig**

### Fighting for Shabbos

I am penning this letter in response to something someone wrote last week titled "Pushing Shabbos On Ave.U". But before I do, let me say that the FJJ is such an excellent weekly. There are so many weeklies out there that either jam in as many advertisements as possible, allowing for few articles or *divrei torah* (and are often "fillers") or do have interesting content but cost a whole bunch of money. There are also a whole plethora of weeklies, monthlies etc. in many communities that are free and are somewhat interesting but are lacking in fear of heaven. Many of them have much room for improvement in areas pertaining to *laytzanos*, *richilus*, lack of *tznius* and proper *torah* outlook and other things.

The FJJ however is exemplary. The articles and *divrei torah* are both interesting and well presented. There is a definite level of *yiras shamayim* and *kidusha* present and it's written in a way that makes the huge community of Flatbush and beyond feel like a small town where everyone knows each other. The combination of having a lot of quality reading as well as being free is unique. Unlike many other circulars, the FJJ does not have a commercialized feel. I do not live in Brooklyn but I try and pick up a copy whenever I can.

On pg. 77 of last week's paper "ZDF" takes issue with Jews who recently moved into the Ave. U neighborhood of Flatbush who are "forcing" shopkeepers to close their stores on Shabbos (He is responding to a past letter). He advances a few arguments, but first starts off stating that "One of the greatest causes of hatred toward *frum* Jews is the fear that we will impose

our way of life on others". Did he ever do a poll on this to back up such a statement? Surely there are bigger causes - some of which are openly stated throughout Tanach - and your reason is not given at all. If anything the opposite is stated. When we will keep the *mitzvos* we will *least* likely experience anti-Semitism.

He then states that just because *frum* Jews moved there does not give them a right to force shopkeepers - who came first - to close on Shabbos. He says that *frum* Jews are not the only people living there and we live in America where everyone has a right to do as he pleases and that if anything is a *chillul Hashem*, it is protesting the *chillul* Shabbos. Even "peaceful rallies" (quotes are his) and certainly "forcing store owners to close by threatening them that you won't shop there" is a *chillul Hashem*.

Wow.

(Is he even *frum*? I wonder if he's actually one of those shopkeepers. That would be too funny!)

First off, the issue of who came first is meaningless. It's a big *mitzvah* to be concerned for the *yiddishkeit* of other Jews. What difference does it make who came first? And besides, *frum* Jews have lived there for a long while. I stayed there for a short time about ten years ago and there were *frum* Jews there, although there are probably more there today. A very short walk from there will put you into a densely populated *frum* Jewish community of Sfarim as well as Ashkenazim and others.

But the argument that we live in America and can do whatever we want is terrible. We need to follow Halacha wherever we live. But even the logic is fuzzy. If we live in America and have the freedom to live as we choose then just like the shopkeepers can choose to be open on Shabbos, so to can we choose to not shop there. Do you think Americans in the country over do not get out and protest about issues of importance to them because the other party has free rights to do the opposite? There are demonstrations all the time - each party exercising their own free speech.

Also, if I told a shopkeeper that I will not patronize his establishment since his prices are too high, would that be called forcing? Of course not! Why are matters of Torah any different? If you described in your letter how the people were disrespectful then you would be making a valid point. Tochacha is a very delicate thing, and the way of friendliness is surely the most efficient way. What's wrong with a peaceful rally? It is a beautiful thing when Jews get together and visit stores to enhance *shmiras* Shabbos. Of course the owner can throw them out if he wishes. No one is forcing anyone.

But ZDF insists that force exists due to the fact that people say that they won't patronize the stores so long as they remain open on Shabbos. First of all, you write that the Orthodox moved in later, so even if they do not patronize them, the owners should be fine since they will simply remain in the same state that they were before the Jews got involved (there are plenty of others there)! And besides, this

form of "force" has been seen throughout America and the world over for the longest time and has best worked due to the grand doctrine of freedom and capitalism. Communities and neighborhoods are constantly changing. And when they do, many people lose their businesses and need to relocate. When different elements move into a neighborhood, smart entrepreneurs and businesses *modify their products and services to stay current*. People in business who have a hard time *adapting to change* stand a very real risk of becoming obsolete. Suppose a clothing store insists on selling 1970's or prewar styles. And when locals insist that they will not shop there, the owner complains that he is being forced to modify his line of clothing which he has been selling for years. Would you call that "force"? Its economics! But the bigger point is that we as Jews are responsible for each other and it's a big *mitzvah* to visit non religious Jewish establishments and discuss with them in a friendly way the benefits of keeping Shabbos.

All the best,  
**Daniel Wexler**

### Asher's Analysis

Dear Editor in Chief and Readers,

First I would like to wish Mordy (editor in chief) and his entire staff of the FJJ, a *Kesiva Ve'Chasima Tova*. I must also wish my co-writers of the Letters to the Editor, in particular Rabbi Moshe Boylan and Yerachmiel (I like it better than Rocky) Zweig, a year of *Simcha*, *Hatzlocha*, *Gezundt*, *Parnossa* and all your *Bakoshos* that you wish for should be *mekuyim*. We should all be *zoche* to see the third and final *Bais Hamikdash* in the near future so that all issues that have been discussed and will continue to be discussed in this fine world renowned newspaper will be resolved, *Be'ezras Hashem Yisborach*.

The question on your mind may be, Why just mention these two fellows? The answer is that they use their names proudly when writing their letters, while most use anonymous or no name at all. Of course there are others such as Rabbi Al and Mrs. Caren May and I am sure that I left some names out, so please feel included as well in my earlier *Brochos*.

This past year has faded away. This past *Shabbos* was its last in year 5773. Did we feel like grabbing on to it and not wanting it to pass? So many tragedies and yet so many *simchos*. Time goes by so fast, we don't even think about what we are doing as we are all doing it by rote. Yes, we have to *daven* and yes we run to Landau's to catch a *minyan* (which is available 22 out of the 24 hour day), but do we give it a thought that we just got a parking spot in front or nearby when we are running late and want to *chap* that *minyan* which is just about to start. *Hashem* was sending us a message at that exact moment that he loves us and wants us not to have to go around the block two or three times.

Now my pet peeve! Why does anyone have to have his cell phone on, when going into *Landau's*? You know it is going to ring just when the Satan planned it all out.

The time when it is most quiet! That's right, in the middle of the silent *Shemonei Esrei*. As if that is not enough, the fellow who's phone is now ringing and wants everyone to dance with the jingle decides it's better to ignore it and make believe it's someone else's pocket that is ringing. Ok so the phone rings five times and goes silent, but what about if it starts ringing again, *oy veh*, the whole *shul* is in an uproar. So what do you do, you pull it out and silence it or shut it off, but in essence the Satan already won. The *tefillos* of all the *mispallemim* have lost their trend of thought and if they were asking *Bakoshos* for *Parnossa* or *Gezundt* or asking the *Ribbono Shel Olom* for a child, for a *shidduch*, all was lost with that ringing of the phone.

My Rov, Rabbi Eliezer Ginsburg Shlita was not off base, when he had constructed boxes for his *Bais Hamedrash* installed in the outside hallway, so that we can put our phones under lock and key so they are out of sight and out of mind while *davening*. Think about it, is it so bad that you cannot text with your buddies while *davening*. Maybe you can actually have a decent one on one conversation with the true BOSS. Try it! Leave your phone, on purpose in your car while going to *shul* for those 20 minutes (*Mincha*, *Maariv*), *Shacharis* should be longer !?!

Now the next topic; *Shidduchim*

A boy in the *parsha of shidduchim* asked me recently: "Why is everyone writing and saying there is a *shidduch* crisis?" "Why don't we have *Emunah* and *Bitochon* that *Hashem* will find each other's *zivug* at the time that *Hashem* feels is the right time. That is not to say you should not *daven*, as we should, but why put everyone in depression mode. Things would be better if your sons got engaged by 21 and then the girls will find their match by the time they turn 19. I don't know as I am no expert on the subject, however this past week, in "Ask the Shadchan" there was a boy 21 learning overseas and a girl's family jumped the gun (exact quote) and couldn't wait for *Bein Hazmanim* to seal the deal. What are we doing? Trading horses or selling cows as the expression from years back goes. The answer was terrific from Mrs. Rose and I will let you go back into the archives (available by going to [www.flatbushjewishjournal.com](http://www.flatbushjewishjournal.com)) to find out how she responded, but the bottom line is that if the girl was this boy's *bashert* she will be available when he finally does start going out. Believe me, when I tell you, that does happen, I know from personal experience.

Topic of Kids at Risk:

*Daven, Daven and Daven* some more. Listen to tapes by Rabbi Zecharia Wallerstein and others on the topic. I believe that the generation we are living in is one big test. Our kids want our love and we have to find any which way to give it to them, Not to say that we should pamper them, because they are smarter than you think. But my question has always been ... Why are parents giving kids right out of nurs-

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CHASKEL BENNETT

The paltry voter turnout of the Orthodox community, mostly out of sheer laziness and apathy, sorely undercuts the full potential of our political clout. Our community has come under assault in many areas over the past few years, and growing trends continue to threaten us. This lack of involvement in the political process is inexcusable in the best of times and in the present precarious state of affairs for Torah Jews, unforgivable. Despite the tremendous efforts of our tireless and dedicated Askanim in protecting our interests, these activists would be the first to acknowledge that our Torah way life is more than ever before in the cross hairs of radical organizations, as well as aggressive government agencies. These entities are scrutinizing our religious practices, practices that are so natural to us, but outlandish to the secular world. Bris Milah, Shechita, Kaporos, end of life issues, and other common customs and traditions for religious Jews are ever more frequently requiring herculean efforts by our modern-day warriors to halt, or at the very least stay governments destructive meddling.

Across the city, local community boards and committees, often with the passive support of elected officials, insensitive to, and at times even prejudiced against our community, create legal barriers and roadblocks to Eruv construction and establishment of Yeshivas and Shuls. Some of these battles are happening in the heart of the Brooklyn Jewish community.

Though their legal challenges are frequently in defiance of the United States Constitution and current RLUIPA laws, valuable time and costly litigation is required to ultimately regain constitutionally protected freedoms.

Federal and local governments refuse to credit or reimburse our institutions for the tremendous amounts of property taxes that our communities pay, forcing us to cope with steep tuition's, even while facing increasing taxes from the same municipalities.

In a wide range of issues like, religious discrimination, custody battles, rights for Jewish prisoners, immigration, health and end of life battles, our most resourceful organizations and talented activists, are pressed into duty, day after day, to defend and protect our Torah interests, all in the face of mounting resentment and disrespect from various adversaries. Even in the heart of Boro Park and Flatbush, entrenched Jewish political strongholds, legal expansion and enlargement of homes and schools to allow "natural growth", are frequently denied by community boards on outlandish technicalities that barely conceal the blatant discrimination that lies palpably near the surface. Social issues like same-gender marriage and abortion are being forced upon our society by an energized and well-organized tyrannical minority, with little reprieve in sight. Where are we?

The obstacles are extreme and only with Hashem's help can we persevere. However as the giants of the previous generation instructed us, we are also obligated to make a Hishtadlus, and in the coming week there is a simple and cost free, yet tremendously powerful, step that we can take in the right direction. We Must Vote.

Today the American orthodox community has never been better positioned politically, yet with all of our perceived strength, the relentless societal pressures keep our community leaders up endless nights valiantly dealing with issues and agencies that even ten years ago would have seemed unimaginable. So while we

may have previously lamented about the abysmal voting turnout of our community, these unprecedented tough times demand our united immediate action. We must vote.

Focus for a moment on the following troubling estimate. In the 48th Assembly District in the heart of Boro Park over the last 10 years, a majority of the electorate has NOT come out to vote! The Flatbush/Midwood voting numbers are equally dismal. In the face of such trying times, how can this be acceptable?

**\*Are you upset that every time New York City needs to make a budget cut, the first victim is the already paltry government assistance that the Orthodox community receives, such as the priority 7 after school vouchers?**

**Here is your opportunity to grab the next Mayor's attention and send a meaningful petition to City Hall. VOTE!**

**\* Do you feel (rightfully so) that our Yeshivas do not receive their fair share of the State budget pie? - Send a clear undiluted message to the legislative leadership in Albany. VOTE!**

**\* Are you tired of the liberal/leftist agenda being forced down our throats? Don't just post your displeasure on blogs. Do something much more substantial. VOTE! In the age of sophisticated computers and polls, every politician knows which blocks voted and which blocks stayed home. There are no secrets.**

Unfortunately, despite efforts to educate our community, the fact remains, we are not voting with the kind of strength and numbers we have and the politicians know it. Political leaders and party officials across the spectrum and across the City and State are watching the races for Mayor and Comptroller as they take shape here in New York City. Make no mistake, our voting numbers will be watched, very closely.

Every major legislative accomplishment that we have achieved in the government sphere took enormous time and effort to develop. The Askanim are going well above and beyond their call of duty. Are we as a community taking the simple steps which can make all of the difference to future legislative opportunities? Other interest groups and communities are energized and ready to flex their electoral muscle. The stakes are too high for our continued laziness and apathy. We must get organized and we must VOTE!

In New York City, the most important races this year are for Mayor, Comptroller and Public advocate but there are very important local City Council races that will impact our community as well. Convince your children and other family members and friends over the age of eighteen to take an active role in their future. It matters less whom you vote for, as long as you are counted as a voter. Every Askani and expert acknowledges that our community is being under-served and in many cases simply ignored. We must revitalize our communal voting and that means going to the polls-NOW.

This year as we come together to ask Hashem for a sweet new year, please also remember your obligation to your family, your community and yourself to vote.

This Tuesday, Sept 10, is Primary Day and we can send a loud message that will resonate in City Hall, and pay tremendous dividends for all of us if we stand up and be counted. We must VOTE!

Ksiva V'chasima Tova

*Chaskel Bennett is a well known political activist and is a founding executive member of the FJCC*

CONTINUED FROM PAGE 12

Hashem and the revealed sins of for us and our children forever," and the mental posture one should adapt on Rosh Hashanah as intoned by the Torah's choice of the word nitzavim.

We must get Hashem's attention on the Day of Judgement and by declaring we have sinned, even egregiously, we signal a willingness to repair our strained relationship and draw closer to G-d, who loves us very much.

A Jew in Czarist Russia once fell into a river and began shouting for help. "I'm drowning, I'm drowning! Someone save me!" he cried out.

Two policemen raced over only to discover it was a Jew who was the victim. "Let the Jew drown!" they retorted and walked away.

The Jew, seeing his hopes dashed and last bit of strength ebbing, raised his fist in the air and shouted, "Down with the Czar!"

Upon hearing such seditious words, the policemen jumped in the river, dragged the Jew to safely and promptly arrested him!

Rabbeinu Yonah in Shaarei Teshuva posits that by neglecting or postponing the

teshuvah process, we communicate a gross undervaluation of the seriousness of Sin, an outrageous ignorance of Hashem's displeasure with us and its inevitable consequences and a shameful disregard of His pain and disappointment if we fail to observe His beloved Torah and mitzvos.

The critical point here is unity of purpose. The possuk states, "You are standing today, all of you, before Hashem."

When Hashem observes His People joining together en masse in holy convocation on Rosh Hashanah, boldly declaring past missteps with the express intent to bring happiness to Hashem and draw ourselves closer to Him, the desperate brashness will work towards our ultimate salvation and everlasting good.

Kesiva V'chasima Tova! May every Jew be inscribed in the book of life, robust health and success in any and all endeavors. Amen.

*Rabbi Mehlman is the Rav of Cong. Ohav Shalom on the Upper West Side of Manhattan and Executive Rabbinic Director of National Kosher Supervision.*

**My parents don't let me ride my bike if I'm not wearing my helmet because they love me.**



A message from Hatzolah and the Torah Safety Commission

**FLATBUSH JEWISH JOURNAL YOM TOV SCHEDULE:**  
**SEPTEMBER 12: YOM KIPPUR/SUKKOS ISSUE**  
**AD DEADLINE: TUESDAY, SEPT. 10 - 3:00 PM**

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ery, ipads, cell phones, laptops...It makes no sense.

#### Topic of Mussar:

Rabbi Yaakov Salomon, you always impress me how your writings always hit a nerve (a good nerve). This past week you wrote (more like you wrote some years back, since you are not 43 anymore) about a *Chosheva Yid* correcting your *tefilla* of *Krias Shema* and impressing upon you to change a pronunciation. Hearing the same error from someone else, you approached that person to correct him and he ran off feeling no correction was needed, well the reason that hit a nerve is that approx 2 months after my *Bar Mitzvah*, I was asked to be the *Chazzan* for *Maariv* one day and immediately after *davening* a very prominent person came to me and taught me that I was saying the word *Bor'chu* wrong. I was a lot younger when I was corrected, but to this very day I use his words of wisdom and feel good that someone corrected me.

My question for *Klal Yisroel* at large is, why is it so hard to be corrected. Are we all so perfect?

Let us not kid ourselves. We are going into 5774 and we all need to change something in our lives.

We all need to *daven* for us to be better. We need to take charge of finding someone that we can help make a difference to them. There is no better feeling than helping someone else. If you know of someone who needs a *shidduch* and you cannot help with finding them one, then at least *daven* for them. If you know of someone who is having a difficult time with *Parnossa*, if you can help them financially, great! If not *daven* for them. If you know of a couple that is married and does not have children yet, then this Rosh Hashana in the Mussaf Shemonei Esrei have them in mind while saying *Mi' Lo' Nifkad Ke'Hayom Ha'zeh*

As we are approaching *Rosh Hashana*, let us thank the Eibishter for what we have and continue to ask him for him to watch over us as we need his guidance, his watchful eye, and may we have a sweet new year

Leshana Tova Tikoseivu Veseichoseivu  
L'Alter Chaim Tovim Ula'Sholom

Asher Lang

#### Voting for Quinn

I wanted to mention how important it is for all registered democrats to vote next week, since in most cases in NYC it's the primaries that determine who is the mayor. It seems that Quinn is the best candidate for us since she will keep Kelly as police chief and is probably going to be the best for the economy also. Since safety is the top priority and we can't afford to let even one "extra" person die due to weak police, we have no choice but to go by the candidate that promised to keep Kelly. Currently NYC is one of safest large cities in America but I am afraid this can change if a liberal mayor with a weak police chief will take over. We all remember the times of Dinkins but really even in the times of Koch NYC was nowhere near as

safe. I understand a lot of people would not vote for Quinn due to her orientation, but being that out of the people who stand a good chance of being elected none are particularly moral. At any rate I feel her personal life should not be the priority here. We need to vote for who is best for us, and safety is the most important issue.

#### Concerned for safety in Flatbush

##### Remarkable Man

I would like to share with your readers an inspiring episode of Chesed which happened to me and my family 7 ½ years ago.

I am the head of household of ten children, BA"H, including three who are autistic. At the time, our family was having financial difficulty and our home went into foreclosure. After a lengthy legal procedure we lost the deed to the house. Needless to say this was extremely distressing to my entire family. Adding insult to injury the lender had sent a marshal to evict us from our home on Chol Hamoed Pesach. One can't imagine the trauma and stress of having to vacate one's home with 10 children on Yom Tov. I tried calling community organizations who might be able to assist us in finding a roof over our heads, even on a temporary basis until after Pesach, but on Chol Hamoed it is impossible to find anyone in the office, and the Real Estate Agencies were extremely cautious in trying to find an apartment for a 12 member family, particularly on short order.

A neighbor suggested that I contact a fellow who was a neighbor of ours in the past, and I did. It didn't take much time after I spoke with him that he arrived at our doorway with a cadre of very special and compassionate individuals -- strangers to us, who packed up our belongings and transported us to very nice apartment in the neighborhood, which they had negotiated in our behalf. Before nightfall we had mattresses and Pesach food for the entire family. This was nothing short of a miracle. We are still enjoying that apartment today.

The memory of that Pesach is still seared into our collective memory. But the redeeming factor of that horrific experience is the inspiration we got of the Chesed that our brethren performed for us that Yom Tov, and perform every day, without any fanfare or material reward.

The fellow whom I contacted in desperation and responded to our call for help on Chol Hamoed Pesach 7 ½ years ago, was Chaim Deutsch.

#### Avrohom Sivan

##### Diverging Paths

The respective paths of Ashkenazim and Sephardim are defined by parallel lines.

We share Shabbosim and Shabbatot. Yomim

Tovim and Chagim periodically grace our lives. Gefilte fish and kibbe. Potatoes and rice adorn different tables on Pesach. In the *bentching*, it's "Uvnei," and "Vitivneh." A hearty "Good Shabbos," or a breezy "Shabbat Shalom." We share the same planet, but not the same world. Our children grow up in the same neighborhood, but congruent circles are not drawn. Even the young ones recognize the differences. He's Ashkenaz. She's Sephardic. And if you happen to come from a "mixed marriage" of Sephardim and Ashkenazim, then you're a mixed breed called an "Ashkephardic." A fate sealed by all.

Gasping in disbelief is falsehood. We all know the truth. Who drew that indelible line that separates between Ashkenazim and Sephardim? Why the dislike? Why the distrust? The distance in the eyes and in the hearts. Where do our children learn this from? Do they hear it at home? Sometimes even an unspoken language is interpreted and understood.

We all received one Torah as we stood shoulder to shoulder at Har Sinai. Hashem created us all. Our mission in life is to serve Him *b'simcha* with a life theme of perpetuating *mitzvos* -- *mitzvot* Bein Adam Lamakom. Our dual goal is to increase the respect, the *chen* and the tolerance between *Klal Yisroel*. Let's use rose colored glasses that only see the *neschama* of a Jewish person; ones true essence. Not a family name tag displayed on a lapel. I would so like to believe that these feelings of animosity could only be attributed to preserving customs from Hungary, Poland or Syria and Morocco etc. The origin of our parents and grandparents birthplace. But, if it causes pain, *machlokes* -- *machloket*, or negative feelings between us, then something is wrong. When there's ominous billowing black smoke, there has to be a fire burning out of control.

I personally grew up in a house where my father was Ashkenaz and my mother is Sephardic. I always tell my children that I grew up with the best of both worlds. This message of *ahavas yisroel* -- *ahavat yisrael*

has been woven into the fabric of who my children are.

Our footsteps have left their mark in wet cement that is quickly drying. The mold is setting, and dusk is approaching. How about a fresh slate? A canvas with a flowing inkwell. Let's take pen to paper and create a masterpiece where a scene depicting harmony is illustrated. Let us live our daily lives without being judgmental of each other. Even if there are scars from previous hurts, let us give ourselves a chance to heal and get to know each other as brothers and sisters. We are all the children of Hashem.

Claire Yaakov

#### An Open Letter to Chasdei Lev

When I think of Chasdei Lev, "wow" comes to mind;

For what you do, is "Oh so kind!"

A Rebbeim's Appreciation Fund, formed anonymously;

To subsidize household staples, helping the Rebbeim's family.

For a few years already, you've helped out a lot;

We paid so low prices, for all the things we've got.

What you are doing, is quite a big deal;

While treating each Rebbe, with dignity and appeal.

So with this rhyme, I want to convey;

My deepest appreciation, in this poetic way.

To the Askanim and donors, of Chasdei Lev;

Hashem should pay you back, for all that you gave.

And thank you of course, for that little extra;

The yummy, fresh candy, and the book by Nachman Seltzer.

All of us Rebbeim, will agree to the fact; That indeed it is Chasdei Lev, who is a real "Class Act"!

Thank you and a Kesiva V'Chasima Tova to all.

Rabbi Dovid Lang

Yeshiva Ahavas Torah

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# Flatbush Shul Directory

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**AHI EZER YESHIVA** 2433 Ocean Parkway 718.648.6100

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**BAIS TEFILOH** 1217 East 36th Street

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

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

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

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

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

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

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

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

**BET YAAKOV** 820 Avenue S

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

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

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

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

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

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

**BETH TORAH DAMESEK ELIEZER** 403 Avenue I

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

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

**BNEI AVROHOM** 197 Webster Avenue

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

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

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

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

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

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

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

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

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

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

**CHASIDEI GUR** 1409 Ocean Parkway

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

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

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

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

**CHUNA DOVID-TENKA** 1336 Ocean Parkway

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

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

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

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

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

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

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

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

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

**DERECH HASHEM SEPHARDIC** 2600 Ocean Avenue

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

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

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

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

**HAYIM SHAAL** 1123 Avenue N

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

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

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

**KARNEI REIM-NADVORNA** 822 Avenue N

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

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

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

**KEREM SHLOMO** 1880 East 27th Street

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

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

**KETER TORAH** 1151 East 27th Street

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**NACHLAS YITZCHOK** RABBI

Flatbush Shul Directory

Flatbush Maariv Directory

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

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

<b>8:00 PM</b>
Merkaz Hatefilah 1898 BAY AVENUE (M&18)
<b>8:15 PM</b>
Agudas Yisroel Bais Binyomin 2913 AVE L
Knesses Bais Avigdor 1720 AVE J
<b>8:30 PM</b>
Avenue N Jewish Center 321 AVE N
Congregation Tenke 1643 E. 21ST ST
Chabad of Marine Park 3040 NOSTRAND AVE.
Cong. Bnei Avrum 197 WEBSTER AVE.
Khal Keser Yisroel Mordechai 2016 AVENUE L
Shaarei Halacha 3417 AVE L
<b>8:45 PM</b>
Lazewniks 1500 E. 9TH ST
<b>8:45 PM</b>
Beis Medrash D'Bertch 3302 AVE P
Beth Mordechai 1358 EAST 13TH ST
Marpeh L'Nefesh 3017 BEDFORD AVE
Cong. Bnei Avrum 197 WEBSTER AVE
<b>9:00 PM</b>
Agudath Israel of E Midwood3120 BEDFORD AVE
Agudath Israel of Flatbush 1302 OCEAN PKWY
Agudas Yisroel of Madison 2122 AVE S
Chasidei Gur 1409 OCEAN PARKWAY
Congregation Bais Yitzchok 1143 E. 19TH ST.
Congregation Sfard 1575 CONEY ISLAND AVE
Congregation Bnei Israel 3190 BEDFORD
Congregation Sheves Achim 1517 AVE H
Ginzei Yosef AVE R BET. 12TH & 13TH ST
Khal Beis Avrohom 1524 E. 17TH ST
Khal Bais Ephraim 2802 AVE J
Khal Bnei Shlomo Zalman 2002 AVE J
Khal Sasregen 1279 E. 24TH ST
Khal Toras Chaim D'Flatbush 2201 AVE L
Nachlas Yehoshua 1655 E. 24TH ST
Rabbi Zakheim 3120 BEDFORD AVE
Khal Magriv Bais Aryeh 1069 EAST 4TH STREET
The Flatbush Minyan 1517 AVENUE H
Sharei Eliezer 1882 NEW YORK AVE
<b>9:15 PM</b>
Bostoner Beis Medrash 2822 AVENUE J
Congregation Keren Orah 812 DITMAS AVE
Congregation Ahavas Dovid 924 EAST 10TH
Congregation Nachlas Tzvi 2201 EAST 23RD
Congregation Tiferes Tzvi 1307 E. 8TH ST
Ginzei Yosef AVE R BET. 12TH & 13TH ST
Kolel Zichron Shmiel Chenskowitz 1167 E. 13 ST.
Monastristch 2702 AVE M
Narol Beis Hamedrash 2409 AVE U
Rabbi Lezevnik's Shul 1500 E 9TH STREET
Tehilah L'Dovid 1950 E 21 STREET
Young Israel of Midwood 1694 OCEAN AVE
Yeshiva of Brooklyn 1200 OCEAN PKWY
<b>9:20 PM</b>
Kehilas Moreshes Yaakov 1757 OCEAN AVE
<b>9:30 PM</b>
Agudas Yisroel Bais Binyomin 2913 AVE L
Agudas Yisrael Snif Zichron Shmuel 2141 CONEY IS.
Ateres Shloime 2905 AVE K
Bais Avrohom Dkrula Spinka 1177 E. 18TH ST
Bais Hamedrash of Flatbush 1485 E. 29TH ST

Beis Medrash Beis Y'shaya AVE I & E. 22ND ST
Beis Medrash Bais Halevi 671 EAST 7TH ST
Beis Menachem Mendel D'Flatbush 1703 AVE J
Congregation Chizuk Hadas 1310 AVE O
Horodenke 1073 E. 27TH ST
Khal Ohr Gedalyahu 1554 CONEY ISLAND AVE
Khal Shalheves Kodesh 2920 AVE J
Kollel Bnei Torah 1323 E. 32ND ST
Shalheves Kodesh 2920 AVE J
Kollel Bnei Yeshivos 2402 AVE P
Yeshiva Gedola Ohr Yisrael 2899 NOSTRAND
Yeshiva Kol Yaakov 1197 E.17 ST.
<b>9:35 PM</b>
Agudas Yisroel of Madison 2122 AVE S
<b>9:40 PM</b>
Agudas Yisroel Bais Binyomin 2913 AVE L
<b>9:45 PM</b>
Bais Hamedrash Kol Torah 2016 AVE M
Cong Bais Yisroel of Kensington 676 EAST 7TH
Khal Zichron Mordechai 2645 NOSTRAND AVE
Marah Yechezkel of Flatbush 1014 E. 15TH ST
Yeshiva Chofetz Chaim 1271 E. 35TH ST
<b>9:55 PM</b>
Avenue O Synagogue 808 AVENUE O
<b>10:00 PM</b>
Agudas Yisroel of Madison 2122 AVE S
Beis Medrash D'Bertch 3302 AVE P
Bais Medrash Torah U'Tefilah 3304 BEDFORD
Bet Yosef 2108 OCEAN PKWY
Bnei Binyamin 727 AVENUE O
Bostoner Beis Medrash 2822 AVE J
Beth Mordechai 1358 EAST 13TH ST
Congregation Keter Torah 2220 AVENUE L
Khal Bais Eluzer D'Faltishan 1516 E. 24TH ST
Khal Bnei Shlomo Zalman 2002 AVE J
Khal Toras Chaim D'Flatbush 2201 AVE L
Kollel Bnei Yeshivos 2402 AVE P
Kollel Hashechunah 1228 EAST 34 ST
Knesses Bais Avigdor 1720 AVE J
Lakewood Minyan 1495 CONEY ISLAND
Nachlas Yitzchok Soblov 3418 AVE L
Ohr Elyahu 702 AVENUE O - SIDE DOOR
Sharei Eliezer 1882 NEW YORK AVE
Tomchei Torah 1966 OCEAN AVE
Young Israel of Avenue J 1721 AVE J
Young Isreal of Flatbush 1012 AVE I

<b>10:10 PM</b>
Khal Zichron Aryeh Leib 2915 AVE J
<b>10:15 PM</b>
Agudas Yisroel Bais Binyomin 2913 AVE L
Congregation Bnei Binyamin 3190 BEDFORD AVE
Khal Bais Ephraim 2802 AVE J
<b>10:30 PM</b>
Bostoner Beis Medrash 2822 AVE J
<b>11:00 PM</b>
Agudas Yisroel Bais Binyomin 2913 AVE L
Bostoner Beis Medrash 2822 AVE J
Khal Bnei Shlomo Zalman 2002 AVE J
Khal Veretzky/Rabbi Laundau's Shul:
Every 15 minutes throughout evening

TO SUBMIT MAARIV TIMES EMAIL TO INFO@THEFJJ.COM

The Torah True  
Talking Zoo



BY SOLOMON MEHLMAN

Ba'al Tashchis:  
 Don't Waste Food



Reuven  
 the Rhinoceros

BY SOLOMON MEHLMAN

I'm Reuven,  
 the Rhinoceros,  
 And on my head  
 there's a horn!  
  
 I'm big and strong,  
 and I love to eat  
 And my skin is as  
 rough as a thorn!  
  
 My real home is  
 in Asia, far away,  
 But now I live in the zoo.  
 I love to talk to  
 Jewish children!  
 That's why I'm  
 talking to YOU!  
  
 As I said before,  
 I love to eat!  
 I eat plants of every kind.  
 I never waste a bit of food,  
 I leave no scraps behind!  
  
 I hope that all you  
 boys and girls  
 Don't waste any food at all!  
 I remember a *mitzvah*  
 not to waste food  
 "Ba'al Tashchis" is  
 what I recall.  
  
 Your parents work  
 hard to buy the food  
 Then cooking it takes time!  
 So remember the *mitzvah*,  
 dear boys and girls,  
 For wasting food is a crime!

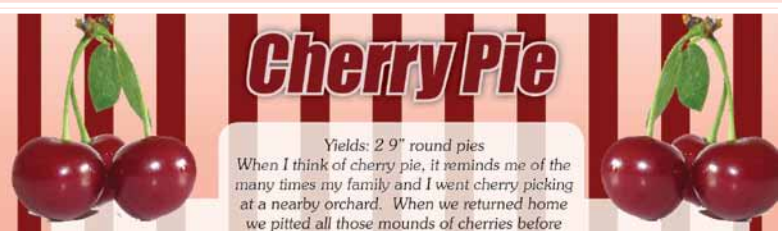
Maggid Stories  
 for Children

Chaviva Krohn Pfeiffer  
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TWO BAKED APPLES

Reb Yosef is a friendly man who greets everyone with a smile.  
 One day, he went into a restaurant to eat lunch. As he was walking in, he saw an old, poor man sitting there. "Hello, Reb Berel," he said to the man. "How are you today? Come, have lunch with me. I do not like to eat alone. Let me buy you something to eat."  
 "No, thank you," said Reb Berel. "I am not in the mood to eat, but I will sit with you."  
 The two men sat down at a table. "Reb Berel, you must be hungry," said Reb Yosef. "Please, have something to eat."  
 "All right," Reb Berel answered. "I'll have two baked apples and a glass of tea."  
 The two men sat together, talking and eating.  
 Later that day, Reb Yosef was at home, getting ready for a business trip.  
 "Why do you have to drive tonight?" his wife asked him. "It is supposed to rain and be very windy tonight. It is dangerous to drive in bad weather. Go in the morning."  
 "Don't worry," Reb Yosef answered. "I know the roads very well. Besides, it is not even raining yet. If the weather gets very bad, I can sleep over in a motel."  
 As Reb Yosef started his trip, it began to rain lightly. Soon it began to rain harder. Then the wind started to blow and the rain came pouring down. Before he knew it, his car was skidding across the highway. Cars were coming at him from the other direction! Reb Yosef heard a crash and the sound of glass shattering.  
 At first he did not know where he was. When he came to his senses, he saw that his car was stuck in a ditch on the side of the highway. Reb Yosef tried to get out of his car, but the door was very hard to open. He finally squeezed himself out and climbed out of the ditch.  
 People who saw what had happened called for help. Two tow trucks came and pulled the car out of the ditch. Reb Yosef went along to the service station in one of the tow trucks. "It is too dangerous to drive tonight. You should spend the night nearby," someone said.  
 Just then Reb Yosef remembered that his friends, the Friedmans, had a small hotel not far away. He called them and they said they would wait up until he came. The tow company called a taxi for him.  
 It was after midnight when Reb Yosef got to the hotel.  
 "Come inside," said Mr. Friedman. "It is so good to see you. Baruch Hashem you are not hurt."  
 "You must be very tired," said Mrs. Friedman. "Sit down and have something to eat. I just made these."

JUNIOR COOKING



Cherry Pie

Yields: 2 9" round pies  
 When I think of cherry pie, it reminds me of the many times my family and I went cherry picking at a nearby orchard. When we returned home we pitted all those mounds of cherries before cooking and baking with them. In this recipe you won't have to do all that work since you'll be using canned cherries.

Ingredients:

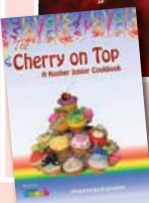
2 9-inch (23 cm) round graham-cracker pie crust  
 1 10 oz. (285g) package whipped topping  
 1 package (3¼ oz.- 106g) instant vanilla pudding  
 1 teaspoon vanilla sugar  
 2 20 oz. (565g each) can cherry pie filling

You will need:

mixer - If you're using a tabletop mixer with different attachments, use the wire beater  
 mixer bowl  
 spoons or spatula

Directions:

1) Using a mixer, beat the whipped topping until it looks stiff. (This usually takes about 7 minutes, depending on your mixer).  
 2) Turn off your mixer and add the instant vanilla pudding and the vanilla sugar. Turn the mixer back on and beat the mixture for another 2 minutes.  
 3) Spoon your mixture into the graham cracker crust and smooth it out evenly.  
 4) Spread the cherry pie filling on top of the whipped topping.  
 5) Refrigerate the pie for a few hours. Serve chilled.



An Excerpt from *The Cherry on Top, A Kosher Junior Cookbook*  
 by Chaya Feigy Grossman: 718.436.4223 / thecherryontop@kewnet.com

And she put before Reb Yosef two baked apples and a glass of tea.  
 Reb Yosef could hardly believe his eyes. Two baked apples and a glass of tea? Wasn't that exactly what he had bought for Reb Berel earlier in the day?  
 Reb Yosef is sure that Hashem was showing him that his life had been saved because of the *tzedakah* he had given Reb Berel.

	2	4	3	8				
					6			7
	5	8				4		
4				1				
			7		5			
				2				8
		1				6	7	
3			5					
				4	9	2	1	



## ZELIG THE WAGON DRIVER

BY MASTER STORYTELLER AND ARTIST RABBI YITZY ERPS



RABBI YITZY ERPS IS A PROFESSIONAL ARTIST WHO DOES PORTRAITS, CUSTOM PAINTINGS, MURALS, ILLUSTRATIONS, KESUBOS, MONOGRAMS, ETC. • 718-375-1294

# Daf Yomi Directory

5:20 AM	Lev Someach-Alesk - Rabbi Yisroel Berger (Yiddish)	7:15 AM	Yeshiva Gedolah Ohr Yisrael-Marine Park - Rabbi Shmuel Lasker (English)
5:30 AM	Beis Mordechai - Rabbi Yaakov Eis (English)	7:20 AM	Lev Someach-Alesk - Rabbi Yitzchok Aschkenazi (Yiddish)
	Bnei Yosef - Rabbi David Navaro (Hebrew)		Young Israel of Flatbush - Rabbi Kenneth Auman (English)
	Chizuk Hadas - Rabbi Ahron Yitzchok Jacobs (English)		Zichron Avrohom Yaakov - Rabbi Eliezer Dovid Rappaport (English)
	Nachlas Yitzchok - Rabbi Avrohom Yosef Sekula (Yiddish)	7:30 AM	Beis Medrash Ahavas Torah - Rabbi Mendel Sprecher (English)
	Shalheves Kodesh - Rav Yehuda Sheinkopf (English)		Nachlas Yitzchok - Rabbi Yosef Ungar (English)
	Toras Chaim D'Flatbush- Rabbi Chaim Y. Weinfeld (English)		Sasregen - Dr. Shlomo Schuck (English)
	Agudas Yisroel of Madison - Rabbi Eli Rabinowitz & R' Eliyahu Goldberg (English)		Stretiner Bais HaMedrash - Mr. Berish Fuchs (English)
	Yeshuran Muzhai Ropshitz - Rabbi Yisroel M. Kohn (Yiddish)		Yeshiva Ruach HaTorah - Rabbi Mordechai Amsel (English)
5:35 AM	Agudath Israel of East Midwood - Rabbi Berel Edelstein (English)		Young Israel of Midwood - Rabbi Yisroel Anemer (English)
5:40 AM	Kehilah of Marine Park - Rabbi Dovid Kohn (English)	7:35 AM	Bais Avrohom - Rabbi Elchonon Kaplan (English)
	Tiferes Avrohom Zidichoiv - Rabbi Yechezkel Eichenstein (English)	7:40 AM	Tiferes Avrohom Zidichoiv - Rabbi Yechezkel Eichenstein (English)
	Yeshiva Ohr Yitzchok - Rabbi Reuven Zwick (English)		Khal Machza Avrum (Wosner) - Rabbi Hertzka Greenfeld (Yiddish)
5:45 AM	Agudas Yisroel Bais Binyomin - Mr. Moshe Strimber (English)	7:45 AM	Beis Mordechai - Rabbi Yehuda Schwartz (English)
	Bais Alexander - Rabbi Binyomin Schik (Yiddish/English)		The Flatbush Minyan - Rabbi Dr. Rashi Shapiro & Rabbi Meir Fund
	Bnei Torah Bais Naftoli - Bais Naftali - Rabbi Naftali Minzer		Bnai Shloma Zalman - Rabbi Moshe Chopp (English)
	Ishei Yisroel Modzitz - Rabbi Yisroel Dovid Taub (English)	8:00 AM	B'nai Yosef - Rabbi Eli David (English)
	Premishlan - Rabbi Boruch S. Kaczenberg (Yiddish/English)		Tiferes Yaakov - Rabbi Avrohom Schorr (Yiddish)
	Sasregan-Rabbi Shlomo Teichman (English)	8:30 AM	Agudas Yisroel Bais Binyomin - Rabbi Yaacov Emert
	Sharei Eliezer-Rabbi Avrohom Ellenbgen (Yiddish/English)	9:30 AM	Khal Sasregen - Rabbi Yitzchok Sadowsky (English)
	Yeshiva Sharei Torah - Rabbi Hillel David (Yiddish)		Khal Bais Avrohom (Rabbi Shmidman's Shul) Rabbi Avrohom Katz (English)
5:50 AM	Congregation Kehilas Orach Chaim - Rabbi Meyer Scheinberg (English)	9:45 AM	Agudas Yisroel Bais Binyomin - Rabbi Shmuel M. Wolner (English)
5:55 AM	Congregation Skverer Bais Medrash - Rabbi Avrom Lawrence (English)	10:00 AM	Sasregen - Rabbi Yitzchok B. Sadowsky (Yiddish/English)
	Keser Yisroel Mordechai - Dr. Shlomo Schuck (English)	12:45 PM	26 Court Street, Suite 10001 - R' Blumenkrantz, R' Bratt, R' Kagan, R' Noble (English)
6:00 AM	Agudath Achim of Midwood - Rabbi Yosef Stern (English)	1:15 PM	Yeshiva Torah Vodaath - Rabbi Yisroel Belsky (English)
	Agudas Yisroel Sniff Zichron Shmuel - Rabbi Shmuel Yosef Lercher (English)	2:00 PM	Darchei Yosher - Rabbi Yecheskel Scharf (Yiddish/English)
	Bais Avrohom - Rabbi Benzion Halberstam (English/Yiddish)	2:30 PM	Ateret Avot Senior Residence - Rabbi Chaskel Scharf (Yiddish/English)
	Bais Eluzer - Rabbi Yonoson B. Katz (English)	5:30 PM	Yeshivat Ateret Torah - Rabbi Ellis J. Safdeye
	Bais HaMedrash - Mr. Heshy Katz (English)	6:00 PM	Yam HaTorah - Rabbi Isaac Mohadeb (English)
	Bais Moshe Shmiel - R' Pinchas Rosenberg (English)	6:30 PM	Mirrer Yeshiva - Rabbi Avrohom Y. Nelkenbaum (English)
	Bais Yitzchok - Rabbi Friedman (English)	7:30 PM	Chasidei Gur of Midwood - Rabbi Shlomo Perlman (Yiddish)
	Bnei Shloma Zalman - Rabbi Moshe Green (English)	7:40 PM	Congregatin Beth Torah - Rabbi David Ashear
	Chevra Gemiluth Chesed - Rabbi Mendel Epstein (English)	7:45 PM	Agudath Israel of East Midwood - Rabbi Yosef Widroff (English)
	Chizuk Hadas - Rabbi Yisroel P. Gornish (English)	8:00 PM	Bais Avrohom - Rabbi Chaim Horowitz/ Mr. Yaakov Miller (English)
	Gvul Yaabetz - Rabbi Dovid Cohen (English)		Bais Ephraim - Rabbi Steinwurz (Yiddish/English)
	Homecrest Congregation - Rabbi Gershon Eichorn (English)		Bais Yitzchok - Rabbi Isaac Friedman (English)
	Ishei Yisroel Modzitz - Rabbi Moshe Farkas (English)		B'nai Yosef - Rabbi Eli David (English)
	Mosdos Boston of Flatbush - Rabbi Label Kozlowski (English)		Bnei Avrohom - Rabbi Zvi Mayer Lichtig (Yiddish/English)
	Persian Congregation of Flatbush - Rabbi Shmuel Soleimani (Persian)		Lev Someach-Alesk - Rabbi Alexander Ashkenazy (Yiddish)
	Sharei Halacha - Rabbi Levi Gelbfish (English)		Nachlas Dovid - Rabbi Boruch Goldstein (English)
	Sharei Zion - Rabbi Meshulam Y. Halberstam (English)		Sasregen - Rabbi Shmuel Tzvi Freund (English)
	Skvere Bais Medrash - Rabbi Eliezer Lawrence (English)		Narol Flatbush - Rabbi Mendel David (Yiddish)
	Young Israel of Avenue K - Rabbi Moshe Zywica (English) - 6:15 on Tues/Wed/Fri		Tarnipol - Rabbi Levi Hettelman (Yiddish/English)
	Zichron Alter - Mr. Naftali Dembitzer (English)	8:15 PM	Bais Yitzchok - Rabbi Cheski Holtzberg (English))
	Torah Vodaath Dormitory Minyan - Mr. Gedalia Engel (English)	8:30 PM	Agudas Yisroel Bais Binyomin - Rabbi Yaakov Emert (English)
6:10 AM	Bais Hamedrash Kol Torah - Rabbi Yaakov Fischer (English)		Agudas Yisroel of Madison - Rabbi Nachum Cooper (English)
	Kerem Shlomo - Mr. Avrohom Augenbraun (English)		Ateres Shloime - Rabbi Eliezer Stern (English)
	Tiferes Tzvi - Rabbi Aaron Tennenbaum (English)		Bais Yeshaya - Rabbi Yisroel Anemer (English)
6:20 AM	Ahavas Dovid - Rabbi Shmuel Dovid Beck (Yiddish/English)		Bnei Binyomin - Rabbi Binyomin Haddad (English)
	Magriv Bais Aryeh - Rabbi Mechel Beinhorn (English)		Chasidei Gur of Midwood - Rabbi Avrum Fried
	Bais Medrash Makarov - Rabbi Berach Steinfeld (English)		Congregation Netivot Yisrael - Rabbi Netanel Saadon (Hebrew)
	Nachlas Yehoshua of Monastristch - Rabbi Avigdor Feintuch (English)		Hisachdes Yereim Veretzky - Rabbi Yisroel Weichbrod (Yiddish)
6:30 AM	Bais Eluzer - Rabbi Chaim Zev Stern (English)		Kollel Bnai Yeshivos - Dr. Joel Goldman (English)
	Knesses Bais Avigdor - Rabbi Yisroel Berger (English)		Premishlan - Rabbi Shloma B. Herbst (Yiddish/English)
	Bnei Shlomo Zalman - Rabbi Hirsch Chaim Wulliger (Yiddish)		Tiferes Avrohom Zidichoiv - Rabbi Avrumi Katz (English)
	Khal Ohr Gedalyahu - Rabbi Heshy Wolf (English)		Torah Vodaath Dormitory Minyan - Rabbi Mendel Keller (English)
	Mayan Yisroel - (yesterday's daf - English)		Monastristch - Rabbi Berach Steinfeld (English)
	Young Israel of Brighton Beach - Mr. Yaakov Stern (Hebrew/English)		Yeshiva Bais Yosef Navardok - Rabbi Heshy Nemetsky (English)
	Young Israel of Midwood - Rabbi Avrohom Dubin (English)	8:45 PM	Kol Torah - Rabbi Yaakov Fischer (English)
6:45 AM	Agudath Yisroel of Flatbush - Rabbi Yehuda C. Horowitz (English)		Mareh Yechezkel - Rabbi Elozor Greenspan (English)
	Khal Tukai		Young Israel of Avenue K - Rabbi Sadowsky (English)
	Bais Avrohom - Rabbi Yosef Dov Oshry (English)		Agudath Israel Sniff Zichron Shmuel - Rabbi Mordechai Shain (English)
7:00 AM	Agudas Yisroel Bais Binyomin - Rabbi Eliyahu Schneider (English)		Keser Yisroel Mordechai - Rabbi Aryeh Zell (English)
	Agudas Yisroel of Madison - Rabbi Gedaliah Weinberger (English)	9:00 PM	Bais Moshe Shmiel - R' BenZion Weiss (English)
	Bais Ephraim - Rabbi Heshy Kleinman (English)		Bais Mordechai - Rabbi Tzvi Shapiro (English)
	Beth Aaron of Flatbush - Rabbi Dovid Shlomo Katz (English)		Beis Medrash D'Bertch-Rabbi Nachum Fried
	Congregation Netivot Yisrael - Rabbi Netanel Saadon (Hebrew)		Imrei Shaul D'Modzitz - Rabbi Raphael Leiberman (English)
	Darchei Avoseinu - Rabbi Moshe Ginsburg (English)		Lev Someach-Alesk - Rabbi Yosef Chaim Perlman (English)
	Mosad Adar G'Byr - Rabbi Chizkiya Loebenberg (English)		Mosad Adar G'Byr - Rabbi Aaron Furst (English)
	Sephardic of Nostrand - Mr. Baruch Salamander (English/Hebrew)		Mosdos Boston of Flatbush - R' Yitzchok Gelb, R' Yaakov Herman (English)
	Talmud Torah Ahavas Achim - Rabbi Elimelech Bluth (Yiddish/English)		Tomchei Torah - Rabbi Moshe Einhorn (English)
	Toras Chaim - Rabbi Chaim Y. Weinfeld (English)		Yeshuos Chaim Chentzkovitch - Rabbi Shraga Silber (English)
	Young Israel of Bedford Bay - Rabbi Baruch Fireworker (English)		Young Israel of Avenue J - Rabbi Aryeh Victor (English)
	Young Israel of Ocean Parkway - Rabbi Avrohom Stolzenberg (English)	9:15 PM	Zichron Mordechai - Mr. Daniel Hirsch (English)
	Congregation Netivot Israel		Bais Eluzer - Rabbi Chanoch Horowitz (English)
	Khal Zichron Mordechai - Mr. Yossi Gleiberman (English)		Bais Moshe Shmiel - Mr. B.Z. Weiss (English)
7:10 AM	Bnai Shloma Zalman - Rabbi Dovid Schonbrun		Derech Emunah-Vien - Rabbi Shmuel Moshe Solny (English)
	Rabbi Alster - Rabbi Raphael Lieberman (English)		Moreshes Yaakov - Rabbi Shlomo Kozlov (Russian)
			Toras Chaim D'Flatbush - Rabbi Chaim Y. Weinfeld (English)
		9:30 PM	Keren Orah - Rabbi Shimon Susholz (Yiddish/English)
			Sadowsky Home - Rabbi Yitzchok B. Sadowsky (English)
		9:45 PM	Kollel Bnei Torah - Mr. Dovid Lieber (English)
		10:15 PM	Kollel Hashechuna - Mr. Moshe Rubin (English)

<b>RABBI SHMUEL YITZCHAK ACKERMAN</b> CHAZAL ON PARENTING   Tuesday Eve. 8:15 PM   1052 East 31 Street
<b>DAYAN MOSHE BERGMAN</b> CHOSHEN MISHPAT   Monday Eve. 9:00 PM <b>Avenue O Synagogue</b> 808 Avenue O
<b>BOSTONER REBBE</b> CHUMASH SHIUR   Thursday 9:00 PM <b>Boston</b> 2822 Avenue J /VARIOUS SUGYOS Sun. 10:15-11:00 AM
<b>HARAV ELIAHU BROG</b> BABA METZIA   Mon. 9:30-11:00 AM   MOED KATAN Tues. & Wed. 9:30-11:00 AM <b>Bais Yisroel</b> 1820 Ocean Pkwy MESECHTA BABA BASRA Thursday & Friday 9:30 - 11:00 AM MESECHTA SOTA Sunday 8:00 AM   MESECHTA SANHEDRIN Sunday 10:30 - 11:30 AM
<b>HARAV SHLOMO CYNAMON</b> CHUMASH SHIUR   Thursday 10:10 PM <b>Khal Bnei Torah</b> 2925 Avenue K   BOSOR V'CHOLOV Sunday 9:30 - 11:00 AM
<b>RABBI YOSSI DREBIN</b> SHABBOS SHIUR   1 hour pre Mincha <b>Bais Moshe Shmiel</b> 1782 East 28th Street
<b>HARAV MOSHE EICHORN</b> AMUD YOMI   Daily 9:00 PM <b>Beth Mordechai</b> 1358 East 13th Street
<b>HARAV BINYOMIN EISENBERGER</b> ASSORTED TOPICS B'INYANA D'YOMA   Wednesday   8:15 PM   1164 East 23rd Street
<b>R' YAAKOV FINESTONE</b> MESECHTE SHABBOS   Wednesday 9:15 PM <b>Khal Bnei Shlomo Zalman</b> 2002 Avenue J
<b>HARAV YISSOCHAR FRAND</b> LIVE VIDEO HOOKUP: HALACHIC ISSUES RELEVANT TO PARSHAS HASHAVUA Thursday 9:00 PM <b>Young Israel Of Midwood</b> 1694 Ocean Ave
<b>R' PINCHAS FRANKEL</b> HILCHOS MUKTZAH   Tuesday 9:15 PM <b>Khal Bnei Shlomo Zalman</b> 2002 Avenue J OHR HACHAIM HAKADOSH   Shabbos 8:30 - 9:00 AM
<b>HARAV YERACHMIEL FRANKEL</b> CHUMASH IN DEPTH   Thursday   10:00-11:00 AM <b>Knesseth Bais Avigdor</b> 1720 Avenue J
<b>HARAV YOSEF FRANKEL</b> SHABBOS SHIUR   Shabbos 45 min. before Mincha <b>Khal Bnei Shlomo Zalman</b> 2002 Avenue J
<b>HARAV SHLOMO FURST</b> MASECHES BEITZA Monday - Friday   9:40 - 10:30 AM <b>Agudath Israel Brookdale Senior Center</b> 817 Avenue H
<b>HARAV AVROHOM GARFINKEL</b> MESECHTA SUCCAH   Tuesday   8:00 PM <b>Congregation Bnei Israel</b> 3190 Bedford Avenue HALACHA SHIUR   Shabbos   1 hour before Mincha
<b>HARAV LIPA GELDWERTH</b> HAFTORAS OF THE PARSHA   Sunday 9:00 PM <b>Congregation Kol Torah</b> 2016 Avenue M SHIUR IYUN - MESECHTA PESACHIM   Tuesday 8:00 PM
<b>HARAV ELIEZER GINSBURG</b> CHUMASH   Thursday 9:00 PM <b>Bnei Binyamin</b> 727 Ave O
<b>HARAV DOVID GOLDWASSER</b> PIRKEI AVOS   Shabbos 5:45 - 6:30 PM   1143 East 19th Street
<b>HARAV CHASKEL DOVID HALBERSTAM</b> EIN YAAKOV Friday 8:20 PM <b>Cong. Shaarei Zion</b> 3210 Kings Highway MINCHAS CHINUCH   Sunday   8:30 PM   MESECHTA MEGILAH Tuesday   8:30 PM
<b>HARAV L. HENDEL</b> GEMARA YERUSHALMI Monday 8:30 PM <b>Nachlas Levi Yitzchok - Chabad</b> 3040 Nostrand Ave. GEMARA FOR BEGINNERS   Monday - Friday   5:45 AM
<b>HARAV YISROEL HIRSCH</b> SHEILOS V'TESHUVOS Seudah Shlishis (30 min. before Maariv) <b>Khal Shaarei Shalom</b> 2961 Nostrand Avenue
<b>HARAV SHMUEL SIMCHA HOROWITZ</b> GEMARA IN DEPTH / MESECHTA BEITZAH Mon - Thurs 9:10-10:00 AM <b>Knesseth Bais Avigdor</b> 1720 Ave. J GEMARA PRIMER / MESECHTA SHABBOS   Monday - Thursday   10:10-11:00 AM
<b>HORAV YOSEF KADIN</b> MESECHTA KESUVOS   Tuesday 9:00 PM <b>Congregation Tomchei Torah</b> 1966 Ocean Avenue (N&O)
<b>HARAV AHARON KAHN</b> MISHLEI / HASHKAFA WITH PIRUSH HA'GRA Mon/Wed 10:00-11:00 AM <b>Knesseth Bais Avigdor</b> 1720 Ave. J GEMORAH B'IYUN Fridays   9:15 AM /HALACHA Sundays   9:15 AM/BAVA METZIA Tues. 9:00 PM/MUSSAR Thurs. 10:15 PM
<b>RABBI YITZCHOK KAUFMAN</b> MESECHTA SHABBOS   Monday - Thursday 8:00 PM <b>Agudath Israel of Midwood</b> 817 Avenue H
<b>HARAV YOSEF KIRSCHENBERG</b> PARSHA / CHASIDUS   Tuesday 7:45 PM <b>Cong. Ohel Moshe</b> 849 Ocean Parkway (I & H)
<b>CHAVREI HAKOLLEL</b> YESH NOCHALIN   Tuesday 6:45 AM <b>Flatbush Morning Kollel</b> 1340 East 9th Street (M-Ryder)
<b>HARAV AVROHOM KLEIN</b> CHOVOS HALIVOVOS Thurs.   8:30 PM   MESECHES TAANIS Tues.   8:30 PM <b>Cong. Adath Yeshurun</b> 3418 Ave N BOYS MISHNAYOS Motzei Shabbos   10 minutes after Maariv   MESECHES BRACHOS Shabbos   45 min. pre Mincha

<b>HARAV BARUCH KOTLER</b> MESECHES AVODAH ZARA Wednesday 8:00 PM <b>Sharei Zion</b> 2030 Ocean Parkway (T & U)
<b>HARAV ZALMAN LIBEROV</b> MOSHIACH CLASS Tuesday 8:00 - 9:00 PM <b>The Chabad House</b> 1923 Ocean Ave (N & O)
<b>HARAV LICHTIG</b> CHUMASH B'IYUN Shabbos 5:00 PM <b>Cong. Bnei Avrum</b> 197 Webster Avenue
<b>HARAV MOSHE TUVIA LIEFF</b> MESECHTA MAKOS BIYUN   Mon. & Wed.   8:30 - 9:30 PM <b>Agudas Yisroel Bais Binyomin</b> 2913 Avenue L HALACHAH SHIUR   Monday   9:45 - 10:15 PM   CHUMASH SHIUR   Wednesday   9:45 - 10:15 PM PRI TZADDIK   Friday   9:00 - 10:00 AM   HALACHA BIYUN   Shabbos   1 hour before Mincha
<b>HARAV YOCHANAN MAROSOV</b> GEMARAH SANHEDRIN   Tuesday 8:30 PM <b>Kehilas Bais Menachem Mendel</b> 1703 Ave. J CHASSIDUS IN DEPTH   Wednesday 8:30 PM   MAAMORIM OF THE ALTER REBBE   Shabbos 8:30 AM
<b>RABBI MORDECHAI MINTZ</b> SUGYAS OVERVIEW   Sunday 10:30 AM   MESECHTA SHABBOS Mon-Friday 10:00 AM <b>Agudas Achim</b> 1564 Coney Island
<b>HARAV YOSEF Y. PALTIEL</b> DAVENING Monday   8:45 - 10:00 pm <b>Chabad of Flatbush</b> 1923 Ocean Avenue (N&O)
<b>HARAV MEIR PLATNICK</b> MISHNA BERURAH AMUD YOMI   Sunday-Thursday <b>Keser Yisroel Mordechai</b> 2013 Avenue L MISHLEI   Monday   8:45-9:20 PM   GEMORAH   Sunday 7:15 - 8:00 AM
<b>HARAV YACOV RABINOWITZ</b> CHUMASH & MEFORSHIM Monday-Friday 10:30 - 11:30 AM <b>Agudath Israel Brookdale Senior Center</b>
<b>HARAV ARYEH RALBAG</b> GEMARA SHIUR MASECHES TA'ANIS Mon - Fri   7:00 - 7:55 AM <b>Young Israel of Ave K</b> 2818 Ave K
<b>HARAV ELIEZER DOVID RAPAPORT</b> OHR HACHAIM Shabbos 8:15-8:45 AM <b>Khal Zichron Avrohom Yaakov</b> 3203 Bedford   CHUMASH & MEFORSHIM   Thurs.   8:30 PM
<b>HARAV YISROEL REISMAN</b> PHONE SHIUR PARSHA Thursday   2:15 - 2:30 PM <b>CALL 712-432-1001   CODE 483003375#</b> NAVI SHIUR ON YEHOSHUA <b>Ahi Ezer</b> Corner of Ocean Pkwy & Ave S Motzei Shabbos: Restarting Parshas Bereishis
<b>HARAV FISCHEL SCHACHTER</b> PARSHAS HASHAVUA   Wednesday 9:50 PM <b>Yeshiva Ohr Yitzchok</b> 1214 East 15th Street
<b>HARAV HERSCHEL SCHACHTER</b> MESECHTAS SHABBOS   Monday 8:15 - 9:45 PM <b>Young Israel Of Midwood</b> 1694 Ocean Ave
<b>HARAV REUVEN SCHEINBERG</b> HILCHOS SHABBOS   Tuesday 10:00-11:00 AM <b>Knesseth Bais Avigdor</b> 1720 Avenue J
<b>HARAV ELIAHU SCHNEIDER</b> SIFREI R' AVIGDOR MILLER   Thursday 9:00 - 9:40 PM <b>Agudah Bais Binyomin</b> 2913 Avenue L SEFER MADREIGAS HAADAM   Motzei Shabbos 10:10 - 11:00 PM   HILCHOS SHABBOS   Tuesday 9:45 - 10:30 PM   MESILOS YISHORIM   Tuesday 9:00 - 9:30 PM OHR HACHAIM   Thursday 10:00 PM <b>Khal Zichron Mordechai</b> 2645 Nostrand Avenue
<b>HARAV AVROHOM SCHORR</b> EIN YAAKOV   Sunday   10:00 AM <b>Khal Tiferes Yaakov</b> 1212 East 15th Street (L-Locust)
<b>RABBI DOVID SCHWARTZ</b> MINCHAS CHINUCH Thursday 8:00 PM <b>Cong. Sfard</b> 1575 Coney Island Avenue CHASIDUS FOR MISNAGDIM Thursday 9:15 PM   CHUMASH & OHR HACHAIM Shabbos 8:15 AM KLI CHEMDAH Shabbos approximately 10:00 AM   PERKAI AVOS Shabbos after Shkiah
<b>RABBI YECHIEL SCHWARTZ</b> SUGYOS ON THE PARSHA Tuesday   8:30 PM <b>Yeshiva Kol Yaakov</b> 1197 East 17th Street
<b>HORAV YOSEF SEKULA</b> CHOVOS HALEVOVOS Sunday   8:20 PM <b>Cong. Nachlas Yitzchok Soblov</b> 3418 Avenue L INYONEI TEFILAH   Tuesday 8:20 PM   CHUMASH   Thursday 9:15 PM
<b>HARAV ELI BARUCH SHULMAN</b> GEMARA B'IYUN   Tuesdays   8:30 PM <b>Young Israel of Midwood</b> 1694 Ocean Avenue HALACHA   Shabbos   5:30 PM   (winter - 1 hour before mincha)   SHOFTIM Monday 8:30 PM   (Summer only)
<b>HARAV ZEV SMITH</b> PRACTICAL HALACHOS   Sundays 8:30-9:30 PM <b>Agudas Yisroel Bais Binyomin</b> 2913 Avenue L
<b>HARAV YITZCHOK STEINWURZEL</b> HILCHOS SHABBOS 9:00 AM daily   PARSHAS HASHAVUA   Friday 8:00-9:00 PM <b>Bais Ephraim</b> 2802 Avenue J
<b>HARAV MENDEL TEITELBAUM</b> HILCHOS SHABBOS Shabbos 8:30 AM <b>Kollel Zichron Shmiel Chenskowitz</b> 1167 East 13th Street NIGHT KOLEL - HALACHA SHIUR   Sunday - Thursday 8:15 - 9:15 PM
<b>HARAV MOSHE MEIR WEISS</b> HASHKAFA   Tuesday 9:15 PM <b>Khal Veretzky</b> Avenue L & East 9th Street
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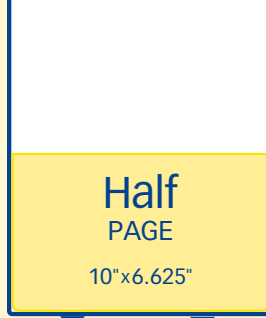
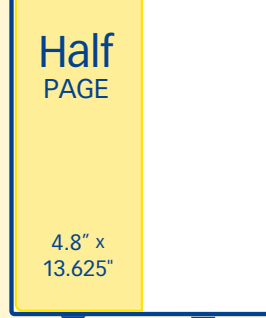
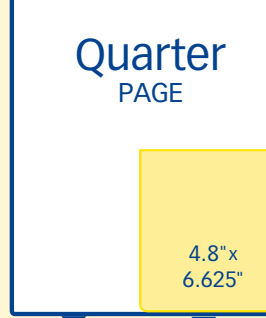
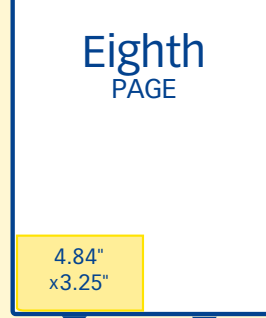
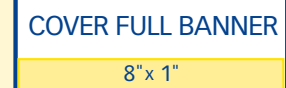

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6 Tishrei, 5774

**Young Israel of Flatbush**

1012 Avenue I (at Coney Island Avenue)

**Reserved Seat \$50 | General Seating \$25 | Students \$18**

*Sponsorship Opportunities Available*

TICKETS AND INFORMATION:

**JustOneLife.org**

or email [info@JustOneLife.org](mailto:info@JustOneLife.org)

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**Dedicated to the memory of Harav Hagaon Avraham Pam זצ"ל, Harav Nesanel Quinn זצ"ל, Harav Solomon Sharfman זצ"ל**

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