

FLATBUSH JEWISH JOURNAL

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Vol. 4 No. 18

May 23, 2013 | י"ד סיון תשע"ג

FREE!



THOUSANDS OF CHASIDIM GATHERED IN YERUSHALAYIM FOR THE CHASUNAH OF THE BELZER REBBE'S GRANDSON

Massive Tornado Strikes Oklahoma; Many Dead



MCT

As night fell in Oklahoma, a massive search and rescue operation was taking place to locate survivors from the mile-wide tornado that ripped through the Oklahoma City suburb of Moore on Monday afternoon, killing dozens of people and injuring many others.

"We have got massive devastation in the community of Moore. Homes, schools and a hospital have been hit," said Terri Watkins,

a spokeswoman for the Oklahoma Department of Emergency Management. "Responders are out there responding to people trapped under debris. They're still out actively doing this operation."

Hospitals in the region are taking in scores of casualties _ including some children _ injured during the tornado, which came with winds of 200 miles per hour. The

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Exhibit Portrays American Jewry's Holocaust Era Rescue Efforts

An exhibition opens Tuesday at a museum in Lower Manhattan about efforts by American Jews to bring refugees to the U.S. from Europe during the Nazi era.

The exhibition, "Against All Odds: American Jews and the Rescue of Europe's Refugees, 1933-41" will be on view for a year at the Museum of Jewish Heritage - A Living Memorial to the Holocaust, located on Battery Place.

The museum says the show is one of the first major exhibits about the subject, including images, rare documents, first-person accounts and interactive presentations.

Strict quotas on U.S. visas made it difficult for refugees to get into the U.S. during the Nazi era. A debate has raged for decades about whether the U.S. Jewish community did enough to get Jews out, and whether the U.S. govern-



CONTINUED ON PAGE 54

White House Combats Growing IRS Scandal

MCT

A senior White House aide said that President Barack Obama learned only from news



reports that an Internal Revenue Service office had singled out dozens of conservative groups for questionable scrutiny, while Republicans vowed to investigate any White House involvement in the growing scandal.

White House senior adviser Dan Pfeiffer made the rounds of the talk shows to vigorously defend Obama in the IRS case, the attacks that killed four U.S. government employees in Benghazi, Libya, and a federal prosecutor's obtaining phone records of dozens of reporters and editors at the Associated Press.

Republican critics argue that the cases reflect a president out of touch and a White House out of control during the 2012 election

CONTINUED ON PAGE 54

Flatbush Jewish Community Coalition Leadership Meeting



The FJCC - a new dynamic organization representing the interests of the greater Flatbush Jewish community, held its inaugural leadership meeting last week, with a strong turnout of concerned residents, business and community leaders.

The coalition meeting was graced by long time Flatbush resident, Malcolm Hoenlein, highly respected Vice Chairman of the Conference of Presidents of Major Jewish Organizations, who shared his insight and encouraged the building of this vital coalition, as well as Avi Schick Esq., also a Flatbush resident and Chairman, Lower Manhattan Develop-

CONTINUED ON PAGE 59

Education & Parenting

FJ SUPPLEMENT

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Harav Pinchas Frankel, שליט"א

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Rav Pam on Pirkei Avos

BY RABBI SHOLOM SMITH



Perek 1 : Patience

Rav (Rav Ovadiah Bertinoro, the primary commentary on the Mishnah) explains that *Pirkei Avos* begins by tracing the chain of Torah transmission from Sinai in order to correct a misconception. People may erroneously think that just as there were wise men of the nations of the world who wrote books on ethical behavior, so too is *Pirkei Avos* a compilation of the personal ethical and moral teachings of the Sages. This is incorrect because the ethical works of non-Jewish scholars are based on their own ideals and understanding which, by their very nature, are far from perfect. However, *l'havdil*, the *middos* and ethics of the Sages issue from traditions

passed down from the Revelation at Sinai and are products of the Divine Intellect which, by definition, are perfect. In fact, the commentary of the Vilna Gaon to *Pirkei Avos* shows how every *mishnah* in *Avos* is based on, or alluded to, in a *pasuk* from *Tanach* or a *mishnah*. This underscores the realization that the source of *Pirkei Avos* is Sinai, and the wisdom and ethical instructions contained in it are Divinely inspired as well.

The first concept of the *mishnah* is directed at *dayanim* and *poskim*, *rabbanim* who decide questions of *halachah*. As Rav explains, the word *deliberate*, *l'havdil*, the *middos* and ethics of the Sages issue from traditions

carefully consider every *she'eilah* and *din Torah* that is presented to them even if they have dealt with identical situations or queries any number of times in the past. A *psak* should not be quickly issued without clearly thinking the case through to determine whether there are any factors that might change its outcome. Perhaps there are several subtle differences that may be overlooked when one does not carefully analyze the question or issue at hand. Therefore, the *posek* must meticulously ponder the question before responding.

There are people who are knowledgeable in *halachic* mat-

CONTINUED ON PAGE 62

Rabbinic Message

A WEEKLY DRASHA FROM FLATBUSH RABBINIM

Rabbi Yehuda Sheinkopf

Rav, Kahal Shalheves Kodesh
Menahel, Yeshiva Derech HaTorah



The Gemara (Shabbos 89a) teaches that Har Sinai has many names one of which is Har Paran. Why is it called Paran? The Gemara explains "Sh'paru V'ruvu Aleha Yisroel, they merited the fulfillment of the *mitzvah* of Pru U'revu, procreating. What does the Mitzva of having children have to do with Matan Torah?

I heard from an Adam Godol, that the underlying essence of the Mitzva of Pru U'revu is

to fill the world with Daas - intelligence. Regarding the world to come the *posuk* says that the Aretz the earth will be full of Dayah *es Hashem*, intelligent knowledge of Hashem. The Mitzva of Pru U'revu is to populate the world with intelligent beings that will fill the world with Dayah

CONTINUED ON PAGE 83



ZMANIM

FOR THE FLATBUSH AREA

THURS
23

5:33 Neitz 9:12 Latest Shema 8:13 Shekiah 9:02 Tzeis

כט
יד סיון
עירובין עז

FRI
24

5:32 Neitz 9:12 Latest Shema 8:14 Shekiah 9:03 Tzeis

7:56 הדלקת נרות

א
טו סיון
עירובין עז

שבת
25

5:31 Neitz 9:11 Latest Shema 8:15 Shekiah 9:04 Tzeis

9:28 מוצ"ש (ר"ח)

ב
טז סיון
עירובין עז

SUN
26

5:31 Neitz 9:11 Latest Shema 8:16 Shekiah 9:05 Tzeis

ג
יז סיון
עירובין עט

MON
27

5:30 Neitz 9:11 Latest Shema 8:16 Shekiah 9:06 Tzeis

ד
יח סיון
עירובין פ

TUES
28

5:30 Neitz 9:11 Latest Shema 8:17 Shekiah 9:07 Tzeis

ה
יט סיון
עירובין פא

WED
29

5:29 Neitz 9:11 Latest Shema 8:18 Shekiah 9:08 Tzeis

ו
כ סיון
עירובין פב

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Columns, articles and letters printed in the Flatbush Jewish Journal reflect the opinion of the authors only, not necessarily those of this publication. We welcome submissions to the FJJ - editor@thefjj.com. All entries will be considered for publication

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Looking to Complain

One of the most remarkable things I have realized since starting the Flatbush Jewish Journal is the amount of people who love to complain! Whether it's regarding editorial content, advertisements, or even choice of photos, everyone in Flatbush seems to have an opinion, much of it critical. Don't get me wrong, there are plenty of kind people amongst us, many of whom call with compliments and accolades for the FJJ. It's just that the balance seems wrong.

The complaints serve a positive purpose, for they reminded me of my personal commitment to Rav Pam zt"l to promote an advertisement that he himself

wrote (see ad in this week's FJJ). The ad is titled "Complaining! About What?", and focuses on the impropriety of constantly complaining and focusing on the bad. It is based on a number of pesukim beginning in Parshas Bamidbar.

Rav Pam expounds on this in Rabbi Sholom Smith's book: "The Pleasant Way", in Parshas Chukas. In it, Rav Pam, who never had a complaint or bad word for anyone, says:

"The echo of the Heavenly voice exclaiming, 'Look at what My



children complain about!" regrettably is heard in many situations in life. Instead of thanking Hashem for His bountiful blessings, people find something to "kvetch" about... Those who appreciate Hashem's blessings have the

proper State of Mind to spend their lives in the City of Happiness."

Rav Pam's advertisement and message are certainly lessons we should internalize. Let's appreciate each other and the contributions we make to society.

Letters to the Editor

EMAIL LETTERS TO: EDITOR@THEFJJ.COM

The Publisher reserves the right to edit letters due to space constraints or subject matter.

Warning: Stolen E-ZPass

Please warn your readers never to leave their E-ZPass in the car. Take it with you. About 4 months ago someone swiped my E-ZPass from my car.

To cover their tracks and delay discovery they placed another working E-ZPass in its place in the car. We rarely use the E-ZPass but the crook ran up over \$500 in tolls on our E-ZPass. E-ZPass says that we are responsible until we reported it as stolen.

Concerned in Flatbush

FJJ Search Of Lost Relative

I was very excited to read your letter to editor in the FJJ a few weeks ago. The name of your grandmother, Vemehindisht Dublanish sounded like she may have been a sister of my grandfather, Tzeegenbuck Dublanish. There was one very confusing fact though. My grandfather was born in the Shevitz. Could it be that they were separated at birth? If this sounds like a Dublanish relative of yours, please e mail me at HighlyEberdrebb@yahoo.com.

Did I find a long Lost Relative

You ALL fell for it!

For all the people who wrote into the FJJ last week regarding the "bearded advertisement", you ALL fell for it. Whoever put this ad in, clearly put it there as their way of having "fun" and seeing everyone's "reaction" to it. The best

reaction would have been, to NOT RESPOND AT ALL. Oh well, too late for that.

Mrs. Lachramph

Facebook Fears

This past week a *shidduch* of an excellent girl was *redt* to our son. As soon as a *shidduch* passes through the "yes" process, our son goes to Social Media, i.e. Facebook, to see if the girl has a Facebook page. Needless to say, our son is not checking from his own account; but, from a friend's. What our son discovered on this girl's page was so inappropriate for a *bas yisroel* seeing a *mentsch*. Please, I implore upon the intelligent parents out there to help get your children off the social media sites if they are so inclined to make the "proper" *shidduchim* they are vying for.

Social Media = Ruined Shidduch

Thumbs up for Hidabroot

I just wanted to express my *hakoros hatov* to Hidabroot radio (97.5 FM) for the great *kiddush Hashem* it does for our community. They do it completely for free and have outstanding shows. I have recently heard the station is in financial debt and is struggling to stay on the air. If we can donate even a little it will help the station tremendously. Lets all take advantage of the *mitzvah* opportunity we have.

Larry M. Singer

Al Kiddush Hashem

I read with great *agmas nefesh* of the slain father of 5 small children. Is it proper to call this young man who died for *kiddush Hashem*, a "settler" rather than simply "father of 5"? In general, if there are so many Jewish news sources, why take news stories about Eretz Yisroel from Reuters? Reuters who has so many dramatic photos of supposed Palestinians in agony, not surprisingly did not have a tear-jerking photo of the 5 orphans in this case. Seemingly their *payos* and *tzitzes* bar them from being "zoiche" to be photographed by Reuters. Why then use this news source? They are no friend to the *yidden*.

Reader with Agmas Nefesh

Spudiks, Not Streimels

Kudos to you amazing paper. I read it from cover to cover and enjoy the letters to the editor. This is the first thing i read when I get it. Of course my favorite writer is Rocky and love his humor. Thank you Rocky for coming back to The FJJ, I didn't know what I would have done without you.

Last week, 'Broke from Shaitels' wrote that the Gerrer Rebba said that he would wear a hat and not a *shtreimel*. The only problem is that the Gerrer Rebba never wore and will never wear a *shtreimel*, he wears a *spudik*.

YI in Far Rockaway

CONTINUED ON PAGE 72

TEHILLIM LIST

חולים:

ר' מנחם מנדל בן עטל
ר' שמעון בן ליהו לוסיה
שלמה אליעזר בן חיה שרה אלקה
רבקה לאה בת חנה מנוחה
משולם נתן יהודה בן ששארנה
יצחק בן דבורה
מרים בת אתרם
רפאל חיים צבי בן לאה
חיה אסתר בת פייגא יענטא
ר' ישראל אברהם בן שיינא רחל
ר' ישעי' יעקב בן רייזעל
ר' יעקב חי בן מרגלית
ר' יגל בן יעל
שלמה אליעזר בן חיה שרה אלקה
אליעזר בן רחל
שמואל בן רוט
ראובן בן חוה
שמחה בת מרים
מנחם מנדל בן פערל דינה
שרה דבורה בת חנה צירל
חיים עזריאל בן דבורה
אברהם יצחק בן שרה ליבה
אסתר היגדה בת שפרה
יהודית בת שרה רבקה
דב ישעיה בן אסתר
ר' משה יצחק בן סירל
צבי מנחם בן אסתר
אסתר בת חנה ריבה
בורך הל בן רבקה
אהרן צבי בן זלדה
יוסף יהודה בן שנידאל
ישראל יוסף בן יוכבד
ישראל דב בן גיטל
זיסל בת רחל
אשר ישעי' בן הינדא נאכה
ישראל פייל בן חנה ביילה

שבויים:

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



GasTracker

RESEARCHED MAY 22, 2013
GASBUDDY.COM

REGULAR GAS CASH

BP CONEY - N	\$3.69
Hess CONEY - 18 AVE	\$3.71
Hess NOSTRAND - I	\$3.75
Gulf CONEY - FOSTER	\$3.73
Mobil CONEY - P	\$3.75
Gulf CONEY - P	\$3.75
EXXON FLATBUSH - J	\$3.73

WEATHER FORECAST

THURSDAY

May 23

Scattered T-Storms

75° 64°



FRIDAY

May 24

Rain

66° 52°



SATURDAY

May 25

Showers

59° 50°



SUNDAY

May 26

Partly Cloudy

60° 51°



MONDAY

May 27

Partly Cloudy

69° 52°



TUESDAY

May 28

Isolated T-Storms

73° 58°



WEDNESDAY

May 29

Partly Cloudy

76° 63°



IMPORTANT NUMBERS

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Chaveirim	718.431.8181
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Police 61 PCT	718.627.6611
NYC Helpline	311
Emergency	911
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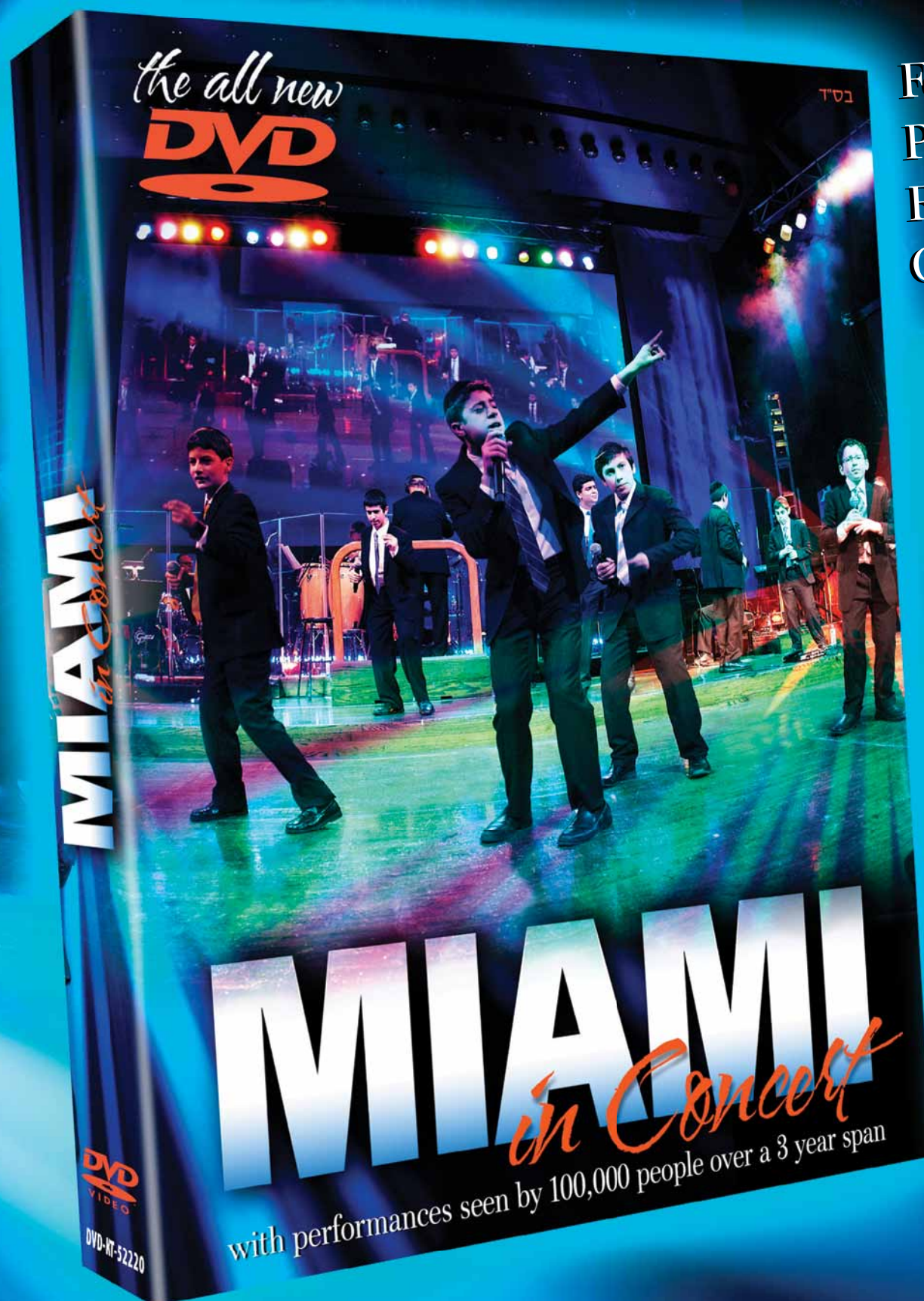
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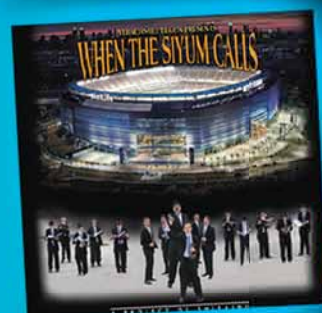
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Questions for the candidates may be submitted via email to flatbushjcc@gmail.com

The Flatbush Jewish Community Coalition is comprised of a broad spectrum of community and business leaders dedicated to safeguarding the interests of the greater Flatbush Jewish community.

**For more information, email flatbushjcc@gmail.com
or call 347-729-1940**

AD PLACEMENT DEADLINE THIS SUNDAY!



INAUGURAL DINNER

SUNDAY, JUNE 2, 2013 | THE SANDS ATLANTIC BEACH

Buffet Dinner – 6:30pm

Program – 8:15pm



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Ratner**



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**Reuven (Ronald)
& Barbara Spirn**



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DIRECTOR, DIVISION OF OPHTHALMOLOGY
MAIMONIDES MEDICAL CENTER



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Phil Goldfeder**

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DINNER CHAIRMEN

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Michael Krengel**

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DEADLINE FOR AD PLACEMENT: THIS SUNDAY, May 26, 2013

ANSWER THE CALL.



Franklin Group 718-258-8588

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SHANI EHRENPREIS

Rivky was a sweet and well-behaved, socially savvy ten year old girl. Yet she was struggling in school. While her comprehension was adequate and she understood all lessons she was taught, she did not perform well on tests, due to her expressive language delay. Rivky's parents were concerned. While their daughter was bright, the school was getting frustrated because of her lack of performance. Rivky had a language disability which negatively affected her ability to perform on tests. At times, she had trouble understanding what the questions were addressing and therefore she couldn't respond correctly. While at other times she had difficulty expressing herself. It wasn't clear to her parents or teachers, but through consultation with an educational specialist it became clear that this deficit was inhibiting Rivky from communicating effectively on tests. Through learning test-taking techniques and memory skills, Rivky was able to succeed.

Sarah had difficulty focusing. While she was highly intelligent, she was not able to attend to lessons taught. Consequently, she began to act out in school as she got frustrated. Her parents were concerned and sought guidance as to how to meet Sarah's needs. Private tutoring assisted Sarah in keeping up with her classmates, yet it didn't

resolve the underlying challenges that her focusing disability presented. The parents hired a paraprofessional who was trained by a skilled educational specialist. With constant supervision, the para was able to provide the necessary support for Sarah to succeed in school. Her ability to focus improved immensely and ultimately she was weaned off her para's assistance.

Every parent's dream is that their child with learning challenges should be the "textbook story" or the "miracle child". Every child can succeed; the big question is, "How?" Unfortunately there is no simple prescription to write. There is no single model that can be implemented and work for every child. It is sadly, often the case, that teachers are not equipped to meet the diverse needs of their students. Yet the goal of the education system is to meet every student's needs. How can this be done?

In the hopes of finding a resolution to this dilemma, I conducted extensive research on this topic. Through observing students and interviewing teachers it became clear that the majority of teachers believe that children with learning disabilities should be placed in regular education classrooms. Parents want their children to be mainstreamed despite their children's disability. Therefore, why are so

many children not succeeding in school? Why are so many children struggling?

Based on my research, teachers reported that they didn't receive the necessary training to identify and address their students' learning deficits. Without this information, they couldn't begin to address a child's individualized needs. For example, Esty had a weak working memory, which means that she has more difficulty than other children her age holding and manipulating multiple pieces of information in her brain at the same time. This becomes challenging, for example, when one is traveling to a specific address. A child with working memory deficit has trouble retaining the address and directions at the same time. Fortunately, children can learn to compensate for this disability. Math is typically an area of weakness for children with lower working memory. When learning to solve complex math problems, these children can compensate by first jotting down the steps they need to take before beginning to solve the problems.

My study, which included interviewing and surveying approximately 75 teachers concluded that:

Unfortunately teachers aren't taught to identify areas of weakness in children or how to remediate these areas of deficit.

Most teachers possess a positive attitude towards mainstreaming children with disabilities in a general education classroom. Furthermore they encourage mainstreaming children with mild disabilities.

It is preferable to first try to remediate disabilities within a general education setting prior to resorting to special education placement.

A critical factor necessary to successfully mainstream students with disabilities is involving a special education teacher who can consult and collaborate with the general education teacher. This specialist can provide necessary support or training for both teachers and parents. As long as the school is willing to provide the necessary additional support and accept guidance from professionals, our children can be successful.

Shani Ehrenpreis, Ph.D. is assistant director of the elementary girls division of Ichud Mosdos Hachinuch of Brooklyn. She also has a private practice in which she acts as liaison between school and families to provide support. She creates a collaborative environment to fit each child's needs. In addition, she also works as consultant and interventionist addressing students' academic, behavioral, and social-emotional needs individually and in the classroom setting. For tutoring or consultation she can be contacted at 347-693-1201.

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Every day, we say in Ahavah Rabbah, the *berachah* of Torah, "Our Father ... be merciful with us and give understanding into our hearts to understand, to comprehend, to hear, to learn, to teach, to safeguard and to do ..." It's one package. We have a mission in life. We have to learn and fulfill what we've learned. We also have to teach others, whether it is our own children or other people.

Teaching is not a secondary thing, something that is optional. It is an integral part of the *mitzvah* of *talmud Torah*. The Mishnah says (Avos 4:5), "If a person learns Torah in order to teach he is given the opportunity to learn and to teach, but if he learns in order to do he is given the opportunity to learn, teach, safeguard and do." The Mishnah makes no mention, however, of someone who learns in order to learn. Why not? Because that is not the end purpose of learning Torah. The Torah was given to learn and to teach. It is meant to be like blood pumped through the arteries of the body, giving life to all of Klal Yisrael. That is what the Ribono Shel Olam wants.

So the teaching starts with learning in order to teach. And if you learn Torah for

yourself with no intent to teach it, and afterward you decide that you want to teach *talmidim*, it is too late. Certainly, you can teach what you know and it will be a valuable contribution, but it will be much more difficult for the people you teach to become the *talmidim* who are like your own children. It will be much more difficult for you to shape them as if you had given birth to them.

When does a person gain the *zechus* of having *talmidim* in the fullest sense of the word? When he's thirty or older and looks for a teaching position? By then it is too late. He earns that great *zechus* during all the years he was sitting and learning with the intent of passing on the Torah he has learned to others. First of all, a person who knows he'll be teaching learns with a higher dedication and seeks a greater clarity. But it is more than that. The Torah that is learned with the intent to teach is a different Torah. It is not a selfish Torah. It is not a restricted Torah. It is a Torah that bursts forth with a dynamic holiness, a Torah that can illuminate the world. That is the kind of Torah that transforms *talmidim* to the point that they are considered like the sons of the *rebbe*, as if he has fathered them.

On Chinuch in Mitzvos

Aharon's sons were considered like Moshe's sons, because Moshe learned Torah with the intent to teach it to Klal Yisrael. Therefore, when he stood on top of Mount Sinai and received the Torah from the Ribono Shel Olam, the process of transforming his *talmidim* into his very own children had already begun. That is when Aharon's sons became his sons, "on the day Hashem spoke with Moshe on Mount Sinai."

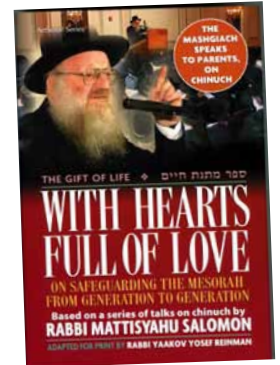
A FATHER'S TORAH

Let us now consider what all this means to a father and his sons. He has to understand that his *mitzvah* to teach Torah to his son is the most profound of *mitzvos*. When a father teaches Torah to his son, the father-son relationship is extended beyond Olam Hazei into Olam Haba. The bond is much deeper, and the rewards are endlessly multiplied. It is the obligation to teach his son Torah to the extent that he himself is able to do so. And beyond that, he has to appoint a *shaliach* to represent him.

But as we saw, the *rebbe-talmid* relationship does not begin when they sit down to learn together. It begins when the *rebbe* is learning Torah by himself with the

intent of some-day teaching the Torah he learns to others. Therefore, a father's role as the *rebbe* of his sons does not begin when the sons reach the age when they can learn and understand. It begins when the father himself is still a young *bachur*, when he is learning in *yeshivah* and acquiring his knowledge of the Torah.

He may not think at the time that he will someday say a *shiur* in a *yeshivah* or in a *beis midrash*. He may have a different future charted out for himself, perhaps in business or in a *chesed* organization or something else. But he surely intends to get married and have children. He knows that someday he will have the obligation to learn with his sons. And even before they are born, he has to learn Torah with that intent in mind. Then his Torah will be on the exalted standard of "learned in order to teach," and when he teaches it to his sons, they will become his sons in the fullest and broadest sense of the word, not only with regard to Olam Hazei but also with regard to Olam Haba.



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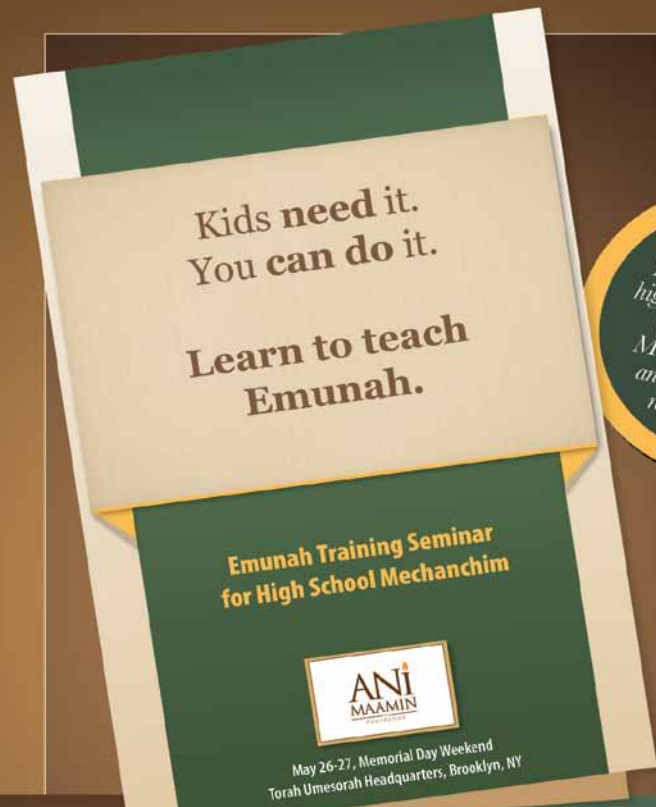
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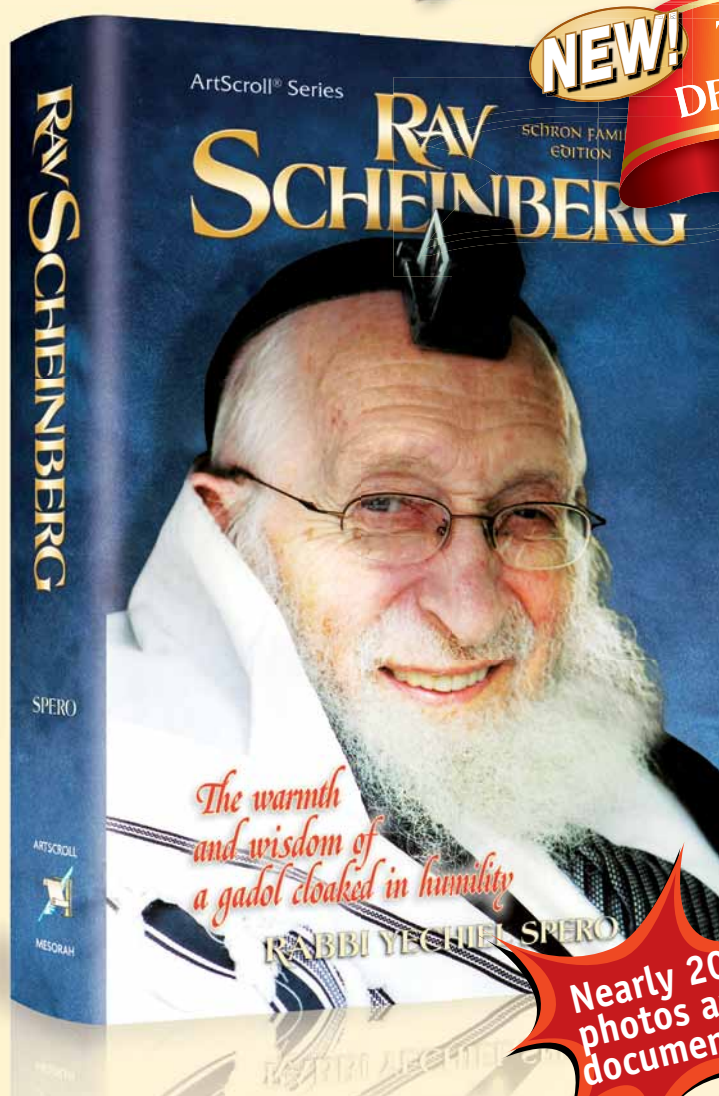
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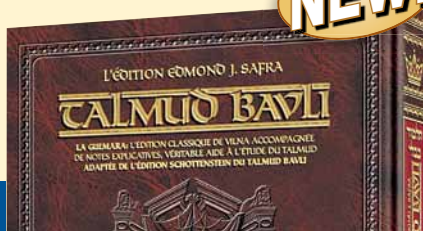
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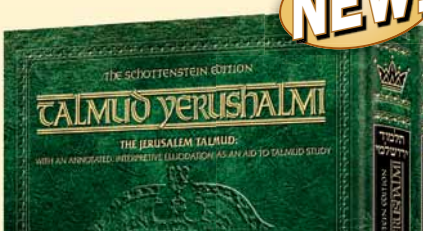
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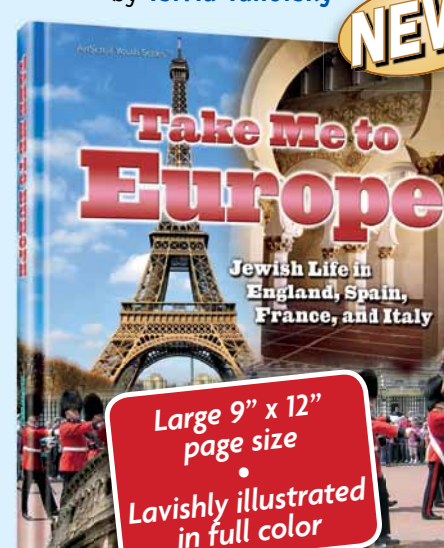
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Community Leadership Award

Haim Chera is a Principal at Crown Acquisitions, a family owned real estate investment firm specializing in retail properties across North America. He is actively involved in the ongoing acquisition and repositioning of properties in the portfolio along 5th Avenue, 34th Street, in Soho as well as in Chicago, Miami, and Toronto. Haim began his career with the Chera family's third generation retail business which enjoyed significant growth during his tenure. Haim lives in New York with his wife and five children. He attended Hofstra University and The University of Pennsylvania Wharton School.



Haim Chera –
Managing Principal
Crown Acquisitions

Ronen Katz Young Business Leadership Award

Mr. Heumann joined Meridian in 2006 and serves as the Company's Chief Operating Officer. He is responsible for overseeing day-to-day operations of the firm, including the continued expansion of Meridian's staffing and personnel. In addition, Mr. Heumann works closely with senior management to develop strategic initiatives. He was a recipient of NJ Biz's "40 under 40" award and recognized by Real Estate Weekly as a Rising Star in commercial real estate.

Prior to joining Meridian, Mr. Heumann was Senior Vice President, Director of Acquisitions, at Kushner Companies. He also worked as an attorney at prominent law firms specializing in mergers and acquisitions and commercial litigation.

Mr. Heumann, a Fulbright Scholar, received his B.A., summa cum laude and Phi Beta Kappa from Binghamton University, and received his J.D. from New York University Law School, where he was the Leslie Glass Scholar.



Daniel Heumann, ESQ –
Chief Operating Officer
Meridian Capital Group, LLC

Humanitarian Award

Matthew (Matt) E. Galligan is President of CIT Real Estate Finance (REF). His group provides stabilized, value-add and construction loans in excess of \$20 million to highly experienced and well-capitalized developers in the office, retail, industrial and multi-family rental sectors.

Areas of expertise:

Real estate lending

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Galligan most recently served as Managing Director and Head of US Property Finance for Bank of Ireland where under his leadership his team negotiated and closed more than 30 transactions totaling \$2 billion.

Before joining Bank of Ireland, he served as Executive Vice President for Real Estate Capital Markets at DebtX. He has also worked for Fleet Boston Financial, Bank of Boston, and Chase Manhattan in executive level positions in credit, real estate lending, debt distribution and capital markets.

Galligan received a BA in Economics/Accounting from the College of the Holy Cross and an MBA in Finance from the New York University Graduate School of Business Administration.



Matt Galligan –
President, CIT Real Estate Finance

Executive Leadership Award

Richard Spengler is the Chief Lending Officer and Executive Vice President of Investors Bank. He joined the Bank in September 2004 as Senior Vice President. Today Investors is the second largest Bank headquartered in New Jersey, having grown from \$5.14 billion to \$12.72 billion in assets. The Bank's overall loan portfolio grew 840% from \$1.11 billion to \$10.43 billion. In addition, Mr. Spengler oversaw the Bank's entrance into the Commercial Real Estate market in 2004, and today the portfolio totals \$5.36 billion.

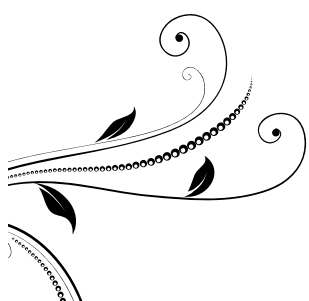
Investors Bank continues to experience significant growth while remaining financially strong and well capitalized. The Bank's outstanding level of performance was recognized as one of the top 25 performing, publicly traded, small-cap banks in the United States on Sandler O'Neill's 2011 and 2012 "Bank & Thrift Sm-All Stars" report. In addition, Investors Bank was named on Fortune's "Top 100 Fastest Growing Companies" list in 2012.

Prior to joining Investors Bank, Mr. Spengler spent 21 years with First Savings Bank in Woodbridge, New Jersey. Mr. Spengler was the Chief Lending Officer and Executive Vice President of the Woodbridge, NJ based institution.

Richard is a graduate of Rutgers College in New Brunswick with a BS in Business Administration. He is a Board of Director of New Jersey Thrift Institutions Community Investment Corporation and a Foundation Board Member of Monmouth Medical Center. Richard is also a member of the 200 Club of Monmouth County. In his spare time, he volunteers at Collier Youth Services. He has been an invited speaker at events including the Mid Atlantic Builders Show, The New Jersey Mortgage Bankers, The Stoler Report, The New Jersey Savings League and Realtor Association.



Richard Spengler –
Executive Vice President,
Chief Lending Officer
Investors Bank



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Nachas Notes

RABBI YITZCHAK SHMUEL ACKERMAN, LMHC



What three letter word causes more pain, disappointment, and resentment than perhaps any other in the English language? But.

How painful is it when a young man's parents hear the word *but* from a *shadchan*:

They think your son is a very sweet boy. They said he seems sincere, and they know he comes from a very chashuva family. But...

Yes, but no matter how sweet, sincere, and *chashev* you and your son may be, this young woman's family is not going to pursue this *shidduch*.

How disappointed is a parent who hears the word *but* from a *morah*:

I can see that your daughter wants to make friends and she is trying really hard, but... Yes, but even though she's trying, your daughter doesn't have any friends.

How resentful is your child when you tell him:

We'd like to spend more time with you, and we know we're very busy with your baby sister, but... Yes, you deserve more of our attention, but we are so consumed with your baby sister's difficulties, we don't have any more time for you.

In each of these examples, you could hear the "but" coming. You wish you could stop the speaker while they still sounded positive and reassuring, before they tore it all down with the "but." But, you can't. Maybe you don't need to.

The *shadchan*, the *morah*, and the parent in the above examples had bad news to convey. They knew that, and they wanted to cushion the blow. It is more compassionate to say, "I wish I could say what you want to hear, I wish I could give you what you want to have, but right now, I can't," rather than just saying, "no." It isn't just sounding like you feel bad when you don't. It's usually truthful. You often do wish you could spend more time than you can

with the ones you love, or to agree to what someone wants when you want something else. Yes, but you can't, or choose not to. So when you are about to disappoint someone who is hoping for something, you try to let them down gently.

When can the word "but" be uplifting? Is there any way to use the word to give *chizuk* to someone who is already disappointed?

What happens when your child brings home a test grade that he is unhappy about, and he's clearly disappointed?

If you say, *If you had studied more, you would have done better*, you acknowledge that he's unhappy with the grade he earned, and you criticize him for doing poorly when you think he could have done better. You may be right, yes, but how much more unhappy would you like him to be? What do you think you've accomplished by making him feel even worse over something he feels bad about already?

I don't know what else to say to him. Am I supposed to tell him he shouldn't feel bad?

No, don't tell your child what he should or shouldn't feel.

So I should tell him it's okay that he feels bad that he did poorly on the test?

That depends on what you mean by "okay."

If you mean, "You deserve to feel bad, you're not worthy of feeling good about yourself when you bring home a test grade like that one," then no, don't say it. The dearth of compassion would render your words unhelpful, if not harmful.

Instead, you could say "it's okay" and offer *chizuk*.

You could say, "I feel bad for you that you feel bad about your test grade, and it's okay to feel bad about something. It can be a signal that you would like something to be different the next time. Yes, you wish

Yes, But

you had done better on that test, but you will have another test. How could you prepare for the next test differently so you'll get a better grade?"

This would be a version of "yes, but," expressed in a helpful, reassuring way.

A poor test grade is a disappointment but rarely does an irreparable damage. It shouldn't be that hard for you to reassure your child when that is the extent of what he did poorly.

What happens when he does some damage, *chas v'shalom*, that is tangible. What if he broke something that cannot be repaired or replaced and now you will have to do without it? Is that a time to say, yes, but, and offer *chizuk*?

How could that be? If he breaks a lamp because he was running in the living room, am I supposed to say, "yes you broke the lamp but you are usually very careful and I'm sure you'll be very careful again?"

Yes, I know it's hard to imagine saying that to your child in that situation. But, there's a *mashal* in Chumash for which this situation is the *nimshal*.

The Torah tells us to give a *treifa*, the carcass of a mortally wounded animal, to the dog. (Shemos 22:30)

The Torah doesn't say, *I'kelev tashlich-in osoh, give it to a dog*. The Torah says *la'kelev, the dog*. To which specific dog does the Torah refer?

The Chizkuni tells us that *la'kelev* means the dog that has been guarding the flock. Yes, the dog that was guarding the flock when one of the flock was torn by a wolf; the dog that let the *treifa* happen. That dog that just did poorly.

The *Daas Z'kainim m'Baalei HaTosfos* explain as follows: *Because the kelev risks its life for the torn one when the wolf comes to attack it, do not be k'fauvi tovah towards it. When there is a treifa, give it to that dog in reward for the dog's guarding until now and that the dog will guard others later.*

Yes, the dog did poorly, but it has, and will again, do better.

The more you convey that kind of compassion, appreciation, and confidence towards your child, the better he will do.

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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EXCERPT FROM ARTSCROLL/MESORAH BOOK BY DR. MEIR WIKLER



Our Son, Who Is Away in Yeshivah, Is Not Very Social, Is Stubborn, and Very Argumentative

Perhaps you could help me. I feel very frustrated.

Our son, the youngest in the family, has a problem. And he is not the first in our family to have this problem. In yeshivah he prefers learning by himself without any chavrusos. Nevertheless, he is very bright and thorough in his learning. He will not just lein through his learning without understanding it. In addition, he is not very social. Since he was younger, he never told me the names of his friends. None of his friends visit him nor does he visit them. And when I ask him who his friends are, he does not want to tell me.

Furthermore, he has very strong likes and dislikes regarding food. And he is very particular, in general. He has his own mind about things and is very stubborn about his opinions. He can sit and argue with someone about issues to the point of exhaustion. In fact, the way he argues his point makes me think he could be a lawyer.

Although I love him very much because he is my son, I feel I have nothing in common with him. There is nothing I share with him about which I can have a conversation. Whenever he calls home from yeshivah, which he does quite often, I have to rack my brain to come up with neutral topics to discuss. And I have to be careful to avoid topics that could cause an argument.

Regarding the chavrusa issue, I have referred my son to Rav Wolbe's Aleh Shor. But he is impervious to my arguments. I am a concerned mother and am eagerly anticipating your advice.

Before I respond to your inquiry, I must address what was omitted from your letter. You have made no reference to your husband's opinion of and experience with your son. His assessment of and interaction with your son may be very similar to yours. Nevertheless, even subtle differences could be helpful in unraveling the mystery of your son's behavior.

As Chazal have taught, "There are three partners in [the creation of] man: HaKadosh Baruch Hu, his father, and his mother" (Kiddushin 30b). To leave out your husband's perspective, therefore, is to disregard one third of the equation.

Very often, for example, a child may manifest the same problematic behavior with both parents. With one parent, however, the problem is slightly more pronounced while with the other parent the issue is somewhat diminished. In such cases, that information is extremely helpful and contributes greatly to making an accurate diagnosis.

From what you have written, however, it is clear that your son has a significant social problem and is not *m'urav im habri'os*. The fact that he learns well on his own should not mask the troublesome deficit he seems to have in social skills.

In all probability, the different areas of your concern are all interconnected. If your

son is as stubbornly opinionated as you portray him to be, then it stands to reason that he would fail to make and keep good friends. No one enjoys the company of someone who is uncompromising, self-centered, and rigid. Such people are perceived as rejecting and treated likewise. As Shlomo HaMelech declared, "Just as water reflects, so too does a man respond to his fellow in the manner in which he is treated" (Mishlei 27:19).

If he has failed to make and keep good friends, your son might feel the need to conceal that from you for fear of criticism and/or embarrassment. Finally, if he cannot maintain friendships, then your son would have an even tougher time landing chavrusos. Left with no alternative, he might convince himself that he "prefers" to learn alone. Or, he could be so self-absorbed that he would truly rather learn without another person around to challenge, confront or even question his understanding of the Gemara.

It appears that your son is already living in a dormitory at *mesivta* or *beis medrash*. If so, then he is too old for you to insist he enter therapy. Furthermore, since he is so sure of himself, he would be very unlikely to agree to meet with anyone who might try to help him.

Since you will be unable to modify his behavior, your only option at this point is to modify yours in dealing with him. Hopefully, however, if you implement the following recommendations carefully, you may succeed in penetrating your son's thick wall of denial and resistance.

Just as it takes two to fight, it requires two sides to argue. Therefore, you must deliberately avoid bringing up discussion topics that could cause an argument. The subsequent quarrels would be counterproductive. If you do enter into debates with him, you would be reinforcing and rewarding the very behavior you want to extinguish. Instead of challenging his opinions, you should simply not respond to them.

Do not worry that your silence could be misconstrued as agreement. Your son already knows you disagree with him on many issues. If you make any attempt to dissuade him, you will only provoke him to become more argumentative and reinforce his stubbornness.

Are you then simply supposed to listen passively? Absolutely not. You should take advantage of the opportunity to become an active listener. Active listening is a two-step process that demonstrates that you are paying attention and trying to understand what your son — or any other family member, for that matter — is saying.

The first step is reflecting, which means that you repeat back to your son, in your own words, whatever you hear him say. We find an excellent example of this in *Tanach*, where Shlomo HaMelech repeats the claims of the two mothers vying for custody of the

same baby. (See *Melachim I* 3:23 and the commentaries on that *pasuk*, especially the Malbim.)

The second step is asking good questions. Be sure that the questions are designed to elicit more information from your son, such as, "What makes you feel that way?" or "Why is that important to you?" When asking questions, however, it is crucial that your tone of voice not convey a challenge or an objection, such as, "Do you *really* think that is so important?" or "How *could* you possibly think that way?" You are not required to agree with anything your son tells you. Whenever you disagree, however, that should be kept to yourself, enabling you to focus in on really hearing what your son has to say. Even if your son does not abandon any of his stubbornly held opinions, your active listening will cease your frustrating, endless arguments and will eliminate your problem of finding "neutral topics to discuss."

The larger issue here, however, is that your son seems to lack sufficient social skills to enable him to interact comfortably with others. Your relationship with him is certainly important. Now that he is away at *yeshivah*, however, and living in the dormitory, a way must be found to smooth out some of his rough edges.


I would recommend, therefore, that you and/or your husband speak with his *rebbe'im* and/or *mashgiach*. Have they observed the same problems you described in your letter? If so, are they worried? Are they trying to help him in any way? What would they recommend? Sometimes a phone call like that from a concerned parent helps the *yeshivah* address a problem which warrants their attention but may have not yet fully appeared on their radar screens.

For example, they are in an excellent position to encourage your son to become more social. They could recommend that he learn for at least one *seder* with a *chavrusa*. They could grant him privileges or assign responsibilities that would require him to interact more with his peers. Or, they could arrange for him to meet with one of their *rebbe'im* or a private therapist who would help him to improve his social skills. Even if they do not come up with a creative solution, however, hearing their observations and perspective may enable you to come up with your own.

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

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Rabbi Ginsberg's Teaching Course at Ohr Na'ava

CHANIE BERGER

I didn't realize I had had expectations until I walked in and realized they had not been met. The diversity of the women in attendance surprised me. Taking a seat myself, I smiled appreciatively at the range of ages and types of *frum* educators that surrounded me. There was an immediate, unspoken sense of camaraderie, as all of us teachers, from myriads of different schools and neighborhoods gathered to further develop our skills as *mechanchos*.

There wasn't much time to dwell, though, as a mere two minutes later, as the hour hand of the clock behind us jauntily jerked to the eight, our instructor began. Punctilious as he is regarding teaching by example, he immediately launched into his lesson, wordlessly emphasizing the need for timeliness. Pens at the ready, our interests piqued, we listened intently to the wisdom of Rabbi Binyomin Ginsberg.

There was tremendous strength to his lesson. Rabbi Ginsberg spun difficult concepts and situations into a web of clarity. Paradoxical though it seems, there was magic in the simplicity imbedded in the intricate and the ingenuity that dispersed the clouds of the complex. Teachers have the privilege, yet undeniable responsibility of viewing a unique window into a child's character. As the flip side of every proverbial coin, each joy met within the classroom is balanced by challenges that

are both individual and homogenous in nature.

Exuding candor and creativity, Rabbi Ginsberg dispelled common myths and deftly introduced new concepts and methods. Regaling us with his own experiences as an educator, he opened our minds to an entirely new outlook on classroom dynamics. One would imagine that the fresh perspective would necessitate an inordinate degree of change, yet the beauty of the system was highlighted in the contrary. So much of the change was seemingly semantic, such as a nuance tweaked in the verbiage of an objective resulting in a fabulous way of increased learning. Or, a simple acronym that hides within it a wealth of wisdom in regards to classroom management. There was an excitement to go ahead and employ the methods, eager as only teachers can be to enhance the atmospheres and learning experiences in our classrooms.

Remarkably, the positive atmosphere within our own classroom was palpable. Five two-hour sessions laced with wonderment and newness (and oftentimes heatedly discussed incredulity) garnered a tremendous amount of respect for our instructor and a renewed vigor for our professions. At the end of the course, though many of the attendees agreed that the ten hours had merely whetted our appetites, there was an aura of accomplishment, knowing that we were doing our *hishtadlus* in raising the future of *Klal Yisrael*.

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L. BRAUN

The Multi-Sensory Learning Center, a division of Ohr HaLimud, is proud to announce that once again they have secured the "Operation Read" Grant Program. They are looking for approximately 15 children, boys and girls, between the ages of 7 and 10 who are exhibiting delays in reading, writing and spelling.

Children who are accepted into the program will receive specialized remediation in the Center's after school program at a very special rate. Call today for the application packet. The program takes place at the Center, which is located at the Ohr HaLimud Girls School, 1681 42nd Street, Brooklyn. Orton-Gillingham language therapists will be teaching the students. This method allows the language therapist to focus on specific areas of reading and language development. Each child is put on the road to educational success in reading, writing, spelling, and language arts skills. Mrs. David, executive director, proudly shares

the success of Ohr HaLimud's Bais Yaakov Girls School, now in its 10th year.

The school offers a complete Hebrew and English curriculum for girls who are falling behind because of an inability to grasp the process of reading and language when traditional methods are used. Yiddish is also taught in the one to one sessions for those students who require it. The school's custom made curriculum is based on a child's age, grade level, IEP, and current abilities. All minds are not alike, and these girls have to be taught in a manner, which meets their unique educational needs. They expect most of their students will go back to a traditional school with the tools and the foundation for learning. In just 10 short years they have sent 53 children back to mainstream schools and on to high school programs. Success and self-esteem are their primary concern.

They are now accepting applications for the 2013-2014 school year. Please call Mrs. David at 718-972-0170 ext 101 or by e-mail info@ohrhalimud.org for information and applications.

Want to meet the newest face in Jewish publishing? Torah Temimah's Rabbi Eliyahu Miller's US Speaking Tour

Only one year has passed since its groundbreaking launch, but Torah Temimah Publications—an up-and-coming publisher of excellent Torah literature—has already made a name for itself with an impressive array of titles for both adults and children.

"There are many good publishers in the *frum* community, but there's still a dearth of high-quality books," believes Rabbi Eliyahu Miller, the company's publisher and general editor. "The biggest factor is economics—there aren't enough sales nowadays to warrant the necessary investment of the author and editorial staff to create top-notch books.

Nevertheless, since it's vital to the spirituality of Torah Jewry, we at Torah Temimah are determined to do our best to fill that gap."

Based in Jerusalem, Torah Temimah was founded in 2011 by Rabbi Miller, a *talmid* of Ner Israel in Baltimore and the Mir Yeshivah in Yerushalayim, as well as the author of *Mussar Avicha on Mishlei*. Now, in an effort to expand its literary network of professionals, the discerning publishing house has scheduled a US speaking tour this spring, in which Rabbi Miller will be meeting with both writers and editors to discuss projects and the possibility of professional relationships.

Visiting New York, Baltimore and Philadelphia at the end of May and beginning of June, Rabbi Miller is set to give a series of intriguing talks—open to the general public—on the ins and outs of today's Jewish publishing world, offering

listeners perceptive insights and advice for navigating its complexities—and establishing a fulfilling profession.

"Authors are the fuel of the publishing machine, and they deserve to understand what publishers really want to see," explains Rabbi Miller.

"It's also important for the authors to meet publishers in person, because publishing is all about cooperation and mutual trust—and that can only be achieved by personal acquaintance."

Each speaking segment will be followed by a question-and-answer session. Rabbi Miller will be available for private consultations with authors regarding all types of manuscripts and manuscript ideas, and job interviews for eligible candidates can also be booked in advance.

In New York, Rabbi Miller will present a mini-seminar for writing professionals entitled "The Unsung Heroes: Editors and Proofreaders," on Tuesday, May 28th, at 8:15 p.m. in Spinka Hall, 5111 18th Ave.

In Baltimore, the mini-seminar will be geared to current and aspiring authors, on the topic of "The Future of Frum Publishing: It Begins with You," held on Sunday, June 2nd, 8:15 p.m., at the Storch family, 3209 Falstaff Rd.

Philadelphia seminar details will be publicized shortly in local papers.

For more information, or to arrange a meeting, contact Talya Rosenstein, Editorial Coordinator of Torah Temimah, at rosenstein@torahtemimah.com or 1-888-473-9030.

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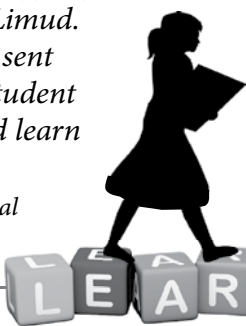
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Annual Special Education Transportation Meeting for Yeshivas

Over 120 people convened at Yeshiva Toras Emes for the Annual Special Education Transportation meeting to engage in a forum hosted by the Office of Pupil Transportation. Senior staff of OPT joined Yeshiva Principals, Special Education Transport Coordinators, CSE Chairpersons, and school bus vendors to discuss challenges faced when routing Special Education students and potential provisions that would be made to further enhance future service.

OPT transports approximately 850 Yeshiva children every day. Unlike the General Education busing, services are customized individually with a high dependence on accurate data and well coordinated logistics planning. The depth of detail and individual attention is extended to the driver and attendant level. Each school has an opportunity at the beginning of every new route to personally train 'their' driver in knowing and understanding the needs of every individual child.

CEO of Support Services for the NYC Dept. of Education, Mr. Eric Goldstein, opened the event by welcoming everyone and inviting them to take advantage of this opportunity to 'meet the team,' includ-

ing the 10 CSE chairpersons present. He noted that the school bus is about the journey and its quality. He said "it is incumbent upon us to make sure a child gets to school ready to learn well, Special Education children depend on us to ensure that all aspects, including behind the scenes, of their journey is at a high level of quality."

Rabbi Nosson Muller, Dean of Yeshiva Toras Emes, stressed that we should not underestimate the importance of the school bus and that even though the bus ride may be a short part of the day, a physically and emotional safe ride makes the biggest difference to the entire day of one child.

Inspector Philip Van Gostein, Brooklyn South Counterterrorism Coordinator for the NYPD, warned that the beginning and end of a school day, when the school buses are there, are the times to be most watchful of entrances and exits to the school building. He reminded us of the need to check that the driver searched the bus for children and for bombs. He ended by inviting everyone to take advantage of available crime prevention sessions.

Alexandra Robinson, Executive Director of OPT, after thanking everyone for participating, introduced and thanked the members of the OPT staff individually and reiterated Mr. Goldstein's appreciation of everyone's efforts this past year through the bus strike and the hurricane. She mentioned the great improvements OPT has made with training in the past year and efforts they have made to improve services for children with disabilities with regard to IEP's and the legal aspects.

Rabbi Moshe Ausfresser, who coordinated the event on behalf of OPT, brought up key points for the transport coordinators to be aware of including: the importance of promptly updating the school calendar on the OPT system, specifically with regard to field trips and half days; the necessity to email OPT about deactivated MetroCards; early



notification of new or moving schools; emergency procedures; updating the Non-Public Schools Information System (NPSIS) regularly.

The event was held in the hall of Yeshiva Toras Emes.

Yeshiva Derech Chaim 38th Anniversary Dinner

The Yeshiva Derech Chaim 38th Anniversary Dinner on Sunday, May 12th attracted an overflow crowd with over eight hundred people in attendance that came to pay tribute to the Yeshiva for close to four decades of accomplishment.

The Rosh Yeshiva, Rabbi Yisroel Plutchok described the mission of the Yeshiva. He expounded on the famous "deeds of Rebbe Chiya", who wrote the five Chumashim, teaching it to five children, and one order of the Mishnah to each of six children and instructed them to teach each other. Rabbi Plutchok explained that Rebbe Chiya's "plan" was to produce many "little Rebbe Chiya's" imparting each one with an essence of himself. The Rebbeim of Yeshiva Derech Chaim likewise impart of themselves to their *talmidim*. This particularly can be said of the Guest of Honor, Rabbi Meir Platnick, a Rebbe in the Yeshiva and Mara D'Asra of Khal Keser Yisroel Mordechai in Flatbush. His devotion to each *talmid* knows no bounds. He is there for them and always accessible to them. Rabbi Platnick's goal is to create *talmidim* with the same *mesiras nefesh* and *ahavas hatorah* that he himself possesses.

Awards were presented to the Telshe Rosh Hayeshiva, Harav Aharon Dovid Goldberg *shlita* and his son, Rabbi Eliyohu Goldberg, a noted *mechanech*; the Lang Family of Flatbush, in tribute to its Patriarch, Reb Shlomo (Fred) Lang who accepted the Dor L'Dor award together with his children, Rabbi Dovid Lang and Mr. Asher Lang and his grandchildren, Mr. Avrohom Lang and Mr. Shmuli Lang. Mr. and Mrs.

Moshe Zaret of Highland Park received the Parent Tribute. Rabbi Aharon Yoel Sorscher received the Dovid Yarmush Living Heritage award named after his grandfather, a founder of the Yeshiva. Alumni Awardees included Mr. Tuli Gross, a teacher in several *yeshivos* and Rabbi Binyomin Weisswasser, a Rebbe in the Veitzner Cheder in Chicago. Mr. Yehuda Toiv, also an alumnus, was recognized for dedicating the Shaar Bais Hamedrash in honor of his parents, Rabbi and Mrs. Dovid Toiv, prominent Rav and Rebbetzin in Flatbush. The dinner was dedicated in commemoration of the 25th Yahrzeit of Reb Yoel Adler z'l. Rabbi Pinchus Adler and Rabbi Meir Adler, sons of Reb Yoel, accepted the recognition on behalf of the family.

The Telshe Rosh Yeshiva, Harav Goldberg praised the Yeshiva for being attuned to the inherent potential of each of its *talmidim* and bringing it out. He quoted the Gemara about Kalba Sabuah who wished to annul his vow not to support his daughter and son-in-law, Akiva, who was an Am Haaretz. When asked if he would have known that his son-in-law would become a Talmid Chacham would he have made the *neder*? He replied, "No". Rabbi Akiva revealed himself to Kalba Sabua and annulled the *neder*. Tosafos asks how was the *neder* annulled if in fact at the time the *neder* was made Rabbi Akiva was an *am haaretz* and only now was he recognized



as a Talmid Chochom? Tosafos answers that when one goes to the Bais Hamedrash with the intention to learn Torah, he ultimately becomes an *odom gadol*. Therefore this Akiva had the inherent potential to be an *odom gadol*. Derech Chaim is a Yeshiva that does just that; they take the inherent potential of their *talmidim* and bring it to the fore. The Telshe Rosh Yeshiva expressed his Hakoras Hatov in bringing out the potential of its *talmidim*, among them, his son, Rabbi Eliyohu Goldberg.

Rabbi Meir Platnick, Guest of Honor, spoke about how the Yeshiva was established purely L'Shem Shomayim and "a gathering that is L'shem Shomayim – *Sofo L'Hiskayaim* – will endure". That is the se-

cret behind the Yeshiva's success. The Yeshiva was structured following the *Derech* of Harav Hagaon Rav Chaim Pinchus Scheinberg zt'l of total devotion to *talmidim*. Rabbi Platnick recounted how when upon meeting Harav Tirnauer zt'l, previous Mara D'Asra of the Shomer Shabbos Shul in Boro Park, he told him that he is a Rebbe in Yeshiva Derech Chaim. Rav Tirnauer said, "A Rebbe"? You mean a Magid Shiur. Rabbi Platnick contended, "I am a Rebbe, a guide and mentor to my *talmidim*", part of that job is to give *shiur*. Rabbi Platnick spoke about his colleagues, fellow Rebbeim of Yeshiva Derech Chaim highlighting their *mesiras nefesh* and that "a Rebbe in Derech Chaim is a Rebbe for his *talmidim* for life".

Pathways of the Prophets

RABBI YISROEL REISMAN, WITH PERMISSION FROM ARTSCROLL/MESORAH



Shortcuts To Gan Eden

There is a puzzling verse in *Zechariah* (12:11): "On that day [i.e., the day that the *yetzer hara* is destroyed] the eulogizing will become intense in Jerusalem, like the mourning of Hadadrimmon [and the mourning] at the Valley of Megiddon." At first glance, this verse may not seem puzzling, but if you search through Tanach, you will not find mention of a person by the name of Hadadrimmon. The Talmud (*Megillah* 3a; *Mo'ed Kattan* 28b) quotes Rav Yosef's statement that if we would not have Targum on this verse, we would not know who Hadadrimmon was. The Targum reveals that this verse refers to the death of the wicked King Achav, who was killed by Ben-Haddad. Ben-Haddad is referred to, here, by the nickname Haddadrimmon.

Thus the verse in *Zechariah* teaches that the eulogies delivered upon the slaughter of the *yetzer hara* will be equal to those delivered upon the death of Achav, and the Talmud (*Bava Kamma* 17a) describes the great honor accorded to Achav upon his death. The mourning over the loss of Achav seems misplaced. The prophet states that Achav's wickedness was unparalleled by that of any other person in history: "There had never been anyone like Achav, who sold himself to do what was evil in the eyes of Hashem, as his wife, Ezevel, had incited him. He became very depraved, going after the idols, similar to the actions of the Amorite people, whom Hashem had driven out from before the

Children of Israel" (*Melachim Aleph* 21:25-26). Why would anyone mourn the loss of such an incredibly wicked person?

Tosafos (*Bava Kama* 17a, s.v. *Vehalo*) raises this question, and answers that the righteous people in Achav's times did not eulogize him — only his servants and fellow sinners mourned his loss. We can understand this opinion; even a wicked man would be mourned by his comrades.

The *Maharsha* (*Mo'ed Kattan* 28b) disagrees with *Tosafos*. He maintains that righteous people also eulogized Achav. This is difficult; what sort of eulogy would a righteous person deliver regarding Achav?

Another difficulty emerges from two seemingly contradictory passages. The Mishnah (*Sanhedrin* 90a) states that there are three kings who were so evil that they do not merit a portion in *Olam Haba*, and Achav is one of them. This teaching fits well with our perception of Achav.

But the Talmud (*ibid.* 102b) quoting Rav Nachman, teaches that on his Day of Judgment, Achav's fate was hanging in the balance. The scales of judgment showed equal amounts of merits and sins.

Hashem sat in judgment to decide whether he should be punished or not. This is shocking. Could it be that the fate of Achav, the most wicked of men, was hanging in an even balance?

Indeed, Rav Yosef argued vehemently with Rav Nachman. "The prophet describes

Achav as someone who excelled in evil," asked Rav Yosef, "and you say that his fate was hanging in balance?" Rav Yosef explains further, "In truth, Achav was very wicked. But Achav had a positive *middah*. He was a *vatran* with his money, and *talmidei chachamim* benefited from this. He was therefore forgiven for half his sins."

Before we go further, we have to define the term *vatran*, a term — and form of behavior — that has no equivalent in the English language. A *vatran* deals with other people in an easygoing manner. A *vatran* is a person who does not insist on the letter of the law when it comes to his own rights and entitlements. A *vatran* overlooks and forgives offenses against his honor or possessions, and does not feel the need to retaliate against those who hurt him or cause him a loss. Apparently, Achav had this fine *middah*. He was a *vatran*. This explanation is not satisfying. If we cannot accept the fact that Achav had an equal amount of merits and sins, is it any easier to accept that his *vatranus* in monetary issues caused his fate to hang in an even balance?

A final question: If we do accept that his judgment hung in an even balance, why wasn't he entitled to a portion in *Olam Haba*?

Are Tradeoffs Accepted in Heaven?

It is clear that we need to gain a deeper understanding of Achav. In this way, we can understand why he was mourned by the

righteous people of his time. Are we to view him as thoroughly wicked, or as a person with an equal amount of merits and sins?

To do so, we must first examine an interesting question discussed by the *Rishonim* regarding man's Final Judgment in the Heavenly Court.

The average person judged by the *Beis Din shel Maalah* is neither perfectly righteous nor entirely wicked. A decent Jew passes away with many *mitzvos* to his credit, and — unfortunately — with some *aveiros*. Can a person bargain with the *Beis Din shel Maalah*? Can he say, "I know that I deserve to go to *Gehinnom* to be cleansed of my sins. *Gehinnom* does not look so pleasant. Remove some of my *mitzvos* from my account, in exchange for my *aveiros*. Allow me to avoid *Gehinnom* and go directly to Gan Eden with the remainder of my *mitzvos*!"

Does this work? Are tradeoffs accepted in Heaven? In an essay recorded in *Sefer Chassidim* (#605), Rav Nissim Gaon writes that Hashem prefers to have good people leave this world with a clean slate. To achieve this, good people are sometimes made to suffer in this world, to atone for their sins. There are times that causing a particular person to suffer will remove his freewill. In such cases, Hashem does not force the person to atone through suffering, and the person comes to Heaven with sins that remain. Rav Nissim Gaon says that such a person is not punished for his sins.

CONTINUED ON PAGE 83

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There is only a short window, **AUGUST 16**, to register to be eligible to vote in the upcoming primary.

NOW is the time for every eligible citizen to register. Due to recent citywide redistricting, which negatively impacted our community; it is more important than ever that our voice be heard with a strong voter turnout in the primary and general election.

Elected officials pay particular attention to communities that have large voter turnouts; many concerns will be dependent on our participation in the electoral process.

The value of each vote should not be underestimated. Recent local elections were decided by less than a handful of votes. Those turning 18 should register now, especially those who will be away for the summer. Students and all who will be overseas or out of town for the primary and general elections should sign up for absentee ballots as well.

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THE FLATBUSH JEWISH COMMUNITY COALITION is comprised of a broad spectrum of community and business leaders dedicated to safeguarding the interests of the greater Flatbush Jewish community.

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“El Mul Penai Hamenorah Yairu Shivas Hanairos” Thoughts On The Menorah Based Upon A *Shmuess* From *Maran Rav Aharon Leib Steinman Shlita*

RABBI MOSHE BOYLAN

Behold, the entire creation is entirely *chesed* (loving kindness) as it said, “*Olam Chesed Yibaneh*”. Chazal also tell us that the Torah starts with *gemilus chassadim* and ends with *gemilus chassadim* (as Hashem gave Adam and Chavah clothes, and buried Moshe Rabbeinu). The explanation of this *Maamar Chazal* is that Hashem has no need for anything, and He created everything only in order to do good for others! Hashem also wants human beings to follow in His paths, acting with mercy and giving to others similarly to the way Hashem acts with *Rachamim* and *Chaninah* to the entire world. {This is accomplished by following in the ways of the Torah which teach us these concepts and help us to develop our *middos* so that we can reach towards these *middos* of Hashem.}

We see a similar concept in the introduction to the *Nefesh Hachaim*. {The introduction was written by the son of Rav Chaim Voloziner zt”l, Rav Itzile Voloziner zt”l.} Rav Itzile writes in the name of his father, Rav Chaim Voloziner zt”l that this is the entirety of a man, “Not for himself is he created, rather to help others with all that is in his strength to accomplish”.

It is understood that this *chesed* is not only in the area of *gashmius* (physical things), but also in the area of *ruchniyus* (spiritual areas). While it is certainly a great thing to do *chesed* in *gashmiyus* (such as giving someone a job, money, etc.) it is even a greater *chesed* to help someone spiritually (e.g. helping him to learn, *daven*, etc.). The explanation of this is that the whole *tachlis* (purpose) of a person’s creation is to accomplish spiritually. As such, helping him to accomplish in this area, which is the real reason and purpose he was created, is the ultimate *chesed*.

While we must also do *chesed* in *gashmiyus*, as this is necessary for one to accomplish in *ruchniyus* (as one cannot exist and function properly without his physical needs being met), the ultimate *chesed* is in *ruchniyus*. Hashem does *chesed* in both of these areas, helping us to have what we need physically and spiritually, and we must emulate this in our own lives.

Behold in *Parshas Behaalosecha*, the *Pasuk* tells us, “*El Mul Penai Hamenorah Yairu Shivas Hanairos*” (towards the middle of the *menorah* will give light the seven candles). *Rashi* explains that “*Yairu Shivas Hanairos*” is referring to how the seven branches of the Menorah are put and facing. There are three branches on the eastern side of the Menorah and three branches on the western side of the Menorah. The wicks in these six branches all face towards the middle wick of the Menorah (the *Ner Maaravi*).

What is the reason that this is necessary? Chazal tell us that this shows us that

one should not say that Hashem needs the light of the Menorah (as if that was so then the wicks would be placed so as to provide as much light as possible outwardly, instead of having the light facing the center).

In the Menorah, the *Ner Maaravi* would be lit constantly (in a miraculous fashion), unlike the other *Nairos* in the Menorah, which were only lit at night and sometimes for part of the day. This miracle showed that Hashem’s *Shechinah* dwelled amongst *Klal Yisroel*.

Not only was the light of the Menorah unnecessary for Hashem, it didn’t even help the *Kohanim*. The *Ner Maaravi* was an *Aidus* for the *Shechinah*, and the light from the other six branches helped the light of the middle wick to provide light (so as to be an *Aidus*).

How is this significant for us? We know that the *Mishkan* was totally an example of the entire creation (*Maaseh Beraishis*). Now we can understand why the architect of the *Mishkan*, *Betzalel*, had to know the letters which the world was created with. This was so, as the *Mishkan* was not merely a building (albeit a holy building). It was actually a microcosm of the entire creation. As such, the architect of the *Mishkan* had to have a tremendous understanding of the entire creation of the world.

Seforim also say that a human being is also created as a microcosm of the entire world, and therefore he is a microcosm of the *Mishkan* (which goes together as mentioned previously). This is the reason that the Torah tells us that “*Veasu Li Mikdash Veshachanti Besocham*” (and you will make for me a sanctuary and I will dwell amongst them). Why didn’t the *Pasuk* say, “*Veshachanti Besocho*” (and I will dwell in it)? The answer is that the *Pasuk* is hinting that Hashem will dwell in the heart of each and every Yid (as every person will become like a miniature *Mishkan*).

In summation, through building the *Mishkan*, we will learn lessons about the entire world, and our essence, and thereby we will also be able to reach the level of having *Hashraas Hashechinah* in ourselves as well.

Getting back to the Menorah, we can now appreciate the significance of how the six branches of the Menorah helped the middle branch provide light. These branches (so to speak) are not concerned with themselves, but instead are helping the middle wick to provide light to help it fulfill its *tachlis* (of giving *Aidus* on the *Hashraas Hashechinah*). This is a *mussar haskel* for the entire creation and particularly for all human beings. Our purpose is not merely for self gratification and enjoyment. Instead, we should try to follow in the path of the Menorah in providing light and guidance to others.

{As the Menorah represents the light of Torah, it can be understood that through learning and teaching the Torah, we are helping to provide light to others, and fulfilling our purpose in this world. The *Chofetz Chaim* zt”l mentions that the base of the Menorah was part of the whole Menorah and could not be attached to it separately. This shows us how the supporters of Torah are united with those that learn the Torah, and will share in their reward. As such, even those who support Torah are included in the people who help to provide light to others.}

We again see how the world is one of “*Olam Chesed Yibaneh*”, one in which doing *chesed* is paramount and part and parcel of our very creation. This *chesed* must be both in helping others physically and even more importantly spiritually.

A person must think as much as possible about what he can do to help other people. Certainly one that helps a *Makom* Torah is fulfilling this concept of doing *chesed* and providing light to others. This is especially so, as the true light in the world is Torah, as it said, “*Ki Ner Mitzvah VeTorah Ohr*” (for a candle is a commandment and the Torah is light).

Through helping a *Makom* Torah one provides light to the *Talmidei Hayeshiva*, and even for all the residents of the place of the *Makom* Torah. Every such *Mossad* helps to provide light to *Klal Yisroel* and particularly to the city and neighborhood in which it is located.

Such individuals are acting like Hashem. Just as Hashem created the world to help others, so too these people are acting altruistically in helping others in seeing the light of Torah and *Mitzvos*.

Maran Rav Aharon Leib Steinman Shlita’s life is a true fulfillment of this *Maamar*. Anyone who has visited his house sees the *dachkus* and *pashtus* he lives in, almost reminiscent of the house of the *Chofetz Chaim*.

While *Rav Aharon Leib* lives *bedachkus* for himself, he devotes himself tremendously for *Klal Yisroel*. He spends numerous hours providing guidance and help to thousands of people who come to speak to him. He even gives a *shiur* before the *Vasikin Minyan* in his house.

Once a *gevir* came to ask him if he could buy the Rosh Yeshiva’s *siddur* for 20,000 dollars. *Rav Aharon Leib* said that this was like *Avodah Zarah*, and he would not consent to it. Shortly afterwards, the *gevir* figured that he would phrase his request in a different manner: If the Rosh Yeshiva will give me the *siddur* it will be a *chizuk* for my *ainekele*! This line of reason-



ing was accepted, and *Rav Aharon Leib* immediately gave the *siddur* to the *gevir*.

Once a person came to ask *Rav Aharon Leib* about a dream. The person asking the question saw his father (who was *niftar* already) in a dream, asking him (the

son) to do something for him in *Olam Haze*. What should I do, asked the son? After the son left, *Rav Aharon Leib* gave himself *mussar* that there will come a time in which a person will not be able to accomplish for himself, and will instead have to have others do things for him. He must do actions as soon as possible to accomplish for Torah, while it is possible.

Shortly after this incident, *Rav Aharon Leib* agreed to travel to many places in the world (including North and South America, Europe and Asia) in order to *mechazek* people in Torah and *mitzvos*. He also founded *Mosdos Hatorah* in *Eretz Yisroel* in which he is *Marbitz* Torah.

{The words of *Rav Aharon Leib* are especially important in the current *matzav* in which *Klal Yisroel* is in. We must do our best to do *chesed* for the many needs of *Klal Yisroel* in the difficult situation which many people find themselves in, including areas like *shidduchim*, *chinuch habanim*, and *parnassah*.

The *Olam Hatorah* in *Eretz Yisroel* finds itself in a precarious situation, as it is being attacked by the anti-Torah coalition, which is trying to pass laws to undermine the foundation of the *Chareidi* community.

It is certainly our responsibility to do our best to help the *Olam Hatorah* to overcome this crisis. At the very least, we must *daven* for them. Of course, we should do our best to help provide more financial resources for the *Bnai Torah* in *Eretz Yisroel*, particularly as the government wants to cut these resources off.

Tzadikim say that the fact that the first *beracha* in *Shemone Esray* ends with a reference to *Avrohom Avinu* (even though this *beracha* starts with a reference to all three *Avos*) shows us a lesson. This hints that in the end of the *galus*, in *Ikvesa Dimeshicha*, we may be lacking in Torah and *Tefillah*, due to *Yeridas Hadoros*. Nonetheless, our ability to do *chesed* will still be complete, as the difficulties of this *dor* will enable us many opportunities to do *chesed*. This *zechus* will help us to merit the ultimate *geulah*.

In the *zechus* of doing *chesed*, both physically and spiritually, may we soon see the end of the *galus* and the coming of *Moshiach Tzidkenu*.

Sources for this article include, “*Kol Hatorah*” (*Choveres* 45).



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Nothing To Do?

It was a few minutes past 9 P.M.
Brooklyn temperature, around 18 degrees Fahrenheit.

My arctic hands were otherwise occupied with 8 or 9 plastic shopping bags from Shop-Rite, so opening my front door was a bit of a feat. Transferring my purchases skillfully to one hand (without a breaking a single egg or the jar of half-sours), I removed my Thinsulates with my teeth and began pushing the buttons of my combination lock.

Right on cue, my cell phone rang. Houdini would have had a hard time answering it. Not being Houdini, I answered it.

"Yaakov?" the voice began.

"Yes," I managed.

"Yaakov Salomon...my, my...how is it going?"

"Great. What's happening with you?" I asked.

('Great' was a bit of an overstatement at that exact freezing second—especially since I thought I heard one of the eggs crack on the threshold.)

"Terrific. Good to hear," replied the voice. "Hey! I'm not interrupting anything important am I?"

"No, no, not at all," I reassured automatically.

The exchange was just at the cusp of getting awkward – mainly because I had not recognized the caller's voice, and we had already reached that critical moment when we were too deep in, for me to ask who it was I was talking to.

"So," he continued, "tell me what you've been up to lately?"

I felt myself getting annoyed. Not only was I speaking to an unidentified individual, but we had already been talking for nearly 20 seconds and I still had no idea what he wanted from me! Was this a solicitation? An invitation? An investigation? A proclamation? Perhaps it was just a request for information? My thoughts hollered in silence, "WHAT DO YOU WANT FROM ME?"

It took about another two full minutes of pointless banter for me to realize that this call was truly about...well... nothing. Turns out it was an old friend who I hadn't seen in a while. He was calling just to "catch up." It was neither a declaration nor a justification. It was.....a conversation.

But for me it was a fascination. I am old enough to remember when people made these nothing calls all the time! Friends even visited each other in person FOR NO SPECIFIC PURPOSE! They just "chewed the fat, shot the breeze, and wiled away the time."

Now, I realize that if you are under 37 years old and reading this, you have strong suspicions that Salomon is either lying or delusional. "Why would anyone, in his right mind, WASTE precious time, by calling or visiting someone without a need or function or, perhaps, remuneration? Did people REALLY do that? WHY?"

The answer is yes. People actually made phone calls and rang door bells JUST to shmooze. But it has been become, sadly, a lost art. With the advent of countless, incredible time-saving devices and the pressure of making EVERY SECOND COUNT, purposeless, pointless, non-meaningful encounters have gone the way of the passé cassette tape. It is no longer fashionable, no; it's not even acceptable to "waste" any time at all.

The truth is, of course, that the time was not really "wasted". It was utilized to connect with each other in a natural and spontaneous way. I miss those days. Life was slower, less pressured, less harried, and maybe even more meaningful.

I say more meaningful because along with our obsession for being at maximum productivity level at all times, we have lost the precious subtleties of patience, listening, eye contact, interacting, and just thinking. It is quite a price to pay.

When was the last time you really had someone's FULL attention? Statistics tell us, that if you are speaking to someone on the phone today, only 12% of the persons on the other end of the line are doing nothing else while speaking to you. Okay, I made up the number, but if someone had done a study I bet the number would be even smaller than that!

Admit it. Most of us, while we are on the phone, are either driving, cooking, checking our email, sending a text message (yes, it can be done while you are talking on the very same phone), making a "To Do" list, shaving, playing solitaire or Tetris, putting on mascara, sifting through the junk mail, micro-waving a broccoli quiche, balancing a checkbook, or napping (difficult, but not impossible – try it). Indeed, it may be time to create a new self-help group – M.A. – Multi-taskers Anonymous.

Sure, it is wonderful to be more productive. No one wants to give up accomplishment. We all want to make the most of our time. And we should. The problem is that we have become ADDICTED to it. We simply cannot tolerate those moments when multi-tasking is impossible, unavailable, or inconvenient. Just try going somewhere without your cell phone or your BlackBerry. Or worse, try going somewhere ALONE, without your laptop or cell phone. Guaranteed to drive you insane.

A friend of mine recently attended a wedding where he hardly knew anyone. Thank G-d, he had one acquaintance who was sitting next to him. Suddenly, the man announced that he had to leave the wedding early. And, horror of horrors, my friend had forgotten his cell phone at home! The man left the wed-

ding and my friend was left alone. As he described it to me the next day, "I was left alone...with just my thoughts. It was very, very uncomfortable."

What has happened is that we have replaced contemplation with implementation. We don't really think, we just do...and do...and do some more. We get so hung up on how *much* we've done and how efficient we can be, that there is no time or place left for reflecting on *why* we do things or whether the things we do are really meaningful or important or serve our larger purpose on this world. We need to carve out some time without any other agenda except to think. How utterly frightening!

But what are we really afraid of? Why does the thought of just thinking really terrify us so much?

There are numerous possibilities. Many of us may fear that thinking will force us to find out how terrified we truly are of failure, of disappointment, of pain, of change, of losing loved ones, of sickness, of losing our minds, of our own mortality, of apocalypse. It is the fear of confronting our fears. And the only way to keep really safe is by keeping our minds insanely busy.

Another reason thinking is dangerous is because we may find ourselves confronting the meaning of life and troubling questions like:

Am I fulfilling my purpose here?

Do my decisions really reflect my values in life?

What are my true values?

Do I know my priorities?

What do I really care about?

So many of us live in a bubble of denial. It's just safer...more comfortable. And all the multi-tasking we do insulates that bubble and keeps us from facing the really tough questions that life sends our way.

But change can only occur gradually. Every once in a while – not every day, not every week, maybe just once a month – we need to sit...alone...without distractions... and think about who we are and what we want to accomplish.

If it is to work, the entire session of solitude should probably last for no more than five minutes. That's it. Believe me, five minutes can be a very long time.

But five minutes a month, without a cell phone, a sudoku book, a mouse, or even a pen, will change your life.

Another great opportunity for reflection is Shabbos. It is a time designated for contemplation by virtue of its inherent restrictions on cell phone use, computers, and other gadgets. With the outside world relegated to persona non grata status, we can ponder and meditate free of the distractions that poison our capacity to reflect.

Don't be afraid.

Stop doing.

Just start thinking.

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

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Healing Process

The eighth blessing of *Shemoneh Esrei* begins, "Heal us, Hashem, and then we will be healed."

Numerous commentators note that the text of the *tefillah* could have read simply, "Heal us, Hashem." Why the added phrase, *and then we will be healed*?

Some explain that our prayer asks that Hashem should completely heal our ailments and illnesses so that they are gone forever. The intent of the words is thus, "Heal us, Hashem," in such a way that, *we will be healed permanently*, not merely temporarily.

Others interpret the words to mean, "Heal us, Hashem [from any ailments we may have] and protect us against future illness."

Both interpretations are timely and meaningful. Regardless of how the words are understood, however, one thing remains constant: the onset of an illness, its duration, and one's recovery from it are all dependent on Hashem's will. A doctor is merely His agent in healing and recovery. No human being can decree or guarantee results. In this remarkable episode told by Rabbi Dovid Gibber of Brooklyn, we witness a man taking matters into his own hands — with obvious Heavenly results.

For years Rabbi Gibber has davened in the Tarnapol *shul* in Kensington, Brooklyn. He knew that Mr. Aaron Zisel Weichbrod had not been well, but he didn't know many details. Rabbi Gibber noticed,

though, that Mr. Weichbrod always davened with great intensity. One day, Rabbi Gibber said to him, "I am inspired by the way you daven. It's nice to see people

who take *tefillah* seriously." "Thank you," replied Mr. Weichbrod. "But I want you to know that though *tefillah* is invaluable, when someone learns Torah, it is the most wonderful thing. It brings salvation and consolations."

Rabbi Gibber is a *maggid shiur* (Torah lecturer) (at that time he taught at the Chasan Sofer Mesivta), so he understands the value of Torah study. But it seemed to him that Mr. Weichbrod was referring to something more specific. "What do you mean?" asked Rabbi Gibber. "I have been suffering for a long time with colitis and ileitis," came the reply. "It got to the point where I needed constant iron transfusions because my blood count was low and I was losing so much blood."

A few months ago, on a Shabbos morning, I was saying the verse, *The Torah of Hashem is perfect, restoring the soul* (Tehillim 19:8). Suddenly it occurred to me that the Torah teaches us, *for the blood, it is the life* (Devarim 12:23). It dawned on me that perhaps, to improve my blood situation, I should increase the amount of Torah that I learn. Man's blood is called *nefesh*, and David HaMelech wrote that Torah restores the *nefesh*, so I decided to increase my daily learning time by five minutes a day. I started that 13 months ago, and *Baruch Hashem*, since then I have not needed a single iron or blood transfusion!"

Chazal teach that Torah is considered *A medicine of life for the entire body* (Eruvin 54a). It is amazing that this medicine can be self-prescribed. (See *Orach Chaim* 61:3, *Mishnah Berurah* note 6.)

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Diabetes and Tooth Loss

Tooth loss has a negative impact on a person's health and quality of life. Adverse consequences of tooth loss include difficulty in chewing, speaking, and smiling. Epidemiologic studies suggest that tooth loss and edentulism (complete loss of teeth) are associated with chronic heart disease, hypertension, stroke and other systemic diseases.

Although the prevalence of tooth loss has declined over the past few decades, it is still a significant health problem that will continue to affect the baby boomer generation. Chronic Periodontal Disease and severe dental caries are the primary reasons for tooth loss in adults.

It is important to consider diabetes as a major factor when trying to understand the reasons for tooth loss, because the condition affects more than 26 million people in the U.S. There has been a sharp increase in recent years of people diagnosed with diabetes in NYC. Diabetes is associated with Periodontal Disease.

Recent studies have reported more tooth loss among people with diabetes, the higher prevalence of tooth loss observed among diabetes not only affect quality of life but are also associated with lower consumption of essential nutrients and unhealthy dietary patterns.

In 2009 The International Diabetes Federation (IDF) released guidelines on oral health for people with diabetes. Recommendations were as follows A) Semi-annual oral health check-ups. B) Day to day dental care- which includes brushing two times daily and flossing once per day. C) Diabetic patients should be extremely vigilant when suspecting an oral infection. They should be seen by a dentist at the earliest opportunity.

By following these recommendations- The diabetic patient will hopefully keep their teeth for a lifetime enhancing the quality of their life.

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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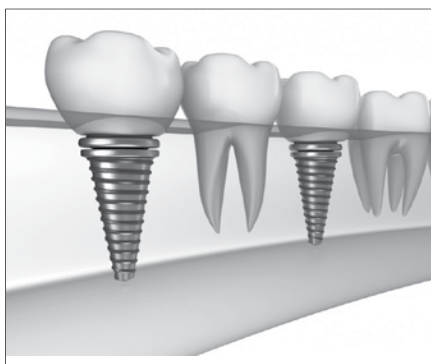
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Red Meat: Avoid the Processed Stuff

Many people who try to follow a healthful diet eat red meat with a side order of guilt. A new study suggests that eating beef, lamb, and other red meat is OK for your heart and arteries, as long as it hasn't been smoked, cured, salted, or otherwise preserved. But go easy on processed meats like cold cuts, and hot dogs.

Dietitian Renata Micha and colleagues from the Harvard School of Public Health gathered information from 20 completed or ongoing studies of diet and health. It gave them detailed data on diet, including meat consumption, from 1.2 million initially healthy participants, 27,000 of whom went on to develop heart disease, diabetes, or stroke.

Red meat may not be as bad for your heart as earlier research has suggested.

A large Harvard-based study showed that people who ate a serving of unprocessed red meat (beef, lamb, hamburger) a day had no more heart disease than those who rarely ate meat.

Eating processed meat, like hot dogs, did boost the risk of developing heart disease and diabetes.

Rates of these three diseases were no higher in the group of participants who ate red meat eight times a week than they were

among those eating red meat once a week or less. The story for processed meat was completely different: every serving per day of processed meat increased the risk of developing heart disease by 42 percent and the risk of diabetes by 19 percent.

The researchers presented their results at an American Heart Association conference in San Francisco in March 2010, and published them in *Circulation*.

Nutrient-wise, unprocessed and processed red meat are fairly similar. Processed meat has slightly more fat and calories and less protein and cholesterol per serving than unprocessed meat. The biggest nutritional differences between unprocessed and processed red meat are salt (four times more salt in processed meat) and nonsalt preservatives (higher in processed meat). The researchers suggest that excess salt and preservatives may partly explain the difference in cardiovascular effects.

EVOLUTION OF SCIENCE

Pundits, comics, and nutrition-research skeptics pounced on the conclusion that red meat may be OK for the heart, calling it a flip-flop or worse. Some likened



and Women's Hospital, Boston, Mass.

TAKE-HOME LESSONS

The researchers didn't find that eating red meat is good for you, just that consuming it doesn't seem to affect the risk of developing heart disease or diabetes. Other research has suggested

the work to a scene in Woody Allen's 1973 movie, "Sleeper," in which scientists of the future shake their heads that steak, cigarettes, and hot fudge were once "thought to be unhealthy...precisely the opposite of what we now know to be true."

That view certainly gets laughs or stirs moral outrage. But it overlooks the evolutionary nature of scientific and medical research, as well as researchers growing ability to tease apart elements of the diet that were once lumped together.

Take dietary fat as an example. Beginning in the 1960s, when fat was identified as dietary enemy No. 1, we have been urged to avoid it. Since then, research has revealed that different fats have different effects on heart disease, from bad (trans fats), to neutral (saturated fat), to good (unsaturated fats). Our knowledge of carbohydrates is undergoing a similar evolution.

Instead of viewing the new findings as a flip-flop, take them as good news for carnivores.

"Meat will be in our diet for a long time. It's important to start taking a look at which ones are the healthiest, and which aren't," says study co-author Dr. Dariush Mozaffarian, an assistant professor of medicine at Harvard-affiliated Brigham

that frequently eating red meat increases the chances of developing colon and other cancers, something the Harvard researchers didn't examine.

Keep in mind that this analysis won't be the last word on the subject. It is limited by the quality of the data in the 20 original studies, and will almost certainly spur other researchers to examine the effect of meat consumption on cardiovascular disease.

This work doesn't mean you should indulge your carnivorous appetite. The best sources of protein are still fish, beans, nuts, and poultry. But the findings do suggest that eating red meat a few times a week can be part of a healthful diet, and you don't need to feel guilty when you cook a steak or order a lamb chop.

The finding that routinely eating processed meat boosts the chances of developing heart disease and diabetes is worth paying attention to. One serving of processed meat a week falls in the "in moderation" category. More than that, though, and you could be doing your heart a disservice.

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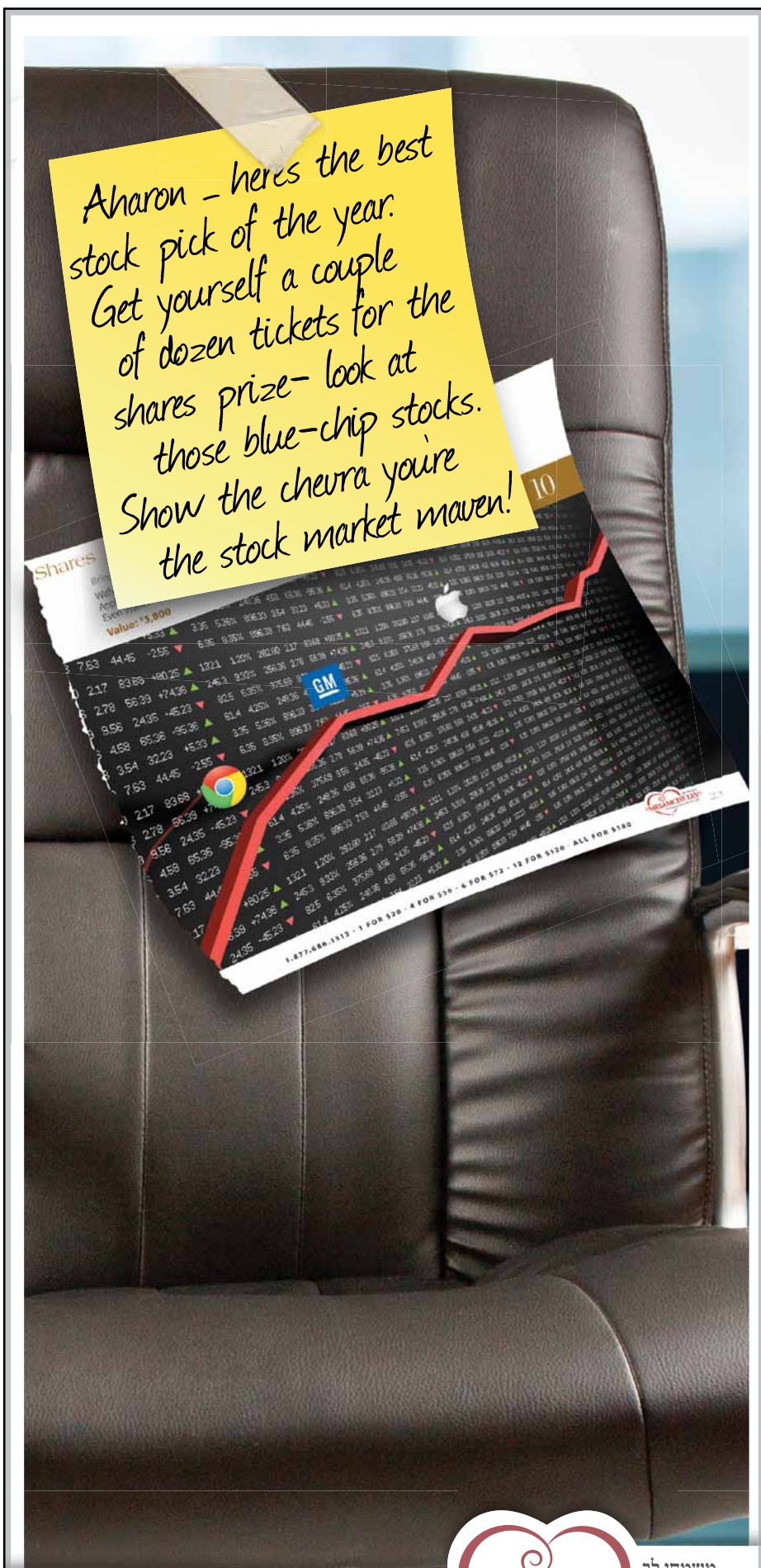
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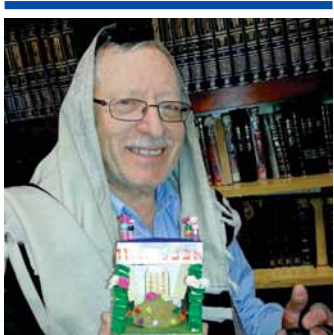
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PHOTOS: TSEMACH GLENN



Kashrus Kurrents

CONTINUED FROM PAGE 53

spray dried to make them into a powder. As such they can be used with hot water on *Shabbos*.

Sugar - Granulated sugar (beet & cane) is pre-cooked in its manufacturing process. So called raw sugar is also cooked as part of its extraction process from the sugar cane. These may be used with hot liquids on *Shabbos*.

Equal - The sugar substitute aspartame found in Equal is heated as a liquid before being crystalized and may be used with hot fluid on *Shabbos*.

Pasta - Most noodle and pasta products are not cooked during production, rather they are made from dough that is extruded and dried. Heating them in a cooking pot would be prohibited.

Cocoa - Cocoa powder processing does not involve actual boiling of the product. The nibs (as the seeds are called) are roasted, and then ground to form a liquid solution called chocolate liquor. At this stage the product may reach temperatures exceeding 90 centigrade. This cocoa liquor is then heated under pressure to extract the cocoa butter and separate the pulp from the remaining liquor. The remaining pulp which is the base for cocoa powder is later re-fortified with chocolate liquor for flavor and color. Instant cocoa can be made from regular cocoa with added sugar and

emulsifiers which help disperse the cocoa powder and bring out its taste. As such the cocoa or instant cocoa has not gone through a complete cooking phase as a liquid or with a liquid. Therefore it should not be used in a *kli rishon* nor should one pour hot water onto it from a *kli rishon* on *Shabbos*.

Instant soups - Powdered soup mixes are often mixtures of dehydrated pre-cooked and non pre-cooked ingredients (e.g. vegetables) and should not be used on *Shabbos*. Regarding instant liquid soups, we have already noted that reheating cooled liquids is considered cooking on *Shabbos*. Therefore one should not mix them with boiling water on *Shabbos*. As mentioned before if the liquid soup is in a packet there would be additional concern if submerged in the hot water because of hatmana.

Our *Rabbis* give an example of one who uses foresight saying "One who prepares food on *Shabbos* Eve (prior to sundown) will eat on *Shabbos*". Instant foods have found their way into our kosher kitchens. Nevertheless, we must use foresight and be conscious of how we use these foods so that we can enjoy the taste of the true *Olam Haboh*.

Special thanks to Rabbi Zushe Blech, Mr. Fabien DeClerq of OCG Cacao and Mr. Donald Schoenholt of Gillies Coffee Company for their technical advice.

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BUILDING A PERSONAL RELATIONSHIP WITH HASHEM

*I've been told that Hashem has a personal relationship with every Jew. What does this imply and how do we get closer to Him? A personal relationship means a connection that involves response and awareness. A blade of grass receives its energy from Hashem. It cannot exist for even a split second without Hashem's Will giving it life. Yet the grass does not have a real relationship because it cannot respond. It receives, but all it gives back is its existence. There is no difference between one blade of grass and another. Hashem doesn't respond to each one individually. There is no such thing as a righteous blade of grass that deserves lots of rain and sunshine or a wicked blade of grass that has made major life mistakes. This is called *hashgachah klalis*, which means awareness without any involvement.*

Hashem responds to every human being differently. A non-Jew who does good deeds may be rewarded, and he may be punished for his evil. However, there is no covenant with non-Jews. Therefore, they can reach a point where, like a tree or a blade of grass, they no longer have a relationship of awareness and response with Hashem. Due to the covenant Hashem made with Yaakov, however, every Jew has a spark buried deep within him that remains eternally connected to Hashem. "Although they have sinned, they remain Yisrael." The spark can be so covered up with sin and bad choices that the person may barely be aware of it. This is one aspect of *galus haShechinah*, the Divine Presence — the G-dliness within us — in exile.

Getting closer to Hashem means becoming a more divine-like individual, just like getting closer to another person means developing communication and similarity. The way to build a relationship with Hashem is through keeping the *mitzvos*, emulating Hashem's *middos*, and attaching oneself to people who are already on the path to greatness.

HOW DO I SWITCH MY AVODAH TO THE PHYSICAL REALITY OF MANAGING A HOME?

I got married recently and I am trying to adjust to new responsibilities and priorities. Obviously my life now centers more on the physical reality of managing a home and family, and not so much on prayer and Torah learning. I feel as if my avodas Hashem has been diminished somewhat. Can you help me put things in the right perspective?

I understand that it may not be easy switching your focus to the more mundane aspects of daily life. If supper needs to be fixed and a pile of laundry needs to be tackled, it's definitely not a time to be taking out your *sefarim*. If you find yourself feeling overwhelmed or stifled, ask your husband to share a Torah thought with you, or grab a few minutes and read a short essay on *hashkafah* together. It doesn't have to be anything too profound or lengthy, just enough to nurture you and keep you going.

Another way to grow during this period in your life is to learn to see Hashem in every situation in which you find yourself. The Arizal says that the holiest moment on Shabbos is during the Mussaf *Kedushah* prayer, when we say, "*Ayei mekom kevodo* — where is the place of His glory." Hashem's Being can be found wherever we look for Him. Sensitize yourself to feel Hashem's Presence in the nourishing food bubbling on the stove, your children's smiling faces, a sink full of sudsy dishes, and clean laundry hanging on the line. In many ways, this is a higher level than perceiving Hashem from His place of holiness.

COMPARING HASHEM TO AUTHORITY FIGURES

I tend to compare Hashem to the authority figures in my life with whom I do not have a good relationship. How can I learn to relate to Hashem without associating Him with people who evoke negative feelings within me?

It's true that having a difficult relationship with people in authority may

Serving Hashem

make finding your way to Hashem that much more challenging. Some people say, "*Avinu Av harachaman* — Our Father, Father of mercy," and the words resonate with them. They see a vision of compassion, caring, and commitment. Other people unfortunately don't visualize this because this isn't what their father meant to them.

Many people say, "*Ribono Shel Olam* — Master of the World," and picture Hashem's glory, benevolence, and love. For others, the word "Master" immediately evokes the authority figures in their life, and it isn't a positive feeling.

The way to separate Hashem from people is to learn to become more aware of Him. The best and easiest way to do this is through *hisbodedus* — dedicating about 20 minutes to half an hour each day to talk to Hashem about your life. The critical factor here is speech, because words that come from the heart create a different level of awareness. Learn to see Hashem in nature, in your children, and in everything He provides for us. Once you do this, your vision of Hashem will change. Your challenges may still be harsh and painful, but it becomes as if you are writing on a beautiful, brilliant background on which there is a message that says, "I am Hashem, Who took you out of Egypt, both your own personal exile and the collective exile. I'm committed to you and I love you."

In addition, I would suggest keeping a gratitude journal. For this to work, you'll need to commit to keep it up for a few months and aim to fill at least half a page of regular-size notebook paper with new material every day. The first week will probably be a no-brainer. "Thank you, Hashem, for the tap water in my sink, the fresh air, the bright sun, the delicious variety of fruits and vegetables..."

By the time you get to week six, the mundane things that we normally take for granted will have already shifted within you to a new level of consciousness. You will feel that backdrop of mercy. Then you will begin to sense Hashem in a very pro-

found way, in a way that expresses who you really are on the deepest level.

WHAT DOES LOVING HASHEM MEAN?

I've been fully observant for almost 11 years, but I think there's a root problem with my beliefs. I fear Hashem and I'm grateful for His many blessings, but I do not understand the idea of ahavas Hashem. What is it supposed to mean and what are some practical steps to attain it?

The first level is awareness. In order to develop love for Hashem, you have to fine-tune your sensitivities. Open your eyes and see Hashem's life force in nature, your children, your body, and in the profusion of *chesed* that He showers upon us daily. Study Hashem's intricacy of thought, His profound compassion, and the dazzling array of shades and colors He created for our enjoyment. Marvel at the beauty of the human soul and the profound joy we experience when we feel ourselves completely alive. This feeling is the soul overtaking the body. Learn to love Hashem with your soul.

The soul's favorite form of self-expression is giving, which leads to the next level: We say in *Shema*, "*V'ahvata es Hashem* — You should love Hashem." A person can reach this state by letting feelings of gratitude and oneness be expressed through one's heart, soul, and resources. Just as a bond between two people grows by giving, so too a relationship with Hashem develops by giving of ourselves. The *Shema* continues, "*b'chal levavcha* — with all your heart." Love Hashem with the part of you that's creative and the part of you that's destructive, the part that needs to be rechanneled, and the part that gives you trouble. And love Him *b'chal meodecha* — with all your resources, with every character trait with which Hashem has endowed you. Find a way to reach Hashem by expressing your deeper inner self to Him, and this will ultimately lead to *ahavas Hashem*.

For further reading, I recommend "The Gate of Love" in *sefer Reishis Chochmah*, which is available in English translation.



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Solving the Confusion over Carbs and Fats

ROCHELLE ROTHMAN

While public awareness of the health dangers of these fats has grown in recent years, many of us still have questions. While you enjoyed your Shevuot meals, are you looking ahead to your Nine Days menu planning with trepidation?

Newsflash: All fats and carbs aren't making you gain weight. Blame the different kinds you're consuming — and their calorie counts — for that muffin top. Jillian Michaels, a professional trainer, breaks down foods that will keep you full and healthy.

What do you think makes you fat? If your answer is *fat*, you're wrong. But you're not alone! Many people believe that fats, and even carbs, are the evildoers that ultimately pack on all the pounds. But the devil is in the details: You want to know what makes you fat? CALORIES! Consuming too many calories and eating POOR QUALITY fats and carbs will do you in. Here's the lowdown on the different types of fats, how they affect your body, and more about why fats and carbs aren't the enemy:

1. TRANS FAT

Let's start with the absolute disaster: Trans fat is man-made through a process called hydrogenation, which basically involves heating up vegetable oil in the presence of hydrogen gas and changing the structure so that the fat stays solid at room temperature but melts when heated. It was originally developed to replace harmful saturated fats and increase the shelf life of baked goods. Unfortunately, hydrogenation alters many of the oils' unsaturated fatty acids, making them **more** saturated. Since 2006, the US Food and Drug Administration (FDA) have required food manufacturers to display the amount of Trans fats on all of their product labels.

Trans fats raise LDL ("bad") cholesterol, lower HDL ("good") cholesterol, and increase inflammation, among many other negative effects. And get this: Recent studies suggest that even if only 3 percent of your daily calories come from Trans fats, you can end up raising your risk of heart disease by a whopping 23 percent. Trans fats are DEADLY. You should never EVER consume them! **What Kinds of Foods Contain Trans Fats?** Many foods, such as chips and crackers, certain brands of popcorn, and commercially baked products such as cookies, pies, and cakes contain Trans fats. Try to avoid these foods and focus instead on those that contain healthy fats, such as extra-virgin olive and canola oils. The trans-fat number is listed on the Nutrition Facts panel after Total Fat and Satu-



rated Fat, but only if the product contains 0.5 grams or more per serving. In other words, the product can claim it has 0% trans fats if it contains less than 0.5 grams per serving, so be sure to check for hydrogenated or partially hydrogenated oils in the ingredients list if you're trying to steer clear of trans fats altogether. Your best bet: Choose your foods carefully. Skip the chips and baked goods and include more fruits, vegetables, whole grains, legumes, lean protein, and reduced-fat dairy in your daily diet.

2. SATURATED FAT

This type of fat is derived from animal sources. You generally find it in meat, butter, and dairy products. Saturated fat has gotten a really bad reputation over the years because it raises LDL cholesterol, but it turns out that saturated fats also do well by elevating your HDL cholesterol. Since the effects of saturated fats on LDL and HDL appear to cancel each other out, researchers are starting to change their tune. Now, saturated fats are considered good in moderation. And animal proteins are no longer under suspicion for being the main culprits in raising cholesterol and increasing your risk of diabetes: Instead, it turns out that processed carbs are to blame. Check the ingredients on the packaging and when you see how many of our *kosher* snacks include these bad fats. You will be amazed!

3. MONOUNSATURATED FAT

This is pretty much hands-down a beneficial fat. Monounsaturated fat raises your HDL cholesterol and lowers your LDL, helping to reduce your risk of heart disease and other health conditions. Monounsaturated fats are also easier to burn, so they're less likely to be stored as fat. Get your monounsaturated fats guilt-free but still in MODERATION, from healthy sources like extra-virgin olive oil, almonds, avocados, canola oil, cashews, macadamia nuts, peanuts and peanut oil, pecans, pistachios, and sesame oil.

4. POLYUNSATURATED FAT

Some of the polyunsaturated fats that are high in omega-6 fatty acids, like

walnuts, flaxseeds, pumpkin seeds, and sunflower seeds are really good for you. Though others, like corn, can create hormone-disrupting chemicals, or eicosanoids, that cause inflammation and damage your blood vessels. Polyunsaturated fats that are high in omega-3 fatty acids, on the other hand, like fish, cabbage, cauliflower, broccoli, and tofu, are the best kind of fats you can possibly eat. Both omega-6s and omega-3s lower your "bad" LDL cholesterol, but they

also lower your "good" HDL. What makes omega-3s extremely beneficial is that they also reduce inflammation, lower your risk of heart disease and heart attacks, and they're believed to help combat many other conditions from diabetes to bipolar disorder. And like monounsaturated fats, they're easy to burn, which makes them unlikely to stick around as stored fat. B"H, my cholesterol went down 23 points after tweaking my diet by following these guidelines!

We now know that fat is an important element of nutrition. It is crucial for brain function. Consuming fat is also essential for pregnant women because it is integral to fetal brain development. Fat helps fortify cell membranes, and it insulates and helps protect your nerves. Fat contributes to heart health, digestion, lung function, and even your eye health. It provides a constant level of energy and enables your body to absorb more nutrients, including essential vitamins and antioxidants. And finally, fat makes food taste GOOD and helps us feel satiated.

If you're still confused about why you should be blaming calories and not a whole food group as your enemy in the battle of the bulge, think of it this way: Calories are a *unit* of energy and fat is a *stored* energy. If you eat too many calories of anything — whether it's a good fat or a bad trans fat, a good carb or a refined carb — you'll have a surplus of energy, so you'll store it as fat and gain weight.

I know it sounds so easy, but it does become easier to follow. Just make sure you add the healthy fats into your food plan on a regular basis. You won't have to worry when it becomes part of your way of life!

Over 550 recipes and tips are featured in Rochelle's humorous and entertaining cookbook, NOT JUST A COOKBOOK. It also features many "multi-ethnic" recipes that were adapted for the kosher cook. Rochelle's book examines food around the year by month. Her new DVD recipe organizer includes the book. What a GREAT gift! Check out 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!

ASPARAGUS SAUCE

Serves: 6

Ingredients

- 1/12 pounds fresh asparagus
- 1/2 cup water
- 2 teaspoons lemon juice
- 1/2 teaspoon kosher salt

Instructions

Whirl up fresh asparagus into a gorgeous, freezable sauce, perfect with pasta or stirred up in a soup.

1. Rinse asparagus and snap off tough ends, if needed. Place in large stockpot and cover with water.

2. Bring water to a boil over high heat. Cover and cook 10 to 15 minutes until asparagus is tender when pierced with a fork. Drain well.

3. Place asparagus in the bowl of a food processor fitted with a metal blade. Add water, lemon juice, and salt. Process adding more water if necessary, until puree is thick and smooth. (You may need to process the asparagus in 2 batches). Pour puree into dated Tupperware Freezer-mates containers when cool, cover and freeze. The puree will keep in the freezer up to 1 year. Makes 3 cups. Per (1/2 cup)

Uses

- Toss 8 ounces whole wheat cooked pasta with 1 cup Asparagus Sauce, 1/2 cup grated Parmesan and a few chopped walnuts for a springtime "pesto." Make a lively cream of asparagus bisque with 2 cups Asparagus Sauce, 2 cups milk, 1/2 teaspoon coarse salt, 1/8 teaspoon freshly ground pepper, a dash of freshly grated nutmeg and lemon juice to taste.

The Vegetable Checking Guide from www.OK.org, gives these instructions for Asparagus:

1. Cut off 1 inch from bottom. Check for a cavity running lengthwise through the stalk. If you find a cavity, remove the bottom of the asparagus until there is no cavity. Peel off brads (triangle-shaped leaves) completely. 2. Remove and discard head. If required, it should also be peeled off completely. 3. Wash with soap and rinse under a strong stream of water. For White Asparagus - Rinse thoroughly in water before using. Frozen and canned Asparagus should be avoided entirely!

Calories 10, Glycemic Load 0, Fat 0g, Saturated Fat 0g, Polyunsaturated Fat 0g, Monounsaturated Fat 0g, Cholesterol 0mg, Sodium 80mg, Potassium 115mg, Carbohydrate 2g, Fiber 1g, Sugars 1g, Protein 1g, Trans Fat 0g, Vitamin A 8%, Vitamin C 6%, Calcium 2%, Iron 6%

Let's Get Real

MRS. LEBA SCHWEBEL

It's one week after Shavuot and I'd hate to think that all we have remaining from that glorious *yomtov* are the extra pounds from the cheesecake! There's got to be more for us to hold onto than those extra inches. That being said, I heard a beautiful thought that I'd like to share with you and perhaps we can internalize this as we head into the summer season.

When Hashem created the world it was created with 10 utterances. What does that mean? When we want to do something first we think about it, then we speak about it and then we act upon it. For example, when we want to build a house, first we think about how we want it to look. We think about how many bedrooms and bathrooms we want, what sizes the rooms should be, what kind of kitchen we would like, then we speak to an architect and then, hopefully, we build it. When it comes to planning anything, we often get stuck in the thinking stage, or the speaking stage and if we're lucky we get to the acting stage.

Hashem needs none of those steps. He thinks and it is done.

When Hashem wills something it exists. As we say every day in Adon Olam, which begins our *davening* every morning and ends it after Shema every night: "Adon Olam asher malach betere kol yetzir nivra": Master of the Universe, who ruled before everything was created. Hashem existed before anything existed and with His will He created the world.

How can we better understand what these 10 *maamaros* or utterances mean?

Each and every one of us has a will to do something. Our will changes at different times in our lives. The first expression of our will comes as babies when we learn how to talk. As we said earlier, during the process of using our will we first think about what we want and then we talk about it before we do it. Hashem doesn't

go through this process. When we read the words "and Hashem said" what is meant is that Hashem has revealed his will and willed creation into being. The words "and Hashem said" are as Rabbi Michalovich writes in his work on Derech Hashem, "merely symbols of the divine sound waves with which the world was created... a force so powerful that creation took place instantaneously."

What do we know about sound waves in our physical world? Do they ever end? Nope. They keep going. They may dissipate and disperse but they never end. When we learn about the importance of our speech, this is a clarion call for choosing our words carefully! They never go away!

Studies have shown that when butterflies flap their wings in Toronto, the effects of those actions can cause hurricanes in the Bahamas years later! In Hashem's world this phenomenon is exponentially stronger. When Hashem speaks, it's not a passing thought, it's permanent. When Hashem says: "Let there be orange groves", there are orange groves and Hashem continues to keep his will on them as long as they exist. It's not that the rain and the sun and nutrients are all making the oranges grow, Hashem continues to keep His will focused on those fruits.

One of the aspects of *emunah* is believing that Hashem is the Sustainer of the universe. Everything in our world, from the smallest atom to the greatest galaxy all exist because Hashem wills them to exist!

The news reports about the tornado in Oklahoma, this past week, bring this point home.

At 3:00 in the afternoon everything was fine and normal. Within minutes, a tornado 2 1/2 miles wide and 200 miles long wreaked havoc on a city in Oklahoma leveling miles and miles of neighborhoods within minutes. As quickly as it came, so it

went. What everyone took for granted as a given...their homes... their schools,... even many of their lives were taken in one fell swoop. One minute life was normal, the next minute, their entire reality was changed.

As I followed the news reports of the devastation, I heard one man say as he opened his cellar door to view the devastation: "The Lord giveth and the Lord taketh away." What a clear depiction of G-d's awesome power.

If this happened in just a small section of our country, a tiny dot in relation to the

entire universe, can we begin to fathom the awesomeness of Hashem's power?

Let's use this season to appreciate what Hashem continually gives to us. The weather is becoming so enjoyable, the days have gotten longer, and we're all bound to be outside more than we've been all winter. Let's appreciate every moment and stay ever cognizant of who *really* runs the show!

Mrs. Schwebel is an inspirational speaker who lectures for Project Inspire and Aish HaTorah among others. Leba can be reached at lweschwobel@gmail.com.

Ladies Shiurim Directory

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

MAGGID SHIUR	TOPIC	TIME	LOCATION
RABBI DANIEL EISENBACH	Parsha	Shabbos 5:00 PM	Avenue N Jewish Center Corner Ave N & East 4th
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	Stettiner 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 ZECHARIAH 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	Sefer Ezra/ Nechemia/Benching	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

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Mixed Melody on the Trumpets?

When you go to wage war in your Land against an enemy who oppresses you, you shall sound short blasts of the trumpets, and you shall be recalled before Hashem, your God, and you shall be saved from your foes. On a day of your gladness, and on your festivals, and on your new moons, you shall sound the trumpets over your burntofferings and over your feast peace-offerings, and they shall be a remembrance for you before your G-d; I am Hashem, your G-d (10:9-10)

There is an unusual *mitzvah* in this week's *parashah*, which appears at first to apply only when the Jews were either in the Wilderness or in Eretz Yisrael. The underlying principle of the *mitzvah*, however, applies until today.

Hashem commanded Moshe to fashion silver trumpets, and use them for two distinct purposes: (1) "When you go to wage war in your Land against an enemy who oppresses you, you shall sound short blasts of the trumpets, and you shall be recalled before Hashem, your G-d, and you shall be saved from your foes" (10:9), and (2) "On a day of your gladness, and on your festivals, and on your new moons, you shall sound the trumpets over your burnt-offerings and over your feast peace-offerings" (10:10).

The incongruity begs for explanation. In the first verse, the trumpets seem to be akin to an airraid siren, alerting people of an impending attack. But if that is true, then we should not be sounding those trumpets on joyous occasions. And if these trumpets are musical instruments to be used on joyous occasions, such as festivals, then why are we sounding them at a time of war?

What is the true nature of these trumpets?

Perhaps a resolution to this conflicting message can be developed based on a Rambam (*Hilchos Taanis* 1:1-2): "There is a Torah commandment to cry out and blow trumpets on every tragedy that comes upon the community . . . This is part of repentance, for when trouble comes and everyone cries out and they blow the blasts, then they will recognize that it is because of their evil ways that this calamity has befallen them."

The point of the trumpet blasts during war, says the Rambam, is to remind people that the trouble is coming from Hashem for a reason. This is not an oppressed people who were kicked out of their land in 1948 trying to reclaim their "ancestral land," nor is it a land grab or oil grab. It's not a confluence of geopolitical events. If the enemy is attacking, it's because Hashem is sending us a message to do *teshuvah*. But human nature is such that when things are going wrong, a person thinks, *Why is G-d doing this to me?* When things are going well, however, he thinks, *Aah, my business acumen is paying off.*

The Torah therefore commands us to sound the very same trumpets on joyous occasions to remind us that just as Hashem is behind the difficult times, He is also the source for all good that comes our way.

In fact, suggests the *Shemen HaTov*, if we are careful to remember when things are going well that all is from Hashem and to thank Him for it, we can forestall the need for bad events. For when we attribute everything to the guiding Hand above, we will act in a manner that reflects our awareness of Hashem's constant presence in our lives and then we won't need reminders in the form of harsh decrees.

Eldad and Meidad: The Rest of the Story

Two men remained behind in the camp, the name of one was Eldad and the name of the second was Medad, and the spirit rested upon them; they had been among the recorded ones, but they had not gone out to the Tent, and they prophesied in the camp (11:26)

After hearing yet another gripe from the continuously complaining Jews, Moshe Rabbeinu has finally had enough. He tells Hashem, "Why did you place this job on me? I can't carry the load of this nation on my own."

Hashem agrees to take some of the burden off of Moshe. He commands Moshe to gather 70 elders, to transfer some of Moshe's responsibility — along with some power of prophecy — onto those elders. Rashi explains that Moshe didn't lose any of his power with the implementation of this new system. It was akin to lighting one candle from another. Just as the candle doesn't grow dim when it is used to light another candle, Moshe didn't lose

any of his prophetic prowess because of this transfer to the elders.

There was a problem with setting the number of elders at 70, however. Since there were 12 *shevatim*, 10 of them would have six elders each, and the other two would have only five elders.

Moshe therefore chose 72 elders, six from each *shevet*, and put 70 papers with the word "*zakein*" and two blank papers into a box, and had each of the 72 elders choose a paper. Those who chose a paper with *zakein* on it became elders, and those who chose the blank papers did not. The lottery was held, and the prophecy was transferred. Suddenly, there was a commotion in the encampment. Two of the people who had been among the 70 elders were prophesying in the encampment. A young man (some indentify him as Gershon, Moshe Rabbeinu's eldest son) came running into the *Ohel Moed* and said, "Eldad and Meidad are prophesying in the encampment!"

The Torah merely mentions these two men without explaining who they are, but Rashi reveals that when Eldad and Meidad were chosen as elders, they said, "We are not worthy of this honor." Instead of joining the rest of the group in the *Ohel Moed*, they remained in the encampment. Their attempt failed. Hashem transferred the prophecy to them in the encampment, and they started to prophesy that Moshe would eventually die and Yehoshua bin Nun would lead the Jews into Eretz Yisrael. (This occurred before the story of the *mei merivah*, when Moshe was informed that he wouldn't be allowed into Eretz Yisrael.)

Upon hearing their prophecy, Yehoshua exclaimed, "*Adoni Moshe, kela'eim!*" Rashi offers two interpretations of *kela'eim*: (1) Place the heavy burden of responsibility for the public on their shoulders, and they'll disappear of their own accord (*kallim mei'aleihem*), or (2) put them in jail (*kele*).

Yehoshua, who was an extremely humble person, was disturbed that these novices would dare prophesy such a brazen prophecy, and he wanted them to be punished for it. Moshe calmed him down, telling him that that it would be wonderful if all of Klal Yisrael would be prophets.

This is the end of the narrative in the Torah. But the *Targum Yonasan* reveals a startling fact that adds more intrigue to this narrative: Eldad and Meidad were half brothers to Moshe Rabbeinu.

How did that happen?

The Talmud (*Sotah* 12a) relates that when Pharaoh decreed that all Jewish male babies be thrown into the Nile, Amram, who was the *gadol hador* at the time, divorced his wife Yocheved. He simply could not fathom bringing children into the world who would inevitably meet their deaths. Since Amram was the leader of the generation, when he divorced his wife, everyone else followed suit. Only later, when his 3-year old daughter Miriam pointed out to her father that his decree was worse than Pharaoh's because it precluded Jewish girls from being born as well, Amram remarried Yocheved. As we all know,

Moshe Rabbeinu was born shortly thereafter. *Targum Yonasan* reveals that when Amram divorced her, Yocheved wanted to continue to have children. She married Eltzaphan ben Parnach and gave birth to two sons, Eldad and Meidad, before she apparently got divorced from him and remarried Amram. (Note that this sort of marriage is no longer permissible, because the Torah prohibits a person from marrying a woman whom he divorced once she marries another man. Before *Mattan Torah*, however, these forbidden marriages were allowed.)

This teaching is absolutely astounding. First of all, if the *gadol hador* goes and divorces his wife because he feels that it is wrong to bring children into the world in a situation in which they are destined to die, how could Yocheved defy him and marry someone else?

Furthermore, psychologically, it must be harder for a mother to carry a baby for nine months and give birth to him and then see him die a cruel death than it is for a father to experience it. How could it be that Amram couldn't bear to see his sons drown, but Yocheved was willing to take a chance?

Finally, Yocheved was over 120 years old when Amram divorced her. For her to bear children at that point would be nothing short of miraculous. Why would she think that even while negating the practical decision of the *gadol hador*, Hashem would grant her children?

Rav Elya Svei answered all these questions with one clarifying principle:

Yocheved, who was only two generations removed from Yaakov Avinu (she was Levi's daughter) — as opposed to her husband's three generations — was certain that the closer in generations one is to the Patriarchs, the clearer their understanding of Hashem's will.

Yocheved had the true understanding that man is not supposed to make Hashem's calculations for Him. We are required to fulfill our obligations and leave the rest to Him. He gave us a *mitzvah* of *peru u'revu*, and we are required to fulfill that commandment and leave the rest to Hashem.

The proof that Yocheved was correct was that Eldad and Meidad were born from her marriage to Eltzaphan. These two men were so great that unlike the rest of the elders, they merited to prophesy on their own, in the encampment, without having to have the power of prophecy transferred from their half brother Moshe. Not only that, but some say that while all the other elders only prophesied that one time, Eldad and Meidad continued to prophesy after that day. Why? Because of Yocheved's *mesirus nefesh* to follow the will of Hashem, not the gut instinct of a parent.

We've always known that Yocheved was rewarded for her dedication to saving Jewish children by having three great children: Aharon, Moshe, and Miriam (see *Shemos* 1:21 with Rashi).

Now we know the rest of the story.

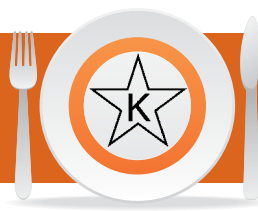
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Me'ein Olam Haboh - Instant Style: Instant Foods In The Kosher Home

Rabbi Avrohom Mushell,
Star-K Kashrus Administrator

Our fast paced lifestyles have opened a market for easy to prepare and pre-cooked types of foods. Ready to eat, heat-and-serve or just add boiling water. Packaging labels proclaim that you can have that old fashioned home cooked flavor in only a fraction of the time. For the kosher consumer there are a variety of concerns that present themselves when using these quick to prepare concoctions. As can be expected, the less you have to do at home to prepare, the more that has been done at the factory to make the food edible. Therefore, one must be sure that the product has reliable kosher certification.

One must also be cautious as well when using these processed foods on *Shabbos*. As a rule, when dealing with raw foods, the *Shabbos* observant consumer will prepare all foods in advance of *Shabbos*. This is done to prevent transgression of the *Torah's* prohibition of cooking on the *Shabbos* day. Dealing with foods that are pre-cooked may provide some leniencies, however, one must be educated in how and where these leniencies may apply. This article intends to give an overview of the basic laws relevant to the prohibitions involved in warming and re-heating foods on *Shabbos*, followed by practical applications regarding the use of these instant preparations on *Shabbos*.

The *Torah* prohibits doing any work on the *Shabbos* Day. Work, in this context, is defined as the thirty-nine constructive activities done to build the *Mishkan* (the Tabernacle), and their sub-categories. Among those actions done to build the *Mishkan* was cooking. Therefore, the act of cooking may not be done on *Shabbos*. The question is, aside from actually placing cold raw food on a flame to boil, how far does this prohibition extend?

What Do We Call Cooking?

The *Torah's* prohibition of cooking is **not** restricted to placing raw food on a flame and bringing it to a boil. Heating foods to a temperature that is defined in the *Talmud's* terms as *yad soledes bo* (approximately 120° F), is enough to constitute cooking. Even where one intends on warming to a degree that is less than *yad soledes*, it is prohibited to place food to be warmed on or into a heat source that is hotter than *yad soledes* because one may forget and leave it until it is actually hot.

Kli Rishon & Kli Sheni

The *Talmud* refers to the pot used for cooking on a heat source as a *kli rishon*. As a rule we say the *kli rishon* will cook that which is placed into it as long as it is hot (*yad soledes bo*). This is so even after the pot has been removed from the flame. We also say that direct pouring from this pot will cause cooking to at least the outer lay-

er of the food that it comes in contact with. Cooking of the outer layer alone is enough to prohibit this action on *Shabbos*. Generally we assume that the *kli sheni*, the secondary vessel, meaning the container into which hot liquid was poured, will not have the ability to cook. Nevertheless uncooked foods that were not steeped in hot water before *Shabbos* should not be steeped in a secondary container on *Shabbos*. We must bear in mind that there are uncooked foods that are readily cooked in hot water even in a *kli sheni*. These are referred to as *kalei habishul*. If one were to add such ingredients to a secondary container while it is hot this would be considered outright cooking. A common example of this is tea leaves.

Instant Foods on Shabbos

Aside from the obvious *Torah* prohibition of cooking on *Shabbos* we must also be concerned with *Rabbinic* prohibitions when reheating food on *Shabbos*. Among the *Rabbinic* prohibitions are those of *hatmana* and *chazara*.

Hatmana is where the food is wrapped or enveloped by insulation to preserve or add heat. Both of these actions are prohibited on *Shabbos*. Where heat is increased by the wrapping of the food container, one may not do so even before *Shabbos*.

Example: one may not **completely** submerge a food packet or baby bottle in hot water to warm them on *Shabbos*. To warm a baby bottle in water, one must be sure that the water level remains below the height of the inserted container.

Chazara means returning a cooked food to the hot cooking surface on *Shabbos*. This is prohibited because it may look like you are beginning to cook. This prohibits placing any foods to be rewarmed directly into a hot oven, onto a heated cooking surface, or into a pot sitting on a hot cooking surface. This is prohibited even where the heat source is covered and the food has been completely cooked.

Reheating Cooked Foods

Let us now look at the prohibition of cooking on *Shabbos* as it may relate to our question. We know that one may not prepare raw or uncooked food by heating it on *Shabbos*. The *Shulchan Aruch* teaches that there is no prohibition for reheating foods that were **completely** cooked before *Shabbos*. This refers to placing foods into the pot used for cooking **that is no longer on the heat source**. As previously noted, *chazara* prohibits placing cooked food directly onto a hot cooking surface on *Shabbos*.

It is important to note that when we say reheating pre-cooked foods is permitted, we are referring to foods that have been made edible through **boiling in liquid**. One may not mix or heat baked or broiled foods with hot liquids on *Shabbos*. This rule applies even in a *kli sheni*.

This rule is also limited to foods that are now *yavesh*, **dry**. Where the food is liquid or has liquid and is no longer warm, one may not reheat it on *Shabbos*. Therefore one should not add cold pre-cooked liquid to a *kli rishon* or pour from the *kli rishon* onto cooled liquids.

With these rules in mind we see that to warm instant or pre-cooked foods on *Shabbos* we must determine how the foods were manufactured. Are they cooked in liquid, baked, roasted, steamed etc.? We must also see what state they are in now. Are they liquid or solid? How do we intend to warm them on *Shabbos*? Do we intend to place them into the cooking pot, pour onto them from the cooking pot or place them into a secondary vessel?

Salt - The *Shulchan Aruch* cites two opinions regarding placing salt in a *kli rishon* on *Shabbos*. One states that salt is not easily cooked and must remain on the fire for a long period of time to become cooked. According to that opinion one may add salt to the hot pot when not directly on the flame. A second opinion states that salt is readily cooked, and should not even be added to a *kli sheni*. The *Mishna Berurah* notes that the first opinion is the accepted opinion, however it is best to be strict when possible. He goes on to note that this refers to rough salt that has not been cooked in its processing. Our granulated salt has been cooked during its refining and is considered a dry food that has been pre-cooked. The *Mishna Berurah* concludes that such salt may be added to a pot on *Shabbos* when no longer on the fire without fear of transgression even according to the stricter opinion.

There are gourmet salts that are only evaporated sea salts. These have been produced by solar evaporation of sea water. If these salts were not further processed using boiling water to refine or break down the salts, then according to the second opinion in the *Shulchan Aruch* one may not add such salt to hot foods on *Shabbos*. This is prohibited even in a *kli sheni* as they are *kalei habishul*.

Instant Coffee & Tea - Many powders or crystals that are made to be added to water are pre-cooked. For example instant coffee is made by cooking the roasted coffee bean grounds as one would make fresh coffee. The coffee solids are removed and the brew is then spray dried or freeze dried to remove the remaining moisture. The re-



sulting powder or crystals are your instant coffee. The same type of process is used to manufacture instant tea. Flavored instant teas add powdered flavors that are cooked and spray dried extracts from natural or artificial sources. As a result they may be used on *Shabbos* (preferably in a *kli sheni*). Coffee bags are a blend of instant and ground roast coffees. Due to the ground roast content they should not be used on *Shabbos*.

Oatmeal - Instant oatmeal is made by steaming fine cut oats. They have not actually been cooked in water to make them edible. Can you imagine trying to unstick oatmeal that was already stuck together? In addition, flavored instant oatmeal may have raw spices, such as cinnamon, added to give flavor. All things considered, hot water should not be added to instant oatmeal on *Shabbos*.

Baby Cereal - Instant baby foods are pre-cooked with liquid to make a slurry. This mixture is then dehydrated and ground. From a cooking standpoint such a product may be used. However, it must be noted that where a mixture is thick enough so that it is not free-flowing, one must be concerned with *lisha*, the *Torah* prohibition against kneading dough on *Shabbos*. Thicker consistencies are also considered dough-like, therefore the mixture should be made to a loose consistency (*blila raka*) and the mixing must be done with a *shinuy*, in a manner that it is not ordinarily done. For example, if one ordinarily adds the powder and then the water, on *Shabbos* one should add the water and then the powder. Enough liquid should be added to make the mixture a *blila raka*. The ingredients should then be mixed in an uncommon way. For example, with one's finger rather than a spoon or in a criss-cross motion rather than a circular motion, using the handle of a spoon.

Baby Formula - Baby formula powders are pre-cooked in their processing, and may be mixed with hot water on *Shabbos*.

Milk Powder - Dry milk powders are made by boiling the milk to evaporate the bulk of the water content. They are then

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Massive Tornado Strikes Oklahoma



CONTINUED FROM PAGE 1

tornado's path was similar to the route of the most powerful tornado in recorded history on May 3, 1999.

Workers were clawing through a mountain of debris that used to be Plaza Towers Elementary school, some digging by hand in their search for survivors. Authorities have asked news helicopters to stay away from the site so rescuers can hear cries for help.

Jayne Shelton, a spokesman for the city of Moore, said authorities were awaiting reports from police and fire officials on casualties at the school.

Responders include police and fire responders from across the state, and the National Guard has been activated to aid in the search.

Local organizations were struggling to respond to the emergency after suffering damage of their own. The tornado ripped off the second floor of the Moore Medical Center, said Kelly Wells, a spokeswoman for Norman Regional Medical Center.

"We had a direct hit from the tornado that pretty much demolished the second floor of the hospital," she said. There were about 30 patients in the hospital when the tornado tore through, but all had been moved to a safer bottom floor.

The OU Medical Center has received 20 patients, according to spokesman Scott Coppenbarger. The casualties included 12 adults and 8 children, with injuries ranging from minor to critical, he said.

The state's only Level 1 trauma hospital began taking in patients 30 minutes after the tornado hit and has put its medical staff on stand-by.

The Moore Medical Center was also damaged. Authorities set up a triage center at the Warren movie theater in Moore, which was also damaged.

Facilities around the region have mobilized to aid recovery operations. The housing office at the University of Oklahoma has taken a couple of dozen calls from people who have been displaced by the tornado, said Rebecca Hooper, a 19-year-old junior.

The university is preparing to possibly take in people left homeless by the twister.

"We're taking down names, phone numbers, ages, genders and whether families have animals," Hooper said.

All 160 police and fire officers from the city of Moore were aiding in the search and rescue operations.

The tornado sounded "like a freight train," said Shelton, who was in a command center six blocks from where the tornado tore through town.

"You could hear the winds, see the winds," he said.

Monday's storm ranks "right up there" with tornadoes that hit the town in 1999 and 2003, Shelton said. The historic 1999 tornado destroyed 850 homes and killed five people.

The city of Moore had ample warning that severe storms were hitting the area, Shelton said. The National Weather Service predicted moderate to severe storms three days ago, and at 11 a.m., a briefing confirmed that. The town sounded its siren four times in the half hour before the tornado hit, Shelton said.

The town did not evacuate its schools though; sheltering in place is a more effective strategy than sending kids home, where they might be alone, he said.

The schools, which included Briarwood Elementary and Highland East Jr. High, have centralized hallways down the middle of the buildings away from windows and doors where students and teachers are instructed to shelter.

Shelton was awaiting reports from police and fire on injuries at the school.

White House Combats Growing IRS Scandal

CONTINUED FROM PAGE 1

season, charges that have energized the GOP and have put Obama on the defensive barely five months into his second term.

The president and his aides have condemned the IRS misbehavior, denounced the Republican inquiries into the Benghazi attack as blatantly partisan, and defended the investigation of the AP as necessary to determine who leaked classified information.

Pfeiffer insisted that Obama had no advance knowledge that federal investigators had begun investigating the IRS misdeeds until he learned about it from media reports on May 10.

It is a "cardinal rule ... for all White Houses is you do not interfere in an independent investigation and you do not do anything to give off the appearance of interference in an independent investigation," Pfeiffer said on CNN.

"The activity was outrageous and inexcusable, and it was stopped and it needs to be fixed to ensure it never happens again," Pfeiffer said. He said anyone "who did anything wrong will be held accountable."

Sen. Rand Paul, R-Ky., asserted on CNN that a written policy had directed the IRS to target conservative groups, and vowed to find out "who wrote the policy and who approved the policy."



But he acknowledged that he had no direct knowledge that a written policy existed.

Senate Minority Leader Sen. Mitch McConnell, R-Ky., said the IRS case reflected a "culture of intimidation" in the administration. But he acknowledged on NBC's "Meet the Press" that no evidence yet indicates that the White House ordered the behavior or tried to cover it up.

Rep. Dave Camp, R-Mich., who heads the House committee looking into the IRS misconduct, also said he has no evidence to suggest Obama had advance knowledge of the IRS actions.

Sen. Rob Portman, R-Ohio, said on ABC's "This Week" that he believed it would be necessary to appoint a special counsel, independent of administration control, to unearth the facts.

A report released by a Treasury Department inspector general said an IRS unit based in Cincinnati had used "inappropriate" and "politically sensitive" criteria to scrutinize conservative groups that had applied for tax-exempt status, delaying action on some applications for more than 18 months.

Exhibit Showcases American Jewry's Holocaust Rescue Efforts

CONTINUED FROM PAGE 1

ment policies that impeded their immigration were the result of anti-Semitism among U.S. officials, ignorance about the Jews' likely fate if they were not rescued, or, as some historians have argued, a matter of misguided wartime priorities.

But more than 200,000 Jews did leave Europe for the U.S. during the Nazi era, and the exhibit tells the story of how some of them made it out thanks to the ingenuity and resources of the American Jewish community.

Stories include that of William B. Thalheimer Sr., a Richmond, Va., department store owner who turned an old tobacco plantation into a working farm in Hyde Park, Va., where 36 Jewish immigrants lived and worked. Also featured in the exhibit is Universal Pictures founder Carl Laemmle, who came to the U.S. from Laupheim, Germany, and helped bring many individuals from the Laupheim area to the U.S. The exhibit includes Laemmle's 1937 letter to Secretary of State Cordell Hull expressing sympathy for German Jews.

The show includes a 1941 letter from Albert Einstein to Eleanor Roosevelt as well, in which Einstein condemned the State Department's "wall of bureaucratic measures alleged to be necessary to protect America against subversive, dangerous elements." Einstein helped found an organization that later became the International Rescue Committee.

Some of the refugee sponsors were well-connected individuals of means who were able to guarantee that those they brought to the U.S. would be provided for and not become public burdens. They helped find jobs for them and set up charities to pay for their medical care and other needs.

But there are also stories of average folks who stepped in to help. In one case, a European Jew-

ish composer named Erich Zeisl wrote a letter to someone he found in the New York phone book with a similar name. They were not related, but the New Yorker, Morris Zeisel, a plumber, wrote back immediately and got the paperwork necessary to bring the composer and his wife over.

"We hope that 'Against the Odds' dispels misconceptions about American Jewish passivity during the Nazi period," Anita Kassof, the museum's deputy director, said in a press release. "It's true that American immigration law restricted the number of people admitted to the U.S. But within those limits, it was sometimes possible for dedicated and persistent people to bring refugees to safety." Some of the rescuers managed to save hundreds of people, but "each started out by bringing an individual or a single family to America," she added.

Not all of those who sought to get Jews out of Europe succeeded. "Against the Odds" also describes some of the failed efforts and those left behind.

The show also includes artifacts like photos, diaries, seed packets from the Virginia farm, and a beaded bracelet that refugee Lotte Henlein made as a Girl Scout in North Dakota. Henlein's uncle, Herman Stern, lived in North Dakota and encouraged all young immigrants to join the Scouts as a way of learning American values.



Weekend of Fire and Stone Terror in Judea and Samaria

ARYEH SAVIR/TAZPIT NEWS AGENCY

Israeli residents of Judea and Samaria experienced an extremely violent weekend. They were subjected to numerous terror attacks perpetrated by Arabs throughout the region.

Arab arsonists took advantage of the dry and hot weather this weekend and ignited brush fields in several locations in an attempt to cause damage to homes and property or to destroy agricultural produce. At Amona, Arabs set fire to fields surrounding the community. At Hashmonaim a similar fire was started. Two Arab minors were arrested by the IDF in Samaria in suspicion of starting yet another fire. They were released by the police after their personal information was taken. During the Shabbat afternoon a fire was ignited near Beit El. Israeli and Palestinian

firefighters worked together to extinguish the fire.

In Elazar in Gush Etzion three Arab youth infiltrated the community on Shabbat eve. The civilian-based Rapid Response Team (RRT) was alerted. The youth were caught and taken for questioning. A similar incursion occurred in Carmei Tsur. Three suspicious figures were identified laying an object on the community fence. More forces were called in to augment the surrounding security.

Multiple incidents of stone throwing attacks were recorded throughout Judea and Samaria. As a response to this escalation the IDF had authorized its forces to use the small caliber 0.22 Luger sniper rifle to stop rioters. Five rioters have been wounded by such fire so far. Near Eli several cars were hit by rocks. A few of the

passengers were lightly wounded, one with a head injury. He was taken to the hospital.

In a similar incident, dozens of Arabs marched on a community near Amona called Hill 904. They attacked the community every Friday, throwing stones at the homes. Two Israelis were arrested during the incident by the Border Police in suspicion of the throwing stones at Arabs. They later said they'd rather defend themselves with stones rather than using live fire. No Arabs were arrested. An attorney from Honenu, a legal aid organization which offers legal assistance to soldiers and civilians who find themselves in legal entanglements due to defending themselves against Arab aggression, was dispatched to defend the arrestees. A Honenu spokesman stated



that: "Minister of Justice Tsipi Livni and Minister of Internal Security Aharonowitz's are shamefully obsessed with graffiti (i.e. alleged 'Price Tag' actions) and its definition as an act of terror, while ignoring the threat the residents of Judea and Samaria incur daily, and as a result the police and army know who the 'real' terrorists are and who are merely engaged in their hobby, to kill Jews." The two were released a short while before Shabbat.

Israel Threatens Syria Anew; Assad Warns Of Retaliation

MCT

Fears of an escalation of violence between Israel and Syria grew with renewed Israeli threats to destroy Syrian weapons caches and Syria's warnings of retaliation.

After decades of relative calm, some Israeli officials say tensions with Syria are among the highest since the 1973 Yom Kippur war.

During a Cabinet meeting, Israeli Prime Minister Benjamin Netanyahu said Israel would continue to act to prevent Syria's advanced weapons from falling into the hands of the Lebanese militant group Hezbollah or other organizations deemed to be terrorists.

"The Middle East is in one of its most sensitive periods in decades with the escalating upheaval in Syria," Netanyahu said. "We are monitoring the changes there closely and are prepared for any scenario."

Israel has been accused of launching three airstrikes this year against Syrian weapons stockpiles and convoys, though officially the Israeli government has not acknowledged its responsibility.

But Israeli officials have said repeatedly they will not hesitate to attack if they fear that weapons, including chemical stockpiles, would fall into the wrong hands.

In response, Syrian President Bashar Assad, whose regime did not retaliate for the previous three attacks, has signaled that he will not tolerate a fourth.

His government has reportedly trained advanced surface-to-surface missiles on the Israeli city of Tel Aviv, with instructions to fire in the event of another Israeli attack, according to information from reconnaissance satellite imagery reported by the Times of London.

Israeli military officials have insisted that they do not wish to interfere in the Syrian civil war or topple Assad's regime, and that they would limit military actions



toward halting the arms pipeline from Iran to Hezbollah.

At the same time, Israelis have warned Assad that if he strikes back against Israel, he risks losing control of Syria because Israel would respond with less restraint.

So far, the Israeli calculation that Assad is too weak and distracted to respond has been proven correct. But some Israeli defense analysts warn that Israel might be pushing its luck if it attacks again.

"We might think Israel enjoys full freedom of action in Syria because the regime knows what's good for it," said Shlomo Brom, analyst at the Institute for National Security Studies in Tel Aviv. "But this is an illusion because it ignores the fact that when you push someone into a corner, they are ultimately forced to react. I am not sure Assad is so far from this mindset. This could cause an escalation, and the question is whether such an escalation serves Israel's interests."

Over the weekend, Assad accused Israel of helping the rebels.

Russia, which has maintained strong ties to the Assad regime, also made a strong statement of support last week, vowing to proceed with the sale of air-defense missiles to Syria despite a personal appeal from Netanyahu. Israel fears that such weapons would hinder its ability to launch air strikes over Syria and Lebanon.

Many in Israel see the arms sale as a message to Israel and the West that Russia will not tolerate outside intervention in Syria.

"The Russians have shown determined support for Assad," Maj. Gen. Amos Gilad, head of policy and political affairs strategy for the Israel Defense Forces, told Israel Radio. He said Syria "has become a battleground in which the defense of Assad and his regime has become a central pillar of Russian policy. That hasn't changed and it has been the case throughout the entire duration of the period. That is a very tenaciously held position."

For Israel, Russian support for Assad raises the stakes in its military strategy.

Initially Israelis believed Assad could not be toppled and that despite his support for Hezbollah and the Palestinian militant

group Hamas, his survival was preferable because he had proved to be something of a paper tiger when it came to militarily confronting Israel. Even after Israel reportedly bombed a Syrian nuclear facility in 2007, Assad did not respond.

Over the past year, Israelis came to believe that Assad could not survive, though they have been reluctant to openly support the rebels. They fear such support might backfire because of the strong anti-Israel sentiments in Syria.

Now Israeli officials appear split on which outcome in Syria would be worse for them: a victorious Assad regime that continues to support Hezbollah with help from Iran, or a takeover by al-Qaida-affiliated rebels who might be less reluctant to strike Israel.



TAZPIT NEWS AGENCY

Hundreds of residents of Gush Etzion were astounded to find a Nazi flag flying right near the mosque in the Palestinian town of Beit Omar. The IDF was notified. Uri Arnon, who saw the flag, told Tazpit News Agency: "I felt we were going back 75 years, losing our hold on the land. The Arabs no longer feel the need to hide their murderous tendencies, announcing out loud that they wish to destroy us."

22nd Annual Flatbush Breakfast On Behalf of Yeshivas Livnas Hasapir

The Annual Werdiger Breakfast for Yeshiva Livnas Hasapir (Chush) has become something of an early summer tradition in the Flatbush area. Over the years it has evolved into an eagerly anticipated event, attracting hundreds from the neighborhood and beyond who are eager to become partners with a *mossad* that has become known as 'Klal Yisroel's Yeshiva'.

This year's event is especially meaningful as it marks the twenty second year. "Twenty two corresponds with the twenty two *osios* of the Torah," explains Rabbi Naftulie Weiss, Executive Director of the Yeshiva. "This represents our mission to teach these children Torah in a supportive and loving atmosphere."

Mr. and Mrs. Shlomo and Esther Werdiger, hosts of the Annual Breakfast, have brought the needs of this outstanding Yeshiva to the attention of the community. The Werdigers are well known for their *askonus* in many different areas, yet they graciously continue to extend themselves on behalf of the children of Yeshivas Livnas Hasapir. We salute Mr. Werdiger as he has taken upon himself the leadership of chairman of Agudas Yisroel this year. May Hashem give him and his wife *gezunt* and *seyata dishmaya* to continue their *avodas hakodesh* on behalf of Klal Yisroel.

"It's a special *zechus* for us," says R' Shlomo, "to have hosted this event for the past twenty one years. The Yeshiva services the needs of special children from all over the world and from all segments of the Jewish community. They give children with learning disabilities the same Jewish and academic opportunities that are available to every other child."

Yeshiva Livnas Hasapir has set the gold standard for uncompromising excellence in the field of special education. The school has a separate boys and girls division in two different locations. Its highly skilled staff of educators and therapists are trained to work with each individual child in order to achieve optimal success. On site physical occupational, speech, and psychological therapists bring out the best in every student. Limudei Kodesh are learned, just like in other schools, only



geared to the level of the children's abilities. Secular subjects like Math and Reading are studied, and social skills training is offered as well. More often than not, they grow up to become proud husbands and fathers, dedicated *bonei* Torah, as well as productive members of their community.

For the past thirty seven years, the Yeshiva has achieved tremendous *hatzlacha*. But they cannot do it without the support of the community at large. "In most cases," R' Shlomo points out, "parents are unable to pay all or part of the tuition. Because of recent cutbacks in funding, many services are not subsidized as they have been in the past. That's why the Yeshiva is turning to the community for help."

On Sunday, June 2nd, *chaf daled* Sivan, the Twenty Second Annual Breakfast on behalf of Yeshivas Livnas Hasapir will be held in the Werdigers' home. A Breakfast Journal will be published in conjunction with the event. R' Shlomo says "This is a tremendous opportunity for the Flatbush community, to rise to the occasion and become partners with the Yeshiva in educating these very special children."

A journal is being prepared in conjunction with the event. For more information or to place a journal ad, please call 718-782-5820, Fax: 718-782-5764, E-mail: jcse1760@gmail.com



EVENT CALENDAR

MAY 26, 2013

Keren Yisroel Mordechai
12th Annual Breakfast

MAY 29, 2013

Rivka Laufer Bikur Cholim
Young Leadership Fundraiser

MAY 31, 2013

Ohr Naava
Shabbaton - Stamford CT

JUNE 2, 2013

Yeshiva Livnas Hasapir - CHUSH
Annual Breakfast - Werdiger Home

Shuvu
Woodmere Breakfast

Achiezer Comm. Resource Center
Inaugural Dinner - The Sands

Agudah Women of America
Camp Scholarship Brunch

JUNE 3, 2013

RCCS
Golf / Tennis Tournament

Tiferes Bais Yaakov
17th Anniversary Dinner

Bruriah
Anniversary Dinner

JUNE 4, 2013

Ohel Community Conference
on Autism Spectrum Disorders

Bikur Cholim Chesed Organization
Gathering for Women with Cancer

Bikur Cholim Chesed Organization
Diabetes Education Program

JUNE 9, 2013

Shuvu
Woodmere Breakfast

JUNE 11, 2013

HASC
9th Annual Real Estate Dinner

JUNE 12, 2013

SCHI
Chinese Auction

JUNE 16, 2013

Shuvu
Lawrence-Far Rockaway Breakfast

JUNE 24, 2013

Chai Lifeline
Lakewood Annual Reception

JULY 9, 2013

SHUVU
Annual Summer Buffet Dinner Reception

JULY 17, 2013

Keren Aniyem
Annual Flatbush Summer Event

OCTOBER 20, 2013

Ten Yad
Chinese Auction

NOVEMBER 10, 2013

Mesivta Tifereth Jerusalem /
Yeshiva of Staten Island
Annual Dinner

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

With Increase in Divorce, OHEL Provides Strategies for Post-Divorce Parenting

Over 70 mental health professionals, clergy and community leaders recently attended this dynamic OHEL Institute for Training workshop, which provided constructive co-parenting during and after divorce.

Key speakers included David Pelcovitz, PhD, Elana Katz, LCSW, LMFT, and Judith Ruskay Rabinor, PhD.

A common thread throughout the workshop was the central focus on what is best for the child/children. While a divorce may end the spousal relationship, it does not end the parenting relationship. The "ex" is no longer a spouse, but they are

still a parent. It is the critical responsibility of both divorced parties to be the best possible parents to their children and to help their "ex" do the same.

A Chemed staff member from Lakewood who attended the workshop declared "the program was outstanding and the presenters were just spectacular. Looking forward to another".

For more information about OHEL's numerous Institute for Training programs, or other OHEL services which you can benefit from, please contact OHEL today at 1800-603-OHEL, askohel@ohel-family.org or www.ohelfamily.org.

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Beth Jacob of Boro Park – What a Dinner!

Beth Jacob of Boro Park's 71st year dinner took place last week at The Palace. The parental and communal response was very gratifying. The hall was filled and it was an enjoyable, uplifting, and memorable evening.

The program began with the recital of a *kapitel Tehilim*, led by HaRav Yaakov Horowitz, Rosh Yeshiva of Bais Meir, and member of the school's Vaad HaRabbonim. It was followed by a surprise guest, the renowned Mordechai Ben David, who is the grandfather of several BJBK students. He came to the dinner on behalf of the Seagate community, to thank the school and its administration for their many contributions to the families of BJBK students from Seagate, and for their clear demonstration of caring immediately following the Sandy disaster.

Next on the program was Mendy Reiner, dinner chairman, and founder and president of Renewal, who introduced and thanked NYC Councilman David Greenfield for everything that he has done for BJBK. Mr. Greenfield spoke emotionally about the compelling need for the community to vote in the upcoming primaries in September, to ensure that our voices are heard, and our needs are met.

The dinner was graced by the presence of NYC Councilman Brad Lander, a true friend of BJBK, who was scheduled to speak and to be presented with a plaque for his dedication and devotion. Unfortunately, a pressing issue forced him to

leave early. Councilman Lander was very instrumental in helping BJBK get the EarlyLearn program for the preschool department.

Awards were presented to guests of honor R' Naftali Manela, Rabbi Yitzchok Horowitz, R' Cheskel Appel, and R' Mendel Berg. Beth Jacob's esteemed dean, Rabbi Ehrenreich *shlit"a*, gave *divrei brocha* to his long-time and devoted executive secretary, Mrs. Gitty Naiman, on the occasion of her impending *aliya* to Eretz Yisroel.

One of the highlights of the evening was the speech given by board member, R' Avrohom P. Berkowitz, who introduced the school's new *Aleh Katan Sheli* initiative for donors to sponsor the tuition of the needy children in the community, who attend Bais Yaakov. Emotionally descriptive brochures about this new initiative were made available to all dinner attendees. A sponsor of a child's tuition will accrue the *zechusim* of the child as she grows to be a true *bas Yisroel* and builds her home and future generations of Klal Yisroel. A special leather-bound *shtar heskem* was presented to each sponsor who had already signed up. R' Avrohom's warm, emotional presentation stirred many to action.

The evening ended early, a first in the annals of dinners, with a very pleased parent body and proud school staff taking leave of one another, anticipating next year's dinner to be held, *iy"H*, in *Yerushalayim Ir Hakodesh, Amen*.

Celebrating Yom Yerushalayim with Jerusalem's Redeemers American Friends of Ateret Cohanim 34th Anniversary Gala



DANIEL PEREZ

Yom Yerushalayim—the holiday commemorating the reunification of Jerusalem under Israeli sovereignty in 1967—came a day early for many New Yorkers as the American Friends of Ateret Cohanim (also known as "Jerusalem Chai") celebrated the organization's 34th anniversary at the luxurious Elite Palace in Woodside, Queens. Among Monday night's many distinguished dignitaries: Rabbi Yaakov and Rebbetzin Elana Kermaier of the 5th Avenue Synagogue, recipients of Jerusalem Chai's Rabbinic Leadership Award; Jack & Barbara Beyda and Marcus and Sara Lehmann, who were honored as *Bonei Yerushalayim* ("Builders of Jerusalem"); and William and Mark Langfan, a father and son who received the organization's *Ohev Yisrael* ("Lover of Israel") Award. The event was also graced with a number of dynamic speakers, including members of Ateret Cohanim/Jerusalem Chai's senior leadership, popular talk radio host Steve Malzberg, and a keynote address by U.S. Army officer turned political commentator and bestselling author Lt. Col. Ralph Peters.

Discussing the work of Jerusalem Chai, Dr. Joseph Frager, chairman of the organization's executive council, said: "It's a great privilege for American Jews to help *Eretz Yisrael*, especially *Yerushalayim*."

"The fact is that we do count, and our brethren in Israel, the Israeli public, need our support," Frager explained. "They're doing the hard work of living over there, but we can do a lot of hard work over here, doing what we do. And I think it's crucial that we continue, and G-d should give us the strength and fortitude to do just that."

Speaking on behalf of Jerusalem Chai Executive VP Shani Hikind (who was in Israel observing shiva for her recently-

departed mother Miriam Kahan (z"l) was her husband, New York State Assemblyman Dov Hikind. "There are a lot of *yeshivot*, a lot of hospitals, and a lot of great causes, but there's only one Jerusalem," Hikind said. "What Ateret Cohanim does is just amazing... If not for Ateret Cohanim, Jews would not be living in the Old City in the [Muslim, Christian and Armenian] Quarters, which [in fact] are far larger than quarters. What Ateret Cohanim does is to make sure that Jews are living in every part of Jerusalem. And you have these young families who move in, who are committed, dedicated, and not afraid ... because they believe in the cause and they understand [the importance of what they are doing]."

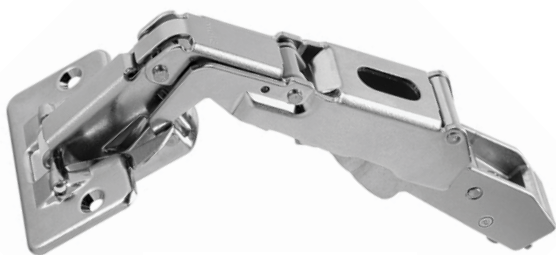
Following speeches by conservative radio show host Steve Malzberg and foreign affairs expert Lt. Col. (ret.) Ralph Peters, we spoke with Dr. Paul Brody, a member of the Jerusalem Chai Executive Board who, along with his wife Drora helped chair the evening's event, offered his own reflections on the night's proceedings. Brody, who led those assembled in the singing of the Israeli national anthem, mentioned how honored he felt to have been selected for the task, and spoke glowingly of the evening's guests of honor.

"The honorees were magnificent," said Brody with a smile. "Nobody really mentioned it tonight, but Shani Hikind always likes to say that it really ought to be called the 'Kotel Quarter,' not the 'Muslim Quarter.'" he added.

"We're really trying to re-inhabit something that was ours before. So Ateret Cohanim is striving to put Jews back in places they used to be."

To learn more about Ateret Cohanim, and what you can do to support Jewish life in Jerusalem, please visit JerusalemChai.org.

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Chaim Deutsch's Record Breaking Fundraising

COLIN MIXSON

Deutsch has made his mark.

At the end of the previous campaign filing deadline in March, when the Council candidates counted their contributions — and spectators ranked the contenders on a dollar-by-dollar basis, Chaim Deutsch hadn't even registered as a candidate. When the contenders' donations are re-tallied on May 15, however, following the end of the second filing period, Deutsch claims he'll top the money race. "I've got everything needed," Deutsch said. "Whatever money I can raise for the primary, I got already. It took about two weeks."

Deutsch is campaigning to replace his term-limited boss, Councilman Michael Nelson.

Armed with a cellphone and a list of contacts, the democratic Council candidate said he was able to raise more than \$70,000 in private donations within a span of 14 days.

Once word got out that he needed some help, calls from all over the 48th District, from Midwood to Manhattan

Beach, started pouring in with promises of cash, according to Deutsch. "All the fundraising was done over the phone, and a lot of people called me up, from all over the place, and asked if they could help," said Deutsch. "They were very excited and very supportive."

The council candidate from Midwood compiled his impressive list of contacts from his many years Nelson's staff as the councilman's chief of operations, from his work with the Flatbush Shomrim — which Deutsch founded — and for his efforts to assist the community following Hurricane Sandy, for which he's received several honors from local civic associations.

"Chaim Deutsch did more than anybody else for the community, more than any elected official, more than anybody," said Manhattan Beach Community Group president Ira Zalcman of Deutsch's work



after Hurricane Sandy. "I told him people were hungry, there was food, I told him people were cold, he was there with blankets, he was there with heaters. His ability to mobilize forces and get the things that people needed is amazing."

Deutsch said he's raised everything he needs to receive the maximum \$92,400 allotment of matching campaign funds, a system by which the city rewards candidates who receive support through numerous small donations from local constituents. All told, he's raised more than enough to cover the maximum spending limit for the primary election, \$168,000.

The rapid-fire fund-raising proves that Deutsch is a major player in the race to replace Nelson, according to political strategist Hank Sheinkompf.

"Anybody who can raise \$70,000 in such a short time is a player," said Sheinkompf. "And it will be him and the Russians shooting it out."

Three Russian-American candidates are also running in the 48th Council District, which was dubbed the "Super-Russian District" after the lines were redrawn in 2012.

Deutsch didn't even register with the Campaign Finance board until after the end of the previous filing period, saying he'd rather have no showing than a bad showing once the donations became public.

Before that, he was so busy trying to help folks who were battling to regain their livelihood and lifestyles following Hurricane Sandy that he didn't have time for fund raising, according to Deutsch.

"Of course, I could have fund raised," he said. "I was still helping people deal with Hurricane Sandy, and I didn't have time for myself to start raising money." "Eventually, you realize it's the last minute, then that's when you get a wake up call and say, 'I have to start working on my campaign and figuring out how I'm going to get my message out.'"

Shavuos Miracle at Brooklyn's Kiruv Center

Shavous, which celebrates Matan Torah, is arguably the most important Jewish holiday. Without Torah, there is no Judaism or Jewish nation. Astoundingly an overwhelming majority of Jews never even heard of the Yom Tov of Shavous. Reb Dovid Neiburg, one of the guest speakers for Shavous at Brooklyn Jewish Xperience (BJX), Brooklyn's Kiruv Center, shared his experience: "So many open Jewish *neshamos* in Brooklyn — where can they go for inspiration and sincere exposure to authentic Judaism without feeling judged or out of place? Can such a place exist? The Address is BJX at 2915 Avenue K! Such warmth, people cannot help but be attracted to what BJX has to offer, with Rabbi Fingerer at the center of this motivating force. Besides the delicious food that seems to always be plentiful, the educators are professionals and the participants are high-quality, thinking human beings, open to ideas, and able to question their assumptions on life, while socializing with other such Jews, keeping continuity. On Shavuos, where the air is full of Matan Torah, these BJX people were wholly awake, and holy awake, engaging in the Torah discussions, growing as the the hour grew late. The miracle is happening before our very eyes."

According to Rabbi Yitzchok Fingerer, Rav of BJX, "BJX works diligently throughout the year creating daily innovative educational programs for unaffiliated (and once affiliated) young Jewish adults in Brooklyn. Shavous posed a challenge as it's hard to gauge whether there would be any interest in a holiday the students didn't recognize or appreciate. However we realized that every Jewish Neshama yearns for *kedusha* and it is incumbent on us to try." Rabbi Fingerer spoke passionately about

Shavous in a special BJX lecture, several days prior to Shavous, and laid out the exciting program details.

The results of the BJX Shavous night program, held in BJX's beautiful, new Kiruv and Torah Center, were astonishing. As Rabbi Fingerer says, "I was absolutely awestruck! It was *Neis Gadol Haya Po* — a true miracle transpiring before my very own eyes!" A delicious formal catered *seudah* was followed by an evening of learning and five different exciting *shiurim* spanning topics as fundamental as the veracity of the Oral Law and as esoteric as reincarnation. More than fifty students participated in the night of learning which concluded at 4am. Over fifty *neshamos* that otherwise would've never been exposed to the *kedusha* of Matan Torah. 50 *neshamos* who may have never known what Shavous was. Can you imagine that there are local people, our neighbors, who have absolutely no idea what Shavous is about? One student, Clifton, stayed learning with scholar in residence Rabbi Yosef ben Chaviv until 5:30am! A community member exclaimed, "It was beyond belief for me to witness. I've never seen anything like this." Throughout the evening, the students were treated to pareve cheesecake and refreshments. Everything was prepared and arranged by Reb Moishe Caller, the indefatigable and devoted chairman of BJX. In addition to Rabbi Fingerer, the students were treated to masterful *shiurim* from Mr. Yisroel (Jerry) Gross, R' Dovid Neiburg, Rabbi Yosef ben Chaviv and Dr. Yaakov Moskovitz. Rabbi Ben Haviv facilitated individualized learning for Gemara and other subjects until dawn.

Mr. Yisroel (Jerry) Gross said, "To see so many eager Jewish souls willing to take

a giant leap and step into a Shul Shavous night was awesome. I watched them open their eyes, ears, and hearts. All willing to absorb the words of Torah from Sinai."

You can help BJX reach out to the precious Neshamos of Brooklyn. Help sponsor a program. Call 646-397-1544 or visit www.thinkandcare.org.

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Yours, Forever: A Presentation that Shook up the World

On the 21st of Iyar, Wednesday, May 1, women and girls from across the globe were treated to an evening of *chizuk* that has created tremendous ripple effects, worldwide.

World-renowned educators and speakers presented a refreshing look at the beauty of modesty, using powerful imagery and prose.

Yours Forever. What a powerful expression of our personal and everlasting relationship with our Heavenly Father! We are His, and He is ours, and no force on earth can take that away.

Shown in over 100 communities as diverse as Antwerp, Arad, Berlin, Buenos Aires, Cote St. Luc, Far Rockaway, and Gibraltar - including two overflowing presentations in Monsey, Bnos Melochim's 90 minute presentation was dubbed "the most life-transformational ever." This is no small feat, as Bnos Melochim's past seven productions were a tough act to follow!

Eye-opening insights. Uplifting anecdotes. Rebetzin Aviva Feiner's sweetness and grace underscored the depth of her message, while Rebetzin Tarshish wowed us by peeling away the layers and exposing the essence of modesty, and how it impacts our lives. Mrs. Baila Friedman's example of an elaborate and detailed family tree, which would be overpowered by a lavish frame, underscored the beautiful power of *tznius*.

A comical drama of an innocent little boy, who takes his mother's warnings, quite literally, depicted the trap of the evil inclination and ever-changing styles.

The message of HaRav Chaim Kanievsky Shlita, to *daven* for success in *tznius*, and the

special address by HaRav Yitzchok Zilberstein Shlita, who assured us that being careful to be modest produces great *neshamos* made a powerful impression.

The lyrical song, "My Dove in Flight," brought many in the audience to tears. Etka Gittel Schwartz's moving depiction of her husband's accident and miraculous recovery, and how every millimeter counts brought home the power of *tznius*.

Rebetzin Tarshish's exhortations to 'take upon oneself a practical *kabbalah*' was put into practice by Bnos Melochim. The organization to promote modesty has begun another 40 day worldwide learning session, narrated by Mrs. Shaindy Kleinman. This learning program has been proven to create tremendous salvation in all areas of life. Call 718.906.6451 to join today.

One Kabbalah. A commitment to change. Real, honest soul-searching. One Kabbalah. Now 2 - and 5 - and 50 - and hundreds upon thousands of sincere women and girls across the world shedding light into their homes, their families, changing the face of Earth. Add your commitment to the growing numbers of people like you - struggling like you, hoping like you - to be better, loyal servants of Hashem, to be able to say to Hashem - We are Yours - Forever.

Missed the unforgettable Bnos Melochim event? You can still arrange a showing in your community, school or camp, by calling Bnos Melochim at 845.425.9222. Audios and CD's are available as well.

Flatbush Jewish Community Coalition Leadership Meeting



CONTINUED FROM PAGE 1

ment Corporation as well as dozens of other respected leaders and communal figures. Josh Mehlman, chaired the event and thanked the hosts, Mr. and Mrs. Avrohom Poznanski for their warm hospitality.

The consensus of the group was that the establishment of the Flatbush Jewish Community Coalition is imperative and timely. According to the latest statistics, the Greater Flatbush area has over 150,000 Jewish residents, and will be well represented by the FJCC. The organization will continue to seek guidance from the many Roshei Yeshiva, Poskim and Rabbonim in Flatbush as well as work with the many established communal groups and organiza-

tions to enhance and to advocate on behalf of the thriving Flatbush community.

While the growing organization has already seen a very impressive roster of members join, it seeks to increase the coalition with more representatives from all across the community. Mr. Mehlman said, "This is an inclusive effort meant to attract young and old to benefit the entire community."

The coalition has many activities planned, including a NYC Mayoral Forum scheduled for June 4th in Flatbush, a community voting drive, and ongoing meetings with various elected officials and candidates to educate and inform them about our diverse needs and concerns. For more information or to join, email flatbushjcc@gmail.com.

Flatbush Filterthon Draws Hundreds



It was heart-warming to see thousands of Yidden coming to the Filterthon in Rabbi Landau's *shul* in Flatbush. Venishmartem's well-trained team of technicians volunteered their time, to help Klal Yisroel get protection from the dangers of the internet. The goal of Venishmartem is to help people get the best possible filter, while allowing them the freedom of browsing the sites that are necessary for their needs.

The devices people came with were varied, including: computers, laptops, Macs, Windows 8 computers. Smartphones, iPhones, iPads, iPod touch, Androids, Blackberry's, Blackberry 10, Palms, gaming devices, and more.

At the Filterthon, 'Venishmartem' officially released the new, state-of-the-art filter, named 'VCF' (Venishmartem Cloud Filter), powered by the famous company 'Livigent'. This top-of-the-line filter was originally designed for companies and big organizations. Over six million dollars was invested, to create VCF, build and

developed special for the needs of the Frum community. The goal was to make a new creation of an 'intelligent' filter which would not act as a dummy filter by blocking names of websites, but rather will look at each individual page in real time, to make sure no bad content is leaking through.

"The world wide web is like a storming river, and a filter for it, accordingly, must be something like a filter for water, which filters every drop of water passing through, not just rely on a pre-set list of information" one of the officials of Venishmartem said. Venishmartem, has put in tremendous time and effort, to have it designed and built up in a way to make it available for every Yid around the world! Instantly, easily, and affordably.

The new cutting edge VCF Pro filter is available for computers and lap tops. As well as for iPhone, iPad, and iPod touch, which will filter the entire device, included the 'Safari browser' and all apps.

People left the Filterthon with knowledge about the many different filtering systems available for their devices, many installing the protection that best suits their needs, on the spot. At least 1,500 people downloaded the new VCF filter. What a Kiddush Hashem!

If you missed this event, you can still reach Venishmartem, at 718 GET-HELP, for advice and for help installing a filter that's most practical for your business or home.

Memorial Day Hakhel Event To Feature 4 Prominent Speakers



Hakhel, will host a major event this coming Monday, May 27th for the Memorial Day Holiday at the Agudath Israel of Madison on the corner of Avenue S and East 22nd Street.

Rabbi Yisroel Reisman, Rav of the host shul will begin the Hakhel Yarchei Kallah with a 9 A.M. shiur titled "The Wisest Man of All." Rabbi Yosef Viener, Rav of Kehilas Shaar Shamayim in Monsey, NY will lecture on "The Stunning Success of Our Community: How to Live Up to It!" Rabbi Dovid Weinberger, Rav of Congregation Shaarei

Tefillah in Lawrence will address the subject of "The Halachos of Travel During the Summer Months." Rabbi Yosef Gavriel Bechhofer, Shlita, Mechaber, The Contemporary Eruv: Eruvin in Modern Metropolitan Areas (Feldheim), will speak on "Hilchos Eruvin: Practical Situations and Solutions."

Admission is free and open to both men and women. For dedication opportunities please call (718) 253-5497. Readers unable to attend can purchase tapes and CDs by calling Mr. Zalman Umlas at (718) 252-5274.

14 Sivan

Rav Chaim of Volozhin (1749-1821). The most prominent student of the Vilna Gaon, Rav Chaim established the Volozhin yeshiva in 1803, which was to become the classic model of Lithuanian yeshiva. His most famous work was Nefesh Hachaim, in which he emphasizes the power of Torah study and fulfillment of mitzvos to bring a Jew close to G-d. He also authored Ruach Chaim, a commentary on Pirke Avos, and Nishmas Chaim, a collection of responsa.

Rav Nissim Yagen, born in Yerushalayim to Chacham Yaakov, a regular at Rav Mordechai Sharabi's beis hamedrash. Rav Nissim was the oldest son in a family of 14 children. When he was 20, he went to Lakewood to learn with Rav Aharon Kotler and Rav Shneur Kotler for 4 years. He also became close to the mashgiach Rav Nosson Wachtfogel. He married a year later and continued his studies in several kollelim. During this time, he regularly attended the mussar shmuessim of Rav Chaim Shmuelevitz and Rav Shalom Schwadron. His first appointment was as rosh yeshiva of Yeshivas Ohel Moed. His first step in reaching out to the secular community was to organize a religious community in Givat Ada near Haifa on behalf of Yeshivas Ohr Somayach. He became the rav of the community which numbered 100 families. When he returned to Jerusalem a few years later, he was appointed the mashgiach in Yeshivas Or Baruch in Bayit Vegan. It was during the 1973 Yom Kippur War that Rav Nissim resolved to dedicate his life to helping Jews return to Judaism; shortly after the war, he founded Arachim. He may truly be considered among the founding fathers of the Teshuva Movement. In 1979 he founded Kehilas Yaakov Kollel on Yosef Ben Matityahu street for baalei tshuva which he continued to run until the end of his life. (1940-1999)

Rav Elazar Menachem Mendel Biderman the Lelover Rebbe (2001)

15 Sivan

Yehuda, son of Yaakov Avinu, Birth, in 1565 BCE, and Yahrtzeit, in 1446 BCE (Midrash Tadshe).

Rav Yitzchak of Posen, the rebbe of the Magen Avraham and the author of Sheilos Uteshuvs Be'er Yitzchak (1685)

16 Sivan

Rav Mordechai Menachem Kalish, of Vorka (1868)

Rav Shalom Eliezer Halberstam of Ratzfort, son of the Divrei Chaim (1944)

Rav Gedalyah Nadel, son of Rav Reuven Heschel Nadel, born in the Lithuanian city of Shavel (1923-2004). When he was thirteen, his parents moved to Eretz Yisrael, and made their home in Balfouria, a small settlement in the Valley of Jezreel. He became

the Chazon Ish's closest talmid. Though he never gained the prominence that some of the Hazon Ish's other confidantes assumed with the passing of the Hazon Ish in 1953, Nadel did become the head of the Vizhnitz yeshiva. Rav Chaim Kanievsky was Rav Gedalyah's chavrusa. At the advice of the Chazon Ish, when Rav Gedalyah was still young, he began to study in the Lomza Yeshivah in Petach Tikvah. He married the daughter of Rav Eliyahu Weiner, a student of the Chafetz Chaim.

17 Sivan

Rav Tzvi Hirsh Broide, Rosh Yeshivas Kelm. His wife was Rebbetzin Nechamah Leba Broide, the daughter of the Alter if Kelm. He became very close to his talmid Yechezkel Levenstein, the future mashgiach of Mir and Ponevezh.

Rav Aharon of Karlin, the Beis Aharon (1802-1872). The son of Reb Asher of Stolin. He was named for his illustrious grandfather, Reb Aharon of Karlin, the first Karliner Rebbe, and thus he is also known as Reb Aharon the Second Perlov of Karlin. He was also known as the Mlynover Rebbe and the Freilicher Rebbe (the latter a term describing his disposition). Later in his life, he was forced to move to Stolin, several miles away from Karlin, and the dynasty has been known as Karlin-Stolin since then. His insights were anthologized in the sefer Beis Aharon.

Rav Moshe Vorhand of Makava (or Makó) (Hungary), the Ohel Moshe (1862-1944). His descendants include Zeev Vorhand, the "Prague Rabbi" from Manhattan, and the Lemberger boys, Simon, Mendel, Ephraim, Avram, Shlomo and Asher, all rabbis like their father, father-in-law, grandfather and great-grandfather.

18 Sivan

Rav Avraham Hakohen Rappaort Shrentzel, Rosh Yeshivas Chevron (1584-1651). As a youth, he learned under Rav Meshulam Feivush, the Rav of Cracow. He married the daughter of Reb Mordechai Shrentzel of Lemberg and continued his studies under Rav Yehoshua Falk in that city. He founded a yeshiva and taught there for 42 years. He authored Shailos Uteshuvas Eissan HaEzrachi.

Rav Yisachar Dov Ber, the "Saba Kadisha" of Radushitz (Radoszyce; Radoshitz), (1765-1843). A disciple of Rav Yaakov Yitzchak, the Chozeh of Lublin, and Rav Yaakov Yitzchak of P'shischa.

Rav Yaakov Elimelech and Rav Chaim Menachem Mendel Paneth of Dezsh (1944)

Rav Moshe Mordechai Shteger, author of Meged Shamayim, a peyrush on Pri Megadim on Yoreh Deah. (1944)

Rav Avraham Yosef Pesachovitz, author of Be'er Mayim (1953)

Rav Yerucham Levovitz, mashgiach Yeshivas Mir (1936). Jews first began to settle in the town of Mir early in the 17th century, but the town itself is mentioned in records for 1345. There were over 800 Jews in Mir by 1806. By the end of the 19th century, there were more than 3,000 Jews in Mir (62% of the town population). The Mir Yeshiva was founded in 1815. During WWI the Mir Yeshiva headed by Rav Eliezer Yehuda Finkel, moved to Poltava, in the Ukraine and did not return until 1921. Reb Yerucham was born around the year 1874 in Luban, Belarus. In his teens, he went to learn in Slabodka, becoming one of the top students of the Alter, Rav Nosson Tzvi Finkel. In his early 20s, he attended Kelm, under Rav Simcha Zissel Ziv. After Reb Yerucham's marriage, he learned in seclusion for eight years, covering the entire Shas. Then he became the mashgiach of the Chafetz Chaim's yeshiva in Radin. He became mashgiach at Mir in 1910, a position he kept for 26 years. Among his talmidim were Rav Shimon Schwab and Rav Dovid Povarsky, who later became rosh yeshiva of Ponevezh. His shmuessen were published posthumously by his students, in Daas Chochma U'mussar, Daas Torah and other sefarim.

Rav Aharon Cohen (1905-1961). Born in a small village near Kovno, Lithuania, his father, Rav Avraham Mordechai HaCohen, was a rebbe of small children, and his grandfather, Rav Yosef HaCohen, was known as the Masmid of Eishishok. When Germany conquered Lithuania, his family moved to the Ukarine and Rav Aaron learned at Lomza. After the war, he returned to Kovna and learned at Slabodka. In 1925, he joined the first group of talmidim sent by the Alter of Slabodka to Chevron. The Rosh Yeshiva at Chevron, Rav Moshe Mordechai Epstein, took him as a son-in-law. He served as Rosh Mesivta for 30 years. Childless themselves, his rebbetzen and he raised several orphans. His monumental work was called Beis Aaron.

Rav Moshe Leib Shapiro, author of Taba'os Hachoshen (1972)

19 Sivan

Rav Shmuel Hominer of Yerushalayim, author of Eved HaMelech on the Chumash, and Ikarai Dinim, a summary of the laws of loшон hora with analysis

Rav Yehuda ibn Atar (1656-1733).

He was a student of Rav Vidal HaTzorfati and Rav Menachem Serero. He was the Rav, the Av Beis Din and the Rosh Yeshiva in Fez for 40 years. His book Minchas Yehuda is his commentary on the Torah.

Rav Menachem Nachum of Skver-Boro Park (1946)

20 Sivan

Rav Tzvi Hirsch of Nadvorna, the Tzemach Hasehm Letzvi (1801)

Rav Haim Mordechai Labaton (1780-1869). The son of Luna and Helfon Labaton, became Chief Rabbi and Av Beis Din of Aleppo. Rabbi Haim Mordecai married Morhava and had three sons, Helphon, Eliezer and Joseph Labaton, all of whom became rabbis. At age 70, Rabbi Haim Mordecai was disturbed that he did not have a daughter. After much discussion, he decided to marry a younger woman, who could bear him daughters. Sure enough, his wife bore him a daughter, Luna, who was wed to Rabbi Ezra Suede.


Rav Elazar Flecklesh, author of Teshuva M'Ahava.

Rav Feivish Shneelbalg of London (2000).

Rav Yisrael Dan Taub, the Modzitzer Rebbe (1928-2006). He was born in Warsaw, and made aliyah with his family at the age of seven. In 1950, he married Rochel, the daughter of Rav Shmuel Aharon Shadrovitzki from Bialistok. He became Rebbe upon the passing of his father, the Imrei Eish. He led his Chassidim for many years from his beis medrash in Tel Aviv, and in 1995, he moved to a new location in Bnei Brak. He was also a member of the Agudas Yisrael Moetzes Gedolei Hatorah. He was buried next to the kever of his father at Har HaZeisim. The Modzitz dynasty descends from Rav Yechezkel of Kuzmir, Poland, who was a talmid of the Chozeh of Lublin. Reb Yisrael Dan, was Rav Yechezkel's grandson's great-grandson. The tradition of composing and singing niggunim was started by the second Modzitzer rebbe, known as the Zvoliner Rebbe, Rav Shmuel Eliyahu.

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R' Moshe Tebele z"l Mrs. Sophie Tebele R' Charlie Tebele Mrs. Loren Greenberg Ms. Robin Tebele	3 Marc Rd	West Long Branch	wife son daughter daughter		Sunday (5/26/13)
R' Yosef Kahan z"l Mrs. Suri Feder Mrs. Etty Kritzler	4804 11th Ave	Boro Park	daughter daughter		Sunday (5/26/13)
Mrs. Rochel Goldstein z"l Mrs. Esther Friedman R' Yisroel Yehuda Goldstein	193 Williamsburg St W sitting at 121 Wilson St Apt 6D in Williamsburg	Williamsburg	daughter son		Friday 5/24/13)
Mrs. Rashke Paskesz z"l R' Usher Anshel Paskesz R' Feitel Paskesz R' Beirach Paskesz Mrs. Chaya Esther Steinberg	325 Roebling St Apt 2F	Williamsburg	son son son daughter		Friday (5/24/13)
Mrs. Ethel Wegh z"l R' Avrumi Wegh R' Pesach Zellermaier R' Hershy Zellermaier R' Shulem Zellermaier Mrs. Esther Neuman	4915 11th Ave	Boro Park	husband brother brother brother daughter		Friday 5/24/13)
R' Yehoshua Aryeh (Josh) Berger z"l Mrs. Shaindy Berger Mrs. Chaya Nadoff Mrs. Pessy Strenger Mrs. Shavy Gross R' Yaakov Berger R' Yitzchok Berger R' Avromi Berger Habachur Dovid Berger Mrs. Idy Appel Ms. Rivky Berger	14 Wallenberg Circle	Monsey	wife sister sister sister son son son son daughter daughter		Friday (5/24/13)
Mrs. Fraidel Goldstein z"l Mrs. Shoshana Dubroff	738 Lefferts Ave	Crown Heights	daughter		Thursday (5/23/13)
Mrs. Renee Sutton z"l R' Irving Franco R' Ralph Franco Mrs. Estelle Matsil Mrs. Shirley Rishty R' Steven Sutton R' Jack Sutton	700 Ocean Ave Apt 13	Long Branch	brother brother sister sister son son		Thursday (5/23/13)
Mrs. Laura Singer z"l R' Sheldon Singer R' Joel Singer R' David Singer Mrs. Michelle Miller	607 Poets Way Sitting at 919 E 28th Street in Flatbush.	Middletown, DE	husband brother brother daughter		Thursday (5/23/13)
R' Warren Weiner z"l R' Stephen Weiner	41-40 47th St Shiva hours are from 6:45a.m.-9:00a.m., 4:00p.m.-6:00p.m. and 7:00p.m.-9:00p.m.	Queens	son	Shacharis: Mon, Thurs 6:45 Tues, Wed 6:55 Mincha: 7:55 Maariv: following Mincha	Thursday (5/23/13)
Mrs. Chaya Lustig z"l R' Zishe Friedman R' Nuchem Yaakov Azrylewitz R' Meyer Yisroel Azrylewitz R' Aaron Nachman Azrylewitz R' Zev Yosef Azrylewitz Mrs. Suri Landau Mrs. Goldy Lorincz Mrs. Udi Babad Mrs. Malky Klang Mrs. Leah Neuman	39 Calvert Drive	Monsey	brother brother brother brother brother sister sister sister sister sister		Thursday (5/23/13)
Mrs. Sara Schwartz z"l R' Milton Schwartz R' Michael Schwartz R' Allen Schwartz Mrs. Marlene Goldstein Ms. Judy Schwartz	697 West End Ave Apt 3B	Upper West Side	husband son son daughter daughter		Thursday (5/23/13)
Mrs. Shprintza Kogel z"l R' Yeshaya Yehuda Kogel R' Hershy Kogel	1630 44th St there will be a break from 12:00p.m. until 2:00p.m.	Boro Park	son son	Shacharis: 7:30 Mincha: 8:00 Maariv: 9:15	Thursday (5/23/13)



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Halachos of Dressing

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

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

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

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

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

In times of pressing need, one may recite a *davar shebekedusha* when covering his head only with his own hand. For example, if one arises in the middle of the night and he is very thirsty, and he cannot find his headcovering, he may cover his head with his hand and recite the blessing over a drink.

If a man did recite a *berachah* with his head uncovered in a situation where it was not permissible, the *berachah* is nonetheless valid.

Rav Pam on Pirkei Avos

CONTINUED FROM PAGE 3

ters but make mistakes in *psak* because they lack *savlanus*, patience. They fail to realize that one of the main qualifications required of a *rav*, *posek*, and *manhig* (leader) of *Klal Yisrael* is *savlanus* (see *Rashi* to *Shemos* 6:13, based on *Shemos Rabbah* 7:3).

The need for patience expresses itself in many aspects of leadership in *Klal Yisrael*, some obvious and some less so. A *mechanech* (Torah teacher) must have enormous patience. This applies on every level of education, not only to a teacher of young children. For example, a *rebbe* recognizes a serious wrongdoing among some of his students, and delivers a passionate *shmuess* (ethical lecture) to discuss and correct the misdeeds or mistaken *hashkafic* belief. After the *shmuess*, the *rebbe* may not notice any change in behavior or outlook on the part of the students; they go on with "business as usual."

Has he failed? Have the *talmidim* totally ignored his reproof? Usually the answer is no. Changes in behavior and *middos* take time and great effort. One *shmuess* will rarely change even one person, certainly not a large group. The *rebbe* must realize that, and must repeat his message many times at different occasions in order for it to resonate with his listeners. He must also be patient and realize that incremental changes and minor improvements are also successes.

The same applies to those who are involved in *kiruv rechokim* (outreach). Failure and disappointment are common. Hearing one or two speeches on the importance of Shabbos observance will rarely make someone a *baal teshuvah*. *Kiruv* takes time and a great deal of patience. Many months of strenuous efforts on the part of the *kiruv* worker may bear little, if any, results. He or she should not become discouraged. To effect change requires time; overturning years and decades of irreligious life will not happen overnight. This is an example of the importance of patience in *avodas Hashem*.

A Day Without Chesed

Rav notes that *gemilus chasadim* includes numerous forms of *chesed*: gladdening the hearts of a *chassan* and *kallah*, comforting mourners, visiting the sick, burying the dead. He quotes *Tehillim* 89:3: *For I said, the world will be built through chesed*, as the source for this *mishnah's* statement that this is one of the pillars of the world.

Rav Chaim Vital, the *Arizal's* most famous *talmid*, writes in *Shaarei Kedushah* that a person must bemoan a day that goes by without learning Torah or performing *chesed*. It happens occasionally that a person's day goes by without his doing *chesed* for another Jew. It may be that he was so busy in his business or at his job that he "simply didn't have a minute to breathe." When he is asked how his day went, he will respond, "It was great. Business was booming and the orders kept coming in all day long."

Nevertheless, according to Rav Chaim Vital, it was a woeful day. It is true that he may have been *halachically* exempt from taking the time to do *chesed*, as he was occupied with his livelihood. Yet, the "bottom line" is that a day went by without *chesed*.

This concept can be seen in the Torah, in the incident where Avraham took care of the needs of the three angels who came to him in the guise of wayfarers. The 99-year-old Avraham was certainly exempt from the *mitzvah* of *hachnasas orchim* at that time. As it was the third day since his *bris milah*, he was weak and in great pain. Hashem had purposely made it a scorchingly hot day to discourage wayfarers from arriving at Avraham's door. But Avraham experienced more pain from his inability to perform *chesed* than from the effects of the *bris* itself (see *Rashi* to *Bereishis* 18:1). For Avraham, a day without *chesed* was an empty day because he was not simply one who did acts of *chesed*. He was a person who loved *chesed*. This is what the *navi* (*Michah* 6:8) says: *What does Hashem require of you but to do justice, to love kindness, and to walk humbly with your G-d*. Many people do *chesed* from time to time; but very few have such a love for *chesed* that it does not allow them to let a day go by without it.

A positive attitude is necessary to perform *chesed*. A person may graciously come to the assistance of a person in desperate need. However, the pauper then comes back two, three, or four times. After a while the benefactor gets frustrated. "Leave me alone! Stop bothering me!" he cries out.

This may be a typical reaction for the average person, but for an *ohev chesed* it is improper. The Chofetz Chaim would compare this situation to that of a storekeeper. Does the storekeeper grow angry when a customer comes back every day to shop? Does he say, "You were here yesterday! Why do you keep on coming?" Certainly not. He is happy to have the opportunity to sell his goods and to make money.

So too, should an *ohev chesed* look at those who repeatedly come to him for assistance. They should not be considered a burden to him; rather, he should realize that it is a privilege to help them. The acts of *chesed* will earn him great reward in the World to Come, as well as all the blessings that the Torah promises in this world for those who make *chesed* a significant part of their lives.

This type of attitude is especially important for those who administer *gemachs* (free-loan funds). At times they become frustrated by "repeat customers," those who borrow and repay and come back again for additional loans. This attitude is wrong. If the borrower proved his ability to repay his debts but unfortunately is still in need of assistance, why shouldn't he be helped a second and third time, or more?

As the *mishnah* says, the world stands on *chesed*, and *Klal Yisrael*, the children of Avraham Avinu, the great pillar of *chesed*, should continue to uphold the "family business."

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—
רש"י
ראו באי עולם על מה
מתלוננים בני! והמן וכו'
במדבר י"ז
—

"And the people complained to Moshe." We are fed up with this Manna, day and night that's all we have to eat. How much better it was in Egypt! We are sick and tired, for Manna is all we have to look forward to!
—

"See all who come into the world." See what my children complain about; Manna, the perfect food. Sweetness of G-d, nourishing and healthful; But all they do is complain. And about what? Fools! Let all generations learn to count blessings, not imaginary ills.

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Shadchan

Mrs. Chana Rose

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Dear Mrs. Rose,

We are just entering the *parsha* of *shidduchim* with our daughter. She is a product of a Bais Yaakov High School, went to a well known seminary, and is now pursuing a degree. We are considered to be a *balabatish* family, involved in the *klal* and have *b'h* connections. *Shidduchim* suggestions have been coming our way. Last week we had the following scenario. We got a yes from a very nice boy. He was presented as having "alle mailos". He's tall, nice looking, refined, has and always had exemplary *midos*, is really bright, a *bal kishron* and probably can become a future....almost anything. He learned in the right places, went to camp, did Seed. His family matches ours as they are *balabatish*, *torahdig* involved in the community etc.

We did our research and truth be said everything is as was presented. However, there is one "*nekuda*" that we are not comfortable with and we told the *shadchan* that it's not "*nogea*" for now. Here is where our situation is becoming a nightmare. The *shadchan* insists that we tell her why it's not "*nogea*". She is not letting up, and we feel that we are being hounded. We are not going to tell her why!

What is your take on this, are we obligated to give explanations for a no, not now etc. We truly enjoy the Flatbush Jewish Journal and your weekly column. We await your answer.

Hounded in Flatbush

Thank you for your question. This is an all too common scenario. I'm sure that I'm as guilty as any in asking "WHY NOT". However, I do believe that you are doing the right thing in not giving a reason. You will never have "*charata*" from not talking. A 'not now' can become a 'yes' later on.

I have advised many people not to give reasons. True, sometimes knowing a reason, leaves room for correcting misinformation, but if you are so adamant the *shadchan* has no business in being persistent. After all, maybe you found out something that was *bashert* only for you to know. I would be very happy not to have my head filled with everyone's private information, ignorance is bliss, especially for *shadchanim*. There is also the *halachic* aspect of *Loshon Horah* and *rechilus*. So stand your ground, it's *halachacly* correct, *menschlich*, and smart.

Reminder – Dor Yeshorim before a first date!

B'hatzlocho,

Chana Rose

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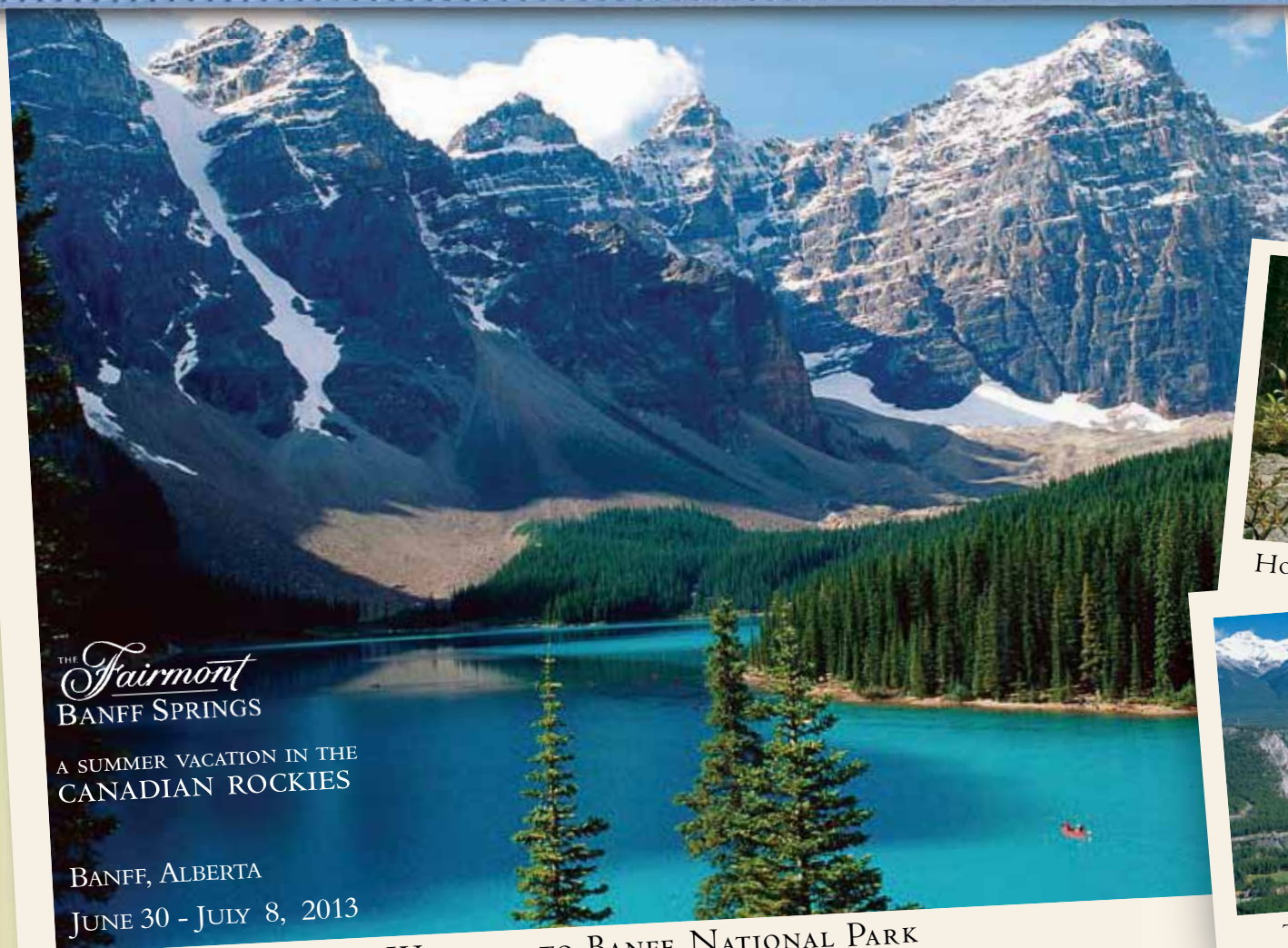
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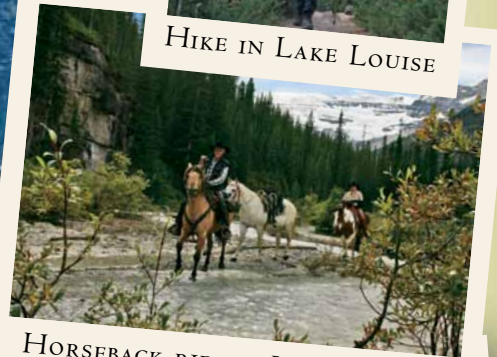
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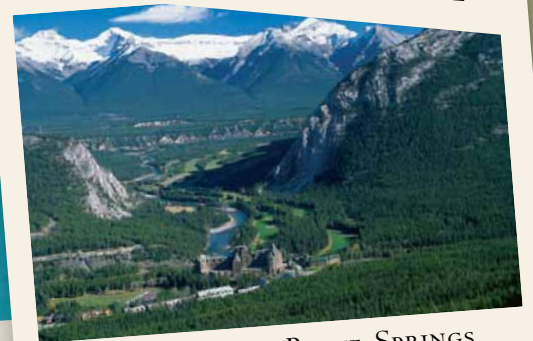
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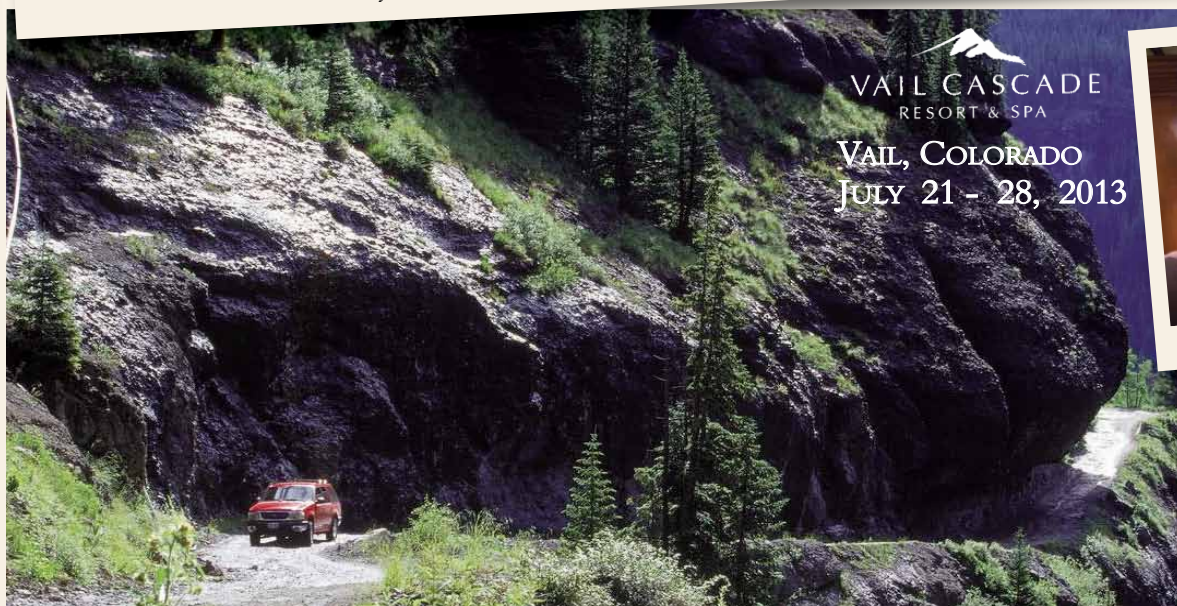
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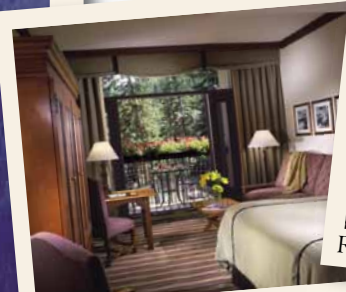


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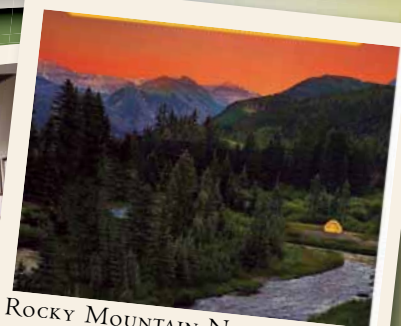


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An Observant Eye

RABBI AVI SHAFRAN



A Piece of the Wall

I really must avoid spicy foods – even my wife’s scrumptious jalapeno pepper-laced cornbread – before retiring at night. The recipe’s great, but for someone approaching 60, it’s a recipe, too, for indigestion-fueled nightmares.

The scene: the Kotel Maaravi, or “Western Wall” in Jerusalem. The time: some future point, may it never arrive, when Anat Hoffman’s vision of the holy place has been realized.

Ms. Hoffman, of course, is the famously melodramatic chairwoman of the feminist group “Women of the Wall,” who has orchestrated countless demonstrations (with adoring media and bevy of cameras in tow) in the form of untraditional prayer services at the holy site; who has reveled in being arrested for her provocations by Israeli police; and who is celebrated by temple clubs and coffee klatches across the United States as the Jewish reincarnation of Rosa Parks. She recently told a Jewish newspaper in California that the Wall should become, in effect, a timeshare. “For six hours a day,” she explained, “the Wall will be a national monument, open to others but not to Orthodox men.”

Those “others,” in Chairman Hoffman’s hope, will presumably include not only the group she leads (and which she char-

acterizes as praying in a halachic manner, although she is personally a Reform Jew) but any group seeking solace under the sheltering umbrella of “pluralism.”

Ms. Hoffman also serves as the executive director of the Reform group the Israel Religious Action Center, which laments the fact that “Reform, Conservative, Reconstructionist, Renewal, Humanistic, and secular Jews have no representation on the council overseeing the operations of the holy site” and declares that the current single standard there “must be changed.”

That’s what apparently fueled my nightmare. In it, the timeshare model had apparently been found too cumbersome. Each of the various groups laying claim to a “piece of the wall” wanted to express themselves without any time limit; and so a geographical solution to the pluralism problem had been instituted. The Kotel had been Balkanized.

One crowded sliver of the plaza continued to be a place of traditional Orthodox worship, men on one side of a partition, women on the other, everyone welcome. But the area had been severely truncated, to make room for the others.

Nearby, the Reform service, comprised mostly of women in colorful talleitot and kippot, featured a folk guitarist and her

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choir. (The Orthodox men next-door had resorted to earplugs.)

The Conservative service turnout was sparse, and most of those in attendance were on the far side of middle-age.

The Reconstructionist area was empty, but a sign designated its identity.

The Renewal spot was populated by various small groups of people, some quietly meditating in the lotus position, others dancing in a circle and others still seemingly lost in a daze of unknown provenance.

The Humanistic Kotel-space harbored a small band of people chanting “Hear O Israel, Humanity is holy, Humanity is One.”

There were other successful applicants for Kotel space too. Over toward the end of what had once been the common plaza, was a Jewish animal rights group holding a “blessing of the pets” ceremony, which was


followed by a noisy “bark mitzvah” celebration for a pug wearing a kippah. And at the very end of the site were the Jewish Vegetarians of America, waving ceremonial stalks of celery.

At the other end of the pluralized plaza was the Jewish Global Warmist Alliance. Its members were sitting on the ground, wrapped in sackcloth and singing dirges from the United Nations Framework Convention on Climate Change.


At the back of the plaza, protesting the fact that they hadn’t yet been awarded a space of their own, were members of a “Hebrew-Christian” group, in Jewish religious garb of their own.

I woke up then, thankfully. But not before I sensed a deeper, ethereal moaning, inaudible to human ears but causing the very universe to shudder, emanating from the other side of the Wall.


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ABADI, R' Shaul Raphael
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Worthy scholar and *rabbi* of Aram Soba. He was a son of R' Mordechai Abadi and was responsible for preparing many of his father's books for printing. At the Ben-Zvi Institute may be found edited manuscripts of the books *Melitz Na'im* and *Vikuach Na'im* in R' Shaul's handwriting. The title pages indicate that the editing was completed in 5649 (1889). In the National Library in Jerusalem there is a printed copy of the book *Mahane Yehudah* by R' Yehudah Kassin with R' Shaul's signature, indicating that it had once belonged to him.

ABADI, R' Shelomo
(18th century)

Eminent scholar and *rabbi* of Aram Soba and Safed. His father's name was R' Gabriel Abadi. After establishing himself as a scholar in Aram Soba, he immigrated to Safed. However, severe economic conditions in Safed caused him to start a new settlement in the nearby town of Yassef. This became a very challenging initiative and he was forced to go abroad to seek funds to build a synagogue and *Bet Midrash*. He carried with him two letters of introduction explaining his mission. One letter was dated 1747 and was signed by various *rabbis* of Safed among whom was R' Shimon Dweck. A second letter, dated 1748, was issued by *rabbis* of Aram Soba including R' Shemuel Laniado and R' Yosef Dayan. The letters are quoted in the book *Shibolim Bodedot* (Jerusalem 5675/1915). In 1741 R' Shelomo went to Salonika to arrange for printing of his books *Shaare Rahamim* and *Shaare Ratzon*. These works contain commentaries on the *tefillot* assembled from the writings of R' Haim Cohen following the *Ari'zal* (R' Yitzhak Luria).

ABADI, R' Shimon
(1826 — 1892)

Eminent scholar and *rabbi* of Aram Soba and Tiberias. He was born in 1826 in Aram Soba to R' Abraham. In 1840 he moved to Tiberias together with his parents and rapidly became known as one of the leading personalities of the city. Like many of the *rabbis* of Tiberias he made a number of trips abroad to raise needed funds for Torah institutions. In 1857 he signed a document together with the *rabbis* of Tiberias, relating to the renewal of the yeshiva *Bet Yaakov* by the philanthropist, R' Yitzhak Gouiatta. In 1867 he was one of the signers to the announcement for the memorial to R' Meir Baal Haness in Tiberias.

He authored many works of responsa and inspirational lectures but none were printed, except for his commentary on the Haggadah, *Sha'ah Tovah* (Jerusalem 5669), which also included a work about the month of Nissan, entitled *Nahal Eitan*.

He was a brother-in-law of R' Mordechai Abadi, with whom he maintained an active correspondence. In their letters, which consisted primarily of *hiddushim* (original Torah thoughts), the two men addressed each other with great respect in a poetic style. Some of the correspondence is included in the book *Tov Re'i* of R' Yosef Haim Yaluz (Jerusalem 5694/1934).

R' Shimon passed away in Tiberias on 5 Av, 5652 (1892). He was blessed with five scholarly sons-in-law, one of whom was R' Yitzhak Abo, who served as the French consul in Safed. One of R' Shimon's two sons was named Abraham after R' Shimon's father. When the second son was born, R' Shimon had passed away and so the child was named Abba-Shimon.

ABADI, R' Yaakov
(— 1876)

Eminent scholar and *rabbi* of Aram Soba. He was the son of R' Abraham Abadi. R' Yaakov composed a number of *pizmonim* (hymns), such as "*Yesh Mefazer Mamon*," which is mentioned in the book *Peri Etz HaGan* of R' Yaakov Kassin. He passed away on the fifth day of Pesach 5636 (1876). He authored three unpublished works:

- *Kehillat Yaakov*, inspirational lectures on the Torah
- *Doresh Mishpat*, 14 eulogies
- *Tolaat Yaakov*, inspirational lectures

ABADI, R' Yehudah
(— 1903)

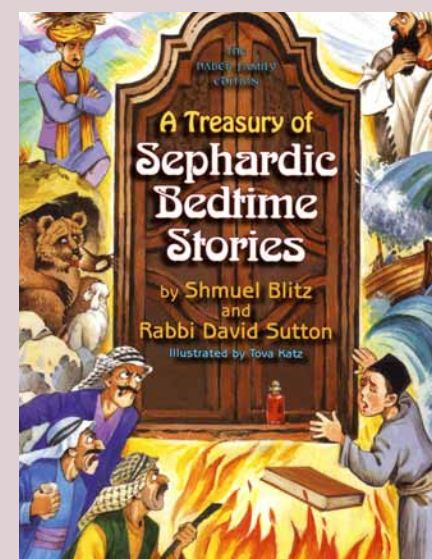
Worthy scholar and *rabbi* of Tiberias. He was born in Tiberias to R' Haim Abadi. In 1867 he was one of the signers to the announcement for the memorial to R' Meir Baal Haness in Tiberias. He passed away in Tiberias in 1903.

ABADI, R' Yeshuah
(19th century)

Eminent scholar and *rabbi* of Aram Soba. He was known for his book *Kol Rinah ViYeshuah* (Livorno 5613/1863), containing inspirational lectures on *Beresheet* and *Shemot*. In this book he also included an appendix entitled *Kuntras Shaare Yeshuah*, containing responsa related to the purchase of cheese from Moslems, as well as *hiddushim* (original Torah thoughts) on the tractate *Abodah Zarah*.

He also included some of the *hiddushim* of his grandfather R' Yeshayah Dabbah. Among those who assisted him in getting his book published were his brother-in-law R' Matloub Rahamim, R' Matloub's son R' Ezra Haim, his own brother R' Shalom Abadi, as well as Señor Eliyahu di Picciotto and his sons Señor Hillel and Señor Moshe di Picciotto.

In 1852 he joined other *rabbis* of Aram Soba in signing the approbation to the book *Kenisiyah Leshem Shamayim* by R' Menashe Sutton. He suffered much from poverty and from the burden of supporting a family with minimal income. This forced him to spend much time on earning a living so as to avoid depending on the generosity of others. However, he became embroiled in conflicts with non-Jews, from which he was rescued by R' Moshe di Picciotto. To add to his other woes he agonized over not being blessed with sons to carry on his name.



ON THE WAY TO THE BET MIDRASH

"Here is a list of groceries I need you to get from the store," Hacham Yehudah Attiah's wife said, as she handed her husband the list. "Pesach will soon be here, and I need all these items. Here is an envelope with money to pay the storekeeper. He will take care of everything and have the food delivered to our house."

"I am happy to help," replied Hacham Yehudah. "I will go to the grocery on my way to the bet midrash." It seemed that he did everything "on his way to the bet midrash."

Late that evening Hacham Yehudah returned home. "I don't understand it," exclaimed his wife. "The food that you ordered today did not arrive. The storekeeper always delivers orders right away. What could have happened?"

"Do not worry, my dear wife," he smiled. "No doubt if it did not come today it will come tomorrow."

In the morning, as Hacham Yehudah was about to leave the house, his wife asked, "Please check with the grocer, and make sure he delivers the food today."

"Do not worry, my dear wife," he said. "I will do it on my way to the bet midrash."

That evening Hacham Yehudah again returned home. "I don't understand it," exclaimed his wife. "The food still has not arrived. The storekeeper is never this late making deliveries to our house. By the way, an important-looking letter arrived for you today."

The hacham took the letter and opened it. It was from his relatives in the United States. He opened the envelope and saw it contained a large amount of money. "I told you the money would come," he said to his wife. "Tomorrow morning, on my way to the bet midrash, I will give it to the grocer and order all the food."

"Order the food? But I already gave you money for the food," said his wife. "I do not understand."

"I was on my way to the bet midrash," he explained, "and I saw a poor man crying in the street. He told me he had no money for food for Pesach. He could not return home and face his hungry family. I saw how sad he was, so I gave him our money. I was sure that just as I helped him, Hashem would help us."

Hacham Yehudah smiled at his wife. "Hashem always provides everyone with what they need."



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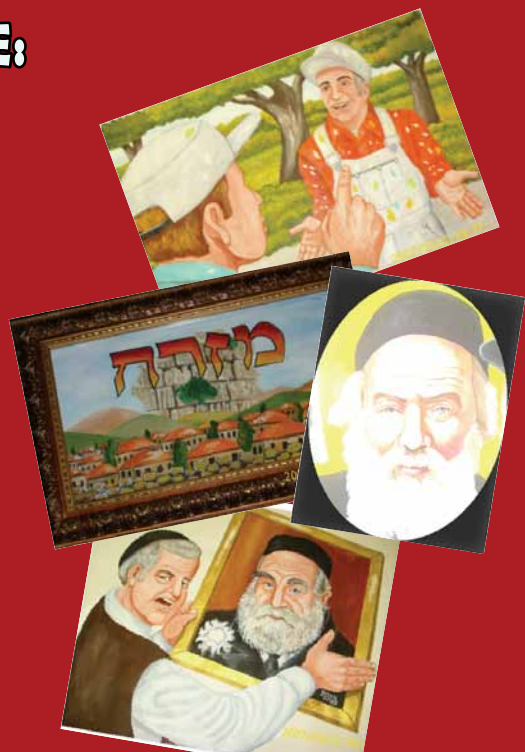
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11:00 - MRS. TSIVIA YANOFSKY

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CONTINUED FROM PAGE 4

Enough is Enough

Over the past few months it seems that we have had a rash of terrible stories happening in Klal Yisroel. I am not only talking about the tragedies of people dying young, or dying suddenly, or about the numerous people that are deathly ill, or the *shidduch* crisis.

I am talking about the rash of *fruma yidden* who have been sentenced or are about to be sentenced to jail time for crimes dealing with money fraud and other *avairos bein adom lechaveiro*.

In the past 6 months we have had 3 Ponzi schemes uncovered one in Flatbush, one in Lakewood and one in the Five Towns. All of these schemes were perpetrated by supposed Bnei Torah and have cost *yidden* in the millions of dollars. Some of the losers lost their life savings and now have to come onto the *klal* for help. What is even worse is that it has gotten so bad that teenagers in yeshiva are hocking about these schemes.

It has gotten so bad that now even a *frum* mother of children is going away for a few years. When was this ever heard that a Bnos Yisroel should go to jail?

And last but not least we have a number of child molesters that have made front page news with their vile acts against children. Many have spared us by plea bargaining or admitting to their crimes so the news never hits the newspapers but unfortunately some have the *chutzpah* to try and beat the system and taking the case to court for the whole world to see.

Many of us have decided to bury our heads in shame and try to keep our own noses clean and not worry about the next guy. Others don't want to hear these stories because they are nothing but *loshon horah*. But the bottom line is that these stories are happening more and more often and it is becoming a *magaf*.

It is true that a big emphasis is being made about the bad influence of the internet but many of the mentioned incidences have nothing to do with the internet. It has to do with the entire mindset of Klal Yisroel. Our lust for money and fame has blinded us to what Yiddishkeit is really about.

This will only stop when yeshivas and other *tzedokos* stop taking money from people who did not make their money *ehrich* and who do not behave properly. If our children see such people being honored just for their money of course these crimes will just continue.

Yitzy Spitzer

Tfilas Hashlo Season

So it's that time of the year again when we were all busy getting ready for the great Yom Tov of Shavuot. Cheesecakes, cheese blintzes, cheese danishes, rugelech, etc. etc. Oh, I almost forgot, on Erev Yom Tov, of course, the Tfilas Hashlo for the betterment of our children.

As I have said in the past, in our time of lightning speed with little time for patience when it would benefit our most precious commodity, our children, I do have a sug-

gestion that would save you some much needed time.

If you are not fully aware of the progress of your sons in the *yeshiva*, and you don't keep up with their learning, be it Chumash Rashi, Mishnayos, Gemoro, Halochos, if you can't shut your cell phone or computer when your son or daughter wishes to share with you their feelings or

on goings of their day as trivial as it may seem to you, if you don't have the conviction and the strength to show your children, in a loving way of course, who is the master of the house, if you are not careful to make sure that any food that enters your house is only from the most reliable supervision, regardless of what your children may request, if you have not yet set an example that *shul* time is as important as your most important business appointment and that talking to HKB'H is to be with the utmost respect as is befitting a Ben Torah, if you think you have to be a "pal" to your son instead of a "father", if you have not made it a point that when you speak about "any" Rov, Rebbe, Talmid Chochom, it is with the greatest respect and admiration, if you son hardly ever sees you sitting over a *gemoroh* (yes, even pretending), if your *kinderlach* are not being trained about the basic *halochos* (which is really a mother's obligation) about *negel vaser*, dressing properly with right side first, *zman krias shema* etc. etc. Well, you will be able to save the time required to say that Tfilas Hashlo since it may not have much of an impact upon your children.

Chinuch of our precious children in our days of such an open society is an extremely challenging task and as parents it is of the utmost importance that we are in constant touch with our Gedolei Yisroel and individual Rabbonim. There are numerous tapes and outlets that talk, train and try to educate the general public as to how to go about with that formidable task. Let's hope that we all take advantage of whatever is available and that we merit to see real true Yiddish *nachas* from all our children.

Yechezkel Spitzer

Flatbush Garbage

Dear Neighbor:

Your house looks beautiful and smells delicious. Your children look sweet, clean and beautifully dressed. Everything is shining. Shabbos/Yom Tov morning is here and everyone is coming home from *shul*. But wait, your neighbors have to walk into the gutter to pass your house! Your empty garbage cans are laying or rolling around in front of your house!

We walk home from *shul* and have to do a zig zag course down the streets.

Today was garbage pick up and since it is Yom Tov, these cans will lay around for two days!

Ehrliche Yidden, when you have garbage pick up on a Shabbos or a Yom Tov, please double bag your garbage and put it out in bags. It is unsightly to walk down the streets and have garbage cans laying there, blocking people.

Our neighbors who don't understand Shabbos won't love us anymore for having

to put up with yet another ritual. The children on Shabbos afternoon, start hiding in these dirty cans.

Please, it is just another few cents and less than five minutes of your time to rebag your garbage and this way the outside of your house will look as nice as the inside and may even make that much bigger of a Kiddush Hashem or at least avoid a Chilul Hashem.

In closing, someone may say, 'Well the cats will get to it'. Even if they do, it is less unsightly to have a few bones laying on the curb, than garbage cans strewn all down the block! Not to mention, in the winter months, listening to them roll around in the wind!

Looking forward to a clear path,

Your neighbor

One Nation or Not?

While it was a beautiful Yom Tov last week here in Flatbush, there was one component of Shavuot that was missing. I am sure every *rov* at some point in one of their *droshos* or *shiurim* over Shavuot discussed how we were an "ish echad blayv echad" at Matan Torah. Last week here in our community of Flatbush as we were all being *mekabel* the Torah again we were missing so many of our neighbors. Our *ish echad* was partially here and partially in the Catskills. Maybe one can say that the distance in miles between so many of us didn't affect our "layv echad" but we were certainly not together as one unit. When Hashem gave us the torah on Har Sinai were there those in Klal Yisroel who felt they needed to be away from everyone where it is more relaxing and not to worry because they can learn the Torah there as well? When we are *zocheh* to the *bayis shlishi* and once again have the great opportunity to be *oleh regel* will there be those who will say they would rather be where it is more comfortable and *geshmak* for their family in the North or South where there is less noise and more fresh air than be together as one at the *bais hamikdosh*? I am happy I was here in Flatbush and I certainly gained so much from the various *shiurim* and speakers I heard on Shavuot night. I am sure those in the Catskills also all stayed up to learn and the *ruach hatorah* in their colony *shuls* was also strong but together we lost the opportunity to show our father in heaven how we are one unit.

(PS - before you respond and attack me personally please know that I have a place in the catskills and could have also gone up with my family. I chose not to. So attack my letter or agree with it but don't say I would have gone if I had a place).

Enjoying Yom Tovim in Flatbush

Respecting The Israeli Flag

It was quite disconcerting to read an esteemed local Rabbi's letter taking to task a writer in the FJJ on his many experiences with an Israeli flag, claiming that it "impliedly" bashed a Charedi summer camp.

Nothing of the kind!!!

Rather, it was the fierce reaction and intimidation of the camp's Director to what he perceived as an unsavory, Zionist sentiment when the writer - then just a young

kid who hung the flag out to dry - that so shocked *the writer*, as the Director angrily ripped it down, crumpled it and refused to return it to its rightful owner.

If any demeaning occurred, it lies at the feet of the Director *whose gross (mis)conduct* sullied the camp's reputation as a moral and civil guide for its campers; for here was a supposedly mature adult who vociferously demonstrated before his charges standing around exactly how one should treat someone with whom they may however strongly disagree, **irrespective** that no prior advisories or warnings were ever given to the putative offender or even an attempt to talk with him or to dissuade him from his "errant way of thinking"

As though making his point was insufficient, the Rabbi went on to seemingly exculpate the Director by citing the anti-Zionist viewpoints of various *rabbinic* luminaries. He conveniently fails to acknowledge that the Israeli government's abundant funding of the Charedi academies of learning and the immense accomplishments of the Israeli Charedim via their abilities to vote - that he grudgingly alludes to - would never have come to pass in the first place were it not for the very establishment and continuity of the Jewish State **under that flag**.

Yours truly,

H. Eisenstadt

Yom Yerushalayim & Me

On the 28th of Iyar, 5727, my father woke me up with the news that the Israeli army liberated the old city of Yerushalayim and the Kotel. When I arrived in yeshiva, the atmosphere was joyous. We had been saying *tehillim* in the *shul* of our yeshiva every day for the last several days. Most of us were children, ages 12 and under, but we all felt the danger that Klal Yisroel was in. All of that changed after we heard how the Israeli army broke through the gates of Yerushalayim, and that the city was once again in Jewish hands.

Later that evening, I listened to WEVD. The announcer said in Yiddish, "*Di alte shtut fun Yerushalayim iz haynt bafreit givoren. Mir chazerin Ibber--- Di alte shtut.....*" The next day, the daily papers showed photographs of Rabbi Goren z"l blowing the shofar with soldiers standing nearby, and the Kotel looming in the background. This was the first photograph of a *Makom Hamikdosh* under Jewish sovereignty in over 2000 years. I remember the euphoria in the streets. Israeli flags decorated many stores on Thirteenth Avenue.

Within weeks - books, colorful posters of Yeushalayim and records with songs of the Six Day War were sold in local seforim stores. Yerushalayim Shel Zahav was an instant hit and people flocked to buy the record album with a black cover and the words *Yerushalayim Shel Zahav* written in a circle at the center of the album. In the summer of 1967, the only albums heard in many homes were *Yerushalayim Shel Zahav* and the Rabbis' Sons (the 2nd Pirchei album came in third place). The mood was electrifying.

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As I grew older, I became aware that the period preceding Shavuot, was one of sadness for my parents. They did their best not to show it, but I sensed it, nevertheless. I remember my father lighting *yartzeit* candles for his parents who were murdered in Auschwitz. A week later my mother tearfully lit *yartzeit* candles for her parents and siblings. They too, were murdered in Auschwitz.

On the 28th of Iyar, 5704 (1944), cattle cars carrying hundreds of Jews from the Marmarush region of Hungary, entered the gates of hell known as Auschwitz-Birkenau. Among them, were my grandfather, R' Ezra ben Avraham, *h"yd* and my grandmother, Sarah bas R' Chaim *h"yd*. They, and their fellow *yidden* from the town of Petrova, were *mekadesh sheim shomayim* as the Zyklon B gas filled the gas chamber. Each gas chamber accommodated up to 1000 Jews (at a time). There were four such chambers, operating day and night.

On the 28th day of Iyar, 5727 (1967), tanks and halftracks carrying hundreds of Jewish soldiers entered the gates of Yerushalayim. They were *mekadesh sheim shamayim* as they recited the beracha *shehechianu*.

On 28th day of Iyar, 5704 (1944), the world was silent. Doors of escape were locked, It was a *chillul Hashem*.

On the 28th day of Iyar, 5727 (1967), the world witnessed great miracles. Hashem gave us back the keys to his *Machon Shivto*. It was a *kiddush Hashem*.

Yom Yerushalayim has special significance for my family and me. It is with great emotion that I hang the Israeli flag outside my home. When I recite the Hallel on Yom Yerushalayim, I focus on the words "*ki chilatzta nafshi mi'mavess, es eini min dimaa, es ragli mi'dechi*" (you have delivered my soul from death, my eyes from tears, my feet from stumbling). I was born a mere ten years after the Holocaust- the crematoria were still warm. It is with great *hodoah* to Ha'kadosh Baruch Hu, that I was not born ten years earlier. I thank Hashem that we are *zoche* to say "*es'halech lifnei Hashem b'artzos ha'chaim*". *Artzos ha'chaim* refers to Eretz Yisroel. When my grandparents went to their death on the 28th of Iyar, 5704, who, in Auschwitz could have imagined that in a mere four years, Jews would have a place of refuge in Medinat Yisroel.

Who, on the 28th of Iyar, 5704 (1944), could have dreamed that a mere 23 years later, the Ribono Shel Olam would send His *sh'lichim* to liberate the *Makom Ha'mikdash*.

The *Yidden* that survived the Holocaust held fast to their *emunah* despite the horrors they went through. Medinat Yisroel is what gave many the strength to rebuild. The miracles that Hashem showed on the 28th of Iyar 5727 (1967), gave them a certain measure of *nechama*.

As the eve of Yom Yerushalayim approaches, may Hashem continue to watch over Aretzeinu Hak'dosha. May he continue to watch over our holy soldiers- those who serve with a gun, those who serve with a *gemara* and those who serve with both.

Medinat Yisroel just celebrated its 65th birthday. 65 in gematria "*gam yachad*".

May Hashem help us overcome our differences, and give all of our leaders the *siyata dish'maya* to make the right decisions.

With the hope that we strive to be a nation of "*gam yachad*" and in that *z'chus*, Hashem will hasten the coming of Mashiach Tzidkainu.

Ezra Fried

Haredim and Zionism

I understand when we mention that in the past, especially before the modern state of Israel, that many Charedi *rabbis* were against political Zionism as the land was threatened to be run by non-religious and even anti-religious. That indeed at the start of modern Israel there have been times when there was pressure on religious immigrants to become unreligious. Indeed there is strong concern that now the new coalition is trying to change the Charedi lifestyle by planning on drafting eventually most *yeshiva bachurim* and even requiring certain courses to be taught. At the same time, it is noted the leaders of Agudas Yisroel have actually chosen in 1948 to have Rabbi Levin be a signature of Israel's Declaration of Independence. And the Ponovitz Yeshiva annually flies the Israeli flag. I think we need to be very clear that Israeli soldiers that defend the lives of millions of Jews in Our Land are Heroes to whom all of us owe Hakaroas Hatov. That if we protest against some Israeli part actions, we must also protest when some Charedim call Israeli soldiers or police Nazis. And certainly clearly protest when some join with those that support Palestinian terror and those that join with Iran. Such actions should be clearly condemned. It may be a *Chillul Hashem* if they are not clearly condemned. If we show we are not blind with Sinas CHinam, we can better get across that the Torah of the Yeshivas is also a protection for Israel.

Binyamin

The True Facts of Zionism

While I did not have in mind to create such a *tumult*, I feel at least some response is in order to some of the comments in the letters printed last week.

One of the letters made reference to the fact that Maran Hachazon Ish *zt"l* told the Satmar Rav *zt"l* that we can live here in Eretz Yisroel through building Yeshivos, which are a *bechinah* of *midbaryos*. The quotation (taken out of context) was taken to mean that this is all that is required.

In fact, the Chazon Ish *zt"l* was well known for fighting against Zionism. He spoke strongly against saying Hallel on Yom Haatzmaut and against Religious Zionism. The Chazon Ish also fought very strongly against laws which the Israeli government wanted to pass which would impact negatively on the Chareidi community. The most prominent example of the above was his very strong stance against Sheirut Leumi, in which he *paskened* publicly that Sheirut Leumi was Yehareig Veal Yaavor.

In summation, the *mesorah* of the Chazon Ish is not only to build Yeshivos in a vacuum, but rather to build them with a strong stance against the ideology of Zion-

ism while simultaneously fighting against laws which could negatively impact on Klal Yisroel.

Some of the letter writers mentioned that years ago there was great opposition to religious Jews and Chareidim, but apparently this is not so common nowadays. Halevai that they would be correct. Anyone following the situation in Eretz Yisroel will quickly see that the current coalition in control of the Israeli government is trying to undermine the status quo which has enabled the Chareidi community to exist in Eretz Yisroel. This includes trying to draft Bnai Hayeshivos, desecrating the Kosel Hamaaravi, lowering the standards of Geirus and removing the independence of Chariedim to educate their children as per their *mesorah*. Gedolei Yisroel throughout the spectrum of the Olam Hatorah Vehayahadus, including Dayan Weiss Shlita (from the Badatz), Rav Aharon Leib Steinman Shlita, Chacham Ovadia Yosef Shlita and many others have expressed their concern and feeling of upset about the current situation.

Interestingly enough, the positive accomplishments which the letter writers mentioned (the amount of Bnai Hayeshivos in Eretz Yisroel and the relatively small rate of assimilation in Eretz Yisroel) are in danger due to these proposed laws/proposals.

I will end with a *tefillah* that we should quickly see the ultimate *geulah*, and then Eretz Yisroel will truly be run *al pi* Torah.

Rabbi Moshe Boylan

Avoiding Divorce

Dear Mrs. Rose:

Re: Your response to the question in the May 9 issue of The FJJ.

There is no questioning that lack of a married woman's dependency on her husband's income and careers may enable wives even to consider a divorce. However, those factors certainly are only the enablers. It is what precedes such a drastic determination and the differences between what once was and now is.

I am in full accord that we live in a "disposable society", as you so well put it, that properly applies to those partnerships that either are not prepared for the "ups-and-downs" of a marital relationship or to make the compromises and accommodations that such an intimate bonding necessitates. Simply put: one or the other - or maybe both - are dead-set on maintaining his/her/their single ways of thinking and/or doing.

On the other hand, historically, there have been women (and men, too) who have endured horrendous marriages, yet have felt trapped or just stuck-it-out, whether because of finances or "the children" or the prevailing negativity associated with "divorce" and divorcees. Meantime, the effects of such a marriage on the couples' children could not but have instilled significant adverse impressions on their children that, in many such instances, permeated their own later relationships.

I submit that, at least in the latter cases, the justifications for perpetuating a "dead end" -- indeed, injurious --(mis)knotted

tie are wanting. I am personally aware of a number of such situations and do empathize with the real suffering that endlessly goes on these families, to no good purpose! It is the INTERNAL "influences" -- not the external ones that you cite -- that prompt these divorces, in a day and age when, admittedly, they can more readily be acted-upon.

All of which brings us to the obvious challenges for resolution: What-- and how -- can something be done prior to or at the inceptions of these marriages to preclude, intervene, and to correct them so that they need not lead down the slippery to divorce; as well as to sensitize and encourage young couples to be more tolerant and malleable with and towards one-another.

The Concerned Neighbor

Standards Of Letter-Writing

Many people, it seems, are not aware that the laws of *loshon hora* and *motzi shem ra* apply just as much to the written word as they do to the spoken word. It is forbidden to write anything derogatory or defamatory about another person.

Chazal tell us:

yehi ch'vod chavercha choviv alecha k'sheloch (Avos 2:15)

yafeh talmud torah im derech eretz (Avos 2:1)

im ein derech eretz ein torah (Avos 3:21)

v'hamalbin p'nei chavairo borabim.... ein lo chelek lo'olom haboh (Avos 3:15)

Twenty four thousand *talmidim* of Rabi Akiva died during *sefirah* because they weren't *noheig* the proper *kavod* to each other. It is very clear that Hashem takes the issue of treating others with the proper respect and dignity very seriously.

A *Letters to the Editor* column is an appropriate platform for a respectful exchange of ideas. This will lead to clarity on various issues for all involved. One may say anything one wants, and disagree with another writer as much as one wants, as long as the message is couched in respectful terms. A personal attack is inexcusable, and not to be tolerated.

Rabbi Mordechai Twersky, shlita, in his Rabbinic message several weeks ago, put it succinctly:

"Our world has become numbed by the onslaught of words and how we misuse them even when they cause irreparable damage to other people. The profusion of email, texting, instant communication, Google and other personality searches expose even the most innocent and honest viewpoints to ridicule and damage. Another example is when the words of Torah and Gedolei Torah are discounted and discredited without any repercussion to the writer. The *Chillul Hashem* and desecration of Torah authority occur without remorse. The most brazen comments are made and dispersed into the world and the values are destroyed and their benefit lost due to the insensitivity of unbounded misuse of communication. We have lost the sensitivity that we need in our lives.

"When we use our words the wrong way and we mislead or hurt each other, then we

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are in reality abusing the power of speech that is 'on loan' to us. When we use these gifts that Hashem gives us appropriately, then we 'will live on the Land securely.'

Eleanor Roosevelt famously said, "Great minds discuss ideas; average minds discuss events; small minds discuss people." How right she was!

We believe that the FJJ should adopt standards for *Letters to the Editor* in accordance with the above.

Thank you.

**Committee for the Promotion
of Human Dignity**

Can't We All Just Get Along?

I feel the need to write in response to all the negativity that I see going back and forth in the pages of this fine journal. I don't understand why people feel like they need to impose their views on other *yidden*. Whatever happened to *eilu v'eilu divrei elokim chaim*? Look, I live in Flatbush and do not hold from the Flatbush Eruv because I asked my *rov* who told me he did not hold of it. However, when I walked with my son to *shul* on Shabbos morning and he saw a mother pushing a stroller he asked me if she was a non-Jew. *Chas v'shalom* I told him. She is doing Ratzon Hashem. Obviously this is a hard concept for a child to comprehend but I explained as best I could that every person has to ask their *rov* and should abide by their rulings. I explained that this woman's *rov* held that it was acceptable to carry, similar to the way that Beis Shammai and Beis Hillel argued in the *mishna*. And although we *pasken* like Beis Hillel it didn't make Beis Shammai *ovrei aveira*. In this way both the mother in the street and myself are following *ratzon* Hashem despite the fact that in practice we are doing exactly the opposite.

So why all the HATE WITH REGARDS TO SHAVING?? Every person asks their own *rov* a *shaila* and gets their own *psak*. If you don't shave then good for you. And if the Chazon Ish *zt"l* or Reb Chaim Kanievsky *shlit"l* stated that in their view it was improper to shave then that is for my *rov* to take into account when he *paskens* my *shaila*. But what gives Yankel from Boro Park or Berel from Monsey to paint all shaving *yidden* with such a broad stroke.

And even if you were told that the *psak* you received is binding on all Klal Yisroel and you should publicize it, does anyone really believe that posting extreme and shocking statements on lamp-poles, *shuls* or newspaper ad are the correct way to spread the *psak*? Really?!

Meshulem Berko

Proper Brochos, Improper Shavers

I just wanted to ask why there is so much dispute over this issue? There are so many cases where there are different *nusachs* in different *siddurim* and also variations of *brochos* in the *siddurim* and Gemorah and Shulchan Aruch. In the case of this *brocha* in particular there are many variations regarding the exact *nusach* in in least 4 places in this *brocha* (see Likutey Maharich on various variations in this *brocha* and on changing the Nusach from that in Gemorah

in general; however he does not discuss the issue of Tivos/Tovim). One of the known variations is Tovim/Tivos. There are some Rishonim that have in this *sugia* the *girs* of Tovim (*mefurash* in Meiri, also possibly Bahag and Ramban though the *brocha* itself in Bahag is different altogether). The majority of Rishonim however have the *girs* as in our *nusach* of the Gemorah. As for the *siddurim*, most contemporary *siddurim* have Tovim (including the *siddurey* HaGR" A) but some *siddurim* and in particular all Edot Hamizrach (Nusach Sefaradi) have Tovot. So being that there is a *machlokes* I don't see any need for anyone to be so upset if someone else follows a different *nusach*. By the way, even if it's grammatically more correct to say Tovim, we know that some of our prayers are not in perfect accordance with grammar, this idea is brought in particularly by Chida.

Also regarding the issue of shaving, I don't think anyone can argue that there was a time when the Jewish people generally had beards. This question however has nothing to do with whether shaving was permitted, just as the fact that in most places in Eastern Europe our ancestors wore long clothes, yet most Litvishe Rabbanim wear a short suit and a tie today. The decision to shave or not to shave may depend on many factors. However to actually forbid shaving *meikar hadin* it's not enough to quote the general opposition of some Gedolim to shaving or the fact that shaving may have been a result of foreign influence (just as wearing short jackets). On the other hand even if shaving is permitted in some way, that does not give a blank *heter* to use electric shavers. Still the controversy regarding electric shavers has little to do with the dispute of shaving in general. Most *poskim* who forbid electric shavers would allow shaving the beard using shaving powder.

Frum in Flatbush

Shaving In Flatbush

I was surprised by the number of letters the past few weeks decrying the distasteful Chazon Ish ad in The Flatbush Jewish Journal printed during *sefirah*. Many of the letter writers seemed to have equated the Journal's printing of the ad with giving approval to its content, when in truth that is the furthest thing from the truth. The fact is, the FJJ is a business, like any other business. If someone is interested in paying for the ad to be printed, why should the FJJ have to turn down the revenue! The FJJ surely assumes that its intelligent readers will understand that it does not endorse the ad but rather is in the business of selling advertisement space.

Now, *legufo shel inyin*: The fact remains, while the Chazon Ish in his time was without question the Gadol Hador in Eretz Yisroel, we in America are obliged to follow our own Gadol Hador, Rabbi Moshe Feinstein. This being said, it is well known that throughout the 9 volumes of Igros Moshe, Reb Moshe never prohibits the use of using a shaver. Had Reb Moshe felt that shaving was *assur*, he surely would have *paskened* so.

There have always been numerous opinions within Halacha, as the Gemarah says there are Shivim Panim Letorah. There is no doubt that some *poskim* have assured shaving. Nevertheless, we are not obligated to be *yotzei* every *shitah* under the sun. Dayanu if we kept every *psak* of our own Gadol, Reb Moshe!

**Rabbi Yossi Newfield
Flatbush, Booklyn**

Gedolim Who Shaved

Outside of the *chassidic* world, the Chazon Ish is just about the only *gadol* who mentioned not to shave. In the great *yeshivos* of yesteryear, the Mir, Kamenitz, Slabodka, Telz, Grodna, Baronovich etc. etc. you could not find even a handful of *bochurim* who did not shave. The "lions" of the Mir, which was the elite of the Yeshivos, Reb. Yonah Krapilov, Reb Leib Malin, Reb. Shmuel Charkiva, Reb Nochom Pertsovich, etc. etc. all shaved. They sat before the Brisker Rov, who loved them, and were never reproached by him. See the pictures in the new biography of Rav Scheinberg, he also shaved. By the way, the Chazon Ish also taught to have long jackets and to marry before twenty. Two more items which were not accepted in the Yeshivos.

Yours truly,

Yitzchok Mayer

Sephardim and Shaving

The various "letters to the editor" about shaving the beard interested me greatly. I can sympathize with the desire to "learn merit" on our Jewish brothers who shave their beards.

I cannot allow myself to condone, however, the unfair one-sided content of some of the letters on this subject, which give the impression that all Gedolim agree that shaving is permitted. This is public deception. Many people would not shave if they were aware that the greatest *Chachamim* prohibit shaving, for all Israel are holy people.

Since our great-grandfather served on the Beth Din of the Ben Ish Hai, allow me to share with you the opinion of the very greatest Gedolim of the Sephardim regarding this matter.

Who is greater than our esteemed Rabbe and Posek, the Gaon Rabbi Yosef Haim, o.b.m., author of the Ben Ish Hai? He was surely one of the most prestigious authority in Halacha in recent generations. Concerning shaving, he ruled that even cutting the beard with scissors or depilatory cream is a most terrible Isur — see his Sefer Shaalot/Teshuvot Torah Lishma par. 215 and 390 and 448.

The Tzaddik and Gaon Rabbi Shlomo Eliezer Alpenderei, the famed Saba Kadisha, who was Chief Rabbi of Damascus and Safed and lived to 120 years, also forbade scissors and cream on the beard. He wrote that any Rabbi who says differently is mistaken. See Sefer Amudei Arazim at length.

Everyone accepts the *halachic* authority of Rabbi Yaakov Haim Sofer, author of "Kaf HaHaim". In his "Kuntres HaHalomos", article 16, he wrote that one may not so much as even tear one hair from the

beard — how much more so may we not cut it in any manner.

The most holy and righteous Gaon of our generation, the awesome saint Rabbi Yisroel Abuhazerah, o.b.m., the Baba Sali, sharply admonishes even famous *rabbis* who trim their beards. He writes that cutting the beard is as bad as not guarding one's circumcision and even scissors are prohibited! [see his Hadrash Ponim Zokon, Haskamos, page 41 and at length in the various biographies of the Baba Sali].

I consider it a great *zechut* also to refer you to the world renowned rabbinical encyclopedia Sede-Hemed (Klallim Marechet "Lamed" 116). There the author quotes many Rishonim and Achronim who forbid any form of shaving including scissors, cream, etc. The Sede Hemed itself supports the prohibition, and writes that had the lenient *poskim* known about these Rishonim and Achronim they would have also ruled against all methods of removing the beard. It is a great *mitzvah* to admonish people about this, many Gaonim successfully did so, concludes the Sede Hemed.

More recently, Rav Yitzchak Yosef, son of Maran HaGaon Rishon L'Tzion Rav Ovadia Yosef (and author of the "Yalkut Yosef" series) issued a Kriah Kedosha in the name of his father urging that no Jew should use a shaving machine and promising good *shidduchim* to those who grow their beards.

Sincerely yours,

K. Levine, Marine Park

The Sin of Shaving

I am writing in response to the consternation expressed by some regarding the ad in the 4/25/13 issue which featured a quotation from the Chazon Ish, regarding his revulsion to the removal of the beard. Besides the fact that the sources of this quotation (Hagaon Rav Moshe Sternbuch *shlita* and Maran Rav Chaim Kanievsky *shlita*) are of impeccable integrity (and cannot be doubted) and do not need our approval, the Chazon Ish himself articulated his position regarding this issue in equal adamancy in writing and published in Kovetz Igros of the Chazon Ish (Vol. I: 197-198), where he wrote regarding shaving with "sam" and close-cutting scissors: "Although this sickness has spread even among Torah scholars, may they be well, the issue has not changed as a result of this, and therefore my soul burns with rage because of this practice." No language can be more unequivocal than calling the practice of shaving a "sickness" and stating that his "soul burns with rage."

Besides, the two multi-volume biographies of the Chazon Ish (*sefer* Pe'er Hador and the more recent *sefer* Ma'ase Ish) are replete with references to the Chazon Ish's uncompromising position regarding shaving and his utter rejection of any justification of the practice, including in the *yeshiva* world (see Pe'er Hador Vol. I pg. 250). These biographies also record his opinion that the beard is not "midas chasidus" but an "ikar" (see Pe'er Hador Vol. II

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pg. 334)). This is of course besides the Chazon Ish's opinion that all shaving machines are the *halachic* equivalent of a razor (as Maran Rav Schach wrote in his *Michtavim U'Maamarim* 3:75) and should not even be given as a substitute for those shaving with a razor (the Steipler Gaon quoted by his son in *Orchos Yosher* 5). See many other quotations from the Chazon Ish regarding this subject in the encyclopedic *sefer* *Hadras Ponim Zokon* in the chapter about the Chazon Ish and sources referenced there.

Let us conclude with a quote from the highly respected Rav Pesach Eliyahu Falk *shlita* in his classic "Modesty – An Adornment for Life" pg. 310 (regarding another position of the Chazon Ish which appears to some as being extreme): "...such a response seems an overreaction. The Chazon Ish, the leader of his generation, was, however, not prone to overreacting. Rather, being a great Torah authority, he saw matters in their true perspective."

Thank you for allowing me the opportunity to share this with your readers.

Yosef Wolfson

It's Time To Try The Takanas Again

In case some of your readers are unaware, there was an effort made by community leaders about 12 years ago to bring the cost of marrying off a child to a more tolerable level. It was unsuccessful. But that doesn't mean we shouldn't try again.

I felt, the key players last time around folded a little too quickly. As a new generation of parents' enter the *shidduch* scene, they are desperately looking for help from those who have the power to initiate change. It's a shame that a young middle class mother and father still need to agonize over how to pay for a wedding and subsequent support of their children. Instead of this time being the nicest part of a parents' life, it continues to be a stressful and burdensome time. With the cost of living, tuitions, and housing costs skyrocketing to super inflationary levels, it's the wedding and subsequent support that's throwing people over the edge. It's time to end the status quo.

Bringing back these *takanas* may be the largest *chesed* project in modern history. It will ease the stress and worry for thousands of people. At the same time, it would probably ease the *shidduch* crisis as well. If we can regulate and standardize what a *simcha* and financial support should look like across the board, we can get the two sides of a *shidduch* to start focusing on the qualities of the young men and women instead of focusing on what type of wedding or support each family will provide.

Start small. Let's assemble 5 to 10 *Rabbonim* in Flatbush that represent young *mispallelim* about to enter the *shidduch* scene. Collectively, these *Rabbonim*, would strongly promote (not force) the new *takanas*. Without this effort being spearheaded by *Rabbonim*, it will not work. It's the leaders of the communities that need to stand up in the face of all criticism and

show us that their values to Torah and *chesed* come ahead of anything else.

Recognition. Every time a *shidduch* is made in which the two sides agree to adhere to the *takanas*, an ad in the local paper should publicly recognize these families and their commitment to this cause. As time goes on and the *takanas* become accepted, most families will not want to be left out and labeled as those who didn't participate in changing the current system.

Eliminate the vort. A *lechaim* in the *kallahs* house to announce the engagement should suffice. If the *chossen* and *kallah* feel that something more is needed to celebrate their engagement, I suggest the boy's friends do something small on their own in Yeshiva. The *kallah's* friends can arrange for a bridal shower or their own informal get together.

Aufruf. Eliminate the Friday night and *Shabbos* day *seudos* and allow only a *kiddish* following *davening*.

Wedding. The meal should be limited to immediate family only. Guests can come for the *chuppa*, or later for dancing. It's a radical change, but it's the cost of feeding hundreds of people that is most taxing.

Financial support. Allow each side to commit to a maximum of \$1,250 a month for up to 1 year. After the first year, any commitment of support must be turned over to the boys *Kollel*. The heads of the *Kollel* should develop a program where the parents' support will be turned over to the boy only after he meets certain quotas in attendance, covering a certain amount of *gemora*, and after successfully passing regularly scheduled exams. The point is not to limit Torah learning after marriage, but to insure that the support provided by parents is being used for what it was intended for. Every married couple needs to be aware of the great sacrifice many parents make to support their children. Asking for support should come with accountability. Although in some cases this may not ease the financial burden on parents, it will certainly give them a comfort level that their sacrifice is not in vain. It will also allow a young man to evaluate where he stands in his learning and whether or not he is accomplishing what he originally intended to when entering *Kollel*.

Whether you agree with everything I said or have a different version of what this plan should look like, I think we can all agree that we need to do something. Seventy years ago, the thought of building the magnificent Torah world we live in today seemed almost impossible. The challenges faced then to get us to where we are today were far greater than the challenge we face today. Let's learn from them. If there is a will, there is a way.

A Concerned FJJ Reader

Crossing Guard of the Year

Just want to share with your readers how lucky we are to have a certain crossing guard in our neighborhood. Her name is Aida pronounced "ayda" she is the crossing guard at Ocean Parkway and Ave. O (corner of Yeshiva of Brooklyn). She crosses hundreds of school children daily. She is

amazing. Words do not do her justice. She has full control of that corner. Between her white gloves, her whistle and her presence she puts herself between the cars and the children to manage the crossing safely. I am in awe of her. I pass numerous other crossing guards each morning on my way to work no one is doing the job that Aida does. If there was a "Crossing Guard of the Year Award" I would certainly nominate Aida.

A Thankful YOB Parent

Boro Park vs. Flatbush

I live in *heiligh* Boro Park but I love the Flatbush Jewish Journal and all the *litvishe* articles from the *rabbonim* and *roshei yeshiva*. I love the Pomegranate ads and, of course, I gain weight by just looking. I would like to point out that there are no *chassidische* courts and *tishen* like Bobov, Spink, Lelov, Rachmastrivka in Midwood. Secondly, there are very few men with *chasimas zoken* (beards) in Flatbush except for *rabbonim* and *kollel yungeleit*. Thirdly, very few men use the *mikvah* on a daily or weekly basis in Flatbush. Practically speaking, there are many more *shuls* with a *mikvah* and it is more readily available. Besides the *chassidische rebbes* in Boro Park, there are *madrichim* and *mashgichim* like Rav Moshe Wolfson, *shlita* of Emunas Yisroel, Rav Binyomin Eisenbergers *minyana*, and the Kossover Rebbe, who raise the level of *yiras shomayim* in Boro Park.

THE QUESTION IS---Why do many Flatbush girls refuse to go out with a *quasi-heimishe* from Boro Park and insist on doing same sect--Flatbush to Flatbush--*shidduchim*? This anti *heimishe* bias is real and your journal should strive to unite our different sects--neighborhoods.

A concerned Heimishe Guy

Rocky Zweig's letter

This is not so much a response to Rocky Zweig's letter as an expression of gratitude. The name conjured up long dormant memories.

Some 46 years ago, I was a counselor in Camp Hadar Hatorah, Loch Sheldrake. A Rocky Zweig was a JC, a drummer. One memory stands out. It was a Motzei Shabbos and I and other staff members were having our usual bull session in the dining room. Suddenly the door is flung open, hurtling through the door is Rocky Zweig, fleeing for his life. We learned later that Rocky had covered himself in a white sheet and waited at the side of the road. When the opportune moment arrived and a car approached Rocky leaped into the road. He thought it amusing. We thought it funny. The driver thought it was anything but amusing and now he was chasing Rocky.

You can rest easy now, Rocky. The guy's probably in a wheelchair now.

Warmest regards,

Samuel Deitel

Mazel Tov Bais Avigdor

A special Mazel Tov to all the *mis-pallelim* of Kneses Bais Avigdor and their *choshava* Morah De"asra - HaRav Aharon

Kahn Shlit"a. This amazing shul and makom Torah located on the corner of Avenue J and East 18th Street just celebrated a special milestone - their 25th anniversary.

Although I don't personally *daven* at this *shul* - I certainly wish I did!! Often during the week when I have a free moment I stop in for a quick *seder* and am touched by the warmth and sincerity of all who I meet there. In addition, the magnificent architectural design of this beautiful new *shul*, particularly its symmetry, shows a tremendous amount of thought and planning went into building this beautiful structure.

It is always a special treat when I get to meet HaRav Aharon Kahn Shlit"a. His warmth, exuberance, genuineness, and "simchas hachaim" instantly lift up spirits and make me feel like I belong!

May Hashem please continue to send this beautiful Kehilas HaKodosh tremendous *shefa bracha v'hatzlacha*!

Ben Mayer

Avoiding Diabetes

I am a type-2 Diabetic, and I have had this terrible disease for over 10 years.

The most important food to avoid is potatoes and potato chips, anything made with potatoes, french fries.

Also anything that is oily.

Yes, yams and sweet potatoes are good, but too much is not good.

On Shabbos, at a typical *kiddish*, as a diabetic you can't eat the following foods:

Cake, kichel, herring, lukshen kugel, potato kugel, kishke, cholent with barley, potatoes, etc....

Other foods to avoid: shilishkas, chum, tehina, chick peas, watermelon, regular matzah.

If you are a Diabetic on Passover, you will have a problem with the potatoes, wine, Matzah.

Did you see the recipe for the cake mix, it has 21 mg. of Carbs, and also look at the sodium, it has 248 mg.

If you bake that cake for me, I could not eat it, because as a Diabetic, it is too dangerous for me.

Also, avoid take-out, because you do not know how many carbs are in the foods.

As a Diabetic, you have to read the labels of anything that you buy, and you have to check how many carbs and sugar are in the ingredients.

Carbs is twice the sugar content.

For me personally, I have the will of Hashem protecting me, and I have a Rav and a congregation that when they invite me over to their homes for a Shabbos/Yom Tov meals, they follow a Diabetic diet.

From November 1st to May 1st, which included numerous Shabbosim, *simchas*, Thanksgiving, Chanukah, Purim and Passover, I gain 2 pounds.

I am an expert on this illness, at a *kiddish* I will NOT touch a thing.

Do you know that there is NO Kosher Diabetes cookbook for Passover, and also there is NO Kosher sugar-free store.

I can write about this illness, that would make your hair stand up, or shake, or make

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The Opinions column reflects the opinion of the author only, not necessarily those of the FJJ.

Jonathan Pollard, Up Close And Personal

PESACH LERNER

Having observed Jonathan Pollard in a variety of circumstances for more than two decades, I feel confident in stating that his extraordinary character has not been tarnished by 28 long years in prison, including seven excruciating years in solitary confinement.

He has been remarkably consistent.

In my capacity as executive vice president (and now emeritus) of the National Council of Young Israel, I have spent hundreds of hours visiting Pollard one-on-one in prison and countless hours in discussion with him.

I have also arranged prison visits for numerous American and Israeli officials. Among those whom I have accompanied on special visits were Prime Minister Benjamin Netanyahu and successive Israeli ambassadors Sallai Meridor, Danny Ayalon and Michael Oren. I have also escorted countless American congressmen and senators from both sides of the aisle to visit Pollard.

Without exception, the high-ranking visitors have consistently expressed amazement that Pollard presents so well, is so articulate, so thoughtful, and so gracious; how much more so in light of his failing health and in spite of such an extended period of incarceration.

I will never forget Netanyahu's reaction after the prison visit, as he exclaimed that Pollard was nothing like what he had read or heard about in the media for so many years. "I should have known!" he said. "I, who have so much firsthand experience with character assassination, should have known that that was what they were doing to Pollard all these years!"

I have been with Pollard in times of deep sorrow, such as when he lost his parents, one after the other, without being allowed to say goodbye or to attend their funerals.

I have been with him in times of joy, such as during the 1998 Wye River Conference when it looked like any minute he would be out the door and on his way home.

I have seen him come crashing down with disappointment, and then watched him pick himself up and dust himself off and continue on, fighting for his life, fighting for equal justice, fighting for his release.

I am on the frontlines with Pollard's wife, Esther, when he is desperately ill and no medical attention is forthcoming.

I have heard his anguished cries on far too many occasions when he has been racked with pain, pleading for help from us

on the outside to force the relevant officials to attend to his ongoing medical crises.

I have observed Jonathan with his wife many times, sometimes for hours on end, interacting at a level of intimacy that is rare. Sorely deprived of privacy, physical intimacy, of the right to have a family or share a home, Jonathan has nevertheless forged a relationship with Esther of love, respect and responsibility that most couples would envy.

I have seen the way that they talk and the way that they work together seamlessly in the struggle for his release. I have observed them on numerous occasions in formal meetings with diplomats and public officials, and their cooperation and coordination is remarkable.

Pollard does the presentation and Esther has all the documentation ready for him, as if they had had the time and leisure to sit and plan all this – but of course they never do.

I have also watched Esther break down in tears when the guards come to tell us a visit is over. I've watched with my gut knotted up as Pollard tries to comfort her, pleading with her not to cry, telling her "crying only makes it worse." I have watched all of this and more.

I have observed Pollard explaining his plight, patiently, in great detail, over and over and over again to visiting American officials, each time as if it were the first time; and I have witnessed him expressing remorse more times than I can count.

I have seen him conduct himself with restraint and great courtesy towards Israeli officials who have repeatedly let him down and failed him in far more ways than I care to count.

I have observed Pollard's graciousness and self-control when he was very publicly brought into court in Washington after being subjected to extreme sensory deprivation in solitary confinement for a full two weeks prior to his 2003 court hearing. No one who saw him in court that day would have guessed that he had been held incommunicado for two weeks and subjected to the same brutal tactics that are commonly used in totalitarian regimes to break a prisoner.

I have observed Pollard's anguish when there is bad news from Israel about terror attacks, accidents and bloodshed.

His ability to still care so profoundly and to be so deeply moved by the plight of ordinary citizens is amazing.

I have observed Pollard's utter distress when there are news items in the media

that slander, libel and defame him to serve any number of hostile political agendas.

Over the long period of time that I have been involved in the case, Pollard has been consistent in his behavior, in his attitude, in his emotional affect, and in his relationships. Not only has his personality been consistent, but despite chronic illness and wanton affliction, his narrative has never varied.

Indeed, Pollard has been consistent for so many years that the truth has finally come out and validated what he has been saying all these years.

The newly declassified 1987 CIA damage assessment puts the lie to American allegations that have been used for over a quarter of a century to justify Pollard's continued incarceration. The document confirms exactly what Pollard has been consistently telling us all along, including: that he did not spy against the United States; that he spied only for Israel; that he did not spy for any other country; that he cooperated fully with his interrogators; that he did not pass on the enormous volume of information which the government has publicly claimed; and so on.

A second government damage assessment by the Justice Department, the 1987 Victim Impact Statement now in the public record, forever lays to rest the falsehood that Jonathan damaged US national security.

Written by the government as an aid in sentencing and submitted to the sentencing judge, the document clearly describes the damage that Pollard did as being no more than temporary friction with certain Arab allies and a temporary loss of leverage in its usual quid pro quo negotiations with Israel for intelligence information.

This "new revelation" is consistent with what Pollard has been telling us for years.

What Pollard could not tell us, what we had to discover for ourselves, was that the government has been lying about his character for years.

In the absence of hard evidence to justify a life sentence for Pollard, the government has repeatedly resorted to character assassination, first to elicit a grossly disproportionate sentence and then to ensure that he remains in jail, for reasons that have nothing to do with the offense he committed. Caspar Weinberger, the former US secretary of defense, the man who drove Pollard's life sentence, admitted in a 2002 interview before he died that the case against Pollard had been greatly exaggerated to serve another agenda.

The government's calculated misconduct in this area notwithstanding, there is still no excuse for others to continue this unwarranted character assassination in the media, as has recently been the case. Indeed it is completely inexcusable that certain rabbis have recently published articles perverting Torah in order to defame Pollard.

Referring to the Torah portion Metzora, one *rabbi* writes that Pollard should be treated like a leper and banned from society, and should remain in prison for the rest of his life. Another remonstrates in the pages of The Jerusalem Post and says, no, Pollard may or may not be a leper, but even if he is a leper, even lepers eventually get released.

How morally repugnant it is to see rabbis exploit Torah for a purpose forbidden by Torah: *lashon hara*, the injunction against evil speech! A component of *lashon hara* is *motzi shem ra*, which is the law prohibiting character defamation. One does not have to be a rabbi to know that Parshat Metzora has no connection to Pollard.

Pollard's character remains intact and has not been tainted in any measure by the persistent lies that have been used to defame him to cover for the lack of evidence against him. He is a victim of a serious miscarriage of justice which if not resolved soon, threatens to end his life in prison.

Pollard's petition for clemency, asking President Barack Obama to commute his sentence to time served, has been endorsed by numerous senior American officials, many with firsthand knowledge of the case.

Among them are former CIA head R. James Woolsey; former secretaries of state George Shultz and Henry Kissinger; former attorney-general Michael Mukasey; former head of the Senate Select Intelligence Committee Dennis Deconcini; and many others. They urge Obama to release Pollard immediately, because his sentence is grossly disproportionate when compared to others who committed similar offenses.

The president has yet to respond to Pollard's petition for clemency, which has been sitting on his desk for three years.

The slander and defamation against Pollard must cease. So must the injustice.

The writer, Rabbi Pesach Lerner, is executive vice president (emeritus) of the National Council of Young Israel. He also lectures and teaches Torah and Judaic topics.

CONTINUED FROM PAGE 75

you cry. I have followed a Diabetic diet for the past 10 years, and I went from blood sugars of 750 to 100.

10 years ago, I was taking over 150 units of Insulin, and now I am only taking 5 units.

And remember Diabetes effects the ENTIRE body, from the feet, legs which you can get ulcers, that take a long time to heal, infections, and if not taking care of in time, you can have amputations, and then comes the heart, and high blood pressure, which will lead to you getting an MI (heart attack) or a CVA (MAJOR stroke) or TIA,

(MINI-stroke), Neuropathy, tingling in the feet, numbness, pain you CAN'T imagine.

There are stores that have NO idea of what is Diabetes, or what is a sugar-free item.

So, instead of speaking to a dietician or a RN, speak to someone like me who IS a Diabetic.

ONLY if the Dietician is a Diabetic than he/she can understand what is Diabetes, but if he/she does NOT have this illness, all they can do is tell you, but not feel it.

We should ONLY be healthy.

Zg, kt.

Rabbi Al Shamas!!

RABBI SHMUEL YITZCHAK ACKERMAN
CHAZAL ON PARENTING Tuesday Eve. 8:15 PM 1052 East 31 Street
DAYAN MOSHE BERGMAN
CHOSHEN MISHPAT Monday Eve. 9:00 PM Avenue O Synagogue 808 Avenue O
BOSTONER REBBE
CHUMASH SHIUR Thursday 9:00 PM Boston 2822 Avenue J /VARIOUS SUGYOS Sun. 10:15-11:00 AM
HARAV ELIAHU BROG
BABA METZIA Mon. 9:30-11:00 AM MOED KATAN Tues. & Wed. 9:30-11:00 AM Bais Yisroel 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
HARAV SHLOMO CYNAMON
CHUMASH SHIUR Thursday 10:10 PM Khal Bnei Torah 2925 Avenue K BOSOR V'CHOLOV Sunday 9:30 - 11:00 AM
RABBI YOSSI DREBIN
SHABBOS SHIUR 1 hour pre Mincha Bais Moshe Shmiel 1782 East 28th Street
HARAV MOSHE EICHORN
AMUD YOMI Daily 9:00 PM Beth Mordechai 1358 East 13th Street
HARAV BINYOMIN EISENBERGER
ASSORTED TOPICS B'INYANA D'YOMA Wednesday 8:15 PM 1164 East 23rd Street
R' YAAKOV FINESTONE
MESECHTE SHABBOS Wednesday 9:15 PM Khal Bnei Shlomo Zalman 2002 Avenue J
HARAV YISSOCHAR FRAND
LIVE VIDEO HOOKUP: HALACHIC ISSUES RELEVANT TO PARSHAS HASHAVUA Thursday 9:00 PM Young Israel Of Midwood 1694 Ocean Ave
R' PINCHAS FRANKEL
HILCHOS MUKTZAH Tuesday 9:15 PM Khal Bnei Shlomo Zalman 2002 Avenue J OHR HACHAIM HAKADOSH Shabbos 8:30 - 9:00 AM
HARAV YERACHMIEL FRANKEL
CHUMASH IN DEPTH Thursday 10:00-11:00 AM Knesseth Bais Avigdor 1720 Avenue J
HARAV YOSEF FRANKEL
SHABBOS SHIUR Shabbos 45 min. before Mincha Khal Bnei Shlomo Zalman 2002 Avenue J
HARAV SHLOMO FURST
MASECHES BEITZA Monday - Friday 9:40 - 10:30 AM Agudath Israel Brookdale Senior Center 817 Avenue H
HARAV AVROHOM GARFINKEL
MESECHTA SUCCAH Tuesday 8:00 PM Congregation Bnei Israel 3190 Bedford Avenue
HALACHA SHIUR Shabbos 1 hour before Mincha
HARAV LIPA GELDWERTH
HAFTORAS OF THE PARSHA Sunday 9:00 PM Congregation Kol Torah 2016 Avenue M
SHIUR IYUN - MESECHTA PESACHIM Tuesday 8:00 PM
HARAV ELIEZER GINSBURG
CHUMASH Thursday 9:00 PM Bnei Binyamin 727 Ave O
HARAV DOVID GOLDWASSER
PIRKEI AVOS Shabbos 5:45 - 6:30 PM 1143 East 19th Street
HARAV CHASKEL DOVID HALBERSTAM
EIN YAAKOV Friday 8:20 PM Cong. Shaarei Zion 3210 Kings Highway
MINCHAS CHINUCH Sunday 8:30 PM MESECHTA MEGILAH Tuesday 8:30 PM
HARAV L. HENDEL
GEMARA YERUSHALMI Monday 8:30 PM Nachlas Levi Yitzchok - Chabad 3040 Nostrand Ave.
GEMARA FOR BEGINNERS Monday - Friday 5:45 AM
HARAV YISROEL HIRSCH
SHEILOS V'TESHUVOS Seudah Shlishis (30 min. before Maariv) Khal Shaarei Shalom 2961 Nostrand Avenue
HARAV SHMUEL SIMCHA HOROWITZ
GEMARA IN DEPTH / MESECHTA BEITZAH Mon - Thurs 9:10-10:00 AM Knesseth Bais Avigdor 1720 Ave. J
GEMARA PRIMER / MESECHTA SHABBOS Monday - Thursday 10:10-11:00 AM
HORAV YOSEF KADIN
MESECHTA KESUVOS Tuesday 9:00 PM Congregation Tomchei Torah 1966 Ocean Avenue (N&O)
HARAV AHARON KAHN
MISHLEI / HASHKAFA WITH PIRUSH HA'GRA Mon/Wed 10:00-11:00 AM Knesseth Bais Avigdor 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
RABBI YITZCHOK KAUFMAN
MESECHTA SHABBOS Monday - Thursday 8:00 PM Agudath Israel of Midwood 817 Avenue H
HARAV YOSEF KIRSCHENBERG
PARSHA / CHASIDUS Tuesday 7:45 PM Cong. Ohel Moshe 849 Ocean Parkway (I & H)
CHAVREI HAKOLLEL
YESH NOCHALIN Tuesday 6:45 AM Flatbush Morning Kollel 1340 East 9th Street (M-Ryder)
HARAV AVROHOM KLEIN
CHOVOS HALIVOVOS Thurs. 8:30 PM MESECHES TAANIS Tues. 8:30 PM Cong. Adath Yeshurun 3418 Ave N
BOYS MISHNAYOS Motzei Shabbos 10 minutes after Maariv MESECHES BRACHOS Shabbos 45 min. pre Mincha

HARAV BARUCH KOTLER
MESECHES AVODAH ZARA Wednesday 8:00 PM Sharei Zion 2030 Ocean Parkway (T & U)
HARAV ZALMAN LIBEROV
MOSHIACH CLASS Tuesday 8:00 - 9:00 PM The Chabad House 1923 Ocean Ave (N & O)
HARAV LICHTIG
CHUMASH B'IYUN Shabbos 5:00 PM Cong. Bnei Avrum 197 Webster Avenue
HARAV MOSHE TUVIA LIEFF
MESECHTA MAKOS BIYUN Mon. & Wed. 8:30 - 9:30 PM Agudas Yisroel Bais Binyomin 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
HARAV YOCHANAN MAROSOV
GEMARAH SANHEDRIN Tuesday 8:30 PM Kehilas Bais Menachem Mendel 1703 Ave. J
CHASSIDUS IN DEPTH Wednesday 8:30 PM MAAMORIM OF THE ALTER REBBE Shabbos 8:30 AM
RABBI MORDECHAI MINTZ
SUGYAS OVERVIEW Sunday 10:30 AM MESECHTA SHABBOS Mon-Friday 10:00 AM Agudas Achim 1564 Coney Island
HARAV YOSEF Y. PALTIEL
DAVENING Monday 8:45 - 10:00 pm Chabad of Flatbush 1923 Ocean Avenue (N&O)
HARAV MEIR PLATNICK
MISHNA BERURAH AMUD YOMI Sunday-Thursday Keser Yisroel Mordechai 2013 Avenue L
MISHLEI Monday 8:45-9:20 PM GEMORAH Sunday 7:15 - 8:00 AM
HARAV YACOV RABINOWITZ
CHUMASH & MEFORSHIM Monday-Friday 10:30 - 11:30 AM Agudath Israel Brookdale Senior Center
HARAV ARYEH RALBAG
GEMARA SHIUR MASECHES TA'ANIS Mon - Fri 7:00 - 7:55 AM Young Israel of Ave K 2818 Ave K
HARAV ELIEZER DOVID RAPAPORT
OHR HACHAIM Shabbos 8:15-8:45 AM Khal Zichron Avrohom Yaakov 3203 Bedford CHUMASH & MEFORSHIM Thurs. 8:30 PM
HARAV YISROEL REISMAN
PHONE SHIUR PARSHA Thursday 2:15 - 2:30 PM CALL 712-432-1001 CODE 483003375#
NAVI SHIUR ON YEHOSHUA Ahi Ezer Corner of Ocean Pkwy & Ave S Motzei Shabbos: Restarting Parshas Bereishis
HARAV FISCHEL SCHACHTER
PARSHAS HASHAVUA Wednesday 9:50 PM Yeshiva Ohr Yitzchok 1214 East 15th Street
HARAV HERSHEL SCHACHTER
MESECHTAS SHABBOS Monday 8:15 - 9:45 PM Young Israel Of Midwood 1694 Ocean Ave
HARAV REUVEN SCHEINBERG
HILCHOS SHABBOS Tuesday 10:00-11:00 AM Knesseth Bais Avigdor 1720 Avenue J
HARAV ELIAHU SCHNEIDER
SIFREI R' AVIGDOR MILLER Thursday 9:00 - 9:40 PM Agudah Bais Binyomin 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 Khal Zichron Mordechai 2645 Nostrand Avenue
HARAV AVROHOM SCHORR
EIN YAAKOV Sunday 10:00 AM Khal Tiferes Yaakov 1212 East 15th Street (L-Locust)
RABBI DOVID SCHWARTZ
MINCHAS CHINUCH Thursday 8:00 PM Cong. Sfard 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
RABBI YECHIEL SCHWARTZ
SUGYOS ON THE PARSHA Tuesday 8:30 PM Yeshiva Kol Yaakov 1197 East 17th Street
HORAV YOSEF SEKULA
CHOVOS HALEVOVOS Sunday 8:20 PM Cong. Nachlas Yitzchok Soblov 3418 Avenue L
INYONEI TEFILAH Tuesday 8:20 PM CHUMASH Thursday 9:15 PM
HARAV ELI BARUCH SHULMAN
GEMARA B'IYUN Tuesdays 8:30 PM Young Israel of Midwood 1694 Ocean Avenue
HALACHA Shabbos 5:30 PM (winter - 1 hour before mincha) SHOFTIM Monday 8:30 PM (Summer only)
HARAV ZEV SMITH
PRACTICAL HALACHOS Sundays 8:30-9:30 PM Agudas Yisroel Bais Binyomin 2913 Avenue L
HARAV YITZCHOK STEINWURZEL
HILCHOS SHABBOS 9:00 AM daily PARSHAS HASHAVUA Friday 8:00-9:00 PM Bais Ephraim 2802 Avenue J
HARAV MENDEL TEITELBAUM
HILCHOS SHABBOS Shabbos 8:30 AM Kollel Zichron Shmiel Chenskowitz 1167 East 13th Street
NIGHT KOLEL - HALACHA SHIUR Sunday - Thursday 8:15 - 9:15 PM
HARAV MOSHE MEIR WEISS
HASHKAFA Tuesday 9:15 PM Khal Veretzky Avenue L & East 9th Street
HARAV YOSEF WIKLER
YOREH DEAH-HILCHOS TAARUVOS Sunday 10:00 - 11:30 AM Cong. Bais Mordechai 1358 E. 13th St, 718-336-8544
EVEN HAEZER - HILCHOS ISHUS Sunday 11:45 AM- 12:45 PM
MISHNAH BERURAH (TZIZIS) Sunday 8:30-9:45 PM Minyan Avreichim 1114 Ave O 718-336-8544

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

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 VasiKin, 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'VIENT 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 VasiKin (30 minutes before Netz) ► Mincha 1:30 PM ► Maariv 9:30 PM

KOLLEL BNEI YESHIVOS RABBI MOSHE SCHEINERMAN 2402 Avenue P 718.692.3307 ► Shacharis 6:40, 7:30 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

LAZEWNIKS 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

MACHZIKEI TORAH RABBI MOISHE TOIV 3300 Kings Highway 646.327.1132 ► Shacharis 8:00 AM

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 YECHZEKEL 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

Flatbush Shul Directory

NACHLAS YITZCHOK RABBI AVROHOM YOSEF SEKULA 3418 Avenue L 718.377.6051 ► Shacharis 6:40, 8:00 ► Mincha 10 min. pre Shkiah ► Maariv following Mincha, 9:00, 10:00
NAROLER BEIS HAMEDRASH RABBI SHAPIRO 2409 Avenue U 718.332.9100 ► Shacharis 6:25, 7:15 AM ► Mincha 10 minutes after Shkiah ► Maariv 9:15 PM
NETIVOT ISRAEL 1617 Ocean Parkway 718.998.2534
NEVE YAAKOV 1359 East 9th Street
OHEL MOSHE LUBAVITCH RABBI MOSHE KORNBLOT 849 Ocean Parkway 718.437.0050 ► Shacharis 7:00 AM
OHEL YITZCHOK RABBI AVROHOM KELMAN 1419 Dorchester Road 718.284.8032 ► Shacharis 6:30 AM
OHEV TZEDEK OF FLATBUSH RABBI NAFTULI HERSH ROTTENBERG 1688 East 18th Street 718.377.4432 ► Shacharis 7:30 AM ► Mincha 2:00 PM
OHR GEDALYAHU RAV DOVID STAMM 1554 Coney Island Avenue ► Shacharis 7:15 AM ► Maariv 9:30 PM
PERSIAN CONGREGATION OF FLATBUSH RABBI SHMUEL SOLEIMANI 1434 Ocean Parkway 718.382.0773
PRI EITZ CHAIM RABBI MELVIN BURG 2600 Ocean Avenue 718.743.5533 ► Shacharis 6:30 AM ► Mincha 10 minutes before sunset ► Maariv following Mincha
PROSPECT PARK YESHIVA CONG. RABBI LEIB KELMAN 1609 Avenue R 718.376.4400 ► Shacharis 7:00 AM ► Mincha 20 minutes before Shkiah ► Maariv after Mincha
SASREGEN RAV M. DOVID RUBIN 1279 East 24th Street 718.377.9586/718.338.9633 ► Shacharis 6:45, 7:30, 8:15, 9:00 ► Mincha 30 min. after Shkiah ► Maariv 10 min. after Mincha, 9:00
SEPHARDIC CONGREGATION RABBI MOSHE MAYOR 2831 Nostrand Avenue. 718.951.1300 ► Shacharis 5:50 AM ► Mincha 6:30 PM ► Maariv 8:00 PM
SEPHARDIC HOME 2266 Croysey Avenue 718.266.6169 ► Shacharis 9:00 AM ► Mincha 4:00 PM
SEPHARDIC LEBANESE CONGREGATION RABBI E. ELBAZ 805 Avenue T 718.627.5300 ► Shacharis 6:15 AM ► Mincha 7:30 PM ► Maariv 10:00 PM
SEPHARDIC INSTITUTE AND SYNAGOGUE 511 Avenue R 718.998.8171
SHAARAY ZION 1659 East 13th Street 718.552.5553
SHAARE RAHAMIM RABBI SHLOMO CHURBA 1244 East 7th Street 718.951.9444 ► Shacharis Netz, 8:00 AM
SHAARE SHALOM RABBI YOSEF DWECK Corner of East 21st and Avenue S 718.376.6756 ► Shacharis 7:00,8:00 AM ► Mincha 15 minutes pre Sunset ► Maariv Immediately following Mincha
SHAARE TEFILA RABBI YOSEF OZERI 1679 West 1st St. 718.382.1416 ► Shacharis 7:00 AM
SHAARE TORAH YESHIVA 1680 Coney Island 718.645.6676 ► Shacharis 7:40 AM ► Mincha 1:40 PM
SHAAREI SHALOM (NUSACH ASHKENAZ) 2961 Nostrand Avenue
SHAAREI TORAH RABBI MOSHE PLUTCHOK 98 West End Avenue ► Shacharis 7:00, 7:45 AM ► Mincha 8:15 PM, Tuesday-7:45 PM ► Maariv 8:30 PM, Tuesday-8:45 PM
SHAAREI ZION 2022 Ocean Parkway 718.375.3834
SHALHEVES KODESH RABBI YEHUDA SHEINKOPF 2920 Avenue J 917.837.3354 ► Shacharis 6:20 AM ► Maariv 9:30 PM
SHAREI ELIEZER RABBI YEHUDA HOROWITZ 1882 New York Avenue. 718.758.0449 ► Shacharis 6:30, 8:00, 9:00 ► Mincha 15 min. pre Shkiah ► Maariv after Mincha, 8:15, 9:00, 10:00 PM
SHAREI HALACHAH RABBI ELIMELECH LEBOWITZ 3417 Avenue L 718.692.0981 ► Shacharis 6:20, 7:10 AM
SHAREI ZION RABBI CHAIM HALBERSTAM 3210 Kings Highway 718.338.3545 ► Shacharis 7:00 AM ► Mincha 10 minutes before Shkiah, Friday-10 minutes after candle lighting
SHEVES ACHIM 1184 East 14th Street
SHEVET ACHIM 708 Avenue T
SHOMREI HADAS BIKOVSK 1340 East 9th Street
SKVERER BAIS MEDRASH 1657 Ocean Parkway 718.627.2918
STRETINER BAIS MEDRASH RABBI FLAUM 4609 Bay Parkway - Ocean Parkway off Ave I 718.258.9685 ► Shacharis 6:45, 8:00 AM ► Mincha 5:55 PM
TALMUD TORAH RABBI YAAKOV SHULMAN 1305 Coney Island Avenue 718.377.2528 ► Shacharis 6:00, 7:00, 8:00 AM ► Mincha 10-15 min. before Shkiah ► Maariv Immediately after Mincha
TALMUD TORAH AHAVATH ACHIM 1741 East 3 Street 718.375.3895
TEHILA LEDOVID RABBI BOAZ BAR-DEA 1950 East 21st Street 718.758.4989 ► Shacharis 6:45 AM ► Maariv 8:30 PM
TENKE RABBI YITZCHOK ISAAC FRIEDMAN 1643 East 21st Street 718.258.1643 ► Shacharis 6:45 AM ► Maariv 8:30 PM
TIFERES AVROHOM ZIDITCHEV RABBI YECHESKEL EICHENSTEIN 4017 Avenue P 718.338.0298 ► Shacharis 6:25, 7:00, 7:55, 8:30, 9:05 ► Mincha 2:15 PM and 5 minutes before Shkiah ► Maariv 8:20, 9:30 PM

TIFERES HATALMUD RABBI ELIAHU BRESSLER 1329 East 9th Street 718.787.9775 Shabbos: ► Shacharis 9:00 AM ► Mincha 30 min. pre Shkiah
TIFERES TZVI RABBI MICHOEL SPITZER 1307 East 8th Street 718.338.2771 ► Shacharis 6:55 AM ► Maariv 9:15 PM
TIFERES YAAKOV RAV AVROHOM SCHORR 1212 East 15th Street 718.377.1676
TOMCHEI TORAH RABBI FEIVEL COHEN 1966 Ocean Avenue 718.336.1953 ► Shacharis 6:45, 7:58 AM ► Mincha 20-25 minutes before Shkia ► Maariv 10:00 PM
TOMOSHOV CONG. KOL ARYEH RABBI SIMCHA RUBIN 1212 Avenue I 718.258.1338 ► Shacharis 6:30, 8:00 AM ► Maariv 9:00, 10:10 PM
TORAH TEMIMAH 555 Ocean Parkway
TORAH UMESORAH 1090 Coney Island Ave (Foster & Ave. H), 3rd Floor ► Mincha 2:00 PM
TORAH UTEFILAH RABBI SHIMON ALSTER 3304 Bedford Avenue 718.758.9359 ► Shacharis 6:30 AM ► Maariv 8:15, 10:00 PM
TORAH VODAATH DORMITORY MINYAN RABBI SCHORR 452 East 9th Street 718.284.4989
TORAS CHAIM D'FLATBUSH RABBI CHAIM YISROEL WEINFELD 2201 Avenue L 718.951.9389 ► Shacharis 6:20, 8:00 ► Mincha 10 min. pre Shkiah ► Maariv 8, 9, 10:00
YAD YOSEF TORAH CENTER 1032 Ocean Parkway 718.677.3707
YAM HATORAH 1573 East 10th Street 718.376.3022
YAVNE MINYAN OF FLATBUSH 1277 East 14th Street 718.758.9359
YESHIVA BAIS YOSEF NAVARDOK 1502 Avenue N
YESHIVA CHOFETZ CHAIM 1271 East 35th Street 718.258.9006 ► Shacharis 7:40 AM ► Mincha 1:30, 2:15, 2:45 ► Maariv 5:50, 9:45 PM
YESHIVA GEDOLA OHR YISRAEL RABBI AVROHOM N. ZUCKER 2899 Nostrand Avenue 718.382.8702 ► Shacharis 7:15,8:00 AM ► Mincha 2:45 PM ► Maariv 9:30 PM
YESHIVA MIKDASH MELECH 1326 Ocean Parkway 718.339.1090
YESHIVA RUACH HATORAH 1450 Ocean Avenue 718.338.2686
YESHIVA SHAREI TORAH RAV HILLEL HABER 1162 East 12th Street ► Shacharis 6:00, 6:45 AM ► Mincha 15 minutes before Shkiah
YESHIVA TORAH VODAATH 425 East 9th Street 718.941.8000
YESHIVA ZICHRON ELIEZER 1543 East 9th Street 718.336.9629
YESHIVAS OHR YITZCHOK 1214 East 15th Street 718.258.7007
YESHIVAT ATERET TORAH 901 Quentin Road 718.375.7100
YESHUOS CHAIM CHENTZKOVITCH RABBI SHMUEL TEITELBAUM 1167 East 13th Street ► Shacharis 6:30 AM ► Mincha Sunday-25 min. before Shkiah ► Maariv 7:30, 9:15 PM
YESHURAN MUZHAI ROPSHITZ 1454 Ocean Parkway
YOUNG ISRAEL OF AVE J 1721 Avenue J 718.338.2056/718.253.0969 ► Shacharis 6:55,8:00 AM ► Mincha 10 min. pre Shkiah ► Maariv 10:00 PM
YOUNG ISRAEL OF AVENUE K RABBI ARYEH RALBAG 2818 Avenue K 718.258.6666 ► Shacharis 5:55, 6:50, 7:55 AM ► Mincha 15 min. before Shkiah ► Maariv after Shkiah
YOUNG ISRAEL OF AVENUE U RABBI KALEV KRELIN 2119 Homecrest Avenue 718.496.0783 ► Shacharis 6:15 AM
YOUNG ISRAEL OF BEDFORD BAY RABBI TZVI FRIED 2114 Brown Street 718.332.4120 ► Shacharis 6:25 AM ► Mincha 10 minutes before Shkiah ► Maariv immediately following Mincha
YOUNG ISRAEL OF BRIGHTON BEACH RABBI EFRAIM ZALTZMAN 293 Neptune Avenue 718.648.0843 ► Mincha 7:30 PM
YOUNG ISRAEL OF FLATBUSH RABBI KENNETH AUMAN 1012 Avenue I 718.377.4400 ► Shacharis 6:45, 8:00 AM ► Mincha 8:10 PM ► Maariv following Mincha, 10:00 PM
YOUNG ISRAEL OF KENSINGTON 305 Church Avenue 718.871.4543
YOUNG ISRAEL OF KINGS BAY RABBI DOVID SIMPSON 3007 Ocean Avenue 718.972.2100 ► Shacharis 6:45 AM ► Mincha 10 minutes before Shkiah ► Maariv after Mincha
YOUNG ISRAEL OF MIDWOOD RABBI ELI BORUCH SHULMAN 1694 Ocean Avenue 718.692.2107 ► Shacharis 5:50, 6:50, 7:30, 8:30 ► Mincha 10 min. pre Shkiah ► Maariv 1/2 hr. after Mincha, 9:15
YOUNG ISRAEL OF OCEAN PARKWAY RABBI STOLZENBERG 1781 Ocean Parkway 718.376.6305 ► Shacharis 8:00 AM ► Mincha 15 min. before Shkiah ► Maariv following Mincha
YOUNG ISRAEL OF REDWOOD RABBI S. MODES 619 East 76th Street 718.520.1800
YOUNG ISRAEL OF SHEEPSHEAD BAY RABBI SHIMON RABIN 2546 E. 7th Street 718.891.6767 ► Shacharis 6:30 ► Mincha 15 min. pre Shkiah ► Maariv following Mincha, 30 min. after Shkiah
YOUNG ISRAEL OF VANDEVEER PARK 2811 Farragut Road 718.761.2100
ZERAH KODESH D'SHENDISHOV 1450 East 4th Street
ZICHRON ALTER 1486 Ocean Parkway 718.627.6120 ► Shacharis Su 6:55 AM/ Tu/We/Fri 6:45 AM ► Maariv 10:05 PM
ZICHRON ARYEH LEIB RABBI YOSEF RABINOWITZ 2915 Avenue J 718.377.9652 ► Shacharis 6:45 AM ► Maariv 10:10 PM
ZICHRON MOSHE MIKOLAYEV RABBI Y. E. SCHNEEBALG 577 East 5th Street ► Shacharis 8:00 AM ► Maariv 9:30 PM

Flatbush Maariv Directory

8:00 PM
Merkaz Hatefilah 1898 BAY AVENUE (M&18)
8:15 PM
Agudas Yisroel Bais Binyomin 2913 AVE L
Knesses Bais Avigdor 1720 AVE J
8:30 PM
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
8:45 PM
Lazewniks 1500 E. 9TH ST
8:45 PM
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
9:00 PM
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
9:15 PM
Bostoner Beis Medrash 2822 AVENUE J
Congregation Keren Orah 812 DITMAS AVE
Congregation Ahavas Dovid 924 EAST 10TH
Congregation Nachlas Tzvi 2201 EAST 23RD
Congregation Tiferes Tzvi 1307 E. 8TH ST
Kolei Zichron Shmiel Chenskowitz 1167 E. 13 ST.
Monastrist'ch 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
9:20 PM
Kehilas Moreshes Yaakov 1757 OCEAN AVE
9:30 PM
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.
9:35 PM
Agudas Yisroel of Madison 2122 AVE S
9:40 PM
Agudas Yisroel Bais Binyomin 2913 AVE L
9:45 PM
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
9:55 PM
Avenue O Synagogue 808 AVENUE O
10:00 PM
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 Eliyahu 702 AVENUE O - SIDE DOOR
Sharei Eliezer 1882 NEW YORK AVE
Tomchei Torah 1966 OCEAN AVE
Young Israel of Avenue J 1721 AVE J
Young Isreal of Flatbush 1012 AVE I
10:10 PM
Khal Zichron Aryeh Leib 2915 AVE J
10:15 PM
Agudas Yisroel Bais Binyomin 2913 AVE L
Congregation Bnei Binyamin 3190 BEDFORD AVE
Khal Bais Ephraim 2802 AVE J
10:30 PM
Bostoner Beis Medrash 2822 AVE J
11:00 PM
Agudas Yisroel Bais Binyomin 2913 AVE L
Bostoner Beis Medrash 2822 AVE J
Khal Bnei Shlomo Zalman 2002 AVE J
Khal Veretzky/Rabbi Laudau's Shul:
Every 15 minutes throughout evening

TO SUBMIT MAARIV TIMES EMAIL TO INFO@THEFJJ.COM

Daf Yomi Directory

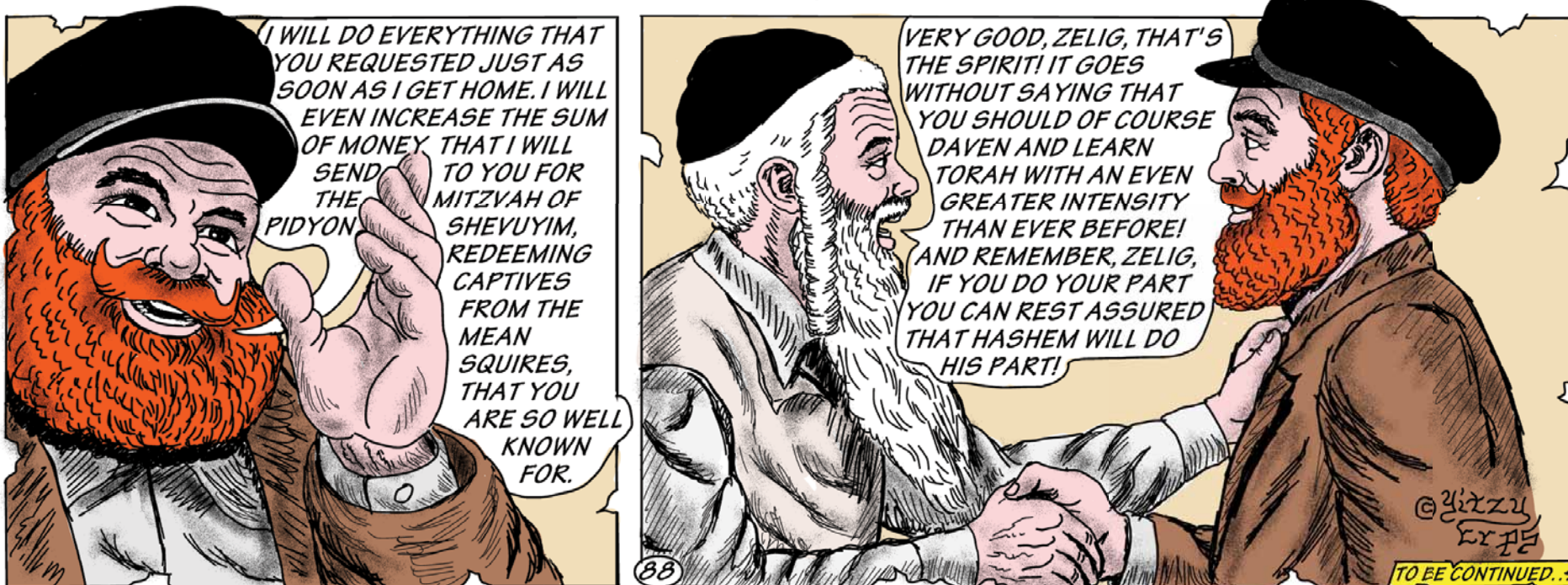
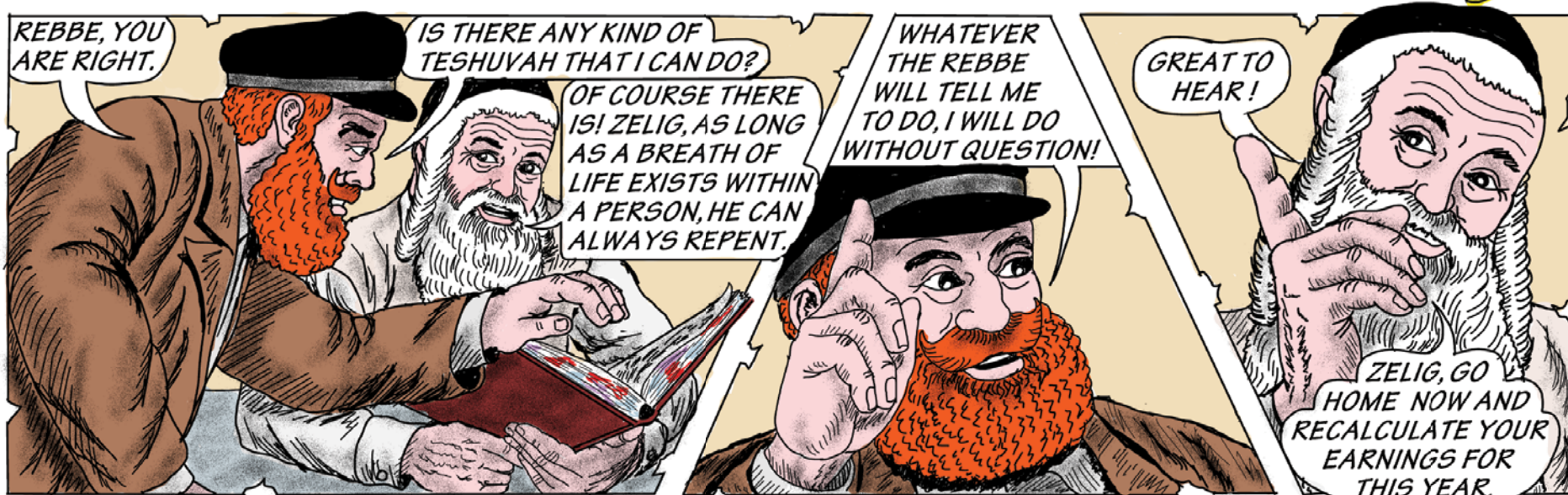
5:20 AM	Lev Someach-Alesk - Rabbi Yisroel Berger (Yiddish)	7:15 AM	Yeshiva Gedolah Ohr Yisrael-Marine Park - Rabbi Shmuel Lasker (English)
5:30 AM	Beis Mordechai - Rabbi Yaakov Eis (English)	7:20 AM	Lev Someach-Alesk - Rabbi Yitzchok Aschkenazi (Yiddish)
	Bnei Yosef - Rabbi David Navaro (Hebrew)		Young 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
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	Darchei Avoseinu - Rabbi Moshe Ginsburg (English)		Lev Someach-Alesk - Rabbi Yosef Chaim Perlman (English)
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	Sephardic of Nostrand - Mr. Baruch Salamander (English/Hebrew)		Mosdos Boston of Flatbush - R' Yitzchok Gelb, R' Yaakov Herman (English)
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	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)		Zichron Mordechai - Mr. Daniel Hirsch (English)
	Congregation Netivot Israel	9:15 PM	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)



ZELIG THE WAGON DRIVER

BY MASTER STORYTELLER AND ARTIST RABBI YITZY ERPS

ZELIG TRAVELS TO RAV MOSHE LEIB OF SASSOV TO ASK HIS ADVICE ON WHAT TO DO ABOUT BEING GIVEN A 30 DAY NOTICE TO VACATE THE COUNT'S LAND. RAV MOSHE LEIB POINTS OUT THAT ZELIG'S PROBLEM MAY HAVE BEEN SET OFF DUE TO HIS LACK OF BEING CAREFUL WITH THE MITZVAH OF GIVING TZEDOKAH THE RIGHT WAY...



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The Torah True Talking Zoo

BY SOLOMON MEHLMAN מ"ע



Kibud Av Ve'im:
Honor Your Parents



Gershon
the Giraffe

I'm Gershon, the Giraffe,
as tall as can be!
The tallest of all in
the zoo family!

I feed on green leaves,
as much as I please,
For my very long neck
reaches high in the trees!

And high on the list
of *mitzvos* of fame
Are "Kibud Av" and
"Kibud Eim"!

"Honor your father,
and mother as well"
That's what the
"Aseres Hadibros" tell!

This *mitzvah*'s important
for daughter and son!
So please make sure
it's always done!

Yes, boys and girls,
show your parents respect.
This Torah commandment
you should never neglect!

They gave you life, and
they give you love
So obey this commandment
from Hashem above!

Maggid Stories for Children

Chaviva Krohn Pfeiffer

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A Dance For The Ages

Once a wealthy man came to Jerusalem for a visit. He met Rabbi Yehudah Ackerman, whom everyone called Yidel. Yidel said that he had to raise a lot of money for the Stolin Yeshivah. The man said, "Do your best, and tomorrow night I will give you \$10,000." Yidel could not believe it. This man would give him so much money?! "Thank you so much!" he said. The next night, Yidel went to the man's hotel. The man gave him \$10,000

and asked, "Aren't you wondering why I did this?"

"I sure am," answered Yidel. "This is a miracle!"

"Sit down, Yidel. I will tell you a story. Then you will understand.

"When I was young, my family was very poor. My parents could not even afford to buy me a hat to wear to my wedding. I went into a hat store and I said to the owner, 'I am getting married tonight and my parents cannot buy me a hat because we are so poor. Could you please give me a hat? I will pay you tomorrow, with money that I will get tonight as wedding presents.'

"The owner said, 'You look like an honest *yeshivah* boy. I will give you a hat. Mazel tov!'

"I left the store feeling happy. Then I went into a liquor store. I told the owner, 'I am getting married tonight and my parents cannot buy liquor for the wedding because we are so poor. Could you please give me some liquor? I will pay you tomorrow, with money that I will get tonight as wedding presents.'

"The owner of the liquor store said, 'You look like an honest *yeshivah* boy. Take some bottles of liquor. You can pay me tomorrow. Mazel tov!'

"I left the liquor store in a very good mood. Then, Yidel, I saw you walking down the street. I knew that you are a wonderful dancer. The way you dance at weddings makes the *chasan* (groom) and *kallah* (bride) so happy. I said to you, 'Rabbi Ackerman, you don't know me, but I am getting married tonight. Would you please come to dance at my wedding?'

JUNIOR COOKING

White Chocolate Chip cookies



Chocolate chip cookies with a twist.
Do you enjoy chocolate chip cookies?
Try these for an original taste and look.
Yield: 3 dozen



Ingredients:

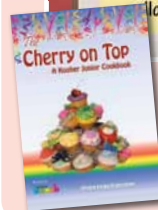
2¼ cups flour
¾ cup baking cocoa
1 teaspoon baking soda
¼ teaspoon salt
2 sticks (225g) margarine
¾ cup sugar
¾ cup packed brown sugar
1 teaspoon vanilla sugar
2 eggs
2 cups white chocolate chips

You will need:

mixer
measuring cups and spoons
teaspoon
cookie sheets

Directions:

- 1) Preheat the oven to 350 degrees Fahrenheit (175 degrees Celsius.).
- 2) Combine the flour, cocoa, baking soda, and salt in a bowl.
- 3) In the mixer beat the margarine, sugar, brown sugar, and vanilla sugar, together until they are creamy.
- 4) Add the eggs, 1 at a time, beating well between each egg.
- 5) Gradually add the flour mixture. Pour in the white chocolate chips and continue beating at a low speed.
- 6) Drop well rounded teaspoonfuls of the mixture onto an ungreased cookie sheet.
- 7) Place the cookies in the oven and bake them for 9 to 11 minutes, or until the centers are set. Remove the cookies from the oven, and allow to cool.



An Excerpt from *The Cherry on Top, A Kosher Junior Cookbook*
by Chaya Feigy Grossman: 718.436.4223 / thecherryontop@kewnet.com

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Rabbinic Message

CONTINUED FROM PAGE 3

es Hashem. Hashem created one being with the ability to recognize Him and bring the creation to its intended purpose and tikun. Only one being was given that special gift of a Neshama with intelligence that has the power to define and discern and set priorities. That being was Adam. (Adam being the collective potential of Ish and Isha together “Vayikra es Sh’mam (plural) Adam Byom Hiboram”). Taking this idea further it follows that Adam HaRishon, could not properly accomplish the Mitzva of Pru Urevu, because he distorted his own Daas and that of mankind when he sinned with the Etz HaDaas Tov Varah, the tree of intelligent knowledge of good and bad. Such a damaged Daas cannot bring about the intended condition of filling the world with Dayah es Hashem.

When Klal Yisroel stood at Har Sinai, and uttered those immortal words, Naase V’Nishma, they had reclaimed the station of Adam before the sin. Chazal call this Paska Zuhama (see Shabbos 146) that means that the effect of the sin brought about by the snake, the *nachash* ceased. We had returned to the state of purity that existed at the time of creation. Our Neshamas and our Daas was restored and we were ready for *tikun* Haolam. We could bring the world to its intended purpose of filling the world with Dayah es Hashem. It was to that end that Hashem gave us the Torah. Torah - the Moreh Derech the guide to Daas Es Hashem. We were now finally able to fulfill the *mitzvah* of Pru Urevu properly to populate the world with Daas Torah. Hence, the name Har Paran Sh’Paru Veravu Aleha is appropriate.

We are very far from Har Sinai in time and space. The Chet Ha Egel was a terrible blow to our glorious achievement of Paska Zuhama. Receiving the Torah, however, did have a lasting effect. It solidified the designation of Bonim Atem LaHashem and transformed us into a Royal Priestly Sanctified nation for eternity. Although perfecting the world did not materialize as immediately as we had hoped, it is only through us the recipients of Torah that it will be realized. Only we Hashems Bonim have been given the tools (Torah) to accomplish this. With Royalty and aristocracy comes great opportunity and great responsibility. We are expected to act differently dress differently eat walk and talk differently. We must be forever on guard and vigilant not to disgrace the Hashem’s Royal name. We can be likened to a Rabbis son who feels scrutinized and examined by every eye in the community. They have expectations of him because he is measured by his father. Moreover he knows that they measure his father by his actions. So too every thing we do good or not reflects on our relationship of Bonim to Hashem. Every decision we make whether it relates to Halacha or Hashkafa or Midos will result in Kiddush Hashem or Chalila the opposite. Hashem demands from us Kedoshim Tihiyu Ki Kadosh Ani - You be sanctified for I am Sanctified. Are we all prepared to make these decisions on our own? Can we claim to have the Torah perspective so clear and uninfluenced by society that we know what Hashem expects from us? In fact are there not different views held among the Gedolei Torah on many issues?

Har Paran! Sh’Paru Veravu Aleha! The *mitzvah* of Pru Urevu is two fold. Pru is one part Urevu is a second part. Rav Shamshon Rafael Hirsch explains that the *pru* part is to procreate bring children into the world so it should be populated. Urevu, he says is akin to the word *roveh* as in Roveh Kashas to shoot arrows. When shooting an arrow the shooter has his sights on a target and with concentrated focus he directs the arrow to the *matarah* the goal. So too the obligation of Pru Urevu is to direct the child with concentrated focus so that the intended goal is realized. Not always do we know how to direct or even what the right direction is. So there is a Rov also from the root Roveh. Aseh *lecha* Rov. One must have a Rov who will direct and guide from the Torah vision how to be on the mark. The Rov is not; however just for children everyone needs Torah direction

At last year’s Citifield Asifa, and in many communal gatherings since, I think that at least one thing should have immersed with glowing clarity. We must as communities accept standards. We must define together with our respective Rabbonim what are our obligations and a responsible approach to navigate the dangerous waves and tides of a Torah void society that are so perilous to our spiritual well being. We can not simply rely on our own judgment of what is right or wrong. Would we rely on our own judgment for a medical decision without proper training and knowledge? What then makes us think that we know what the Torah demands?

Pru Urevu - fill the world with Daas Torah. On Shavuos, we rededicated ourselves to Kabalos HaTorah and reaffirmed our commitment to be Bonim LaHashem. Har Sinai Har Paran; we will populate the world and with direction from our Torah Manhigim fill it with Dayah Es Hashem preparing for the time when the words of the Navi U’Malah HaAretz Daya Es Hashem ...will be realized. Speedily in our time!

Pathways of the Prophets

CONTINUED FROM PAGE 30

Beis Din shel Maalah will cancel these sins by wiping away some of the person’s merits to “even out the score.”

Thus, Rav Nissim Gaon understands that a person can “opt out” of *Gehinnom* by paying for sins with some of his *mitzvos*. This concept is supported by *Sefer HaAruch*, (a compendium of Talmudic definitions, written by one of the *Rishonim*). In the entry for “*makifin* — extend credit,” *Aruch* cites the Talmudic teaching, “*Ein makifin b’chillul Hashem* — No credit is extended to those who desecrate Hashem’s Name.”

Aruch explains that the Heavenly Court will not extend credit to a person by allowing him to perform a *mitzvah* that will atone for his desecration of Hashem’s Name. From this, one may conclude that if a person sinned in a manner that did not cause a *chillul Hashem*, he would be allowed to use his credit for a *mitzvah* to atone for the sin. If this arrangement sounds too good to be true, it is. Many *Rishonim* disagree sharply.

Rambam disagrees with Rav Nissim Gaon. The Mishnah (*Avos* 4:29) states, “Blessed is [Hashem], before Whom there is no iniquity, no forgetfulness, no favoritism, and no acceptance of bribery.”

Rambam is bothered by the need to mention that Hashem does not take bribes. “How would one pay a bribe to Hashem, and what can be offered as a bribe?” he wonders rhetorically.

“This Mishnah actually refers to Hashem’s refusal to accept a person’s good deeds as a ‘bribe,’” says *Rambam*. “If a person has a thousand merits, for instance, and but one sin, Hashem will not remove one of his thousand merits in order to erase the sin. Hashem will first demand retribution for the sin, and only then will He allow the person to be rewarded for his merits.”

According to *Rambam*, a person must be cleansed of his sins by experiencing the pain of *Gehinnom*. Each and every sin must be paid for. Only then can a person receive reward for all his merits. The following Midrash reflects this approach. On the verse, “For You repay each man according to his deeds” (*Tehillim* 62:13), *Midrash Shochev Tov* states, “One might think that if a person has ten *mitzvos* and ten *aveiros*, Hashem would allow them to counterbalance one another.

But *HaKadosh Baruch Hu* does not do that; first He punishes for *aveiros*, then He rewards for *mitzvos*.”

So, while Rav Nissim Gaon maintains that there is a shortcut to Gan Eden, which avoids *Gehinnom*, the *Rambam* disagrees. A parable

can be used to explain *Rambam*’s opinion. A person is invited to a grand banquet. His mouth is watering in anticipation of the delicacies that will be served. However, he has a slight problem. His teeth are decayed and he can not chew. He must go to a dentist and have his teeth drilled and filled. Only then can he partake of the delicious food at the banquet.

(My apologies to our dentists for comparing their drilling to the experience of *Gehinnom*, but I think that most people will relate.)

A person who sinned has deprived his *neshamah* of the ability to experience Gan Eden. He has destroyed within himself the necessary tools for partaking in the celestial banquet. His *neshamah* must first be “drilled and filled.” It must be repaired in *Gehinnom*. Only then does he have the tools to experience and appreciate Gan Eden.

Do most *Rishonim* accept the opinion of *Rambam* or that of Rav Nissim Gaon? *Ramban* (*Devarim* 10:16) cites *Rambam*’s teaching and does not argue with it. Considering the detractors, it seems that we cannot rely on the shortcut of trading *mitzvos* for *aveiros*. It seems that we have no choice but to do *teshuvah* in this world, or we will have to suffer the experience of *Gehinnom*, *rachmana l’tzlon*.

But Rav Reuven Margulies, in his notes to *Sefer Chassidim*, *Mekor Chesed*, points out that the Talmud’s teaching regarding Achav seems to refute *Rambam*’s opinion.

As we have seen, Rav Nachman taught that Achav had an equal number of merits and sins. Rav Yosef argued that a person who was so devoted to evil could not possibly attain such a balance. Rather, said Rav Yosef, since Achav was a *vatran* in monetary matters, half his sins were erased.

Rav Margulies points out that Rav Yosef did not mention *teshuvah*. He does not maintain that Achav repented for idol worship or any of his other considerably evil deeds. Nevertheless, he was able to erase half his sins through this one merit of being a *vatran*. It would seem that the rest of us, who are not as bad as Achav, would certainly be able to use our merits to cancel our sins.

Mekor Chesed seems to prove that Rav Nissim Gaon and the *Aruch* are correct. Why do *Rambam* and *Ramban* maintain that we cannot trade merits for sins? How would they answer this proof?

The answer to this question will provide an extraordinary insight into the story of Achav. It will also help us understand why righteous people spoke at the funeral of Achav, and what they said in their eulogy. We will see that we have much to learn from Achav.



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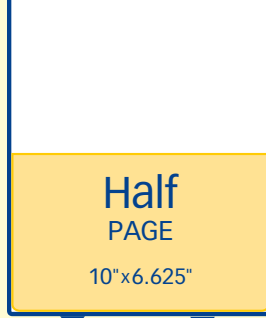
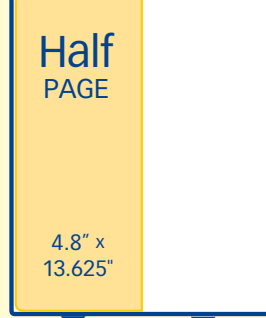
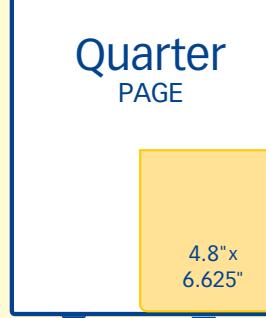
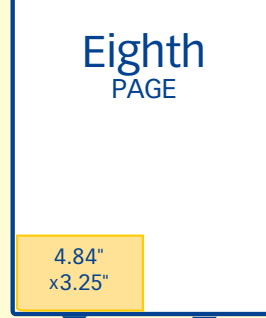


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