

VOLUME 7, NO. 24

JUNE 23, 2016

פרשת בהעלותך

י"ז סיון תשע"ו

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94-YEAR OLD FORMER NAZI SS GUARD REINHOLD HANNING WAS SENTENCED TO 5 YEARS IN JAIL AS AN ACCESSORY TO THE MURDER OF 170,000 JEWS IN THE AUSCHWITZ DEATH CAMP. PAGES 56-57

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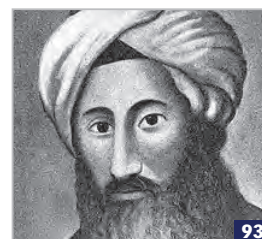


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FJJ



FACES OF THE

FJJ



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THIS SUNDAY



תנו כבוד לתורה

שישו ושמחו בשמחת התורה



שמחים להודיע על גמר כתיבת ספר תורה
שיתקיים ביום א' לפרשת שלח כ' סיון תשע"ו
הנכתב לעילוי נשמת

הרב אהרן הלוי פלורנס זצ"ל

תלמיד ותיק של ישיבת מיר פולין ושאנחי
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A Vort From Rav Pam

RABBI SHOLOM SMITH, REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

Parashas Beha'aloscha

The Chozeh and the Ketzos

"Why did you not fear to speak about My servant, about Moshe?" (12:8)

When Miriam spoke lashon hara about Moshe for separating from his wife Tziporah, Hashem was angered and responded with the words cited above. Rashi explains that Hashem said, "It would have been wrong to speak about My servant, even if he was not (as righteous as) Moshe. Additionally, it would have been wrong to speak about Moshe even if he were not My servant. All the more so if Moshe is My servant, and the servant of a king is a king. It is not without cause that I love him."

The great chassidic master the Chozeh of Lublin explained this comment of Rashi after an incident occurred involving the author of the Ketzos HaChoshen. The Ketzos (as he is known) lived in the early years of the chassidic movement and was a staunch misnaged (opponent of chassidim). He served as rav in Satria, a town in Galicia, where among the townspeople were a number of followers of

the Chozeh. One month these people publicly performed Kiddush Levanah (Sanctification of the New Moon) after the latest prescribed time allowed by Halachah. When the Ketzos criticized them for this violation, they brazenly shamed and scoffed him. He then had them placed in cherem (excommunication) for 30 days. Forced to leave town, the chassidim went to Lublin to cry out their hearts to their Rebbe. When they asked for an audience with the Chozeh, he refused to see them until the termination of the cherem.

Finally, when this period ended, they came to the Chozeh and were shocked when he sharply reprimanded them for insulting the Ketzos. To make them understand what they had done wrong, he quoted the comments of Rashi cited earlier on the pasuk, Why did you not fear to speak about My servant, about Moshe? The Chozeh asked, "What does Rashi mean when he says that Aharon and Miriam should have respected Moshe even if he were

CONTINUED ON PAGE 112



FJJ Publisher's Message

MORDY MEHLMAN, PUBLISHER

Looking to Complain

One of the first things I realized since starting this newspaper is the amount of people who love to complain! Whether it's regarding editorial content, advertisements, or even choice of photos, everyone in Flatbush and beyond 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 even bothered to call with compliments and accolades for the FJJ. It's just that the balance seems wrong.

The complaints served 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 advertisement page 77). The ad is titled "Complaining! About What?", and focuses on the impropriety of constantly complaining and focusing on the bad.

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."

As we read in the Torah these weeks (Parshiyos Behaalosecha, Shelach, Korach and Chukas) about complaints, pessimism and quarrels, Rav Pam's message and advertisement are certainly lessons we should internalize. Let's appreciate each other and the contributions we make to society.



ZMANIM
FOR THE FLATBUSH AREA

THURS
23

5:26 Neitz 9:11 Latest Shema 8:30 Shekiah 9:22 Tzeis

י"ז
סיון
בבא קמא כ"ג

FRI
24

5:26 Neitz 9:12 Latest Shema 8:30 Shekiah 9:22 Tzeis

ה'הדלקת נרות 8:12

י"ח
סיון
בבא קמא כ"ד

שבת
25

פרשת בהעלותך 5:27 Neitz 9:12 Latest Shema 8:30 Shekiah 9:22 Tzeis

מוצ"ש (ר"ת) 9:43

י"ט
סיון
בבא קמא כ"ה

SUN
26

5:27 Neitz 9:12 Latest Shema 8:30 Shekiah 9:22 Tzeis

כ
סיון
בבא קמא כ"ו

MON
27

5:28 Neitz 9:12 Latest Shema 8:30 Shekiah 9:22 Tzeis

כ"א
סיון
בבא קמא כ"ז

TUES
28

5:28 Neitz 9:13 Latest Shema 8:30 Shekiah 9:22 Tzeis

כ"ב
סיון
בבא קמא כ"ח

WED
29

5:28 Neitz 9:13 Latest Shema 8:30 Shekiah 9:22 Tzeis

כ"ג
סיון
בבא קמא כ"ט

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Letters to the Editor

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EDITOR@THEFJJ.COM

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

Amazing FJJ

With all the problems facing Israel and the Jewish Community do you really think that a campaign to change the spelling of the Verrazano Narrows Bridge is page 1 headline news? (see FJJ 6/16 issue). Just when I thought this embarrassing paper couldn't possibly get any more idiotic, you have once again managed to hit new lows.

Harold Klarince

Missing FJJ Cover Photos

I was taken aback to see that in your Shavuot cover portrayal of 14 great *rabbonim*, *rebbe*s, and *roshei yeshivos* of our time, you omitted two giants of Torah, both of whom taught and inspired thousands of students and Jews, and whose influence permeates Jewish life worldwide today -- Horav Yosef Dov Soloveichik, and the Lubavitcher Rebbe, of blessed and saintly memory.

An oversight? I hope so, in which case hopefully you can find some way to correct the error. Capitulation to a need to be "Torah-politically-correct"? I dearly hope that for a superb journal, the answer to that question is a resounding "no".

Naftoli Lewin

Ignorant FJJ Publisher

In the FJJ Publisher's message of June 16, you wrote Muhammad Ali's quotation "Hit me like a right hook from him". Everyone knows that Muhammad Ali did NOT have a right hook when he was boxing. Rather he had a left hook and a right cross punch. Your ignorance offended all true and knowledgeable sports fans.

S.A.

FJJ Stings Like a Bee!

Why does the FJJ have to put the "Terrorists" on the front cover and the 3

Israeli boys; Naftali, Eyal, and Gilad hy" d on page 2? You're not allowed to look at the face of *Reshaim*-wicked people. Why do you have to make me upset seeing those Arabs celebrating in my face?!? I would rather see Hillary on the front page [not that she's such a *Tzaddekis*], since I am voting for her, and you can keep Donald Trump on the back pages - on the cartoon page! At least the FJJ Editorial Board had the good common sense to put Muhammad Ali on page 3 right UNDER HoRav Pam's *zt"l* picture! [*L'havdill Bein Taharah L'Tumah -Bein Tzaadik L'Rasha!*] Why do we even have to be *gorez* him or his quotes? Harav Chaim Kreisworth *zt"l* said that if you want to know how to be an *Anav*, then look into the Ktzos or Rav Akiva Eiger! You don't have to learn from Ali! It's true that Ali was voted by the secular world to be the number one Sportsman in the world who had the most impact on a sport. Why does the FJJ feel that it's so important to have him featured on page 3? I can be very humble without Muhammad Ali! By the way, when is RLL & Rocky getting our pictures on the front page together with American Pharaoh??

RLL-Rabbi Leib Louis

Out of the Box, No Men Please

In Response to Rabbi Yaakov Salomon, "No Men, Please,"

Scary....how far have we strayed from Torah M'Sinai! Why not go one step further and say no fathers at their daughter's weddings!

Rabbi, you're the first article I read when I'm lucky enough to get the FJJ!

Lisa Klein

Wesley Hills, NY

CONTINUED ON PAGE 96

TEHILLIM LIST

חוליים:

הרב חיים שלמה בן צייטע לאה
הרב מנחם מנדל בן עטל
יוסף אליהו בן בליא
ליבה יהודית בת יונבד
נחמני בן מנחם גיטל
רינה חיי בת לאה
גיטל רינה בת יאל
אברהם בן לאה
משה נחמן בן מנחם מרים
מרדכי דוד שמחה בן מרים משה טובה
משה זאב בן רחל
רפאל בצלאל מרדכי בן חנה רייזל
שרה מנחם בת פייגא פרדיל
גולדה בת מרים
חיים ברוך יהודה בן הינדא שרה
ר' שלמה חנן בן חנה זיסל
יצחק שמואל בן פשע שרה
צירל בת אלתר רבקה
יואל בן יעל
רפאל חיים ישעי בן חיה
ר' שמעון בן ליה לוסיה
רבקה לאה בת חנה מנוחה
משולם נתן יהודה בן טשארה
יצחק בן דבורה
רפאל חיים צבי בן לאה
אסתר בת מרים
ישראל דוב בן גיטל
חיה אסתר בת פייגא יענטא
ר' ישראל אברהם בן שיינא רחל
ר' ישעי יעקב בן רייזעל
ר' יגל בן יעל
אליעזר בן רחל
שמחה בת מרים
מנחם מנדל בן פערל דינה
אסתר הינדא בת שפרה
דב ישעיה בן אסתר
ר' משה יצחק בן סירל
צבי מנחם בן אסתר
אסתר בת חנה ריבה
ברוך הלל בן רבקה
זיסל בת רחל
אשר ישעי בן הינדא נאכה
ישראל פייל בן חנה ביילה
אהרן צבי בן זלדה
רחל חיי בת אסתר
ר' יצחק שמואל בן פנעשא שרה
דוד רפאל חיים בן סופיה
ראובן בן הענא
יוסף מלך בן שרה שפרה
שרה בת רבקה רחל
אברהם בנימין בן רחל בתשבע
יוסף יהודה בן שינדאל

שבויים:

שלום מרדכי הלוי בן רבקה
דוב ישראל מרדכי בן חיה שרה
צבי בן פנינה
יקותיאל יהודה נחמן בן שרה
זכריה שלמה בן מרים
רוו בן בתיה
גיא בן רינה

WEATHER FORECAST

THURSDAY
June 23

Thunderstorms

73° 53°

FRIDAY
June 24

Sunny

85° 55°

SATURDAY
June 25

Mostly Sunny

88° 58°

SUNDAY
June 26

Mostly Sunny

90° 57°

MONDAY
June 27

Partly Cloudy

87° 63°

TUESDAY
June 28

Scattered T-Storms

82° 61°

WEDNESDAY
June 29

Partly Cloudy

82° 58°



IMPORTANT NUMBERS

Hatzolah	718.230.1000	NYC Helpline	311
Chaveirim	718.431.8181	Emergency	911
Shomrim	718.338.9797	Poison Control	800.222.1222
Misaskim	718.854.4548	Bikur Cholim	718.253.3119
Police 70 PCT	718.851.5511	Torah Phone	718.436.4999
Police 61 PCT	718.627.6611	Kol Halashon	718.906.6400
		Sovri	888.613.1613

Rabbinic Message

A WEEKLY DRASHA FROM
FLATBUSH RABBINIM

Rabbi Yehuda Sheinkopf

Rav, Kahal Shalheves Kodesh

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'ravu 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 *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



CONTINUED ON PAGE 113

Out of the Box

MUSINGS ON
TIMELY ISSUES

RABBI YAAKOV SALOMON



How Did it Happen?

The furor has mostly subsided over why Harambe the gorilla had to be sacrificed to save Isiah's life. Animal lovers and misguided celebrities have all but surrendered their dogged, yet farcical attempt to callously equate bestial beings to four-year old boys. So now the finger-pointing is directed to the mystery of how the child landed up in the gorilla pit. A fair question, indeed. But my searching soul refuses to blame the parents, Isiah, the engineers, or the zoo officials. In a society where the lines between apes and babies, terrorists and victims, men and women, pacifists and warmongers and who knows what is next, have all but evaporated these things are bound to happen. The fences and boundaries, once stalwart and secure, have been penetrated and pierced. The dangers are palpable.

We may never be safe again.



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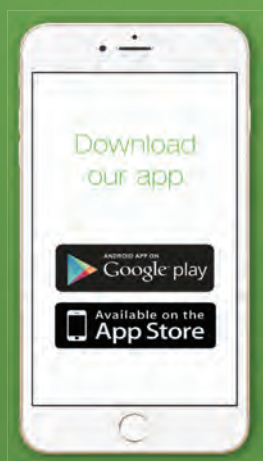
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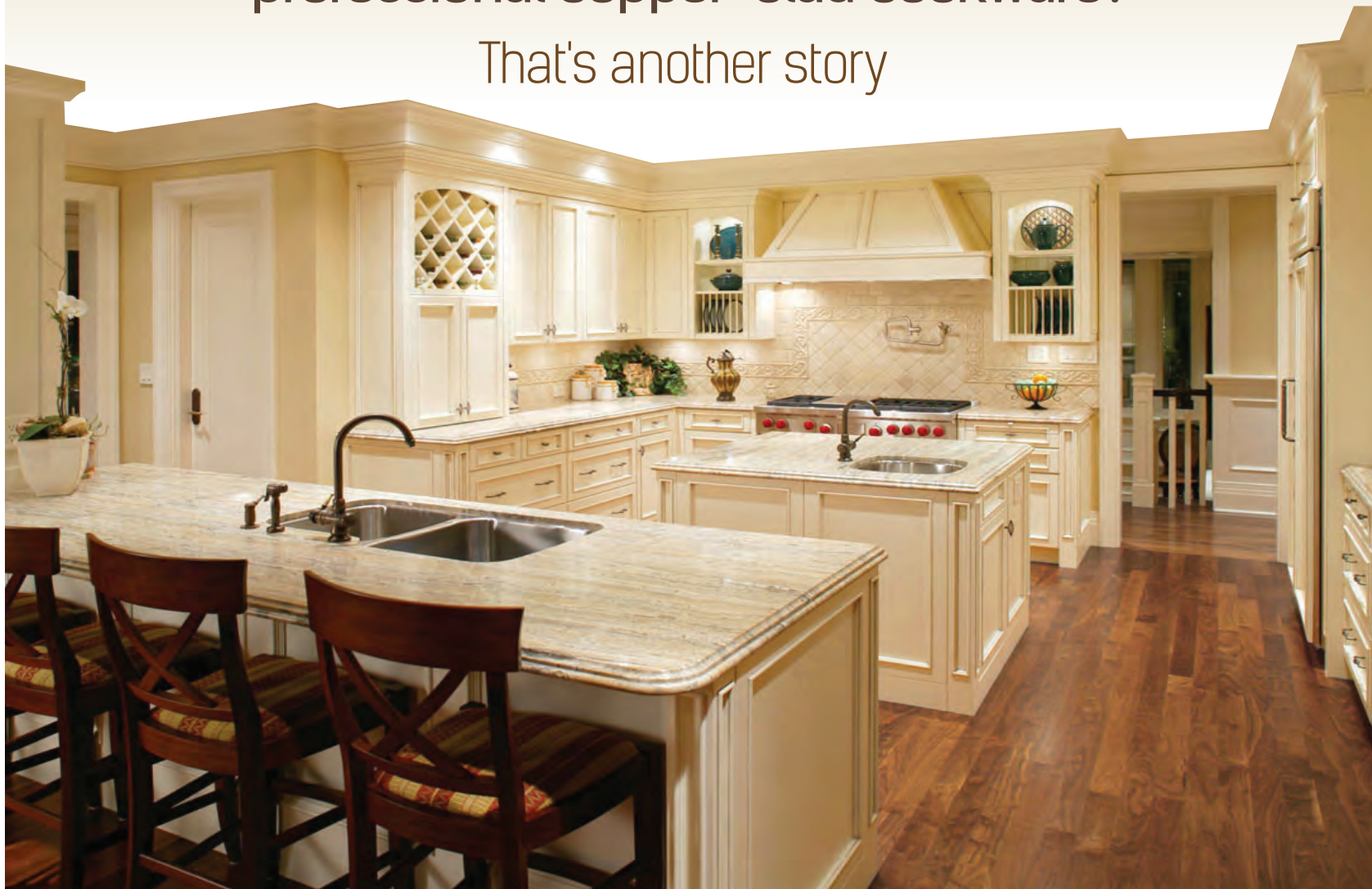
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We ask that you understand that this is due to the strict kashrus standards they have accepted.

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Matan Torah at BJX

By: EZRIEL ROVT

On Shavuos night we were privileged to see dozens of students and *chosheve* Baalei Batim learning together both *b'chavrusa*, and through stimulating and enlightening Torah lectures in subjects such as "Why do bad things happen to good people?," "Mystical truths from Sinai," "Love and marriage," "Beating obesity," "Ask the Rabbi" and other topics that delighted and inspired us all. The presenters included the BJX rabbonim, Rav Yitzchok and Rabbi Moshe Fingerer, Rav Mordechai Twerski and Rabbi Yosef Benchaviv. This year, I had the privilege of presenting as well. For many, it was the first time they experienced all-night learning. I was truly inspired and invigorated by this special experience, and was most impressed by the *mesiras nefesh* of those experiencing their first Shavuos. In addition to the spiritual food that we partook of, we were treated to a Viennese table fit for a king.

Even though we are several millennia away from Matan Torah, the legacy of *achdus* and *k'ish echod b'lev echad* prevails at BJX. Our Beis HaMedrash is unique because it blends the not-yet religious with those of us who have been religious either all of our lives, or for most of our lives. At BJX, we pride ourselves in the ability to foster an environment that is nurturing, loving, and accepting. It is a spiritual oasis in this desert of Western pop culture. There are no VIPs- everyone is a VIP. All are treated as if he/she were the most important person in the world. At Matan Torah we were all on one level because we were at peace with each other. We experienced a national revelation that would transcend time and be relevant in all future generations. This *achdus* has kept us going throughout our perilous and tragic sojourn through *golus*.

In the wee hours of dawn, after most had already left to catch-up on much needed sleep, over thirty of us gathered together for a beautiful Shacharis davening. We sang words of praise to Hashem even though we were all exhausted. No one rushed the davening as is often the case elsewhere. To me, there was one watershed moment that will be etched and seared into my memory

forever. This occurred when one of our newly affiliated students, an IDF soldier, began to cry during the mourner's kaddish. At first, I thought of the lost loved one that he was reciting the Kaddish for. Perhaps it was a parent, sibling, or some other close relative. That was not the case. He was actually reciting it for a friend's relative. I asked our amazing Rov, Rabbi Yitzchok Fingerer why he was crying. He told me the student was crying because it was his first Shavuos and that he could not control his emotions. To me, this was the proverbial icing on the cake. How many of us walk around each day and take our religious observance for granted? For many *frumkeit* is a formality, a cultural thing. Not in BJX! Here we live, breath, and experience *yiddishkeit*- here we are connected with our ancient progenitors who accepted the Torah over three thousand years ago. I daven here because I am privy to many of these special moments- whether its someone's first Aliyah to the Torah, their first time coming to shul, donning Tefillin for the first time, or experiencing their first authentic Shabbos or Yom Tov. I have davened in many places in my life, but have never felt the sudden surge of spiritual energy as I do at BJX. A college student who recently became Shomer Shabbos walked five miles to join BJX Shavuos night. He remained awake all night learning and then was back the next afternoon learning some more! There is a young professional who comes each Shabbos to our shul from Park Slope. "Rabbi Moshe Fingerer persuaded me to come and learn Torah. When he initially invited me to come, he explained that it would end around 4:30. I didn't realize he meant in the morning! This was my first time learning all night and then being called up for an Aliyah so early in the morning. I can't believe I actually did this," he reflected after Shacharis.

Collegiate and young professionals came from NYC, Park Slope, Starrett City, Sheepshead Bay and elsewhere to learn Torah. The *mesikus HaTorah* that they tasted



Thursday Night Mishmar in Beis Midrash

and experienced at BJX brought them back. Rabbi Moshe Fingerer related that this was the first time that he didn't have any coffee to keep awake. Hours elapsed but when he felt exhausted, he simply looked at these amazing students and immediately felt energized. Seeing their *ahavos HaTorah* kept him awake and refreshed.

On the second day of Shavuos, BJX celebrated the 71st birthday of a recent *baalas Teshuva*. She has been coming each Shabbos since Rosh Hashanah and is now *shomeres Shabbos* and learns regularly. She spoke enthusiastically at the dairy Kiddush that was prepared in her honor. She extolled how proud she was to walk each Shabbos to BJX. "If it wasn't for Rabbis Fingerer and the BJX community, I wouldn't be where I am today. It's the only place that I felt comfortable and that gave me the room to affiliate as a Jew and grow. I am grateful for the rabbis and BJX for being a positive transformation in my life. I am also grateful to the Rav's mother, Rebbetzin Chaya Fingerer for guiding me along," she said.

It's been four years since I have had my first BJX Shavuos experience and three years since I joined this holy Kehilla. I can't describe the pride I feel when I tell people where I daven. My membership is a badge of honor that I hope to wear for many years to come. BJX is truly a body shop for the soul where no one is written off. My family and I have experienced great spiritual growth and thank our dynamic Rov, his brother Rabbi Moshe, and all who make BJX the coziest holy place in all of Brooklyn, and perhaps the world. May Hashem help us navigate the stormy and turbulent seas of our depraved and twisted society, and may we be able to spread the message of Torah, love, and tolerance to those that have never had it, and to those of us that need a spiritual boost.

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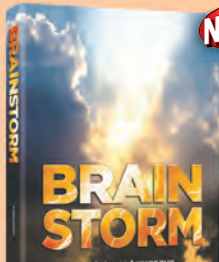
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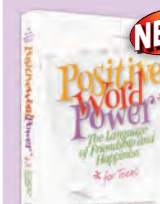
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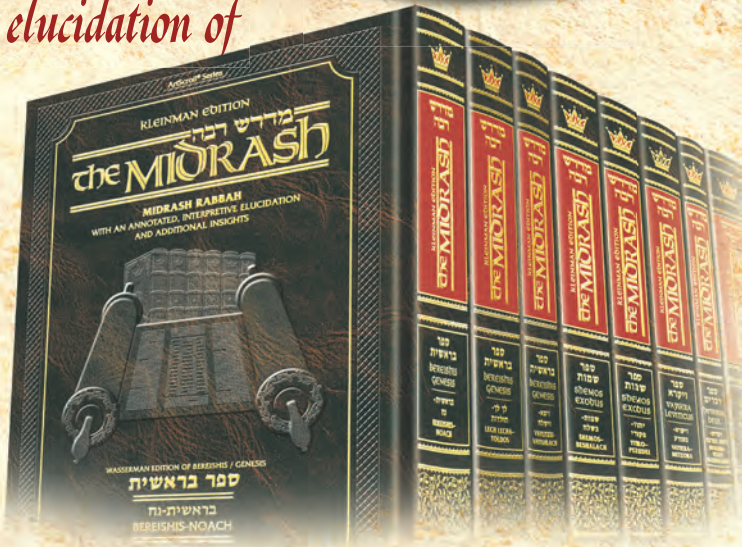
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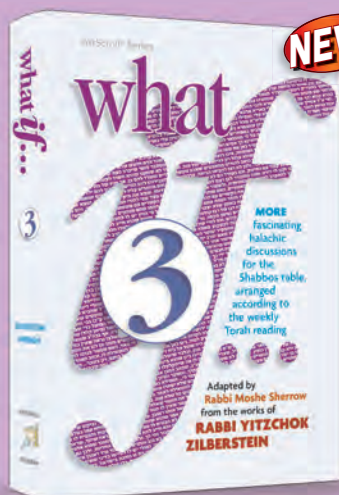
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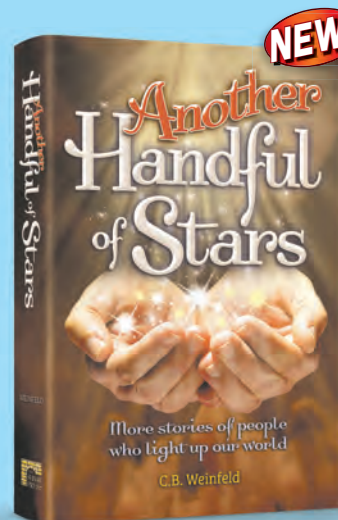
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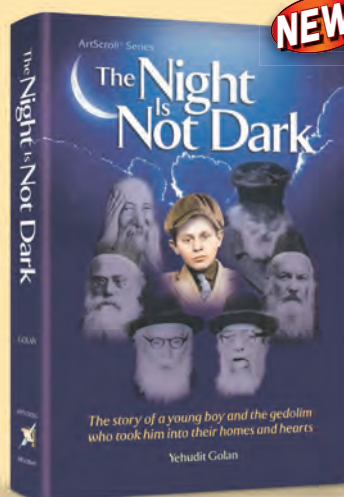
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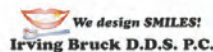
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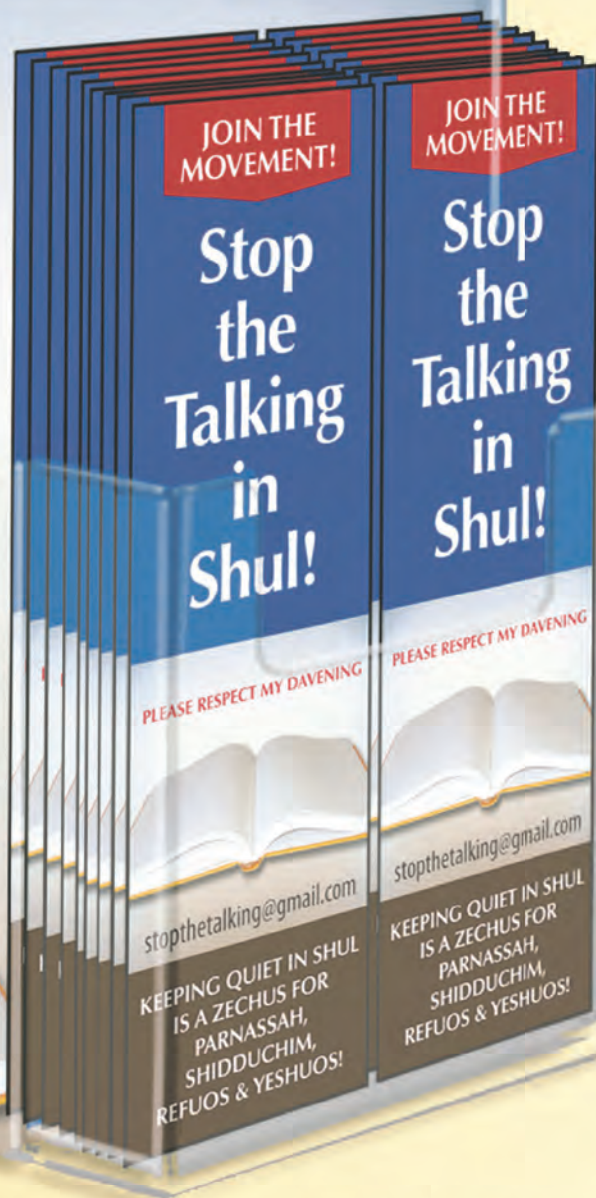


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Nachas Notes

RABBI YITZCHAK SHMUEL ACKERMAN, LMHC

One of the most common emotions experienced by children is hatred. Children feel hatred when they are blocked from something they want and when someone takes something away from them. When five year old Moshie builds a house out of his connecting blocks and three year old Malka kicks it until it is flattened, Moshie feels hatred towards his sister. When their mother picks up the eight month old to nurse him, both Moshie and Malka hate him for taking mommy away for a while. They hate him for getting her time and attention when he cries and screams. When they cry and scream, mom tells them to go to their room until they're calmer and quieter. The baby gets held and cuddled.

Do you think it's even worse when a child yells, "I hate you" at his sibling? Have you considered telling your child that "we don't hate?" Some parents believe that feeling hatred is bad, and expressing hatred is even worse.

The sefer Pele Yo-aitz, in the section *Sinah*, teaches us that it's the other way around. The worst hatred is the hatred that is in the heart while the face feigns brotherly love. He explains that when hatred is openly expressed there is the likelihood that someone will mediate and help restore peace. This is why the Torah commands us not to hate someone secretly, *lo sisneh es acheecha bilvavecha*. Pele Yo-aitz suggests that we should choose the lesser of evils, openly expressed hatred rather than harboring hatred in the heart.

As hard as it is to hear a child say he hates his sibling, some parents find it even more painful when a child looks them in the eye and says, "I hate you." It can be very hard to feel and express empathy to a hostile child when you're the object of his hostility. Perhaps the following narrative will help you.

Author Heather Shumaker writes: *I remember screaming "I hate you!" to my mother when I was about five. The words scared me. I knew they were dangerous words, and deep inside me I knew they weren't true. I loved my mother with all the ferocity of my little heart. But I was in out-of-control dervish mode. All I knew was that I was mad and I grabbed the strongest words available. As soon as I'd spoken the words, I felt desolate and vulnerable – would my mother stop loving me, too? My heart froze until I heard my moth-*

er's reassuring voice: "I know you're angry right now. I love you even when you're angry at me." She didn't negate my words. ("No, you don't! You don't feel that way!") I imagine that would only have riled me up more. Instead, she was a source of strength when I needed her most.

Keep a calm head when your child is losing his. Don't bother giving any deep meaning to the insults. He is lost in the intensity of his emotions. Remember, he needs your help right now; he's relying on you. (It's OK NOT to Share, pp. 83-84)

What makes it so hard to keep a calm head when your child says she hates you? Is it because you believe her? You should believe it, because at that moment it's true. Children don't lie about their emotions. And they don't just wear them on their sleeves. They hurl them at you with all the ferocity of their hearts. But don't you feel the intensity of their love sometimes, too? Don't you see their unfettered joy when they put that last piece into the puzzle, spray the whipped cream onto their pie, or jump into the wading pool? The intensity of a child's emotions is matched only by their fleeting brevity. Haven't you ever thought, "he was so excited about that new toy, but ten minutes later he complained that he was bored and had nothing to do?" The metaphor of riding an emotional roller coaster is apt not only for the steep ups and downs, but also for the fact that roller coaster rides last about three minutes. Try to imagine yourself sitting on the bench waiting for her to finish her ride rather than getting onto the roller coaster with her.

When she gets off, help her regain her equilibrium. The ride may be over but it can take awhile before she's steady again. Don't criticize her for being as upset as she'd been. Your saying, "Was that really worth making such a scene over" is a form of criticism. Your child is just getting over feeling very bad. It's okay to feel very bad, sometimes. When a young child doesn't get something he wants, he feels very bad, not just disappointed. He's distraught, and no, he's not being a "drama queen." It really does feel like a missed opportunity that will never come around again, and it does seem like the end of the world to him. And if you're the reason that this golden opportunity was lost, whether it's because

Living Life Intensely

you wouldn't buy him the gum at the grocery store or because you didn't let him finish putting the cars into the garage, he will hate you for it. It's that big a deal.

For about 2 minutes.

Give him the two minutes to bewail his loss. If you are able to, focus elsewhere. Turn to your sefer, go into the kitchen, sit down with another child. Trust him to get over it. And trust yourself to get over being hated for two minutes. But don't assume that he knows you're okay. When he's calm, validate his feelings.

Don't say, "I know you were very angry, but..."

Don't say but. No matter what you were going to say next, if it follows "but" don't say it. That would invalidate the feelings you just validated.

Instead, say, "I know you were very angry and I feel bad that it was so upsetting to you. How are you feeling now?" And then go on with your day, and let him go on with his.

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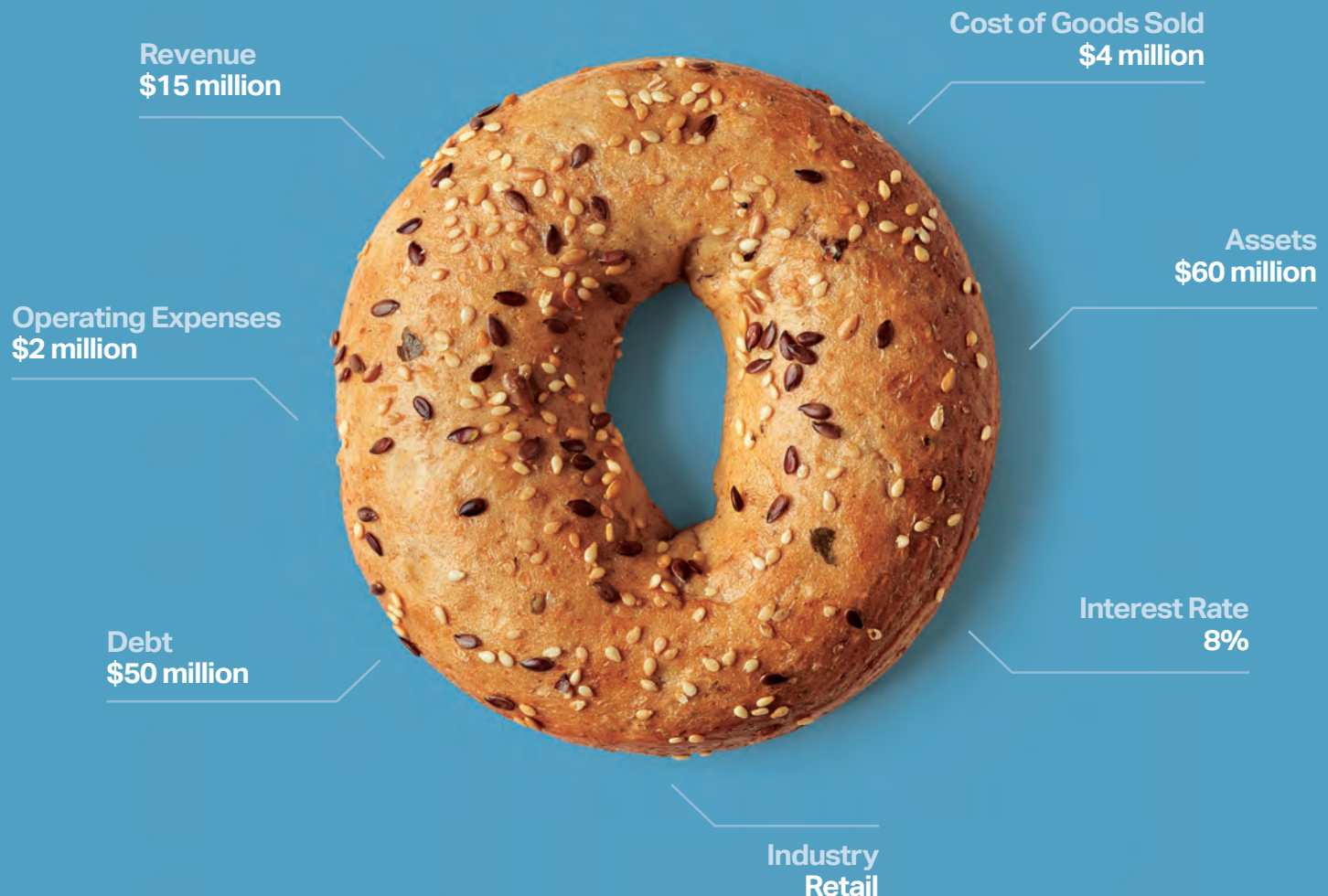
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EXCERPT FROM ARTSCROLL/MESORAH BOOK BY DR. MEIR WIKLER

When their oldest child becomes a teenager, parents often feel unprepared for all the changes which creep up on them without warning. In addition to the accelerated growth spurts, they see dramatic, and often unwelcome, changes in attitude and behavior in their young adolescent.

Parents are often at a loss to understand what has happened to their formerly cooperative, respectful and predictable child. And they are desperate to understand why adolescence is such a problematic stage of development for so many children. Sometimes parents read or hear about the term, “adolescent turmoil”. The term is often cited as an explanation for much that confuses and confounds the parents of teenagers.

This chapter answers the question some parents are too afraid to ask: What is “adolescent turmoil”?

The late teenage years are often referred to as adolescence. Adolescence literally means that stage of development between childhood

and maturity. Adolescence seems to be an especially emotionally stressful period. As an age group, for example, adolescents have a disproportionately high rate of psychiatric hospitalizations. In fact, if any form of mental illness will develop during a person’s lifetime, it is most likely to emerge during retirement, old age, or adolescence.

Why is adolescence such a period of turmoil and stress and why do adolescents present so many behavior problems for their parents?

Looking at the life cycle developmentally, each stage in life can be characterized by the primary task which must be mastered at that stage. The developmental task of infancy, for example, is for the infant to learn to establish a close, secure and trusting relationship with his or her mother. The primary task of adolescence, however, is for the adolescent to succeed in separating himself or herself from his parents enough to establish his own independence.

Understanding Adolescents What Is Adolescent Turmoil?

Lest all teenage readers parade to my office to decorate it — and their parents march behind them to burn it down — I should clarify what I mean by independence.

Children will always need their parents “till 120,” and they should keep contact with their parents, no matter how old the children get. Nevertheless, older children should not depend on their parents to satisfy the same needs as they did when the children were younger. What parents provide for a child of 10 need not always be continued for the same child five years later, and so on. In short, independence is to some extent synonymous with growing up. It means “separation without amputation.”

All of this may sound rather simplistic, especially for parents who have not yet dealt with an adolescent. Anyone who has knows that this is a very difficult stage. But if the adolescents and their parents share the same goal, namely, for the adolescent to achieve greater independence, then what makes it so difficult?

The fact is that both adolescents and their parents are ambivalent; they have mixed feelings about the adolescent’s developing maturity. All are concerned about the possible unreadiness of the adolescent. They are all unsure of his judgment, reasoning and experience. All fear the adolescent’s failure and are apprehensive about the unknowns of the future. Some of these fears are justified. Others are not.

More specifically, the adolescent and his or her parents don’t always see the adolescent’s development of independence as something positive. The adolescent, for example, enjoys the luxury of parental support — financial and otherwise — and may be unwilling to give any of it up. The parents, on the other hand, feel more secure and comfortable, with the higher levels of control

they were able to exercise when the adolescent was younger.

In short, no one seems to be prepared to easily secede the dependency and control inherent in the parent/child relationship.

So if that is the case, how does an adolescent manage to let go of the rail and learn to swim, so to speak?

There are two major factors which facilitate the growth process and help most adolescents develop to maturity.

The first factor is the growth in importance of peer relationships. Never before adolescence — and never again after — will friends be so important. The friendships made during adolescence, for example, are usually the ones that survive intact, seemingly unaffected by later separations of many miles or even years. When the adolescent succeeds in establishing close friendships, it helps ease the loss of emotional dependency on his parents and eventually makes financial dependency an embarrassment.

The second factor is that some conflict between adolescents and their parents is normal. At times it is actually helpful. And I must once again clarify that I advocate no disrespect of parents by children of any age. However, conflict between family members can take many forms, the worst of which, of course, is disrespect.

Other forms of conflict include maintaining and expressing different opinions, or the adolescent’s very painful realization that parents, too, are not always perfect and can make mistakes. With the support of strong friendships and the impetus of some conflict with his or her parents, the adolescent is helped to complete his or her natural developmental task and grow to mature adulthood.

To be continued ...

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

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RABBI NACHMAN SELTZER, WITH PERMISSION FROM ARTSCROLL/MESORAH



"Maybe we're going about this all the wrong way," Chesky* spoke up.

"Meaning?"

"Meaning, we've been trying to stop Tel Aviv taxis for about an hour already, with no success. Then we tried calling the local companies to see if they had any available cabs — again, with no success. Maybe we should start calling up the Bat Yam taxi companies instead."

"And ask them what?"

"And ask them if they have any taxis currently in Tel Aviv that are interested in picking up a fare for the long trip back to Bat Yam."

"That's brilliant!" someone said admiringly.

Chesky tapped his head with two fingers.

"You bet it is," he agreed. "Chesky 'Brilliant' Adler — that's me."

I made the next call.

"Moniyot Bat Yam."

"Hi, do you have any cabs in Tel Aviv that are leaving back to Bat Yam and want to take passengers with them?"

"Where are you?"

"In front of the Diaspora Museum."

"Hold on a second."

We heard the dispatcher make an announcement over his system. "Are there any available drivers in Tel Aviv right now, who want to take a call from the Diaspora Museum to Bat Yam?"

Nothing but silence greeted his question. Either there were no Bat Yam cabs in Tel Aviv right then, or none of them were close by.

The dispatcher repeated his question, this time with a slight variation on his original theme.

"Are there any available drivers in Tel Aviv right now, who want to take a call from the Diaspora Museum to the yeshivah in Bat Yam?"

A second later, someone replied, "I'll take the call."

"It's yours, Itzik."

The dispatcher got back to us. "The driver will be with you in fifteen minutes. What's your name?"

"Leiby."

"Thanks. *L'hitraot!*"

I am embarrassed to tell you what happened next, but I'm going to do it anyway.

We stood on that busy street corner, exultant over the progress we'd

just made. A taxi was on its way! All was right with the world!

"I'm very happy that driver said he'll come for us," Meir Aaron said. "But if another taxi stops for us first, I'm going to take it."

"But we ordered the cab!" Chesky said, turning incredulous eyes on Meir Aaron. "If we don't wait for him, he'll have driven all this way for nothing."

"Don't make a big deal out of it," Meir Aaron responded. "You saw how many times we tried hailing a cab, and how they were all full. If we don't take him, someone else will grab him in a second!"

I am ashamed to admit that I seriously considered joining him.

Meir Aaron went back to the street, stuck out his arm and continued trying to hail a cab. No one stopped for him.

Fifteen minutes later, the Bat Yam taxi pulled up outside the museum. We climbed inside and were off.

The taxi driver was a *ba'al teshuvah*. I know this because he had one of those big white knitted *yarmulkas* that just about covered his entire head ... and because he told us so.

"You should know something, boys," he said, when we had edged our way out of the late afternoon Tel Aviv traffic and were coasting along the highway back to our yeshivah. "I almost didn't respond to the dispatcher."

"Why not?" we asked.

"Well, first the dispatcher asked if there were any available drivers to take people from the Diaspora Museum to Bat Yam, and there was no way in the world that I would ever accept such a call. Want to know why?"

We did.

"Because fifteen times out of twenty, the people making the call will find another taxi in the time it takes me to reach them, and then I'll be left with nothing and will have wasted lots of time and gas. That's why I would never take such a call."

Boy, did I feel guilty when I heard that little speech. He was basically telling us that he knew what we had been planning to do. I felt as easy to

read as an open book. It was humiliating.

"So why did you agree to take us after all?" I heard myself asking the driver.

"Because when the dispatcher asked the question the second time," our driver explained, "he rephrased it slightly. This time he asked, 'Are there any available drivers in Tel Aviv right now who want to take a call from the Diaspora Museum to the yeshivah in Bat Yam?'"

"When I heard that you were boys from the yeshivah, I didn't hesitate for even a second," the driver stated triumphantly. "There was no question in my mind that religious boys would never cause a taxi driver to drive half an hour out of his way for no reason! And you see?" He waved his arms from side to side. "I was right. You did wait for me!"

We were quiet the rest of the way back to our little town, each one immersed in his own thoughts. It was a guilty silence. I, for one, never forget

that taxi incident and how mortified I was at the time, though this story happened many years ago.

Bottom line: if we want people to respect us and treat us in a special way, we need to be deserving of their trust and respect. We need to deserve their reverence and admiration.

Take this story to heart, my friends. Though its message is simple, it's extremely deep at the same time. Never forget the ramifications and consequences of every action that you take, big or small. I still shudder to think what would have happened if that driver would have pulled up to the curb and found that we'd taken another cab. Would that tiny, inconsiderate action have sent him back across the divide to a life devoid of Torah and *mitzvos*?

I don't know — and I thank Hashem that I wasn't given the chance to find out. I will never forget that day. The day I was handed some real *chinuch* for life — by a taxi driver.

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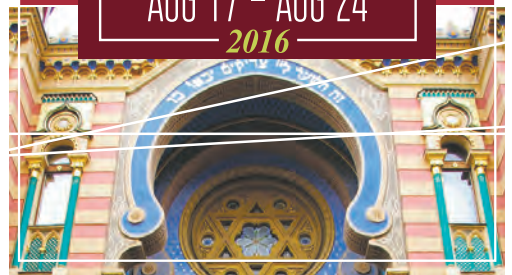
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Woodbourne Shul Reopens For Seventh Season

By Dov Levy

The famous Woodbourne Shul at 457 Route 52 proudly announces the opening of its Summer 2016 vacation season. The shul will again service the public with a full program including dozens of round-the-clock minyanim, numerous shiurim both daily and weekly, the renowned Kollel Mesirus Nefesh and a constant supply of light refreshments.

This unique blend of Torah, Avodah and Gemilus Chasodim are the hallmark of the charismatic Rabbi Mordechai Jungreis shlita, Niklesburg Rebbe. Beginning in 2010 the Rebbe revitalized the decaying building and transformed it into a booming center of life servicing the entire Sullivan County and beyond.

The Historic Congregation Bnai Israel building – in the past it served such luminaries as Rabbi Moshe Feinstein and the Tzehlimer Rav zt”l – has become a major draw for summer vacationers looking to grab a minyan and a quick bite on the go. Of course, there are many, many regulars as well. Under the magnetic leadership of Rabbi Jungreis shlita, the 96-year-old building now listed on the National Register of Historic Places has been brought back to life as tens of thousands of people pass through its doors each summer.

From its humble beginnings in 2010 when the Rebbe hung up a sign announcing “Minyanim Going On Now!” the shul has grown exponentially with each passing season. An estimated 80,000 (!) mispalelim pass through the shul now

each summer. The naysayers who politely told the Rebbe his idea was crazy and the plan would never get off the ground were quickly proven dazzlingly wrong. Major renovations were undertaken two years ago as the shul threatened to collapse under the strain of so many worshippers.

Despite his incredible devotion and exhaustive efforts, Rabbi Jungreis sees himself not as the shul’s rabbi but more as a gabbai, a custodian who oversees the public domain. “This is not my shul—it’s your shul, it’s everyone’s shul. This is Klal Yisroel’s shul!” Indeed, the trademark sign hanging on the large Menorah outside greets every arrival with a cheerful “Everyone Is Welcome!” The Rebbe’s legendary warmth is part of the very fabric of the shul. Many people openly admit that they visit Bnai Israel chiefly to experience meeting the Rebbe and enjoy his heartfelt blessings.

As in previous years, the shul will be open for full services from early morning until after the last Maariv—usually 2 AM or later. You can also enjoy a bite, cold and hot drinks, breakfasts, Daf Yomi shiurim, and the delicious Thursday night cholent along with the equally enthralling weekly shiurim. Don’t forget to stop and say hello to the Rebbe and receive his affectionate blessings!

...

For those spending Shabbos in Woodbourne there is major news breaking: After years of in-



tense effort, Rabbi Mordechai Jungreis has erected an eruv around the village!

The lack of an eruv posed an ongoing problem for many years. Men who used the mikvah on Shabbos morning were forced to resort to the practice of “wearing” their bath towel around their neck. Mothers with small children were forced to remain indoors. Some people carried while outdoors without realizing that they were not permitted to do so. Many others admitted openly to Rabbi Jungreis that they had inadvertently found themselves carrying outdoors on Shabbos.

In response to this pressing need Rabbi Jungreis lobbied with the authorities and was recently issued a permit to erect an eruv around the entire village. The situation was thoroughly reviewed by competent rabbinical authorities and the Woodbourne eruv has been constructed to accommodate all halachic requirements. A map detailing the exact perimeters will be available to the public shortly.

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A HEARTFELT MESSAGE FROM THE TURKEL FAMILY

We would like to thank the countless volunteers who took days off from work and spent nights away from their families to help search for my husband, Gary Turkel A"H. The number of organizations and individuals who embodied the very definition of care and selflessness was astonishingly large – and in the face of tragedy, it is at least some comfort to know that there are so many people out there who are ready, willing, and able to help others at a moment's notice. As this list is quite extensive, we apologize to any individual or organization that may have been inadvertently omitted. Our gratitude to all of them is boundless.

Government agencies, private organizations, & individuals who assisted in the search include:

The 100 and 101st Precincts of the NYPD, the 4th Precinct of the NCPD, the commanding officer of the 100th Precinct Captain Janice Holmes, the commanding officer of the 101st Precinct Deputy Inspector Justin Lenz, the commanding officer of the 4th Precinct, Inspector Lee Steinberg, Sergeant Nicholas Stillman of the 4th Precinct, NYPD ESU, NYPD Harbor, NYPD Aviation, NYPD Special Operations, New York State Chaplains Task Force, US Parks Department, US Park Police, FDNY, FDNY Special Operations, Atlantic Beach Rescue Squad, Chief of Department of Atlantic Beach Rescue Squad Jonathan B. Kohan, US Coast Guard, Commander of the US Coast Guard Sector Long Island Sound, Captain Edward Cubanski III, State Senator Todd Kaminsky, The Misty Tow, United Search and Rescue (USAR), USAR Aviation, New York Rescue Response Team (NYRRT), NYRRT Marine Unit, Jet911, Quick Rescue Team, BSSP, BSSP Coordinator Shmuel Folman, FSSP, CH Shomrim, WSPU, Lawrence Cedarhurst Fire Department, Inwood Fire Department, Long Beach Fire Command, The Long Beach Lifeguards, The NYC Beach Life Guards, Hatzolah EMS of the Jersey Shore, Hatzolah of Riverdale, Hatzolah RL, Hatzolah of Queens. Chaverim of Queens, Chaverim of Rockaway/Five Towns, Chaverim of Queens, Chaverim of Washington Heights, Chaverim of Flatbush, Lakewood Chaverim, Yehuda T. Rotberg, Flatlands Volunteer Ambulance, Chesed Shel Emes, Zaka International, Yehuda Kasziner & Bikur Cholim of Lakewood, Lakewood Chai Lifeline, The Village of Lawrence, The Sands Atlantic Beach, Lawrence Beach Club, Rabbi Ari Perl of the Atlantic Beach Jewish Center, Rich from LB Wake, Robert Kaskel, Rabbi Melnick, The Yesheva World, JPupdates, News 12 Long Island, The Long Island Herald, Chimichurri, Cork and Slice, Elisha Aryeh, Village of Lawrence Trustee Michael Fragin, David Kopelowitz, RNSP Clergy Liason Rabbi Tzvi Flaum, Rabbi Baruch Ber Bender of Achiezer, Wings Air, Nassau County Medical Examiner's office. We would especially like to thank the Rockaway Nassau Security Patrol for their efforts in coordinating these many agencies

Last but certainly not least, we feel tremendous gratitude to the spouses and families of all the many unnamed volunteers who gave of themselves so that their loved ones could participate in the search.

**Sincerely,
Lesley Turkel and Family**



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Parsha Short & Sweet

RABBI SHLOMO ZALMAN BREGMAN

THE OPPORTUNITY TO SHINE

Speak to Aaron and say to him, "When you kindle the lamps..." (8:2)

Halacha requires that the cups of the Menorah always be filled with the same amount of oil, irrespective of the length of the evening. As is well-known, in the summertime the nights are shorter, and in the winter, the nights are longer. Either way – in all circumstances – the cups of the Menorah must always be filled with the same quantity of oil.

R. Moshe Feinstein, ZTL (Darash Moshe, Tetzaveh) interprets this Halacha homiletically. Since the Menorah is a symbol of the dissemination of Torah, this Halacha hints to the idea that a Torah teacher must always put the same amount of effort into teaching every one of his students. Whether he is dealing with the most brilliant of the Talmidim, or the ones who seem to show the least promise – the Rebbe must put forth an equal effort. Every Talmid deserves his Rebbe's full attention and maximum effort so that he will have the opportunity to shine as brightly as possible.

PRIMORDIAL LIGHT

Aaron did so (Va'Yaas Kein)... (8:3)

R. Gedaliah Schorr, ZTL (Ohr Gedalyahu) says that there is a connection between Maaseh Bereishis (the creation of the world) and Aaron's lighting of the Menorah. When it comes to Aaron's lighting, it says in our pasuk, "Va'Yaas Kein." This means that "Aaron did so." Similarly, throughout the entire Creation story, after many of Hashem's acts of Creation (ex. Bereishis 1:7 and 1:9) we find the phrase, "Va'yehi Chein," which means "and it was so." R. Schorr says that this similarity hints to the idea that the light of Aaron's Menorah was of the same spiritual quality as the light that Hashem made at the time of Creation, which was subsequently hidden away for the righteous to enjoy in the future (see Rashi on Bereishis 1:4; Chagigah 12a; Bereishis Rabbah 3:6).

NATIVE OF THE LAND

When a convert shall dwell with you, and he shall make a pesach-offering to Hashem...one decree shall be for you, for the proselyte and the

native of the Land (Ezrach Ha'artez). (9:14)

In this pasuk, the Torah says that someone who is born a Jew, as well as a convert, must bring the Korban Pesach. We find here that the Torah refers to the natural-born Jew as a "native of the Land" (Ezrach Ha'artez). Now, it is common to find the term "Ezrach" (native) used throughout the Chumash to describe a person who was born a Jew. But why in this particular instance is the phrase "of the Land" appended to this term? And what does any of this have to do with the Korban Pesach?

Meshech Chochmah addresses these questions by citing the Tosafos (Pesachim 3b) that says that any man who does not own land in Eretz Yisroel is exempt from bringing a Korban Pesach. With this Tosafos we can now understand why the word "Ha'artez" is attached to the mitzvah of Korban Pesach. Being a Jew is not enough to trigger the requirement to bring this Korban; the person must be a land-owner in Eretz Yisroel as well!

UPSIDE-DOWN NUNS

When the Ark would journey, Moshe said, "Arise, Hashem, and let Your enemies be scattered, and let those who hate You flee from before You." And when it rested, he would say, "Reside tranquilly, O, Hashem, among the myriad thousands of Israel." (10:35-36)

If one looks in a Sefer Torah or Chumash, it is apparent that verses 35 and 36 are bracketed with what appear to be upside-down Nuns. Why? Shabbos 115b-116a provides several answers:

These markings indicate that this is not the proper place for this passage. Rashi explains that these verses really belong in Ch. 2 of Sefer Bamidbar, because our verses here mention how the Ark would travel, and that earlier passage in Parshas Bamidbar dealt with the traveling of the entire Mishkan, which would have included the Ark.

These markings indicate that these two verses rank as a significant Book of the Torah unto themselves. As such, according to Rabbi Yehudah HaNasi – who advances this view in the Gemara – there are

Parshas Beha'aloscha

Seven Books of the Torah, and not Five! According to his counting, the Seven Books of the Torah are: (i) Bereishis, (ii) Shemos, (iii) Vayikra, (iv) Bamidbar up to this point, (v) these two verses, (vi) from here until the end of Sefer Bamidbar, (vii) and Devarim.

A third approach suggests these verses are bracketed-off to separate between two sets of sins committed by the Jewish people – namely, the manner in which the Jewish people ran away from Har Sinai like school children, and the complaining found in our Parsha. So as to not mention two sins in a row, this passage appears here. This accords well with the first explanation, and indicates a reason why this passage must appear here, ostensibly 'out of place.'

UPSIDE-DOWN NUNS II

OK, so there are reasons to bracket off these verses, but of all the letters available, why are they divided by Nuns, and why are the Nuns written upside-down?

Rabbeinu Bachya says it's because the Gematria of the letter Nun is 50, and the "correct" place for these verses is 50 sections backwards from where it appears here. This is why it's upside-down.

Maharsha says the Nuns represent the Nun (50) Gates of Understanding. Even these two tiny verses contain all 50 of them! Moreover, they are upside-down to show that we are quite far from attaining this level of knowledge contained within even these two small pesukim.

R. Yonasan Eibuschutz says the Nun is connected to Berachos 4b, which explains that the letter Nun is the only one missing from the alphabetically-ordered Ashrei prayer, because it alludes to the downfall (Nafla) of Israel. Therefore, Nun becomes the letter of choice when it comes to discussing (or breaking up the mention) of sins, which is one of the reasons for the brack-

ets discussed above. And so, why then are the Nuns upside-down? He explains that it's to allude to a Midrash that says Hashem is like a deer, a creature that looks behind itself while it runs away. Similarly, when the Jewish people sin and Hashem pulls away from us, He still keeps His attention fixated on us. And if we understand that the Nun symbolizes spiritual falling, then it makes perfect sense why the Nun is backwards, to evoke the image of this Midrash!

WHEN WE TAKE OUT THE TORAH

When the Ark would journey, Moshe said, "Arise, Hashem, and let Your enemies (Oyvecha) be scattered, and let those who hate You flee from before You." (10:35)

It's well-known that this pasuk is recited every time we take the Torah out from the Aron Kodesh. Why? *R. Yosef Chaim Sonnenfeld cites the Zohar which says that when the Torah is taken out, it is a moment of mercy in Shamayim and one in which Hashem has strong feelings of love towards Klal Yisroel. As such, taking the Torah out of the Ark becomes a propitious moment to pray for growth in Torah and ruchnius. However, R. Yosef Chaim notes the Yetzer Hara hates this and attacks us at precisely these moments. This is why at this particular moment we request that Hashem's enemies (Oyvecha) should be scattered ... because the term refers to the Yetzer Hara! In other words, our Tefillah is that we should be able to make the most of this opportunity without distraction of the Evil Inclination.

"Short & Sweet on the Parsha" is now on-sale and available for order! Published by Feldheim, this 560 page sefer costs \$24.99 and contains hundreds of electrifying insights into the weekly Torah portion. Contact R. Shlomo Zalman Bregman at Director@JELN.org to order yours today!

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The boys were tasked with choosing a name for their respective clubs; one chose the Eagles and the other called themselves the Rattlers. The names were etched onto flags and onto their shirts. The groups even formed an internal hierarchy with leaders, rules and systems. During this first week, the boys grew close and developed a sense of in-group allegiance.

Over the next few days, they discovered each other as they heard voices and found refuse left behind. The noted reaction was intense; observers heard things like "they better not be in our swimming hole" and an overall atmosphere of territorialism emerged with a sense of "us-and-them."

Counselors organized competitive activities, but as the scores were tallied, interactions grew progressively more fierce. There was name-calling, burning of the opposing team's flag, and nighttime raids on "enemy" camp. One group even began to stock-pile rocks, either as an act of aggression or self-defense.

By the time that the Rattlers had won the trophy and planted their flag in the field, the hostilities had reached a fever pitch to the point

where adults felt it necessary to call off the games in fear that it would blossom into all-out-war.

Attempts at promoting peace initially failed. Passive group activities and meals resulted in separation, jeering and taunting. Only when the boys were tasked with solving a common problem did they put aside their differences and work together. For example, the water supply was interrupted and they had no choice but to work together to find the clogged pipe, at which time they were observed rejoicing in unison.

Another time they worked together to fix a broken truck. By the time the experiment was over, the groups had dissolved and they all traveled home on a city bus.

This well-known social psychology study was designed by psychologist Muzafer Sherif. He used these events to show how we form allegiances based on common interests and goals, and how this leads us to shun people from an out-group, especially when competing for limited resources.

The study also contributed to our understanding of working together as groups collaborate in order to achieve a common goal that neither could accomplish on its own.

While no single experiment can establish a broad principle, the inescapable conclusion is that shared goals are vital to resolving conflict and promoting peace. This is relevant to interpersonal relationships in classrooms, workplaces, families and nations. Simply stopping the fighting and bringing people together is not enough – there needs to be a common goal and purpose that engenders the cooperation of and results in benefit for all.

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

Dr. Siegel can be reached at 732-806-1513 or www.siegelpsychological.com

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49 Steps to Greatness

RABBI EPHRAIM NISENBAUM

Anyone who wishes to acquire Torah must also have the fear of sin (Midrash Shmuel).

The Mishnah teaches that if one's fear of sin precedes his wisdom, his wisdom will endure. However, if one's wisdom precedes his fear of sin, his wisdom will not endure (Avos 3:9). There is a simple reason for this: If a person is concerned about sinning, he will be careful to listen attentively and make certain that each point in halachah is clarified, so that he will be able to observe it properly (Tiferes Yisrael).

A person was once speaking with Rav Naftali Trop, Rosh Yeshiva of Radin. The man mentioned that some of the leading Roshei Yeshivah were blessed with phenomenal memories. Among the individuals mentioned was Rav Elchanan Wasserman. Reb Naftali disagreed. "Although it's true Reb Elchanan doesn't forget a thing he learns, I don't think he really has such an amazing memory. If you had Reb Elchanan's fear of Hashem, and his fear of forgetting even one word of

Torah, you wouldn't forget a thing, either."

The Chazon Ish explains further: Unless a person has fear of Heaven, he will not merit the Divine assistance needed to properly understand the Torah, regardless of his level of intelligence. Even if such a person accomplishes something in his studies, it will not be the true Torah of Hashem (Rav Dov Yaffe, quoted in Mishel HaAvos).

The Brisker Rav was once bothered by a very difficult Rashi. He challenged his students to offer a solution. No one could think of an explanation until one student, Rav Hillel Kagan, suggested a brilliant yet clear interpretation of the Rashi. The Rav was visibly impressed. "Oy, how much fear of Heaven is necessary to be able to think of such an answer!" he exclaimed.

The Klausenberger Rebbe, Rav Yekusiel Halberstam, once expressed a similar idea. "Yeshivah students sometimes think that if they study

Fear

hard enough, they can become another Rashba. In truth, if someone wants to acquire the Torah of a Rashba, he must first learn how to acquire the kedushah of the Rashba, for only with the Rashba's fear of Heaven could one merit the Torah of the Rashba."

The Talmud says that a person who studies Torah without fear of Hashem can be compared to a watchman to whom the inner keys are entrusted, but not the outer keys (Shabbos 31b). Without the outer keys, the inner ones are useless. It is significant that both Torah study and the fear of Hashem are compared to keys, as they are both tools needed to enter into a relationship with Hashem. Fear of Hashem, however, is the primary tool—without it, Torah study will not accomplish anything.

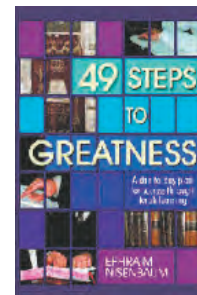
The study of mussar, books of ethical refinement, helps a person develop the fear of Hashem. Mussar reminds us of man's responsibilities to Hashem and the punishment that awaits us if we do not observe the Torah. The Mishnah Berurah (1:12) rules that there is an obliga-

tion to set aside a time each day to study mussar. Rav Itzele Peterberger (Sha'arei Orah, ch. 5-6) cites other sources, as well, that advocate learning mussar daily. The Chayei Adam (143) rules that one must learn mussar even at the expense of learning other parts of Torah, because the fear of Hashem is what Hashem wants from us more than anything else. As it says in Avos, "Without fear of Hashem, there can be no wisdom" (3:21).

The Chasam Sofer would learn with his students from the sefer Chovos HaLevavos (Duties of the Heart) for fifteen minutes each day before beginning his shiur. He would tell his students, "Wisdom must begin with the fear of Hashem" (Tehillim 111:10).

Plan:

- Learn some mussar each day to help develop fear of Heaven.
- Make an extra effort to clearly understand Torah learning and commit it to memory.



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ADAPTED EXCLUSIVELY FROM A SCHMOOZE IN HEBREW BY

Rav Nissan Kaplan Shlita

PREPARED FOR PRINT BY RABBI NACHMAN SELTZER

In Our Defense

We daven to Hashem on a daily basis. We request that He shower us with his goodness – in all areas – for our families, for health, for *parnasah*, and for *hatzlacha* in learning. One of the strongest tools in *tefilla* is when we invoke the *zechus* of our Avos; we seek favor in Hashem's eyes in the *zechus* of the Avos, in *zechus* of the Tzadikim, in the merit of those who gave up their lives for Kiddush Hashem and even in the merit of the children who have not yet sinned. But we need to ask the question, if we are truly worthy of Hashem's help and ongoing assistance, why do we even need to mention them? Doesn't Hashem know what we are deserving of? And if we are not worthy of our *tefillos* being answered why does it even help to call upon the Avos.

Either we deserve Hashem's help or we don't.

How does bringing the Avos into the picture secure the assistance that we so desperately crave?

Some answer that the merit of the Avos is only available to those who connect with the Avos and all they represent, while showing that they too are continuing on the path set forth by the Avos. When an individual who truly does his best to follow in the path of our forefathers mentions their names in his *tefillos*, he shows that he too is deserving of being treated like them and that Hashem should answer his prayers, just as He would have answered those of Avrohom, Yitzchok and Yaacov.

However it's not so simple.

Perhaps in this week's Parsha we can find an idea to explain this concept.

After Klal Yisroel sinned by sending the spies to Eretz Yisroel – and then actually believing the Lashon Harah which they so bountifully provided, Hashem told Moshe that he was going to wipe out Klal Yisroel in a plague and wanted to start a new nation from Moshe Rabbainu.

Moshe Rabbainu is not at all ecstatic over this bit of news and replied to Hashem, "If You choose to wipe out Klal Yisroel what will the world say? They will gleefully claim that You Hashem, may have been able to defeat the Mitzriyim, but that you realized that You didn't have the power to defeat the thirty one kings of Eretz

Canan. They will then claim that this is the reason You killed out Your nation in the desert."

We find that Moshe used a similar approach after the Egel, arguing, "What will the Egyptians say? Relent from your anger and reconsider the evil against your nation."

Hashem did in fact listen to Moshe and relented – saying "*Salachti Kidvarecha*", which Rashi explains as meaning, "I will forgive them because of what you said." This well used argument of "what will the world say?" was the deciding factor in saving Klal Yisroel from destruction.

And yet, the conversation between Moshe Rabbainu and Hashem is most perplexing!

Klal Yisroel sinned, and was about to be punished. Yet instead of begging for mercy like we would have expected, Moshe Rabbainu defends his nation with a completely unexpected argument – "if You punish them it will be a Chilul Hashem!"

Was it really Moshe's place to give Hashem advice on how to run His world, and to point out the consequences of Hashem's actions?

This Parsha teaches us a secret. The novel idea that an individual may use *davening* to achieve the impossible. There are times when our *tefillos* on their own may not be sufficiently powerful to achieve our requests – yet we see from here, that by invoking the merit of others when we are undeserving on our own – or when we offer a counter-argument in our defense and a reason for Hashem to listen – our *tefillos* will be answered. But these secret weapons will not help us if we don't use them with confidence! We need to stand up in Hashem's courtroom and argue with assurance, "Answer us please in the merit of the Avos! Save us in the merit of the children! Forgive Klal Yisroel to prevent a Chilul Hashem!"

Much as Moshe Rabeinu did for us time and time again.

To help us further understand this we turn to a Gemorah in Baba Kama (50a). The Gemorah tells us of a Yid named Nechunya who considered it his mission in life to make sure that the Olei Regel had sufficient water to drink when they arrived in Yerushalayim after their endless travels. He would dig huge reservoirs and fill

them to the brim so that there would be plenty of water available for the Yidden to drink. For this he earned the title, Nechunia, digger of wells.

One day his young daughter was playing close to one of her father's wells when she slipped and fell inside – disappearing into its depths. The terrified bystanders panicked and ran to the house of Rav Chanina ben Dosa for help. An hour went by and Rav Chanina told them not to worry. A second hour passed with Rav Chanina still insisting that she was fine. Three hours after the girl fell into the well, Rav Chanina ben Dosa was informed that the girl was safe. That an old man had miraculously appeared out of nowhere and pulled her out of the well.

Astounded the people turned to Rav Chanina and asked him if he was a Navi – how could he have possibly known that the girl was safe? They all saw her disappear beneath the well's murky waters, how could he have known she would emerge alive?

Rav Chanina replied "I am neither a Navi nor the son of a Navi, but it simply could not be that the actions of such a Tzadik, or that the wells which he dug to provide water for the Olei Regel, could possibly cause harm to his children!

Yet the Gemorah concludes that even after this episode one of Reb Nechunia's sons died from thirst – there was a severe drought and he perished from dehydration. Tosfos asks right away, "What happened to the *zechus* of Nuchunia, how was it possible that his son perished via water? Tosfos answers that falling into a well full of water and dying of thirst are two different things – unrelated to one another.

However the Shita Mekubetztes quotes a Rishon by the name of Rabbainu Yeshaya who explains that when Rav Chanina ben Dosa told the people "I am not a Navi nor the son of a Navi, but how can a child of a Tzadik be harmed by the good actions of his father," he was repeating his *tefillos* to Hashem! He was actually uttering the following prayer.

"Hashem! How can you let a child be harmed by the good actions of his father?"

It was in the merit of this *tefilla* that Nechunia's little girl was saved. Years later Rav Chanina was no lon-

ger alive to plead this same *tefilla* on behalf of Reb Nechunia's son, who with no defense attorney on his side of the courtroom passed away.

Wait a second.

If Nechunia possessed merit in heaven, why was he unable to help his son? And if his merit was lacking, why was his daughter saved?

Clearly Nechunia did possess abundant merits. But they were not enough. In the end, the deciding factor in his daughter's defense was Rav Chanina ben Dosa's unanswerable question – "how can it be that she will be harmed by the good her father did?"

The facts stare us in the face.

Even when a potential powerful defense exists it is not enough.

It needs to be pleaded and argued before Hashem, and once Rav Chanina passed away nobody came forward with the necessary argument. Unfortunately the facts alone were not enough to save Nechunia's son. The right lawyer was needed as well.

A person has to appreciate the power of his *tefillos*. When we mention our *zechus avos*, when we say *anainu* in the merit of those who died *al kidush Hashem* – we are giving Hashem a real reason to listen to us. Don't make the mistake of saying "who am I," or "what use is it to mention these *zechusim*, either I possess them or I don't." No. These are our secret weapons. To be used as keys to unlock otherwise locked doors. It's not enough to know this in our hearts – we need to take our defenses out and argue them before Hashem.

We need to plead "Answer us in the *zechus* of our Avos, in the *zechus* of the Tzadikim!"

Every *tefilla* can be answered by using this weapon. Tell Hashem that you want to learn, beg him to open your heart for Torah study! Beg for *kishronos* so that you can better understand the *sugyos*... *daven* for *parnasah* to be able to support your family. Every argument and defense that we bring helps – even if we don't really deserve our requests – when they are put together with an argument they acquire a newfound power to open otherwise sealed doors.

Bezras Hashem may we merit to see out *tefillos* being answered, and be *zoché* to be truly included in those who are "*Yodei shemecha v'lomdei Torasecha*"



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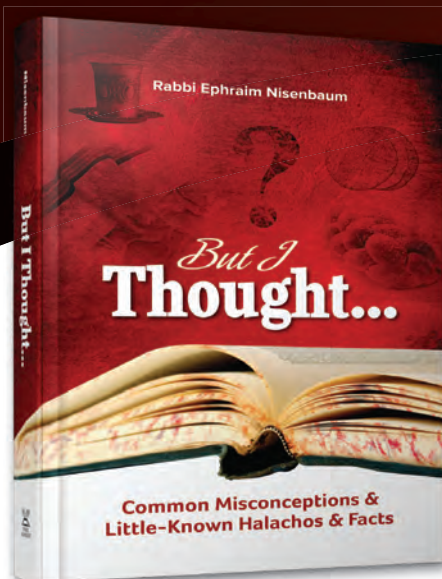
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Egyptian And Jordan Ambassadors Urge Israel To Adopt Arab Peace Initiative

JNS

The Egyptian and Jordanian ambassadors to Israel, in a rare joint public appearance, urged Israel to accept the Arab Peace Initiative as a way to end the longstanding Israeli-Palestinian conflict.



"Egypt still believes that reaching a peace agreement is achievable," Egyptian Ambassador to Israel Hazem Khairat said in a speech at the Herzliya Conference.

"Israelis and Palestinians should make peace because they must. The two-state solution is the only way to end this conflict. There is not much time left and there is no other alternative," he added.

Jordan Ambassador to Israel Walid Obeidat reiterated Khairat's call, saying that the Arab Peace Initiative "stands as the master of all initiatives when we talk about regional approaches."

First proposed by Saudi Arabia in 2002, and later adopted by the Arab League, the plan calls for Israel to return to the pre-1967 lines and implement a solution to the Palestinian refugee situation in return for full recognition of Israel by the Arab world.

Over the years, Israel has been tepid in its response to the plan, but Israeli Prime Minister Benjamin Netanyahu—sensing warmer relations with the Arab world—has called for a revised version of the plan as the basis for a regional solution to the conflict.

In recent weeks, Egyptian leaders have expressed a willingness to lead Israeli-Palestinian negotiations. Separately, France has engaged in peace efforts, hosting a summit of world leaders in Paris on June 3 with the intention restarting Israeli-Palestinian talks. But the French summit excluded Israeli and Palestinian leaders.

Israel Incentivizes Arab Municipalities To Fight Illegal Construction

JNS



The Israeli cabinet approved the appropriation of about \$3.6 billion for Israeli-Arab communities, but made the funds contingent on Arab municipalities fighting illegal construction.

The cabinet decided that the newly allotted funds would go to municipalities that agreed to increase efforts to battle construction violations. The Israeli ministers also decided that the state would press criminal charges against offenders and announced that enforcement officials would have the power to seize heavy-duty vehicles used for construction.

"This issue [of illegal construction] is important for Israel as a nation and for its future," Prime Minister Benjamin Netanyahu said. "Things are out of control, and we must end this situation."

Joint Arab List party leader Member of Knesset Ayman Odeh called the newly approved measures an assault on Israel's Arab sector.

Palestinian Mom Goes Off Script

By STEPHEN M. FLATOW/JNS.ORG

Suhair Halabi is very proud of her son, Muhannad. Mrs. Halabi is so proud, in fact, that she recently displayed her pride by visiting the site where Muhannad became famous. We know about her visit because she posted, on Facebook, a photo of herself at the site, flashing "V" for "Victory" signs with both hands.

But Muhannad's "accomplishment" was not a 4.0 grade point average in school or a game-winning goal in a soccer field. It was the cold-blooded murder of an Israeli rabbi on the streets of Jerusalem, the slashing of the rabbi's wife and 2-year-old child, and the fatal stabbing of a bystander who tried to assist the victims.

At a press conference on May 7, 2002, president George W. Bush said, "I deeply hurt when there is a lack of hope for moms and dads of anybody—Palestinian moms and dads—it bothers me." President Barack Obama has made similar statements about "Palestinian moms and dads." It's a bipartisan myth—the notion that "Palestinian moms and dads" are just like moms and dads anywhere, that they have the same hopes as anybody else.

Not Mrs. Suhair Halabi. She has made very clear what her hope is.

Flashing a V-for-Victory sign at the blood-drenched spot on Haggai Street where Muhannad committed his atrocity was a statement that she hopes for many more murders of Jews.

Her husband has made it very clear that he feels the same way. In the aftermath of the murders, Mr. Shafiq Halabi told reporters, "Muhannad has led the way and I feel that all those young people rising up are joining



him. His attack was the wake-up call that Palestinians needed to act and break the current deadlock."

If Mrs. Halabi were a little more sophisticated in the realm of public relations, she would have stuck to the script that the State Department and J Street would prefer she read from. She would have said how she condemns her son's murderers, and how he was motivated by personal problems rather than ideology, and how the overwhelming majority of Palestinians just want peace like everybody else.

But Mrs. Halabi went off script. She was honest. She wanted the world to know how she really feels.

And why not? There are no consequences in Palestinian society for applauding the murder of Jews. On the contrary, everywhere the Halabis turn, their son's behavior is praised. Recently, the Halabis attended an event at Al-Quds University, where Muhannad was studying law. (So much for another myth—that Palestinian terrorists are all unemployed, destitute, and lacking hope; Muhannad was on track to become a successful attorney.)

Now, a normal university would be ashamed that one of its students committed multiple murders. But not a Palestinian university such as Al-Quds. The administration proudly presented the Halabis with Muhannad's diploma—even though he didn't graduate (since he was killed by Israeli security forces shortly after his attack)—and the speakers warmly praised the murderer.

It doesn't stop there. The "moderate" Palestinian Authority (PA), headed by the "moderate" Mahmoud Abbas, has named a street after Halabi and built a memorial to honor him.

The residents of the Halabi's village, Surda, have also made their feel-

ings clear. According to Israel Hayom, the villagers "began collecting money to rebuild [Muhannad's] family's home...which had been demolished by the IDF as a deterrent against future attackers. After it became clear the home would not be rebuilt on the same plot, the money went toward buying a fancier place in the nearby village of Abu Qash. The place spans about 3,870 square feet and is currently undergoing renovations."

In 1996, then-first lady Hillary Clinton wrote a children's book titled "It Takes a Village." She explained how a child is shaped in part by the various people who live in his or her village and the cultural influences to which the child is subjected.

Muhannad Halabi's village of Surda, like other villages under PA control, is saturated with glorification of violence and hatred of Jews. The schools teach it, the imams preach it, and the PA-sponsored news media promote it. And Muhannad's parents, like so many other Palestinian parents, echo and reinforce those attitudes everyday—and sometimes even broadcast their feelings on Facebook. Unscripted, uninterested in PR, raw and honest for the world to see. When will the world start paying attention?

New Anti-Terror Bill Passes In Israel



JNS

The Israeli Knesset passed a new counter-terrorism bill following six years of negotiations on the legislation.

“The terrorist attacks in Orlando and Tel Aviv show more than ever that there is no reason for terrorism. There are no excuses. It can only be vanquished through appropriate punishment and deterrence. The 2016 model of terrorism will receive a 2016 response,” said Israeli Justice Minister Ayelet Shaked after the bill’s approval in a 57-16 Knesset vote.

The bill increases penalties for terrorist activities in Israel. For example, a terrorist could face up to seven years of prison for threatening to commit a terror act. The measure also formalizes new terrorist offenses such as identifying with a terror group, incitement to terrorism, and negligence in preventing a terrorist act.

The legislation was supported by all of the political parties within Israel’s Knesset except for the Joint Arab List and Meretz.

Israeli Company Creates Antibacterial Fabric

JNS

The Israeli company Nano Textile has invented a technology capable of making any fabric capable of killing bacteria. The technology prevents bacteria growth on natural and synthetic fibers, which helps prevent the spread of infections acquired in hospitals and reduces cross-contamination between medical staff and patients.



Developed by Prof. Aharon Gedanken from the Department of Chemistry at Bar Ilan University in Israel and funded by about \$17 million from the European Union’s FP7 program, the technology works by embedding zinc-oxide (ZnO) nanoparticles into the fabric. ZnO, which has antibacterial properties, is even capable of eradicating antibiotic resistant bacteria such as MRSA. ZnO particles are created inside a solution and transferred onto the fabric through a chemical reaction. The process is cost-effective because it changes the fabric’s appearance and still allows the fabric to withstand up to 65 wash cycles at 92 degrees Celsius, and up to 100 wash cycles at 75 degrees Celsius—much higher standards than what are required in medical facilities.

Patented in both the U.S. and Israel, the technology is still awaiting approval in Asia and Europe. The process of making the fabric is outlined in a new article published in the scientific journal *Cellulose*.

“The main advantages of the technology is that it can apply anti-bacterial properties to any kind of readymade fabric, the treatment does not at all alter the fabric’s color, and the entire process is extremely cost-effective,” said Prof. Aharon Gedanken, the Israeli business news outlet *Globes* reported. “In a hospital setting, for example, our technology can be used for inserting anti-bacterial characteristics to staff uniforms, patients’ pajamas, linen, blankets, and curtains, in order to significantly reduce morbidity and mortality and in parallel reduce hospitalization costs.”

“After establishing proof-of-concept, we are now in the process of raising the necessary capital to begin operations. The potential for our antibacterial fabric technology reaches far beyond medical applications, as it is relevant to a variety of industries such as airplanes, trains and luxury cars in the transportation industry; babywear, sports clothing and undergarments in the clothing industry, restaurants and hotels in the entertainment and tourist industries,” said Nano Textile President Lilac Mandeles.

Israeli Company Invents Virtual Personal Trainer Through Headphones

JNS

The Israeli company LifeBEAM has created the first augmented reality (AI) personal trainer headphones to use while exercising.

Within 90 minutes on the Kickstarter online crowd-funding platform, LifeBEAM exceeded its funding goal of \$100,000 for the “Vi” headphones. The funding has now surpassed \$500,000.

The headphones feature 11 aerospace-grade biosensors that track heart rate, location, weather, elevation, cadence, and more to develop a personalized exercise program. The application can adapt to the user over time and even provide recommendations in real time, coaching users during their workouts.

Additionally, users can listen to music and stream videos while exercising.

“By improving a person’s awareness of their own behaviors, environment, and real-time physiology, Vi provides an inspiring and truly smarter workout experience. We call Vi an ‘Awareable,’ as it’s the first and only wearable with the power to actually be aware of a person’s activity patterns and coach their behavior in real time,” said Omri Yoffe, CEO and co-founder of LifeBEAM, which is based in New York City and has R&D centers in Tel Aviv, Los Angeles, and Asia.



Lebanon May Not Recover From Another War With Israel, Intelligence Chief Says

JNS

Israel’s military intelligence chief said that another war between the Lebanon-based Hezbollah terror group and Israel would make it difficult for Lebanon to bounce back.

“If there is another war, Israel will recover and rebuild,” Israel Defense Forces military intelligence chief Maj. Gen. Herzl Halevi said at the 16th annual Herzliya Conference.

“We are a strong society, an advanced society. Lebanon will become a country of refugees that will have difficulty recovering, and Hezbollah will lose its political support base,” said Halevi.

Syria has been manufacturing weapons specifically for Hezbollah, according to Halevi, which may be opening up the door to another Lebanese conflict with Israel. Those weapons were “meant to combat against Israel” rather than being used for the Syrian civil war, Halevi said.

“The world shouldn’t accept this. It is a violation of [United Nations] Security Council Resolution 1701, passed after the Second Lebanon War, and Israel shouldn’t accept it, either. To a certain extent this could move up the outbreak of another round of conflict,” he said.

Additionally, Halevi said that Iran has been providing Hezbollah with weapons under the guise of helping the terror group fight in Syria, but some of that Iranian weaponry is being transferred to Lebanon.

“This is also something that neither the world nor us should ignore,” he said.



Report: Herzog Was Prepared To Divide Jerusalem As Israeli Prime Minister

JNS

Zionist Union party leader Member of Knesset Isaac Herzog was prepared to uproot all Jewish communities in Judea and Samaria and to divide Jerusalem if he became prime minister last year, Israel's Makor Rishon and Channel 10 outlets reported.

Herzog, the Israeli Knesset's opposition leader, reportedly offered those concessions in talks conducted with Palestinian Authority President Mahmoud Abbas before the March 2015 Israeli election. According to the reports, Herzog agreed to give Abbas an area that was equivalent to 100 percent of Judea and Samaria, including 4 percent in land swaps. On the issue of Jerusalem, Herzog agreed to withdraw from neighborhoods in eastern Jerusalem, which would have become the Palestinian capital. Herzog and Abbas also agreed to set up a joint Israeli-Palestinian municipality to run the shared city.

Under the Herzog-Abbas plan, a multinational force would administer the Temple Mount, although the Western Wall would remain under Israeli sovereignty. The two sides agreed to let Israel keep a symbolic presence in the Jordan Valley and to have Israeli, Jordanian, and Palestinian security forces fight terrorism together.

In response to the reports, Jerusalem Affairs and Heritage Minister Zeev Elkin (Likud) said, "The unearthing of the secret agreement between Herzog and Abbas proves once again that the Likud's victory in the last election saved Israel from this suicidal plan that involved extremely dangerous concessions, including the division of Jerusalem."

Herzog's office dismissed the criticism, saying in a statement that "there is no need for mediators or secret negotiators in the dialogue with Abbas, and Herzog has stated that he would address the Palestinian parliament in Ramallah if he is elected prime minister."



Israel Intercepts Wet Suit Shipment Bound For Gaza Terrorists



JNS

Israel announced that it has foiled an attempt to smuggle dozens of professional wet suits into the Hamas-ruled Gaza Strip.

It is believed the wet suits were intended to be used by terrorists in Gaza, including members of the Hamas naval commando unit. The illicit shipment was discovered and seized by security guards and Shin Bet security agency personnel at the Kerem Shalom crossing between Israel and Gaza.

The wet suits were hidden among sports equipment and clothing that had been imported by a supplier in a Palestinian Authority-ruled part of the West Bank, and were reshipped to Gaza.

The Israeli Defense Ministry has launched an investigation into the incident.

Report: Israel To Build Massive Wall Around Gaza Under And Above Ground

JNS

Israel is reportedly set to build a massive underground and aboveground concrete wall around the Gaza Strip in order to prevent infiltration by Hamas terrorists using cross-border attack tunnels.

The wall, which will cost around NIS 2.2 billion (\$567 million), will stretch along Israel's entire 60-mile border with Gaza and will be built tens of meters under and above ground, according to Yedioth Ahronoth.

"We have no desire to rule over Gaza, and as long as there is no alternative government there, we have no business being there," said a senior defense official said.

"But on the other hand, we cannot conduct a constant war of attrition," the official added. "Therefore, the next conflict has to be the last conflict in terms of Hamas ruling the Strip. We are not looking for an adventure, but a confrontation with Hamas is inevitable. It is an ongoing and growing threat and we need to be prepared for it."

There have been several efforts to build a barrier around Gaza. The first barrier was erected in 1994 in the aftermath of the Oslo Accords, while the second barrier was built following Israel's disengagement from Gaza in 2005. But neither barrier addressed the threat of underground attack tunnels, which became a major concern during 2014's summer war with Hamas. Since 2014, Hamas has continued efforts to rebuild its tunnel network, which was destroyed in that conflict.

Israel is also currently erecting a wall around sections of its border with Lebanon, after Hezbollah leader Hassan Nasrallah threatened to invade the country's northern region and seize Israeli towns along the border during any future conflicts.



3 Israelis Hurt In Rock-Throwing Attack, IDF Mistakenly Kills Palestinian Bystander

JNS

Three Israelis were lightly wounded when terrorists hurled rocks and firebombs at vehicles on Route 443, a main highway linking Tel Aviv and Jerusalem. While responding with gunfire at the suspected perpetrators of the attack, Israel Defense Forces (IDF) troops mistakenly killed a Palestinian bystander. At least one other Palestinian was wounded.

"After an initial inquiry, it appears that uninvolved bystanders were mistakenly hit during the pursuit," an IDF spokesperson said.

The mistakenly killed Palestinian was identified as 15-year-old Mahmoud Badran.

Two Palestinian suspects were apprehended by the IDF. According to the IDF Spokesperson's Unit, the suspects are believed to have poured oil on the road, in addition to throwing rocks and firebombs.

Two of the three Israeli victims were wounded as boulders smashed into the windows of their vehicle. Another man was hurt in a separate vehicle. All three Israelis were hospitalized at Shaare Zedek Medical Center in Jerusalem, and two of the three have been released.



Hamas Member Reportedly Defects To Israel

JNS

Palestinian Fatah-affiliated websites are reporting that a senior member of the Gaza-ruling Hamas terror group has defected to Israel. The senior terrorist reportedly has significant information about how Hamas handles the building of its cross-border attack tunnels.

The terrorist defector—Bassam Mahmoud Baraka, from Khan Yunis in Gaza—is said to have told his family that he was going on an errand, and has since disappeared. He reportedly surrendered himself to the Israel Defense Forces at the border with Gaza while carrying a laptop. The Red Cross informed his family that he is in Israel.

In a similar incident last month, a 17-year-old Hamas member who was detained by Israel gave Israeli authorities information about Hamas terror tunnels, including with regards to escape routes for terrorist operatives in emergency situations and the locations of tunnel shafts. Another Hamas member arrested in April also provided information about the terror group's cross-border tunnels, *Haaretz* reported.



3 Killed, Including United States Citizen In Tel Aviv Car Accident

JNS

Three people were killed when a man apparently suffered a heart attack while driving through Tel Aviv and his car plowed into a busy restaurant. The driver, 41, from the central Israeli city of Ra'anana, was among those who died, along with two other men, U.S. citizen Alan Weinkrantz and Ashdod resident Menashe Raz.

Weinkrantz was a well-known public relations specialist from San Antonio who worked closely with the Israeli high-tech industry. Raz had come to the restaurant with his family and was speaking on his cellphone outside at the time that he was hit. His daughter and sister-in-law were moderately injured in the accident. Raz's daughter was evacuated to Sourasky Medical Center, where she underwent an operation, and his sister-in-law was taken to Wolfson Medical Center, also for an operation.

The driver was reportedly traveling quickly when he suffered a heart attack and lost control of his car, which then drove onto the sidewalk and crashed into Furama, an Asian restaurant on crowded Ben Yehuda Street. According to some media reports, bystanders beat the driver after the crash, assuming at first that he was a terrorist who had committed a ramming attack.

In addition to the two men who were hit and killed, at least six other people were injured in the accident. Sourasky Medical Center Trauma Unit Director Dr. Dror Soffer said the three people who died in the accident had arrived at the hospital in critical condition and were pronounced dead minutes after their arrival. The others suffered light and moderate injuries.



Israeli Legal N.G.O. Threatens Boeing Deal With Iran

JNS

An Israeli legal rights NGO threatened to place liens against any planes that the American aerospace giant Boeing plans to sell to Iran.

Iran announced an agreement with Boeing that would be the first aircraft deal with an American company since the 1979 Islamic Revolution. Boeing intends to sell Iran about 100 new airplanes, but the deal is awaiting U.S. government approval.

The Shurat HaDin - Israel Law Center represents families of victims of Iranian-sponsored terror attacks, seeking to secure financial compensation for the families that has been mandated by U.S. courts but has not yet been paid out by Iran. Shurat HaDin said that Iran must pay these debts before it can purchase Boeing's planes.

"It is shocking that a company like Boeing would enter into a business deal with the outlaw regime in Tehran," said Shurat HaDin's director, Nitsana Darshan-Leitner, the *Jerusalem Post* reported.

Some members of the U.S. Congress are also publicly opposing the Boeing-Iran deal, warning that American planes could be used to support terrorism. The agreement with Boeing is part of the trend of warming business ties between Iran and world powers following last year's nuclear deal.



Arab Knesset Member Haneen Zoabi To Take Part In Another Gaza Flotilla

JNS

Arab member of the Israeli Knesset Haneen Zoabi (Joint Arab List) is expected to participate in a women's flotilla to the Gaza Strip in September, sources close to Zoabi told Israel Hayom.

Zoabi plans to participate in the "Women's Boat to Gaza" flotilla to protest the maritime blockade of Hamas-controlled Gaza. In 2010, Zoabi took part in the Turkish flotilla that aimed to breach the Gaza blockade. She sailed aboard the *Mavi Marmara* ship, where after Turkish militants attacked Israeli commandos, nine of the Turks died in ensuing clashes. For many in Israel, this move called Zoabi's loyalty to Israel into question. She has been a frequent harsh critic of the Israeli government; in April, she compared Israel's treatment of the Palestinians to the Holocaust and refused to attend Israel's national Holocaust memorial assembly.

Zoabi, who recently finished a four-month suspension from the Knesset for meeting terrorists' families, could find herself embroiled in conflict once again with the Knesset Ethics Committee and face another suspension over her planned flotilla participation. The flotilla will include women activists of various leftist organizations, and European female parliamentarians may join them. Organizers are keeping the location from which the flotilla will set sail under wraps.



Ya'alon Slams Netanyahu, Announces Bid For Israeli Prime Minister

JNS



Former Israeli defense minister Moshe Ya'alon, who resigned from the government last month amid the

news that he would be replaced by current Defense Minister Avigdor Lieberman, has announced his intention to run for prime minister.

Ya'alon accused Israeli Prime Minister Benjamin Netanyahu of "scaring" the country in order to distract from serious societal threats.

"At this point, and in the foreseeable future, there is no existential threat facing Israel. Thus it is fitting that the leadership of the country stop scaring the citizenry and stop giving

them the feeling that we are standing before a second Holocaust," Ya'alon said in a speech at the Herzliya Conference.

"If there is something that I lose sleep at night about, it's not the truckloads of weapons in Syria and Lebanon or Iran's attempts to wage terror—Israel has the capabilities to deal with these forcefully and with sophistication," he said. "If there is something that I lose sleep over, it's the cracks in Israel's society, the erosion

of basic values, the attempts to harm IDF soldiers and their commanders....It is my intention to run for the leadership in the next elections."

Following his remarks, Ya'alon's former political party, Likud, accused him of hypocrisy.

"Just a few months ago he said Iran is an existential concern for Israel. Today when turned into a politician at the Herzliya Conference, he said that Israel faces no existential threat," Likud said.

U.K.'s Ken Livingstone Rejects Anti-Semitism A Month After Labour Scandal

JNS

Former London Mayor Ken Livingstone, who controversially told *BBC Radio* in May that Hitler "was supporting Zionism before he went mad and ended up killing 6 million Jews," took on a new tone by condemning anti-Semitism in a written statement to the U.K. House of Commons Home Affairs Committee ahead of an appearance before the committee the same day.

"I detest racism and condemn anti-Semitism," wrote Livingstone, who was among the various Labour party members suspended over anti-Semitic rhetoric last month, reported the *Evening Standard*. "Indeed my political career has totally opposed any such views concerning any religious or ethnic group."

Livingstone also criticized the "rise of physical and verbal attacks in London motivated by racism and faith hate" in recent years, particularly the "utterly deplorable" doubling of anti-Semitic hate crimes from 2010 to 2015.

"Racism serves as the cutting edge of the most reactionary movements. An ideology that starts by declaring one human being inferior to another is the slope whose end is at Auschwitz. I totally reject such a view of Jews, black people or any other group," he also wrote.

Livingstone also wrote that "trigger events" in the Middle East can cause a rise in anti-Semitic incidents in the U.K.



Netanyahu: Israel Will Help NATO States With 'Collective Struggle' Against Terror

JNS

Three weeks ahead of the North Atlantic Treaty Organization (NATO) summit in Warsaw, Israeli Prime Minister Benjamin Netanyahu met in Jerusalem with a group of ambassadors from NATO member states and called for a "collective struggle" against terrorism.

Before the start of the meeting, Netanyahu told the ambassadors, "I look forward to this opportunity to discuss our common interests, based on our common values. I want to thank NATO for inviting Israel to open an office in your headquarters in Brussels. I called Secretary General [Jens] Stoltenberg immediately to express my appreciation and I want to inform you that we're in the process of opening the office as soon as possible. We attach great importance to that. Israel has much to contribute to NATO. I believe NATO has much to contribute to Israel. We've already begun that process, but I think we can extend and increase our cooperation."

Referring to the threat posed by terrorism throughout the world, Netanyahu said, "Paris, Brussels, London, Tel Aviv, Jerusalem, Bali, Mumbai, New York, San Bernardino, and now Orlando, and so many other cities, have been struck by the same evil. Terror knows no bounds, and that is why our cooperation in the battle against terrorism must know no bounds as well."

"One day ISIS kills Yazidis, and then Jews and Muslims and Christians," said the prime minister. "They have no bounds. Terror, the indiscriminate, systematic attack on innocent people, must always be confronted and must always be fought, and that doesn't change. In any case, it doesn't depend on the identity of the victims. It depends on the nature of the act. The act is evil and is perpetrated by people with evil designs, and we, the people of the civilized world, have to band together to defeat it. We stand ready to help NATO in this collective struggle. We are prepared to share our intelligence and our experience to help in this common effort."



Iran Vows To 'Set Fire' To Nuclear Deal If United States Reneges

JNS

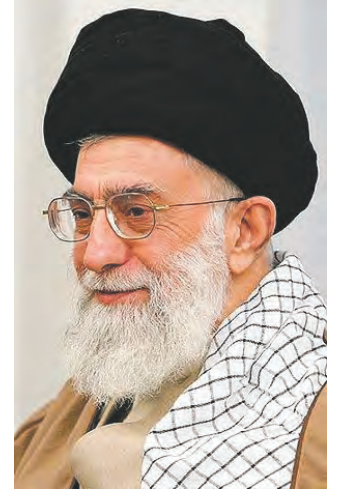
Iranian Supreme Leader Ayatollah Ali Khamenei has threatened to "set fire" to the nuclear deal with world powers "if the threat from the American presidential candidates to tear up the deal becomes operational."

In that case, "the Islamic Republic will set fire to the deal," Khamenei said, reacting to comments made last August by presumptive Republican nominee Donald Trump that he would "police that contract so tough they don't have a chance." Various Republican presidential contenders who have now dropped out of the race had also spoke out strongly against the nuclear deal, which was reached last year. Democratic candidates Hillary Clinton and Sen. Bernie Sanders (D-Vt.) support the deal.

Iran can expect a possible Republican presidential administration in 2017 to take a harder line in American-Iranian relations than current President Barack Obama.

"The Islamic Republic won't be the first to violate the nuclear deal. Staying faithful to a promise is a Quranic order," said Khamenei, *Reuters* reported, citing Iranian state media.

The supreme leader also noted that "the nuclear deal has holes which, if they were closed, would reduce or cancel its disadvantages. Some think that we can get along with the Americans and solve our problems. This is an incorrect idea and a delusion."



German Bank Closes Anti-Israel BDS Account

JNS

Germany's second-largest bank, Commerzbank, has reportedly closed an account affiliated with the anti-Israel Boycott, Divestment and Sanctions (BDS) movement.

The *Jerusalem Post*, citing a "highly reliable source," reported that the bank notified the account holder of the closure more than a month ago. This is the first known instance of a German bank censuring a pro-BDS account.

Commerzbank spokesman Michael Machauer said the bank could not identify the account holder nor discuss the closure "because of data protection and bank secrecy laws." But the *Jerusalem Post*'s report raised the possibility that the account belongs to the pro-BDS website "Der Semit," which lists its account as being based in a small town in the German state of Hesse. Commerzbank's headquarters are located in Frankfurt, the largest city in Hesse.

Israeli Public Security Minister, Gilad Erdan said Commerzbank's decision was "the right thing to do."

"The BDS campaign, which seeks the destruction of Israel, is discriminatory, anti-Semitic, and anti-peace, and often has connections to extremist and terrorist groups," Erdan told the *Jerusalem Post*. "I call on other banks to follow Commerzbank's example, particularly those with connections to official state bodies which claim to oppose BDS. I will continue to work to expose the true face of the BDS extremists and their supporters, and to ensure that they face the full consequences of their actions."



Israeli Rhythmic Gymnastics Team Wins Historic Gold Medal At European Championships

JNS

The Israeli rhythmic gymnastics team won its first-ever gold medal at the European Championships.

The team's five female members—Yuval Filo, Alona Koshevatskiy, Ekaterina Levina, Karina Lykhvar, and Ida Mayrin—took gold in the clubs and hoops category with a score of 18.316. They also won silver for their ribbon routine and bronze in the all-around competition.

"We are so proud. We really enjoyed performing here. The crowd was amazing," said team captain Koshevatskiy, the Times of Israel reported. "It is a realistic target to win a medal in Rio, but we are not thinking about it."

More than NIS 8 million (about \$2 million) was invested in organizing the three-day championships, which were hosted in Israel for the first time. More than 30 countries participated in the competition.



Man Arrested For Murder Of British MP Reportedly Tied To Neo-Nazi Group

JNS

Thomas Mair, the man arrested for the murder of British Member of Parliament Jo Cox, was reportedly a dedicated supporter of a U.S.-based neo-Nazi hate group that calls for the eradication of Jews and other races.

Mair, 52, was armed with a knife and a gun when he attacked Cox in her home village of Birstall in northern England, while shouting "Britain First" in a possible reference to the far-right Britain First party, reports said.

According to the Southern Poverty Law Center civil rights group, Mair was apparently a dedicated supporter of the National Alliance (NA), a U.S.-based neo-Nazi and white supremacist organization. Mair purportedly purchased a manual from the NA in 1999 that included instructions on how to build a pistol.

"Explicitly genocidal in its ideology, NA materials call for the eradication of the Jews and other races—what a principal foundational document describes as 'a temporary unpleasantness'—and the creation of an all-white homeland," the Southern Poverty Law Center said.

Cox, 41, was a popular pro-Europe Labour MP who advocated for Syrian refugees. Some commentators have speculated on whether or not the murder was linked to the contentious debate over the United Kingdom's upcoming referendum on European Union membership.



New Turkish Prime Minister Tries To Mend Relations With Israel, Other Nations

JNS

New Turkish Prime Minister Binali Yıldırım has conveyed a reconciliatory message to four countries with which Turkey has had strained relations, including Israel.

"Israel, Syria, Russia, Egypt... There can't be any permanent enmities between these countries encircling Black Sea and the Mediterranean. An incident happened with Russia. We of course won't allow the violation of our right to sovereignty. However, it's not right to stick to a single incident," Yıldırım said, referring to the fallout between his country and Russia after Turkey downed a Russian plane that violated

Turkish airspace in November 2015, according to the Hurriyet Daily News.

Yıldırım, who replaced resigned Turkish Prime Minister Ahmet Davutoğlu in May, also said, "We are coming to a point with Israel. They are also showing will. There are contacts. It's not concluded yet. I don't think it will take long. The determinative thing here is eliminating the isolation of Gaza for humanitarian purposes."

Turkey and Israel have had strained relations since the 2010 Gaza flotilla incident, in which nine Turkish militants were killed in clashes after they attacked Israeli commandos who boarded a ship that was trying to breach the blockade

Dutch Lawmakers Pass Motion Against BDS

JNS

A non-binding motion to defund organizations involved in the anti-Israel Boycott, Divestment and Sanctions (BDS) movement was passed in the Dutch parliament's lower house.

"Parliament requests the government to end as soon as possible direct or indirect funding for organizations which, according to their mission statements or activities, work to achieve or promote a boycott of Israel, and especially for those organizations that play a leading role" in the BDS movement, stated the motion written by Kees van der Staaij of the Reformed Political Party, a Protestant Christian party, the Jerusalem Post reported.

Three Dutch lawmakers signed the motion, including van der Staaij, Joel Voordewind of the Christian Union party, and Han Ten Broeke, spokesman for the parliament's Commission on Foreign Affairs and chair of its Defense Committee.

Dutch Foreign Minister Bert Koenders of the Dutch Labor party has said that pro-BDS advertising is protected under freedom of expression, but the Dutch government is officially opposed to boycotting Israel.



New App Revives Jewish History Of Crete

JNS

The Canadian and Israeli embassies in Greece launched a new mobile phone application teaching users about the Jewish history of Crete, including the remnants of the Etz Hayyim Synagogue.

"This free tourist application constitutes an important tool, allowing users immediate access to the rich history of the Jewish community of Chania and Crete," said Julie Crêteau the Chargé d'Affaires of the Embassy of Canada in Greece, Haaretz reported.

The Stavros Niarchos Foundation Centre of Hellenic Studies at Simon Fraser University in Vancouver, Canada, developed the app.

The app was launched on the same day the embassies commemorated the destruction of the 2,300-year-old Jewish community of Crete during the Holocaust.

In June 1944, the Nazis boarded the 265 Jews living on the Greek island, along with hundreds of Greek and Italian prisoners of war, on the Tanais ship heading to Auschwitz. But the ship was sunk by a British submarine and all aboard were killed.

By the end of the war, all five synagogues in Crete were destroyed, but Etz Hayyim's ruins went through renovations beginning in 1996. The synagogue was rededicated in 1999.



gy partners, with Israel needing a market where it can export its natural gas, and Turkey needing a supplier to meet its growing energy needs and help it reduce its reliance on Russian gas."

"We need to look at the bigger picture. There is no animosity between our peoples. It's possible to return to the old days and even take it further," Yıldırım said about Turkish relations with Israel, Syria, Russia, and Egypt.

on Gaza. But more recently, the Turkish government offered condolences to Israel after the March 2016 suicide bombing in Istanbul, in which three Israeli tourists were killed. The Turkish gesture was viewed as signaling a shift in Turkey's outlook on the Jewish state.

"Israel can be an asset when it comes to Syria given its intelligence resources, and the Turkish government also believes that better relations with the U.S. will result should it reconcile with Israel," Michael Koplow, an expert on Turkey and the policy director for the Israel Policy Forum think tank, told JNS.org in May. "Turkey and Israel have also been bandied about as potential ener-

At Israeli Confab, Searching For 'Silver-Bullet Solutions' To Europe's Migrant Crisis

MAAYAN JAFFE-HOFFMAN/JNS

The influx of migrants and refugees into Europe has presented that continent's leaders and policymakers with some of their greatest current challenges. Those challenges "defy silver-bullet solutions," said U.S. Deputy Secretary of State Anthony J. Blinken.

Blinken, who made that remark at the 2016 Herzliya Conference, which took place from June 14-16 in Jerusalem and Herzliya, was highlighting one of the topics that reappeared in many of the dozens of speeches and panel discussions throughout the three-day Israeli event. Blinken emphasized that the combination of the migrant crisis and rising global terror has "all of us... linked in unprecedented ways... creating shared vulnerabilities."

In America, Republican presidential candidate Donald Trump has garnered controversy, but also rising influence and a presumptive GOP nomination, through his associations of Muslims with terrorism and immigrants with crime. A February 2016 Rasmussen poll found that 70 percent of Republican voters, and 51 percent of all voters, support Trump's proposal to build a wall along the U.S.-Mexico border.

In Europe, fear about refugees is tied to anxiety about the loss of jobs and national identity, according to Prof. Jurgen Ruttgers, former prime minister of the North Rhine-Westphalia state in Germany.

"They fear the new cheap labor endangers their jobs. Others have fury because they have been searching for cheap housing for a long time. They think the politicians have no money for them—only for the refugees," Ruttgers said at the Herzliya Conference.

The migrant crisis has been accompanied by an uptick in European nationalism and support for nationalist political parties, as well as amplified concern about Islamic terrorism. A 2015 report by the Council on Foreign Relations (CFR) think tank noted that since 2011, the number of illegal border-crossing detections in the 28-nation European Union (EU) has surged. Thousands of Tunisians first arrived, followed by an influx of Sub-Saharan Africans. Most recently, the Syrian civil war has led to rapidly growing numbers of Syrian migrants and refugees. In just the first nine months of 2015, the International Organization of Migration estimated that 464,000 migrants crossed into Europe—and 89 percent of them came from Syria.

While most migrants entering the EU have traditionally come through non-landlocked nations such as Greece or Italy, many migrants are now entering landlocked EU member states such as Hungary, Germany, and Sweden, according to CFR. Frontex—an organization that promotes, coordinates, and develops European border management—reported that between January and July 2015, there were 102,342 illegal crossings into Hungary. Germany and Sweden currently receive and grant the overwhelming majority of asylum applications in the EU, CFR said.

The European populations absorbing the most migrants, in turn, have seen stark shifts in public opinion. A 2015 report by the TÁRKI Social Research Institute found that 46 percent of the Hungarian adult population agreed with the position that no asylum-seeker should set foot in the country—the highest-ever support for that stance.

Jessica Bither—program officer for the German Marshall Fund of the United States, which "strengthens transatlantic cooperation on regional, national, and global challenges and opportunities in the spirit of the Marshall Plan"—told JNS.org that the interests of individual nations have consistently trumped a homogeneous European response to the influx of migrants. But at the same time, she explained, the continent's nationalist and populist political parties have put the migration issue at the forefront of their agendas, "playing on fears and garnering support through that."

"People in Germany are anxious," said Jurgen Ruttgers.

In Europe, Bither said migration has posed the immediate challenge of finding housing for the migrants—such as shelters, schools, and gyms. In Germany, the Federal Office for Migration and Refugees was having trouble keeping up with asylum claims when, at times, there were as many as 10,000 people crossing the border each day.

Now that the migration numbers are declining in Germany and across the EU, European governments are focusing on integrating the asylum-seekers who were legally accepted into the EU and on facilitating the return of migrants who were rejected for asylum to their home countries.

"No one has the impression that those who have come to us in Europe will leave the country in the near future," said Ruttgers. "Anyone who wants to be a part of our societies



must accept our European values.... If refugees accept our rules and values and work hard to participate in our way of lives [they can stay]. Anyone who does not participate and integrate must go back to his home country after the [Syrian] civil war ends."

In April, Germany announced a new and controversial immigration law under which asylum-seekers face cuts in government support if they reject mandatory integration measures such as language classes or lessons in German laws and cultural basics.

The move came partially as a result of the growing trend of associating Muslim refugees with terrorism and a fear that Muslim migrants would give rise to a new extremist, anti-democratic culture. Several European leaders—including those from Hungary, Poland, Slovakia, and the Czech Republic—expressed a strong preference for non-Muslim migrants. In 2015, Slovakia even announced that it would only accept Christian refugees from Syria.

While on the one hand, selecting migrants based on their religion would violate the EU's non-discrimination laws, on the other hand, European leaders have defended such policies by citing their own constituencies' discomfort with growing Muslim communities. The terrorists that carried out the March 2016 Brussels bombings and the November 2015 Paris attacks were tied to Mideast refugees; they hid themselves among Syrian refugees taken in by European nations. This raised a red flag that terrorist organizations such as Islamic State—which claimed responsibility for the attacks in Brussels and Paris—are interspersing their radicalized recruits among the vast migrant stream and into an unprepared Europe.

The German Marshall Fund's Bither, however, argued for caution in pegging the increase in terrorism directly to the migrant influx. She said migration "is only part of the story. The issue of homegrown terrorism is

just as dangerous, if not more dangerous."

Bither said that just as the nationalist parties are using economic fear to turn society against refugees, they are using fear of Islam to gain popularity, too.

"They are putting the topic of Islamic extremism on the media cycle over and over again," she said.

H.E. Jan Jambon, deputy prime minister and interior minister of Belgium, who also spoke at the Herzliya Conference, said that Belgium is rolling out 30 new security measures in response to the March attacks in Brussels—including increased investment in a previously under-financed national security department and providing increased protection for more vulnerable communities, such as the Jewish community of Brussels.

Jambon said that while it did surface that there were ties between the Brussels terrorists and Mideast refugees, he agrees with Bither that the dual challenges of infiltration by Islamic extremists into the EU through migration and the radicalization of youths born in the EU itself (often second- and third-generation immigrants) need to be tackled with equal vigor.

"If we want youngsters to escape Islamic State's deadly trap, we need to do some things," said Jambon. "We need to protect, reflect, and promote our standards and values. We need to identify extremism among youngsters at an early stage and follow up on these young people who have gone off track.... We need to have a proactive police approach that is tough on terrorism."

But most importantly, in Jambon's estimation, the world needs to work together on combating terror.

"This is an international conflict," Jambon said. "We have to fight at the European and the global level. I call for an open-minded cooperation.... All people who keep our basic standards and values—regardless of ethnicity, religious, and social status—should stand together."

Brazil Backtracks On Support For UNESCO Measure Denying Jewish Ties To Holy Sites

JNS

Brazil has become the second country to admit it made a mistake by voting in favor of the recent United Nations Educational, Scientific and Cultural Organization (UNESCO) resolution that denies Jewish ties to the Western Wall and Temple Mount holy sites.

The Brazilian Foreign Ministry said in a statement that the country tried to "soften the terms of the original proposal" that was "partial and unbalanced," but after failing in that effort, voted in favor of the resolution.

"However, the fact that the decision does not make express reference to the historical ties of the Jewish people to Jerusalem, particularly to the Western Wall, the holiest shrine of Judaism, is an error, which makes the text partial and unbalanced," the Foreign Ministry said.

France has also said that its initial vote in favor of the UNESCO measure was mistaken.

"Brazil reiterates its full recognition of these bonds and its position in favor of the free access of believers of the three religions, Christianity, Islamism, and Judaism, to the holy sites of the Old City of Jerusalem, as well as its support for the existing agreements between Israel and Jordan on the administration of the city," said the Brazilian statement.

Brazil pledged to "review its vote if the deficiencies pointed out in the decision are not corrected in future assessment of the subject by UNESCO."

Although Brazil-Israel relations have been somewhat tense following Brazil's refusal to accept Israel's nomination of former Israeli settlement movement leader Dani Dayan as the Jewish state's envoy to Brazil, the country recently voted in a new president, Michel Temer, who is thought to be more friendly toward Israel than his predecessor Dilma Rousseff.



Amb. Danon Elected As First-Ever Israeli Representative To Head U.N. Committee

JNS

Israeli Ambassador to the United Nations Danny Danon was elected as chair of the United Nations' Legal Committee, marking the first time in history that an Israeli representative will head a permanent U.N. committee since the Jewish state joined the world body in 1949.

"I am proud to be the first Israeli elected to this position," said Danon. "Israel is a world leader in international law and in fighting terrorism. We are pleased to have the opportunity to share our knowledge with the countries of the world."

Danon was elected through a secret-ballot process in New York City following his nomination by the Western European and Others regional group within the U.N.

The U.N.'s Legal Committee (also known as the Sixth Committee) handles activities related to international law. In the upcoming General Assembly, the Sixth Committee will address agenda items including "measures to eliminate international terrorism" and the Geneva Convention's supplementary protocols. One of Danon's first tasks in his new position will be "to further the Comprehensive Convention on International Terrorism," according to the Permanent Mission of Israel to the U.N.

Israel's U.N. Mission also said that along with the Jewish state's Foreign Ministry and Israeli embassies around the world, it fought a "lengthy and difficult diplomatic battle" against countries from the Non-Aligned Movement and the Organization of Islamic Cooperation who tried to block Danon's appointment.

"We will not allow dictatorships and anti-Israel countries to harm our standing in the international community. Those who tried to block our appointment would be well advised to take note of the jurisdiction of this committee, as they have much to learn about international law," said Danon.



Hitler's 'Mein Kampf' Suddenly Seems To Be Popular Again

WASHINGTON POST

Few would have imagined that Adolf Hitler's autobiography "Mein Kampf" would again become a bestseller in the 21st century. But that's exactly what happened earlier this year with the expiration of a German state copyright that had been used to prohibit reprinting of the book.

"Mein Kampf" became even more widely accessible in Europe. The Italian newspaper *Il Giornale* distributed copies of the book to readers of its Saturday edition — a decision that drew heavy criticism from Jewish groups in the country.

The Italian news agency ANSA quoted the president of the Union of Italian Jewish Communities, Renzo Gattegna, as saying: "The free distribution ... is a squalid fact that is light years away from all logic of studying the Shoah and the different factors that led the whole of humanity to sink into an abyss of unending hatred, death and violence."

"It must be stated clearly: The *Giornale*'s operation is indecent," Gattegna said, on the announcement of the paper's decision.

But the center-right daily, which is owned by the family of former Italian prime minister Silvio Berlusconi, says its version of the text was annotated by an Italian historian and was distributed with the goal of preventing the mistakes of the past from being repeated.

As for the controversy, Alessandro Sallusti, the paper's director, in an editorial said that most of the discussions related to the publication were "legitimate and understandable."

"The worries of our friends within the Italian Jewish community, who have always seen us as unconditional allies, deserve all our respect," Sallusti wrote.

However, he also said that he strongly disagreed with those saying the paper published the autobiography with an "apologetic intention." Critics had previously argued that the newspaper might have distributed the book in an attempt to underplay Hitler's crimes.

Sallusti strongly refuted such allegations, saying: "Let's not take advantage of such a tragedy."

"Because with certain winds that blow here and there in Europe and in the Middle East it is necessary to understand what shapes the evil can take -- in order not to repeat a fatal mistake," Sallusti wrote, referring to Hitler's rise to power.

"Mein Kampf" has been available in German bookstores since January — but only in an annotated version that is supposed to point out inconsistencies and lies in Hitler's arguments. There are more than 3,000 additional comments in that version.

According to German law, publishing the book without annotations would be considered seditious. But that is what right-wing publishing company Schelm is now planning to do. Prosecutors are investigating the plans and could file charges even before the book gets published.

"This book is too dangerous for the general public," library historian Florian Sepp told *The Washington Post* last year, reflecting a sentiment among several German experts on that research field.

The publisher argues that an unannotated version of Hitler's autobiography would serve as historical documentation — but researchers object, saying that the annotated edition is fully sufficient.



The Sentencing Of A 94-Year-Old Former Nazi: What Good Is A Label?

NATHAN MOSKOWITZ/JNS



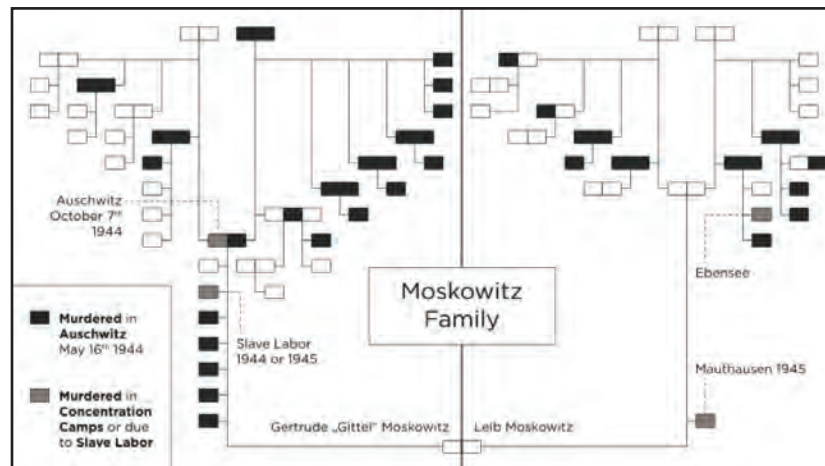
A German court recently sentenced 94-year-old Reinhold Hanning, a former Nazi, to five years in prison for being an accessory to the murder of 170,000 Jews between January 1942 and June 1944, when he served as an SS guard at the Auschwitz death camp in Nazi-occupied Poland.

Hanning served in a unit that handled newly transported prisoners, and assisted in selecting those who would temporarily live as slave laborers and those who would be murdered on the day of their arrival. He was not accused of personally killing a single prisoner, but rather of being an accomplice to many murders and of being a willing cog in the Nazi machinery of annihilation. More than 1 million people were systematically killed at the camp during World War II, he Hanning was specifically charged for the slaughter of 170,000 Hungarian Jews at Auschwitz because his service records could be matched with their well-documented transportation logs.

Both of my parents were present at Auschwitz during Hanning's "service" and were fortunate enough to have survived. Their memoirs are documented in my book, "Kuzmino Chronicles: Memoirs of Teenage Holocaust Survival" (Shoah Forensics Art Institute Publications, 2014). Had they seen Hanning, they certainly would have had no recollection of him. More than 60 of these 170,000 murdered Jews were members of both my parents' immediate and extended families. Although this number represents a small fraction of these victims, it is quite a large number for a single family and exemplifies the devastating impact of the Shoah on a smaller personalized scale.

My mother, a co-plaintiff in this case, and my father assisted Thomas Walther, one of the major prosecutors in making this very precise point by constructing our family tree for presentation at Hanning's trial (see diagram). The black boxes demonstrate family members murdered in Aus-

chwitz on the day of arrival, and the grey boxes demonstrate those murdered at Auschwitz or at other slave labor camps at a later date. Translated into English, Walther's explanatory caption underneath the family tree diagram states, "I think this [family tree] most clearly demonstrates the destruction."



A version of this family tree was also used in the trial of Oskar Groening, 94, known as the "bookkeeper" or "accountant" of Auschwitz. My mother also served as a co-plaintiff in that case. Groening was sentenced to four years in prison by a German court for his complicity in the murder of 300,000 Hungarian Jews deported to the Auschwitz gas chambers between May and July 1944.

I take great pride in my parents' small contribution to the guilty verdict handed down in both of these cases. When Judge Anke Grudda handed down the Hanning verdict on June 17, she said, "This trial is the very least that society can do to give...at least a semblance of justice, even 70 years after, and even with a 94-year-old defendant...the entire complex Auschwitz was like a factory designed to kill people at an industrial level. You (Hanning) were one of those cogs...you had been aware that in Auschwitz innocent people were being killed in gas chambers on a daily basis."

Grudda's statements about attaining "a semblance of justice" 70 years after the Holocaust ironically came just three days after President Barack Obama stated June 14, "What good will saying 'radical Islam' do in the terrorism fight?...What exactly would using this label accomplish? What exactly would it change?"

This struck me as a sharp contrast between how Western civilization can simultaneously prosecute the largest genocide of the past, and willfully neglect to combat the attempted and actual genocides of the present

and future. Juxtaposing the words of Grudda and Obama made me wonder why 70 years after the Shoah, German prosecutors and judges are motivated to put frail and elderly Nazis on trial.

The Holocaust still resonates today not only due to its unprecedented scope, but because the perpetrators labeled themselves "Nazis," as did

the entire world. The "Nazi" label is now universally synonymous with "absolute evil." This label carries not a trace of moral ambivalence. By labeling Hanning and Groening as former "Nazis"—no matter how old, frail, or cute they might appear—everyone knows that they engaged in despicable acts. In the eyes of any judge and jury, whatever sympathy might have been garnered by their outward appearance was negated by their "Nazi" label, their psychologically palpable "mark of Cain."

Labeling a nation, organization, or group as "evil" is a very powerful cognitive shorthand for making a moral argument against them in order to successfully engineer present and future strategies that will ultimately defeat them. When the Allies fought "Nazism," there was no moral ambivalence expressed about Nazism's evil character, intentions, or actions. The preservation of Western civilization was at stake. They did not accuse the entire German population or that of their complicit Axis nations of bearing any collective guilt. Despite the anti-Jewish prejudices these nations' citizens might have had, it was their political ruling class that galvanized these countries into genocidal action. The Allies were not concerned that fighting Nazism could or would be politically misinterpreted.

The "Nazi" label was so successful in its equation with "evil" that it still resonates with the same chilling aura 70 years later. Not only does this label facilitate the prosecution of elderly Nazis by the modern-day German

government, but it is also unfortunately one of the most misappropriated and misused labels, frequently misapplied for political purposes to benign people, organizations, and countries by their enemies. The label resonates so powerfully with evil that many of Israel's enemies incessantly accuse Israelis of being Nazis in a libelous, inverted equation: Israel=Nazis=evil. For people who do not know or wish to blissfully neglect history, this is a very persuasive political battle cry.

Obama refuses to use the words "radical Islam" because he is concerned that the phrase will be conflated with Islam in general. Yet just like the terminology "Nazis" does not label all Germans, the term "radical Islam" does not label all Muslims, but rather only its radical extremist elements.

"Radical Islam," like "Nazism," is pure and unadulterated evil. It seeks the genocide of Jews, Christians, Yazidis, and minority/opposing Muslim groups. Like the Nazis, radical Muslims seek world domination.

Had Obama used the label "radical Islam" from the beginning of his presidency, would recent history have turned out any differently?

The current Iranian ruling class openly and frequently proclaims its genocidal intention of annihilating Israel and Jews. The U.S. State Department just recognized Iran as the leading state sponsor of terrorism. Iran supplies arms to Hezbollah and Hamas, not to mention to other organizations who likewise openly advocate genocide against Israel and Jews.

Nevertheless, Obama's greatest diplomatic legacy is his embracing and welcoming of Iran into the community of nations. His Iran nuclear deal enables the Islamic Republic to achieve nuclear status in the near future, and infuses billions of dollars to buttress Iran's economy and to provide it with even more capital for sponsoring worldwide terrorism. What if Obama applied the label of "radical Islam" to the current the Iranian leadership, rather than creating and perpetuating the false dichotomy of Iranian moderates and extremists? Would it have been as easy to dupe Congress into accepting the nuclear deal?

When Obama cheered the fall of president Hosni Mubarak in Egypt and his replacement by Mohamed Morsi—a member of the equally genocidal Muslim Brotherhood, which seeks the destruction of Isra-

CONTINUED ON PAGE 57

The Sentencing of a 94-Year-Old Former Nazi: What Good is a Label?

CONTINUED FROM PAGE 56

el—would the world have cheered along if Obama applied the label of “radical Islam” to Morsi and his political organization? Would they have despaired along with Obama when current President Abdel Fattah El-Sisi, a true moderate, captured the Egyptian reigns from Morsi?

After Syrian President Bashar al-Assad gassed his own people, and after the genocidal intentions of Islamic State against Christians and Yazidis became apparent through the spectacles of beheadings splattered across TV screens, had Obama labeled these players as falling under the umbrella of “radical Islam,” would it not have affected American and global public opinion to more forcefully take action against these genocidal maniacs?

The guilty verdicts of both Hanning and Groening should be applauded for their symbolism. These verdicts grant a smidgeon of justice to Holocaust survivors and their families, and honor the memory of millions of massacred Jews. But these victories will ring hollow if all they do is bring a sense of justice to the genocide of the past. Their lessons must somehow be used as a springboard to awaken insensate Western nations and catapult them into action against today’s unfolding genocides, and spur them to prevent genocides in the future.

If we take these lessons seriously, then perhaps 70 years from now, our descendants won’t be equally content with a tiny morsel of justice.

94-Year-Old Former Nazi SS Guard Sentenced To 5 Years In German Prison

JNS

A 94-year-old former Nazi SS guard has been sentenced to five years in German prison after being found guilty on more than 170,000 counts of accessory to murder for his role in the killing of 1.1 million Jews and others at the Auschwitz death camp during the Holocaust.

Reinhold Hanning’s five-year sentence is less severe than the maximum potential sentence he faced—15 years. His trial in a state court in Detmold, Germany, had lasted four months. He will remain free while appeals on his case are being heard.

During his trial in April, Hanning said, “It disturbs me deeply that I was part of such a criminal organization. I am ashamed that I saw injustice and never did anything about it, and I apologize for my actions.”

Several Holocaust survivors had testified in Hanning’s trial, including 95-year-old Leon Schwarzbaum.

“So much fire came out of the chimneys—no smoke, just fire,” Schwarzbaum told the court, according to the Associated Press. “And that was burning people.”



Israel Needs U.K. To Remain In EU To Fight Threats

JNS

British Prime Minister David Cameron told a group of British Jews that Israel needs the United Kingdom to remain in the European Union (EU) to help fight against threats to the Jewish state, including the Boycott, Divestment and Sanctions (BDS) movement.

“When Europe is discussing its attitude to Israel, do you want Britain—Israel’s greatest friend—in there, opposing boycotts, opposing the campaign for divestment and sanctions, or do you want us outside the room, powerless to affect the discussion that takes place?” Cameron asked attendees at the annual fund-raising dinner of the Jewish Care welfare organization in London.

The U.K. will vote on a referendum to decide whether or not to remain a member of the EU. The campaign for the country to leave the EU, known as “Brexit,” is led by the UKIP political party.

Cameron called Brexit “a campaign of division and intolerance.”

“We don’t want your vision of Britain, we don’t want what you’re selling. You’re not describing the kind of country we want for ourselves or our children and our grandchildren, and I say we should vote decisively to reject it,” Cameron told the Jewish audience, according to video footage of his remarks.

“[With Brexit] I see the opposite of everything that makes our country great. I am proud that Britain is home to people who fled persecution, including those who fled from the Nazis or Russian pogroms,” he said.

Cameron praised British Jews for their patriotism.

“That is what is so amazing about our Jewish community. You are the model of how to integrate in modern Britain. And there is also something so special about modern Britain. We may not be perfect, but we are one of the most successful multi-faith, multi-ethnic democracies anywhere on Earth,” he said.

Cameron added that being an EU member allows the U.K. to “get things done” on matters such as combating terrorism, standing up to Russia, and stopping Iran from obtaining a nuclear weapon.

The Israeli government has not publicized an official position on the U.K. referendum.



EU Foreign Ministers Back France’s Israeli-Palestinian Peace Initiative

JNS

The foreign ministers of the European Union’s 28 member states have issued a joint declaration backing the recently launched French-led Israeli-Palestinian peace initiative.

“The Council welcomes the Joint Communiqué on the Middle East peace initiative adopted at the Ministerial meeting in Paris on 3 June 2016,” the ministers said after a meeting in Brussels, adding, “The Council reiterates its support for a just, sustainable, and comprehensive resolution of the Israeli-Palestinian conflict, and peace and stability in the region.”

Additionally, the EU Foreign Affairs Council said it will provide economic incentives to promote an Israeli-Palestinian peace deal.

“The EU is determined, alongside other international and regional partners, to bring a concrete and substantial contribution to a global set of incentives for the parties to make peace with a view to an international conference planned to be held before the end of the year,” said the ministers.

Israeli Prime Minister Benjamin Netanyahu has repeatedly opposed the French peace initiative, saying that he prefers direct negotiations with the Palestinians.

“Such initiatives only remote the peace process further, allowing the Palestinians to avoid direct negotiations,” the Israeli Foreign Ministry said following the EU statement.





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At the Yeshiva Ohr Shraga Veretzky's 3rd Grade Brachos Contata



At the P'eylim Lev L'achim Flatbush Breakfast Reception



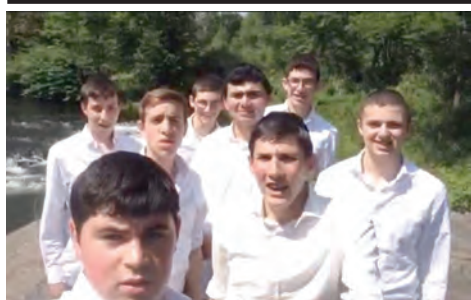
Darchei Torah 8th Grade Rafting Trip



Yeshivat Shaare Torah Rabbi Anahory's 4th Grade Recording Bircot Yaakov at J-Root Radio



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At the Teitelbaum Bris



Rav Schorr Speaking in Yeshiva Gedolah of Mill Basin PHOTOS AVRAHAM ELBAZ



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YTV Graduation BBQ

At Toras Emes Graduation

At the Upsherin of Refael Shmuel Erez



At the Yeshiva Torah Vodaas Pre 1A Chumash Seudah

Chaim Aschendorf Graduating Y.T.V



Askanim Learning in Bertcher Shul in Marine Park



Rav Michael Attias Siyum Daf Yomi at Rav Katz's Shul



Askani in Flatbush



Askanim at the Flatbush Shomrim Carnival & Bike Etching



Askanim in Flatbush



At The Cheder Sukkah Fair



Hanochas Tefillin of Yitzchok Zev Bensoussan



Hanochas Tefillin of Avrom Yakov Yanofsky



Askanim at the Chill Wedding



Shimshon Smith Misayem Seder Kudshim at Kollel Bnei Torah



At the Lipman - Beyman Wedding



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Trump Adds Washington Post To List Of Banned Media

JP UPDATES

Republican presidential candidate Donald Trump added the Washington Post to its list of media banned from covering its campaign following a story that was published in remarks on the aftermath of the Orlando terror incident.

Trump took to social media to complain what he viewed as biased reporting by revoking the Post's press credentials.

On Facebook he wrote, "Based on the incredibly inaccurate coverage and reporting of the record setting Trump campaign, we are here-by revoking the press credentials of the phony and dishonest Washington Post."

The Post had written a story with the headline "Donald Trump seems to connect President Obama to Orlando shooting" that was changed from the original based on comments that alluded to President Barack Obama being involved in the incident that left 50 people dead.

Trump had said, "I am no fan of President Obama, but to show you how dishonest the phony Washington Post is, they wrote, 'Donald Trump suggests President Obama was involved with Orlando shooting' as their headline. Sad!"



Former U.S. Ambassador To U.N. Tells Conflicted Trump Supporters To 'Carry On'

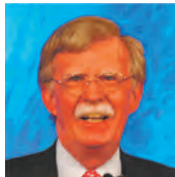
JNS

Former Ku Klux Klan leader Former U.S. ambassador to the United Nations and pro-Israel commentator John Bolton said that Americans who are considering voting for Donald Trump in the fall are worried about his various controversial comments should "keep calm and carry on."

Bolton told the Jerusalem Post that he supports Trump despite "having disagreements" with some of his positions. Bolton said he agrees with Trump's promises to oppose the Iran nuclear deal, to call on NATO partners to be more involved in the organization's budgetary demands, and to rebuild the American military, the latter of which he called the most important issue.

"Hillary [Clinton] will support the [Iran] deal as written...which is a fundamental misperception of how to deal with proliferators and weapons of mass destruction," he said. Rebuilding the military will project greater U.S. power worldwide and will send the message of "don't even think about challenging us," Bolton added.

Bolton said he "does not share the concerns" of some Jewish organizations that a Trump presidency could lead to a cut in American military aid to Israel or to a "neutral" U.S. government position on the Israeli-Palestinian conflict.



David Duke Targets Jews In Media Over Trump's Remark On Hispanic Judge

JNS

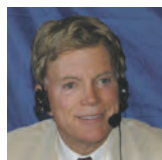
Former Ku Klux Klan leader David Duke defended Donald Trump on his radio show over comments Trump made about the Mexican roots of Judge Gonzalo Curiel. Duke blamed "the Jews" working in the media for spinning the news event into a negative campaign against the presumptive Republican presidential nominee.

Trump controversially said that Curiel, who is the judge in the California-based fraud case against the candidate's Trump University educational company, is a "hater" and is being unfair to Trump because he is "Hispanic" and "Mexican."

Duke defended Trump's remark by calling out various media personalities over their coverage of the story, including CNN's Wolf Blitzer, who he called a "Jewish agent," and CNN *Worldwide* President Jeff Zucker, who he called "another Jewish extremist."

"And more recently, *Fox News*, Megyn Kelly, 'cause they love to have some gentiles doing it," Duke also said, *Politico* reported. "They don't want Jews always out front....I think this whole Trump University case, really, if we exploit it, can really expose the entire Jewish manipulation of the American media, the American political process, control of politics in America, and truly how they are the dominant and dangerous power that exists in the United States."

Trump has been criticized for not being swift or firm enough in disavowing endorsements from white supremacists such as Duke.



Trump Splits With Campaign Manager Lewandowski

FOX NEWS

Donald Trump split Monday with campaign manager Corey Lewandowski, in arguably the highest-profile staff shake-up of the 2016 season – a move that comes after a tumultuous period for the billionaire businessman, and just weeks before he is set to claim the Republican presidential nomination at the GOP convention.



Senior Trump campaign aides confirmed to Fox News on Monday morning that Lewandowski is no longer with the campaign.

A campaign source told Fox News it was Trump's children who convinced the candidate to dump Lewandowski, amid an apparent power struggle between him and campaign chairman Paul Manafort. In that dispute, Trump sided with Manafort, who will now take over as campaign manager.

The departure of one of Trump's most senior and loyal advisers follows what was widely seen as a rough patch for the campaign. Trump's polling numbers against presumptive Democratic nominee Hillary Clinton have slipped in recent weeks, and Trump has found himself caught up in several controversies over his own comments – in turn stoking tensions with other top Republicans.

Trump senior adviser Barry Bennett on Monday downplayed the shift in the polls, but suggested Trump would be talking more about the issues in the weeks ahead. Speaking with Fox News just minutes after the Lewandowski decision was reported, Bennett confirmed that Manafort is now running the operation.

"He's the campaign chairman, so yeah – he's the person in charge," he said.

On Capitol Hill, a Republican congressional aide close to pro-Trump lawmakers said the campaign did not inform members of Congress of the Lewandowski departure. Still, some sources said they are not surprised by the move and had been given the impression there would be a pivot soon to the general election, involving a potential staffing change.

A hard-charging figure, and in some ways as unconventional as the candidate himself, Lewandowski had been by Trump's side since the beginning of his unlikely rise to presumptive GOP nominee. His main campaign experience before this cycle was managing the 2002 re-election campaign for then-New Hampshire Sen. Bob Smith; he subsequently worked for Americans for Prosperity.

Lewandowski has long been a controversial figure in Trump's campaign, but benefited from his proximity to the presumptive Republican nominee. He traveled with Trump on his private plane to nearly every campaign stop, giving him more direct access to the businessman than nearly any other campaign staffer.

He was a chief promoter of the idea that the best campaign strategy was to "Let Trump be Trump." He frequently dismissed the notion that Trump needed to hire more experienced political hands, spend on polling and sophisticated data operations, or moderate his rhetoric as he moved toward the general election.

Spokeswoman Hope Hicks said in a statement: "The Donald J. Trump Campaign for President, which has set a historic record in the Republican Primary having received almost 14 million votes, has today announced that Corey Lewandowski will no longer be working with the campaign. The campaign is grateful to Corey for his hard work and dedication and we wish him the best in the future." The New York Times first reported on the Lewandowski development.

The move came as Trump faces continued deep resistance from many quarters of his party concerned by his contentious statements.

Aside from the controversies that have hung over the Trump campaign in recent weeks – including his comments claiming a judge is biased against him in the Trump University case because of his Mexican heritage; his renewed calls for a Muslim immigration ban; and his decision to revoke credentials for The Washington Post – the campaign is also entering a new and arguably tougher phase as Democratic groups start spending big against him.

Clinton and her Democratic allies have invested at least \$41 million in commercials in crucial states such as Ohio, Florida and Nevada over the next six weeks. Those messages will be echoed by hundreds of Clinton workers in those same states and amplified by President Obama and other top Democrats.

Vice President Biden was also delivering an anti-Trump speech Monday.

FoxNews.com's Christopher Snyder and Fox News' John Roberts and Chad Pergram and The Associated Press contributed to this report.

Orlando And Tel Aviv Shootings Highlight American-Israeli Dichotomy On Guns

ALEX TRAIMAN/JNS

In a span of less than a week, deadly shooting sprees at the hands of gunmen affiliated with Islamic terror movements rocked Orlando and Tel Aviv. In America, the deadliest mass-murder attack since Sept. 11, 2001, has strengthened calls for stricter gun control laws. Yet in Israel, where many civilians carry firearms, questions on how the terrorists acquired their weapons did not spark national debate.

"Israelis relate to guns totally differently than Americans," said Marc Provisor, director of security projects for One Israel Fund, an organization that provides security equipment to Jewish communities in Judea, Samaria, and the Jordan Valley.

A majority of terrorists who have attacked Israelis in recent months have been neutralized by armed Israelis, including police officers, off-duty soldiers, and even civilians.

"People here have guns out of a grim necessity. It's not a hobby," Provisor told JNS.org.

In the United States, the right to bear arms is a now-challenged Constitutional fixture, and many Americans possess more than one weapon. Israel does not have an official constitution, yet the country's set of Basic Laws does not protect the ability of any individual to have access to firearms. Many Israelis carry firearms, yet there are strict controls on who is allowed to possess a weapon, and citizens who carry them are required to go through gun training. Israeli civilians are typically restricted to a single handgun and limited numbers of bullets.

According to Provisor, there are certain criteria that an Israeli civilian must meet before being permitted to own a handgun.

"There is a medical review, there is a psychological review, and Israeli police and security services check you out before you are approved for a handgun. It's not that easy....In Israel, a gun is not looked at as a privilege, but rather as a responsibility," he said.

Avi Dobular, master shooting instructor at the Magnum 88 Range in Jerusalem, argued that the motivations are different when it comes to Israeli and American citizens wanting to own guns for self-defense.

"Here [in Israel] we're not talking about somebody wanting to break into your house and steal your jewelry. Here it is an existential threat to your life," he told JNS.org.

"Armed citizens increase the overall security of the nation and its people," Dobular said. "There cannot be a policeman or an armed soldier on every block. So an armed citizenry is very important."

Self-perceived cultural differences between Israel and America may contribute to the fact that unprovoked usage of firearms by civilians is a rare occurrence in Israel.

"Random gun violence is low here because people are more serious," said Dobular. "Israelis grow up in a gun culture. They see people carrying guns from a young age. They serve in the army, where they are taught discipline and responsibility. Plus, people live a relatively happy life here. And here there is no concept of people tak-

ing out their problems on others with weapons."

Palestinians, meanwhile, with the exception of local police forces in the West Bank, are generally not permitted to carry firearms. Yet growing numbers of Palestinians have been getting their hands on weapons and using them in deadly terror offensives.

Over the past several years, there has been a rising number of Palestinian terrorist shooting attacks against Jews driving on roads, and in crowded areas like shopping centers. During the months-long wave of terror that started last fall, in addition to homemade guns and bombs, Palestinian terrorists have utilized their cars and even kitchen knives as weapons. The terror wave has indicated that Palestinian attackers intent on harming civilians will use whatever weapons they can get their hands on—even improvised weapons.

Despite calls by Israeli Prime Minister Benjamin Netanyahu for any future Palestinian state to be completely demilitarized, Palestinians have "a ton of weapons," Provisor told JNS.org.

"Israel has been instrumental in arming Palestinian police forces," he said. "Palestinian police were originally armed by Israel as part of the Oslo agreement. We first began to see these weapons turned on Jews during the second intifada."

As a result of the persistent threat of terror, Israel has been easing gun controls to enable and even encourage Jews living in areas near large Palestinian communities to acquire firearms.

In October 2015, amid the renewed surge of Palestinian attacks,



Jerusalem Mayor Nir Barkat openly encouraged Israelis with handguns to carry them. He told Israel's Army Radio, "I think that carrying a licensed pistol and knowing what to do with it is imperative."

"We can see that statistically, the neutralization of terrorists was often done by capable people who weren't necessarily policemen," said Barkat.

Dobular believes Israelis need to be "always vigilant and prepared." During a terror attack of any nature, "a gun is an equalizer," he told JNS.org.

Israeli authorities are not concerned that civilians carrying weapons will turn them on their fellow citizens. Israelis civilians are not permitted access to multiple weapons or assault rifles.

"If we didn't have to, most Israelis would not want to own a handgun," Provisor said.

While Orlando shooter Omar Mateen used an assault rifle for his mass murder of 49 people at the Pulse nightclub, Israeli civilians are not permitted access to multiple weapons or assault rifles.

"People here think, 'Why would anybody want to have like five assault rifles?'" Provisor said. "Most Israelis would think that walking into a Walmart and buying an assault rifle is a little bit crazy."

U.S. And Israel Reportedly Close To Finalizing Military Aid Package

JNS

The United States and Israel are close to finalizing a new 10-year military aid package, a senior Israeli official said amid a visit to the U.S. by Israeli Defense Minister Avigdor Lieberman, according to reports.

According to the unnamed official, Israel wants to reach the deal as soon as possible, but an announcement will not be coming in the next few days because there are a number of outstanding issues to resolve. Additionally, the official denied claims that Israel is slowing down the talks and considering not reaching the agreement until the next U.S. president takes office in 2017.

The U.S. and Israel have been negotiating a new military aid package to replace the existing package of \$3.1 billion in annual aid that is set to expire in 2018. Israel has reportedly asked for up to \$4 billion per year in the new package.

Lieberman, meanwhile, met with U.S. Secretary of Defense Ashton Carter during the Israeli minister's first visit to America since becoming defense minister in late May. Lieberman's spokesperson said the defense ministers discussed "global terror, developments in various arenas in the Middle East, and a series of issues related to relations between the two countries."



Los Angeles Dodgers Become First MLB Team To Sign An Israeli Citizen

JNS

The Los Angeles Dodgers have become the first Major League Baseball (MLB) team to sign an Israeli citizen to a contract.

Dean Kremer, a standout right-handed pitcher at the University of Nevada, Las Vegas (UNLV), was drafted earlier this month by the Dodgers in the 14th round. Last year, he made history by becoming the first Israeli drafted by an MLB team, the San Diego Padres, but he did not sign with that club.

Kremer, who was born in Stockton, Calif., to Israeli parents and has dual citizenship, said he has maintained deep Israeli roots his entire life.

"I was born here in the United States, but I go back and practically live [in Israel] for two months out of the year in the summer, so it's definitely home," Kremer told the Las Vegas Review-Journal in February.

In 2013, Kremer played for the U.S. team at the Maccabiah Games in Israel, which eventually led to him being invited to join Israel's team for the 2014 European Championships. Kremer helped Israel advance from European Pool C to Pool B in 2015, and was named Most Valuable Player in the tournament in both 2014 and 2015.

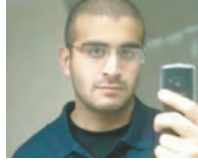
Kremer said he also hopes to play for Israel's team for the World Baseball Classic qualifier in late September in Brooklyn.



Orlando Shooter's Wife, Who Has Palestinian Roots Could Face Criminal Charges

JNS

The wife of Omar Mateen, who killed 49 people and wounded 53 in Orlando, may face criminal charges for not warning authorities about her husband's impending actions. In the aftermath of the terror attack, details have emerged about the Palestinian roots of the shooter's wife, Noor Zahi Salman.



Salman, 30, grew up in Rodeo, Calif., 25 miles northeast of San Francisco. Facebook accounts belonging to her relatives reportedly show that her family is of Palestinian origin and that her family had immigrated to the U.S. from the West Bank in the 1970s.

Salman began dating Mateen after they met online. They were married in 2011 and went on to have a son, who is now 3 years old.

Three FBI agents visited Salman's childhood home as part of their investigation into the mass shooting, *NBC News* reported. The FBI said the visit, which lasted less than two hours, was not a raid. After the shooting, Salman told the FBI that she was present when her husband bought ammunition and a holster, according to several officials familiar with the case. She also told the FBI that she once drove him to the crime scene so he can check it out, and that she tried to talk her husband out of his actions.

Girl Killed During Storm At Jewish Summer Camp In Indiana

MENACHEM REPHUN



An 11-year-old girl attending Jewish summer getaway Camp Livingston on southeast Indiana died when a tree struck by lightning fell on the cabin where she was staying, WCPO Cincinnati reports.

"There was a lot of lightning," Tina Sandlin, an employee at a grocery store near the camp, was quoted as saying. "The wind was blowing. It was loud. It rumbled, and power went out a few times. I mean, I can't imagine what the parents are going through right now."

The girl was reportedly a native of Columbus, Ohio. The camp welcomes Jewish youth of ages 7-17 from across the Midwest.

Sandlin's sentiments were echoed in a statement by Jeff Goldstein, vice president and secretary of the camp's board.

"On behalf of Camp Livingston, we share with the heaviest of hearts that an 11 year-old female camper was seriously injured around 3 a.m. when a healthy tree was struck by lightning and fell on a cabin at camp during a severe storm," Sandlin said. "Emergency services arrived shortly after the accident, but she did not survive her injuries."

According to Goldstein, three adult counselors were also in the cabin at the time of the storm, although no other children or staff members were injured. The girl's family was notified immediately after her passing.

"Our thoughts and prayers are with them," Goldstein said. "At this time, we are not releasing the name of the camper, out of respect for the family. We have resources and professionals at camp to help everyone deal with this tragedy. We ask that at this time everyone respect the family and campers privacy as the children and staff deal with this."

Israel's Avigdor Lieberman Set For First Visit To U.S. As Defense Minister

JNS



Recently appointed Defense Minister Avigdor Lieberman will depart Israel for his first visit to the United States as the head of the Israeli defense establishment.

While in the U.S., Lieberman will attend the rollout ceremony for Israel's first F-35 stealth fighter plane at the Lockheed Martin plant in Fort Worth, Texas. The new plane is expected to arrive in Israel in December.

Lieberman's trip is also set to include meetings with top Obama administration officials, including Secretary of Defense Ashton Carter. These meetings will likely focus on the ongoing talks between Israel and the U.S. on a new memorandum of understanding on security assistance. Lieberman is interested in finalizing a deal with the U.S. before the next American president takes office in January.

Merrick Garland Unanimously 'Well Qualified' To Be Supreme Court Justice

MENACHEM REPHUN

The American Bar Association evaluated the nomination of Judge Merrick Garland as a Supreme Court justice and said that he is unanimously well qualified in both character and experience to serve on the highest court in the United States.



Karol Corbin Walker, the chair of the ABA Standing Committee on the Federal Judiciary, wrote that, following its evaluation, the committee "is of the unanimous opinion that Chief Judge Merrick Garland is 'Well Qualified' for this position."

Walker praised Garland as "a preeminent member of the legal profession with outstanding legal ability and exceptional breadth of experience. He meets the highest standards of integrity, professional competence and judicial temperament. It is the unanimous opinion of the Standing Committee that Judge Garland is 'Well Qualified' to serve as an Associate Justice of the Supreme Court of the United States."

Garland is the chief judge of the U.S. Court of Appeals for the District of Columbia Circuit. If approved, he would fill the position of Justice Antonin Scalia, who died in February.

The ABA concurs with "a multitude of distinguished voices from across the political spectrum" in agreeing that Garland is qualified for the position of Supreme Court Justice, White House Counsel Neil Eggleston said in a statement.

Eggleston said that 97 days have passed since Garland's confirmation — compared to confirmation period of 67 days for a standard nomination — and there is "no question" that the Senate has abdicated its constitutional responsibility to fill the vacancy on the Supreme Court.

"Filling a vacancy on the Supreme Court is a solemn responsibility that the President and the Senate share under the Constitution, and we call on the Senate to do its job and consider Chief Judge Garland's nomination," Eggleston said.

Three Arrested Outside NYC After Weapons Cache, Ballistic Vests Found In Vehicle

FOX NEWS

Three people were arrested when police discovered a weapons cache in a vehicle headed to New York City during a search at the Holland Tunnel on Tuesday, officials confirmed to Fox News.

Authority Police Department Superintendent Michael A. Fedorko said that Dean Smith, 53, John Cramsey, 50, and Kimberly Arendt, 20, were taken into custody after they were stopped around 7:40 a.m. in Jersey City, N.J.

Officials found multiple weapons -- some loaded -- including rifles and handguns in their vehicle, described by a law enforcement source as a "jacked up SUV."

Fedorko said the weapons found in the vehicle included an AR-15 assault rifle, a 12-gauge shotgun and five semi-automatic handguns.

The group told officers they were on their way to New York to rescue a female friend who is on drugs and being held against her will, law enforcement sources told the New York Post.

The trio, from Pennsylvania, initially was stopped by Port Authority Police at a toll plaza for a cracked windshield, authorities said. An officer saw the weapons in plain view on the passenger side of the vehicle.

The vehicle, a Dodge truck, also bore the name Higher Ground Tactical, an indoor shooting range and gun dealership in Upper Milford Township, Pa., WNBC-TV reported.

A spokeswoman for the Federal Bureau of Investigation, Kelly Langmesser, told Reuters that counter-terrorism agents weren't involved and the case didn't have a "terrorism nexus."

"If it's not terrorism, it's criminal," a source told Fox News.

Drugs were also recovered from the vehicle, which has been cleared from the scene but is still being processed for evidence.

The suspects' final destination was unclear. The Holland Tunnel's New York side is located in Lower Manhattan.



Mariano Rivera Pitches In For OHEL

The summer calls for grilling, chilling and baseball. Then what do you get when you have OHEL, friends, family, an amazing open backyard, BBQ, and a Yankees legend in attendance?

An awesome kickoff to the summer season!

Mariano Rivera, former pitcher for the Yankees and future hall of Famer, came out to support OHEL at the exclusive pre-Father's Day barbeque at the home of David & Leah Brecher in Lawrence, NY, who graciously hosted the event.

The evening kicked off with a special meet and greet for VIP's who had the chance to take part in one on one time with the Yankees legend, complete with appetizing sushi bar courtesy of Schick Caterers. Fans took pictures, mingled, and acquired autographs on limited-edition commemorative OHEL Mariano Rivera baseballs.

Afterwards there was a memorable 'baseball toss' where kids got to have a "catch" with Mariano, truly the thrill of a lifetime for any young

baseball fan! Children that were formerly part of OHEL's Foster Care program also had the privilege to meet and take photos with Mariano.

At the open BBQ, The "OHEL Red Carpet" was ready for OHEL friends to take photos with Mariano. Guests came from as far as Teaneck and Elizabeth, New Jersey.

Participants took part in a special Mariano Rivera Q&A session with Aaron Jungreis as MC. The Q&A gave a chance for attendees to submit questions for Mariano to answer, ranging from professional to personal. He opened the session by speaking about his admiration for OHEL's work, his humble roots in Panama, his journey to becoming a Yankees pitcher, his dedication to religion, staying in shape and of course, baseball. He also reflected on various highlights from his Yankee's career such as being the last player wear #42, favorite baseball players, going from starter to reliever, and dealing with the pressure of being in the "bullpen".

When asked "Who taught you to throw the cutter?" Mariano, without

missing a beat, responded "I didn't learn to throw the cutter; the Lord gave it to me"

Aaron Jungreis, speaking for the audience and the Jewish community at large, complimented Mariano by stating that "the people in this community respect that you are so religious, besides that you have so much dignity and that you're the best closer ever, but you're so humble and modest and we all respect you for that".

Robert Katz, OHEL's Chief Development Officer, reflected that "in their remarks, both David Brecher and Aaron Jungreis perfectly captured the essence of Mariano Rivera and that's why we chose him to work with him, in order to truly benefit OHEL's children and families."

In the areas of confidence and sports performance, Mariano related that "being nervous is a part of being a human being," making issues such as anxiety and self-esteem very prevalent, even for a Yankees pitcher. OHEL offers individuals many services and opportunities to

help overcome personal obstacles in order to reach their fullest potential.

As a special surprise gift for the host, Mariano threw a closing pitch to David Brecher, which David caught and will keep forever. The hundreds in attendance all stood and cheered.

Generous corporate sponsors of the event were FM Home Loans, Rosewood Realty Group and Omni Managed Health.

Since 1969, OHEL has served as a dependable haven of individual and family support, helping people of all ages surmount disability, everyday challenges, heal from trauma, and manage with strength and dignity during times of crises. OHEL's record of service excellence, stellar reputation and consistent top ratings in regulatory audits in foster care, housing, outpatient counseling, day programs and Camp Kaylie has enabled us to deliver cutting edge programs serving the ever-increasing and diverse needs of the community. OHEL serves thousands in need every day in communities in New York, New Jersey, South Florida, Los Angeles, California and worldwide.

Individuals interested in the many programs that OHEL offers should contact OHEL at (800)-603-OHEL (6435). Like us on Facebook at OHEL Children's Home and Family Services and follow us on Instagram at Instagram.com/ohelfamily

FJCC-Flatbush Hatzoloh Safety Event Huge Success

A capacity crowd of hundreds of women attended the recent FJCC and Flatbush Hatzoloh safety event titled: Know what to do BEFORE Hatzoloh arrives.

The Flatbush Jewish Community Coalition and Flatbush Hatzoloh introduced this innovative concept, to train parents on how to remain calm and take action to save a child's life in critical situations, like choking, burning and bleeding, where every second counts.

Moshe Wulliger, Flatbush Hatzoloh coordinator stressed "the importance for community members to participate in these training sessions as it really save lives." Since the safety event, two incidents were reported, one of a child and one an adult being saved by participants who used the skills they had just learned.

Josh Mehlman, FJCC Chairman stated: "After numerous situations of near tragedies, including when the wife of an E.M.T., whose child was choking while the husband was out, was totally helpless and panicking while waiting for Hatzoloh who Boruch Hashem saved the child, we realized we had to do something to educate parents to prevent emergencies." Mr. Mehlman thanked Flat-

bush Hatzoloh Executive Director Issac Ungar and office manager Leah Aminov for their efforts to insure the events success, as well as FJCC members Yaakov Safer for helping to initiate the concept, and Yaakov Schapiro for helping to co-ordinate the event.

The program sponsored in memory of the Sassoon children, featured an experienced American Red Cross Certified trainer Mrs Rochel Vail, who taught the women basic life-saving skills, and common sense practical advice on how remain calm and save a child in a life threatening situation. A twelve-page emergency safety guide was produced for the event, and distributed free.

The FJCC and Flatbush Hatzoloh plan to take the "show on the road" in response to the many groups and individuals across the tri state region who have requested to co-host the program in their communities. A session in Flatbush for men is scheduled for this July, during the 3 weeks, as well as a follow-up class for women in September. To be informed of these and other upcoming free classes, or to request the program for your community, contact the FJCC at info@flatbushjewish.com, or call the office at 347-729-1940.



FLATBUSH JEWISH JOURNAL

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Supporting Our Friend Jerry Nadler

As activists in the Jewish community, we write this open-letter to thank Congressman Jerry Nadler for the many years of dedicated service he has shown our community, and to encourage our friends and neighbors to join us in supporting Jerry for re-election.

Congressman Nadler has played as an extraordinary role as an advocate and a friend through the years, including:

- ✓ **Petitioning the Justice Department to ensure due process rights for Jonathan Pollard and Sholom Rubashkin** -- Along with his close friend, Congressman Eliot Engel, Jerry Nadler has led numerous efforts to help Jonathan Pollard and Sholom Rubashkin find justice after years of unfair treatment.
- ✓ **Authoring the *Religious Land Use and Institutionalized Persons Act*** -- Congressman Nadler is responsible for authoring the Religious Land Use and Institutionalized Persons Act, which has been instrumental in allowing countless Jewish communities to exist, and not a single synagogue or yeshiva has been built or expanded in the United States over the last sixteen years without relying on this law.
- ✓ **Leading new legislation to accommodate households with larger families as part of the Earned Income Tax Credit** -- Jerry has been spearheading new legislation creating tax credits for families with more than four children under the Earned Income Tax Credit, which currently does not provide for these households.

Representing the largest, most diverse Jewish community of any Congressional District in the United States, Jerry has been our greatest ally in Congress over the years. We look forward to continuing the very close relationship we have had with Congressman Nadler, and urge you to vote for his re-election. Jerry's record and longstanding friendship has earned our support, because there is no stronger advocate with a history of delivering for this community than Jerry Nadler.

Sincerely,

Abraham Biderman	Rabbi Yitzchok Fleischer
Rabbi Pesach Lerner	Rabbi Naftali Tessler
Moshe Duvid Niederman	Rabbi Abish Brodt
Rabbi Berish Freilich	Yossi Reider

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EVENT CALENDAR

JUNE 2016

- 25 • Ahavas Tzedakah of Lakewood** – 6th Annual Dinner
- 26 • Mirrer Yeshiva** – Hachnosas Sefer Torah
- 26 • Hanacha K'Halacha Tefillin Program** – Flatbush
- 28 • Yeshiva of Monroe NJ** – 14th Annual Dinner

JULY 2016

- 26 • Shuvu** – Annual Summer Parlor Meeting

AUGUST 2016

- 15 • Keren Aniyem** – Annual Flatbush Event

NOVEMBER 2016

- 20 • Ten Yad** – Auction
- 17-20 • Agudath Israel of America** – National Convention

DECEMBER 2016

- 4 • Yeshiva of Staten Island** – Annual Dinner
- 4 • Yeshiva Ner Boruch** – Annual Dinner
- 4 • Mirrer Yeshiva** – Annual Dinner
- 11 • Mesivta Yeshiva Rabbi Chaim Berlin** – Anniversary Dinner
- 11 • Yeshiva Chofetz Chaim** – Annual Dinner
- 18-19 • Nefesh International** – 20th Annual Conference

JANUARY 2017

- 16-19 • Agudath Israel of America** – Yarchei Kallah

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

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"Healthy" Foods That Can Ruin Your Diet

ROCHELLE ROTHMAN

I don't think there is any family who enjoyed Shevuos, who didn't partake in at least several cheese delicacies over Yom Tov. I did try to substitute lower calorie ingredients into my recipes and no one was the wiser! We all can indulge a bit on a Yom Tov, but it's very important to get right back to our healthy eating plan.

My nutritionist always reminds me there are many foods on the market that give the illusion of being healthy, but, when you check their ingredients you see they are not good at all! They can quickly derail your weight loss goals.

When going shopping to replenish your pantry and refrigerators, be very careful and think twice before you decide to drop these foods into your shopping carts.

Here are some facts on these diet saboteurs posing as healthy foods before the next time you go shopping. This list was shared on the South Beach site which promotes its own plan for weight loss and healthy eating.

When you think of "healthy" foods, what comes to mind? Vegetable chips? Trail mixes? 100% fruit juice? You might be surprised to learn that some of the most seemingly nutritious foods found in your supermarket are actually calorie-laden, sugary minefields that can quickly derail your weight loss goals. Even some of the healthiest choices, like sushi or yogurt, aren't always as nutritious as you'd think.

Fruit Juices

Fruit juices, even some of those made from 100% fruit juice, can be a major diet buster. The reason: They're high in the natural sugar called fructose, which can cause swings in blood sugar and cravings for more sugary foods. Furthermore, unlike whole fruits, which are high in healthy fiber, many fruit juices are not. On the South Beach Diet, you can enjoy most whole fruits on Phase 2 and fruit juices occasionally, starting on Phase 3. On Phase 1, quench your thirst with low-sodium tomato juice or a vegetable juice blend.

Trail Mixes

When made with nuts and seeds, healthy oils, and dried fruits, trail mixes can be a "healthy" snack food, eaten in moderation. But watch out: Many trail mixes contain candied

nuts, buttered or caramel-covered popcorn, cheddar-flavored sesame sticks, pretzels, and sometimes even candy! Moreover, some of the ingredients, like granola clusters, may be cooked in fatty oils and over seasoned with salt. As an alternative, prepare your own trail mix, using walnuts, almonds, pecans, and sunflower seeds, and seasoning them with ground cinnamon, cumin, ginger, and chili powder for a little kick. Because even home-made trail mix is calorie-dense, stick to a 1/4-cup serving.

Fat-Free Salad Dressings

As you navigate the salad dressing aisle, you may think you're doing yourself a favor by buying a fat-free variety, but don't put that bottle into your cart just yet. While many fat-free commercial salad dressings are devoid of just that — fat — they make up for it with added sugar to help boost flavor. When shopping for dressings, look for those with the fewest ingredients and with 3 g of sugar or less per 2-tablespoon serving. Also look for dressings made with healthy monounsaturated fats, like extra-virgin olive oil and canola oil.

Full-Fat Yogurt

Yogurt is a versatile food that can be enjoyed in a variety of ways. However, not all yogurts are created equal. Full-fat yogurt and full-fat flavored yogurt are not recommended because they are high in saturated fat and sugar. Instead, enjoy low-fat or nonfat plain yogurt on Phase 1 and low-fat artificially sweetened flavored yogurt on Phase 2. Plain nonfat (0%) Greek yogurt is always an excellent choice because of its higher protein content.

Muffins

Moist, flavorful muffins are hard to resist, but you'll want to pass on this breakfast staple unless you make your own from scratch with healthy ingredients. Here's why: Many store bought muffins and muffins served at restaurants are made with white flour and large amounts of sugar, which can cause cravings for more of the same. And then there's the butter. You can prepare homemade, lightened-up muffins, using whole-wheat pastry flour, fresh fruit, canola oil, sugar substitute, low-fat or fat-free buttermilk, and wheat or oat bran. Many recipes are available on

Breakfast Bar Serves: 4

1/2 cup packed brown sugar	1/4 teaspoon salt
1/2 cup honey	1/2 cup raisins (chopped)
1/ cup butter (or margarine)	1/4 cup nuts chopped salted
1/4 cup instant drink powder	4 cups high protein cereal
1/4 cup instant dry milk	

For those who prefer not to eat a big breakfast, try this quick yummy substitute!

Combine brown sugar, honey and butter in large saucepan. Heat slowly until sugar is dissolved. Bring to full rolling boil. Remove from heat. Add remaining ingredients and stir until cereal is evenly coated. Turn into buttered (or non-stick spray) 9 x 13 pan and press down firmly into an even layer. Cool, cut into 1 x 3" bars. Store in a Tupperware Modular or Freezer Mates® container.



joyofkosher.com and other sites online.

Vegetable Chips

Store bought vegetable chips may have a photo of sweet potatoes, taro root, or parsnips on the package, but they are often made with potato starch or puréed white potatoes, and rarely have any actual vegetables in them. As a healthy alternative, make your own kale chips by cutting (checked) kale into pieces and tossing with a little extra-virgin olive oil, salt, and other seasonings of your choice. Spread the kale on a baking sheet and bake at 350°F for about 20 minutes, turning occasionally, until crisp.

Sushi

This classic Japanese menu item, traditionally made with raw fish, white rice, vegetables, and seaweed, sounds healthy, but many restaurants have re-interpreted it to include

cream cheese, spicy mayonnaise, tempura (fried fish or veggies), and other unhealthy ingredients. When dining out on Japanese food, stick with a rice-free roll (sashimi) or one wrapped in cucumber, or enjoy sushi made with brown rice. Request lower-sodium soy sauce for dipping.

Packaged Gluten-Free Snack Foods

While plenty of gluten-free foods are nutritious, there are also many sugary, high-fat packaged products labeled "gluten free" that you should avoid altogether. Gluten-free cookies, crackers, and chips made with white potato starch or white rice flour can cause blood sugar swings that can lead to hunger, cravings, and weight gain. Read labels carefully on all gluten-free foods.

I'd like to share a recipe for a Breakfast Bar I've shared many times with my Tupperware customers at my parties.

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

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Heart Notes from Argentina

BY MORAH LUNI

Something Special For The Soul

How are you? Read this real *Maaseh* very carefully and at the end of it you will feel like being just as this *Yehudi*, whom I am going to speak about today. I am sure your heart will be deeply stirred. Have you found a comfortable armchair to sit down and enjoy? Here it goes...

A really great Rabbi, whose name I will reveal at the end of the story, had been told that quite a simple butcher will certainly share *Olam Haba* with him. This *Tzaddik* Rabbi could not believe this, as, in fact, his place in the *Olam Ha Emet* was more than unique and unattainable anywhere you look at it. But it was a fact and he should find out the reason immediately. He went to look for the butcher and the more he asked about his actions, the less he could understand his place beside him. Over and over again he inquired into the matter until suddenly this simple man happened to say:

"There is nothing special in me and I have never done anything extraordinary. But perhaps what I am going to tell you now, can call your attention a little"... (And now read how terrible!)

"A few years ago I was sitting by the sea shore when suddenly a ship stopped just there and offered to sell me some exceptional goods for 10,000 rubles. But he would only sell them on condition that I could not see them before buying. I refused to do so and begged him to let me have a look, to what he answered that as I had refused, he would give them for 20,000 rubles then. Once again I begged him to let me see what I was buying but to my surprise, he became even more resistant and this time he offered the goods for 40,000 rubles, not being allowed to have a look. Due to my curiosity I agreed and gave him 40,000 rubles without knowing what he was selling. And all of a sudden **200 Yehudim who had been kidnapped, turned up!** Of course I accepted them very happily and fed them too. And among them there was a nice young girl who I had chosen to marry my son. Of course, there were lots of preparations for the *Chatunah*, clothes for the 200 *Yehudim* and absolutely everything the *Kallah* and my son needed. The moment the beautiful wedding started, there was no detail missing, great *Simchah* and

lots of *Berachah*, but...on the corner of the luxury Hotel, I found out one of the 200 kidnapped people, who had been invited too, crying his heart out. I came to him to ask him what the matter was and his answer gave me quite a thrill: He told me he was crying because that *Kallah* had been engaged to him and he loved her a lot but as they had been kidnapped and it was me who had rescued them, he did not dare tell me about it. At that moment I tried to comfort him offering him whatever I could so that he stopped crying but the only thing he wanted was...my son's *Kallah*! On seeing his great despair I called my son, explained to him what was going on and asked him if he could do *LEVATER* and transfer all that *Simchah* to that poor young man who wouldn't stop crying. That meant giving him his *Kallah* and all the happiness they were enjoying at that time. In a few words, exchanging one *Chattan* for another! My son", the simple butcher went on telling the Rabbi," agreed immediately so I told the guests that the bride-groom had changed and everything went on perfectly well..."

When the *Tzaddik Rabbi* listened to that, he became dumbfounded and understood that it was obvious that they would share the *Olam Haba* together. This Rabbi was...**Rabbi Shimon Bar Yohai!** Not anyone could be by his side! To the butcher, this was just an irrelevant action but today in this *Dor* this action (if I am not wrong) is almost impossible! Sometimes one does not do *LEVATER* of his place or his seat at the temple or any other place for *Kavod* reasons. Imagine having to give back a *Kallah*! It sounds strange and funny but **it did happen!** *LEVATER* is no joke! At least let's imitate the astonishing *Ben Adam Le Chaveroh* of this real story in order to accomplish a little what our *Avinu She Bashamaim* wants from us. We do not belong to the category of changing a *Chattan* but let's at least try to give way and let certain situations go by, to avoid falling into the sad *Machloket*. We can do it. We have already received the Torah and our *Kedushah* must be in activity **26 hours a day!**

With love,
Morah Luni

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dairy | yields 4 servings

This unusual combination really works. The finished dish's various colors and textures are gorgeous. Lemon sole is easy to work with and is not "fishy" tasting at all. I like to buy large fillets and cut them into two servings after cooking.

- 1 shallot, chopped
- $\frac{3}{4}$ cup dry sherry
- $\frac{1}{4}$ teaspoon salt
- $\frac{1}{4}$ teaspoon white pepper
- 2 large ripe mangoes, peeled and pitted
- $\frac{1}{4}$ cup orange juice
- 2 teaspoons rice vinegar
- 8 ounces pecans, chopped
- 3 tablespoons butter
- 2 (16-ounce) lemon sole fillets, skin removed

1. In a small pot, heat the chopped shallot, sherry, salt, and white pepper over medium heat. Cook until almost all of the liquid is evaporated.
2. While the sherry is reducing, puree the mango, orange juice, and rice vinegar in a blender or a food processor fitted with a metal blade. Add the puree to the pot. Remove from heat and set the sauce aside.
3. Preheat oven to 400 degrees. Place the butter in a large oven-proof skillet or a skillet with the handle double-wrapped in foil. Press the nuts into each side of the fish. They won't adhere very well, just make sure some of them stick. Melt the butter over medium-low heat. Place the fish into the pan and sauté for 2-3 minutes. Flip the fish over and finish in the oven, cooking for 8-12 minutes or until fish is done. Serve with mango sauce.

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MAGGID SHIUR	TOPIC	TIME	LOCATION
AGUDAH WOMEN OF FLATBUSH	Parsha	No Shiurim During Summer	Congregation Sfard 1575 Coney Island Ave.
RABBI ALPORT/GUEST/ MRS. ESTHER WEIN	Shmuel Beis	Tuesday 1:15-3:45 pm	Chochmas Noshim West 1259 East 22nd (Ave. L) 718.801.2787
R' AVROHOM BACKENROTH	Hashkafa from the Parsha	Alternate Thursdays 8:45 PM	Young Israel of Ave K 2818 Ave K
RABBI MOSHE BARIDES	Parsha & Hashkafa	Shabbos 45 min before mincha	Cong. Yam Hatorah 1573 East 10th Street
RABBI DANIEL EISENBACH	Parsha	Shabbos 1/2 hour before Mincha	Avenue N Jewish Center Corner Ave N & East 4th 718.339.7747
RABBI DANIEL EISENBACH	Pirkei Avos	Thursday 8:15 PM	Avenue N Jewish Center Corner Ave N & East 4th 718.339.7747
RABBI FRIEMAN	Parsha & Halacha	Tuesday 9:15 - 9:45 pm	Dial: 646-558-6338 Conference ID 648-4865#
RABBI AVROHOM GARFINKEL	Megilas Rus	Alternate Wednesdays 8:00-9:00 pm	Congregation Bnei Israel 3190 Bedford Avenue
MRS. CHAYA GINZBERG	Pirkei Avos / Mishlei	Tuesdays 8:30 pm	Bet Yakob Shul Ocean Parkway & Ave. R
RABBI DOVID GOLDWASSER	Pirkei Avos	Shabbos 5:45 PM	Cong. Bnei Yitzchok 1143 E. 19th
MRS. HENDEL / MRS. CHITRIK	Parsha	Wednesday 9:00 PM	Call for location: 718.382.6804
MRS. LINDA JACOBSON/ RABBI C. M. JACOBSON	Human Relation, The Torah Way	Thursday 11:00 AM	Homecrest Shul 917.361.8268
MRS. IVY KALAZAN	Parsha	Tuesdays 9:45 AM	Elbogen 1069 East 24th Street
REBBETZIN VITAL KALMANOWITZ	Chovos Halevovos	Sunday 10:15 AM	1153 East 9th Street side entrance
MRS. VICKY LEW	Sefer Devorim	Tuesday 8:00 PM	Young Israel of Bedford Bay 2114 Brown Street (U&V) 718.332.4120
RABBI MOSHE TUVIA LIEFF	Power of Tefillah	Alternate Tuesdays 8:30 pm	Agudah Bais Binyomin 2913 Avenue L
RABBI YOSEF Y. PALTIEL	Davening	Monday 9:00 - 10:00 PM	Chabad of Flatbush 1923 Ocean Avenue (N&O)
MRS. SARAH MALKA	Beur Tefilah	Wednesday 1:45 - 2:15 PM	Benno Home 418 Quentin Road
MRS. BREINDY REISS	Hashkafa	Tuesday 8:00 pm	1552 East 21st Street (N&O)
MRS. SARAH SASSON	Chofetz Chaim & Parsha	Shabbos 11:15 AM	Homecrest Shul 917.361.8268
MRS. SHIRA SMILES	Parsha	Sunday 10:00 AM	Young Israel of Ave. L
RABBI YECHIEL SNOW	Parsha	Shabbos 5:00 PM	Young Israel of Midwood
MRS. SHANIE STERN	Parsha/Hilchos Brachos	Shabbos 5:30 PM	for location email: shaina22@aol.com
RABBI DAVID SUTTON	Inyanei D'Yoma	Sunday 1:00 PM	Strettiner Bais Medrash Bay Pkwy & Ocean Pkwy
REBBETZIN SARA TIKTIN	Parsha	Sunday 11:30 AM -12:30 PM	Young Israel of Flatbush 718.851.5265
RABBI VIGLER	Torah & Tea	Wednesday 10 AM	Mayan Yisroel 3315 Ave N 718.677.0030
RABBI ZECHARIAH WALLERSTEIN	Parsha	Wednesdays 9:30 pm	Ohr Naava 2201 East 23rd Street 718.647.6228
RABBI YISROEL DOV WEBSTER	Hilchos Tefillah	Wednesdays 10-11 AM	Agudah of 18th Ave. 5413 18th Avenue
ROTATING MAGIDEI SHIUR	Beur Tefilah	Sunday 10:15 - 11:00 AM	Weinreb Home 103 Parkville Ave

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About what?



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בלתי אל המן עינינו
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רש"י

ראו באי עולם על מה
מתלוננים בני! והמן וכו'

במדבר יא"ו



"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.

Remember, what would others give to have your problems!

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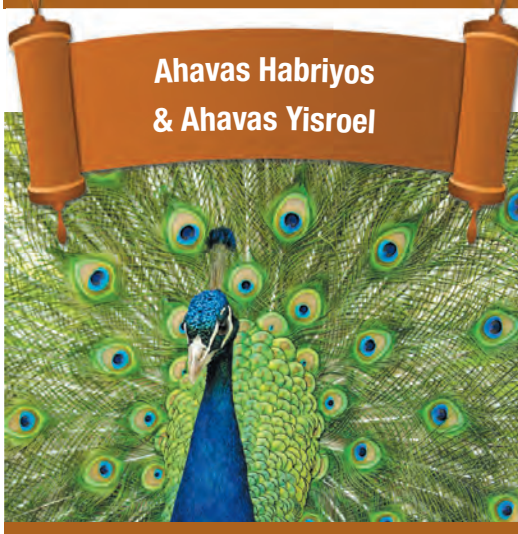


The Torah True Talking Zoo



BY SOLOMON MEHLMAN ע"ה

Ahavas Habriyos
& Ahavas Yisroel



Paltiel the Peacock

I'm Paltiel, the Peacock,
watch me strut!
My tail's a fan I can open up
or shut.

Open, it shows the
brightest colors yet!
I make a much-admired and
decorative pet!

Hashem gave me beautiful
colors, but I'm not vain!
That's why "Ahavas Habriyos"
I will explain.

"Love of all G-d's creations"
is its meaning true
The world and all its creatures
should be loved by you!

Size or looks or beauty -
please do not compare!
For all of Hashem's creations to
Him are truly fair!

And "Ahavas Yisroel" means
love for a fellow Jew
What greater mitzvah is there
for all of us to do?

The saying is that "Love makes
all the world go 'round!"
We love Hashem and with His
love the world is crowned!



Making Hashem Proud by: Chaviva Krohn Pfeiffer

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Rabbi Krohn also tells stories during his speeches, in a clear, exciting way that makes his listeners want to become better people.

He has traveled to cities across America and to many countries, delivering amazing speeches that inspire Jews.

Once, Rabbi Krohn was invited to speak in Toronto. For days he sat with his sefarim and notes, busily preparing his speech. On the day of his trip, Rabbi Krohn packed his carry-on suitcase and got ready to go. The car was already waiting outside to drive him to LaGuardia Airport. "Do I have everything?" he asked his wife as he put on his hat and jacket, grabbed his carry-on bag and laptop, and put his passport and cell phone into his pocket.

"Yes, yes, you have everything," she answered as she gave him a bag with some food for the way. "Have a safe trip. I know you'll be great."

At the airport, Rabbi Krohn checked in at the ticket counter. Then he joined the long line of people waiting to pass through security. When his turn came, Rabbi Krohn put his carry-on bag on the conveyor belt and took baskets for his other items. In one he put his laptop, in another his hat and jacket, and in the last one he put his shoes, belt, and cell phone.

Security guards stood on both sides of the walkway directing people and watching them walk through security. After Rabbi Krohn passed through the metal detector, he collected his belongings from the counter and the bins. From there, he walked down a long hallway to the Air Canada gate to board his plane.

At his gate, Rabbi Krohn sat down to wait for boarding time. He was going over some notes when he noticed two security guards walking from gate to gate. They seemed to be looking for someone. People became nervous. Was there someone suspicious in the airport? Everyone watched as they moved through the terminal. Suddenly Rabbi Krohn noticed that the two men were coming closer to him. Rabbi Krohn stood up and cleared his throat. "Good afternoon, gentlemen. Is there something I can do for you?" he asked them.

"Sir, is this your cell phone?" one of them asked.

"Oh, no. I always keep my cell phone here in my left pocket," said Rabbi Krohn, reaching into his pocket. Then he exclaimed, "I can't believe this. My cell phone is missing!" He looked at the phone the security guard was holding. "How did you get my phone?"

"You left it in a bin at the security check," he answered.

"Wow, I can't thank you enough," said Rabbi Krohn. "What would I do without my cell phone? After my trip I would have had to go buy a new one, and I have over four hundred numbers programmed into this phone. Thank you so much." Then Rabbi Krohn added, "This is amazing. How in the world did you find me? There must be two thousand people in this terminal."

The guard answered, "Do you remember what you said to us as you walked through security? You said, 'Thank you, gentlemen, for being here. I feel safer because you're here.' Thousands of people walk through security every day. No one says a word. You thanked us for doing our job. When we saw that you left your phone behind, we decided we were going to find you even if you were the last guy in the terminal."

Rabbi Krohn was amazed. He had shown hakaras hatov, gratitude, to people who were just doing their job, and because of that he got his cell phone back. Rabbi Krohn told this story in many of his speeches, to teach people the great lesson of saying thank you. Since then, many people who have heard his speeches have been thanking security guards at airports. Recently someone called Rabbi Krohn and said, "When I went through security at JFK Airport in New York, I thanked the security guard for keeping us safe. He smiled at me and asked me, 'Did you also hear the message from the Rabbi?'"

Rabbi Krohn, who obviously looks Jewish, made a Kiddush Hashem, as he showed that Jews are grateful to others. The security guards were grateful and soon realized that Rabbi Krohn was teaching this lesson to many people. Every time another Jewish person thanks them, it is another Kiddush Hashem.



SHRAGE BEN SHRAGE

BY MASTER STORYTELLER AND ARTIST RABBI YITZY ERPS

BORIS TRIES TO FORCE SHRAGA TO DRINK AND EAT. WINE AND FOOD IS POURED AND SMASHED ALL OVER SHRAGA. TOTALLY HUMILIATED, HE IS THROWN OUT, NEVER TO RETURN...

CONGRATULATIONS, SHRAGA! YOU LOOK HUMILIATED ENOUGH TO RECEIVED A KAPORAH, AN ATONEMENT FOR A GOOD DEAL OF YOUR SINS. THE TALMUD, TRACTATE BAVA MAATZIA TEACHES THAT AN EMBARRASSED PERSON IS LIKE ONE WHO HAS HAD HIS BLOOD SHED.

CLAP!
CLAP!

GREAT! NOW, WHAT DO I DO NEXT?

NOW, GO AND TELL YOUR WAGON DRIVER TO GO BACK TO YOUR HOME. HE IS TO TELL YOUR WIFE, MIRIAM, THAT YOU WILL BE AWAY FOR A WHILE ON BUSINESS AND NOT SURE WHEN YOU SHALL RETURN. AFTER HE WILL LEAVE, I WILL GIVE YOU FURTHER INSTRUCTIONS...

OKAY, BOSS, I'M ON MY WAY!

NOW THAT YOUR WAGON DRIVER IS GONE, GIVE ME YOUR HAND AND CLOSE YOUR EYES.

WHA-WHAT'S GOING ON?
WHA-WHAT'S HAPPENING?



Stories for a Child's Heart by: Rabbi Binyomin Pruzansky

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THE REAL DEAL



Give it back, Jerry! I was playing with it!" "It's my toy!" shouted Jerry. "I just put it down for a minute and you took it away!"

"Mommy, Jerry is bothering us again! Can you tell him to go away?"

Mrs. Gordon stepped into the playroom. "Jerry, please stop bothering your sisters! How many times do I have to tell you to leave them alone?"

"But ... but ..."

"But nothing," said Mrs. Gordon. "I'm tired of all this fighting. You're ten and a half years old already. You should know better than to fight over toys. I want you to go straight up to bed and think about what you did wrong!"

"But Ma, I didn't do anything wrong!" pleaded Jerry.

"Jerry, listen to your mother and go upstairs!"

Jerry listened to his mother and climbed the stairs to his bedroom.

Jerry was always getting into trouble because of his twin sisters. Whatever happened in the house, it always seemed to be his fault. Just because he was the oldest, he was always being told that he should know better. It was really so unfair!

Jerry called down the stairs, trying one last time to make his mother understand.

"Ma, I'm telling you the truth! It really wasn't my fault this time! Why do you always blame me for everything?"

"Jerry, I am not going to argue anymore. You have to learn how to treat your sisters nicely. Good night, Jerry."

Jerry went into his room, closed the door, and threw himself on his bed. He cried bitterly into his pillow until his tears were all dried up.

"There has to be some way out of this," he told himself once he had calmed down. "If only I had someone on my side, it would be different. If only I had a brother; then it would be two against two. At least we would have a chance."

A brother. What a good idea! He sat up straight, squeezed his eyes shut, and said a little prayer.

"Hello, G-d. I know you can hear me. My name is Jerry Gordon, and my whole life is ruined because I have so much trouble with my sisters. I know that if You would give me a brother, everything would be better. I promise that if You grant me my wish, I will try my best to be a good Jew."

Now, Jerry really didn't know what it meant to be a "good Jew." His parents weren't religious, and only took him to shul on Rosh Hashanah and Yom Kippur. His mother lit candles on Friday night, but that was all. Jerry didn't know that a Jew is supposed to learn Torah and do mitzvos. But it seemed to him that this promise would be something Hashem would listen to.

Jerry felt much better now because he knew that Hashem was going to answer his prayer.

But just as he was falling asleep, a new thought popped into his mind.

Jerry sat back up and added something to his prayer.

"Please, Hashem, I need you to give me a sign. If my baby brother is born on my birthday, then I'll know that he is a gift from You to me."

With that, Jerry went to sleep.

The next morning, Jerry had already forgotten all about his deal with Hashem. Over the next few months, life went on as usual. The twins bothered him all the time, and Jerry tried his best to ignore them.

One evening, during supper, Mrs. Gordon told her children that she had some good news to share with them. "We're going to have a new baby in the family!" she announced.

The twins were so excited! They clapped hands, and then hugged each other. Jerry just sat there. He could not believe his ears! A great big smile spread across his face as he told his parents about his deal with Hashem.

"I just know it's going to be a boy, and he's going to be born on my birthday!" Jerry declared.

"It's so nice that you believe in this little deal you made with Hashem," said his mother. "Yes, it is possible that the baby will be born on your birthday, but it's even more possible that it won't."

A few months later, there was great news in the Gordon home. Mrs. Gordon had a healthy baby boy! The baby was born on April 8, only two days before Jerry's birthday!

Jerry was thrilled that he now had the baby brother he had prayed for. And although the baby wasn't born exactly on his birthday, the date was very close—only two days earlier. For Jerry, that was close enough.

As far as Jerry was concerned, Hashem had kept His part of the deal. Now it was up to Jerry to do *his* part.

But what, exactly, should he do?

Soon he had the answer. Jerry's parents hired a rebbi to prepare him for his bar mitzvah. Jerry studied very hard, and the rebbi was happy to see how much he was learning. Most of Jerry's friends only learned a little before their bar mitzvahs, but Jerry wanted to find out much more about being Jewish.

One day the rebbi asked Jerry a question. "What makes you so different from your friends? Why are you so interested in learning?"

Jerry told him all about the deal he made with Hashem. He explained how he told Hashem that if He gave him a baby brother on his birthday, Jerry would become a really good Jew. "Since Hashem basically came through with His part of the deal, it's my turn to do what I promised," Jerry said.

"What do you mean when you say that Hashem *basically* answered you?" the rebbi asked.

"Well, Rebbi, Hashem gave me a baby brother, but although he was born close to my birthday, he wasn't actually born *on* my birthday. He was born two days earlier, but that was close enough for me!"

The rebbi looked lovingly at this innocent young man, who believed in the power of his *tefillah*, and who wanted to keep his promise to Hashem. It was truly amazing! But something still bothered the rebbi about the story.

"Wait a minute, Jerry," said the rebbi. "If you make a deal with Hashem, and He comes through with His part of it, do you think that He would use the secular date? Don't you think He would use the Jewish calendar?"

"I didn't know there was any difference," Jerry replied. "I thought there were just different names for the same months."

"No, Jerry. That's not how it works. The secular calendar goes according to the sun's cycles, and the Jewish calendar is based on the moon. The dates are usually entirely different. Tell me, when were you born?"

"April 10, 1959."

The rebbi pulled a fat, leather-bound book out of his bookcase. It was a fifty-year Jewish calendar that compared the Jewish calendar with the secular calendar. He flipped through the pages, looking for Jerry's secular birth date.

"Okay. In 1959, April 10 was the second day of Nissan. Now, when was your baby brother born?"

"April 8, 1970."

The rebbi stood close to Jerry and searched the correct page together with him. Running his finger down the column of secular dates, he stopped at April 8 and then carefully slid his finger across to the column of Hebrew dates.

"The second of Nissan!" Jerry cried out. Jerry could not believe what he was seeing!

Hashem really did it, he heard my prayer! We do have the same birthday!

Hashem had heard the request of a ten-year-old boy and answered him perfectly. Hashem gave Jerry the brother he wanted so badly, and also helped put him on the road to being a good Jew.

Jerry understood that he had gotten a clear message from Hashem. He decided to help other people get close to Hashem, too. Today, "Jerry" is a rabbi and speaker who travels far and wide, helping other Jews understand that a loving Hashem is always close by, listening to us all.

Whether it is the simple request of a young boy or the heartfelt prayer of an elderly talmid chacham, Hashem is always listening to our tefillos. He is, was, and will always be there for us.



Life in the Balance

DR. DAVID PELCOVITZ & RABBI RAPHAEL PELCOVITZ,
WITH PERMISSION FROM ARTSCROLL/MESORAH

Psychological Perspectives

1. SETTING THE STAGE FOR CONVERSATIONS THAT CAN PROMOTE FORGIVENESS

Strike When The Iron Is Cold: Planned Discussions — When upset with another person, a major impediment to forgiveness is a defensive belief fueled either by thoughts that there must be something “wrong” with the offending party, or perhaps even more upsetting, something wrong with me. When either belief dominates conversation, it is unlikely that an atmosphere conducive to the hard work of forgiveness will dominate. The first step in promoting an atmosphere conducive to reconciliation is to pull back from an immediate reaction fueled by primitive rage; in essence, to strike when the iron is cold. In other words, it is never advisable to react in the heat of anger or upset. Waiting until calm prevails will insure a more positive outcome.

From The “Nose” To The “Head”

— When one indulges in an immediate, animalistic response to provocative situations the neural circuitry involved in the response is the “short loop”: a response system controlled by the more primitive part of the brain (brainstem, midbrain) which we have in common with animals. Interestingly, this part of the brain, which is roughly situated in the portion of the brain located behind the nose, is reflected in the Hebrew word “af,” defined as both “nose” and “anger.” It is of note that when experiencing intense anger, one starts to breathe hard and his nostrils begin to flare. One solution to this primitive reaction is to counterbalance this process by breathing slowly through the nose — an action that can bring a sense of calm. This allows for utilization of the “long loop,” the longer neural circuitry that lets the frontal cortex take over. This is the part of the brain that makes us “human.” It regulates the right balance between arousal and calmness, and enables a mindset that takes into account figuring out the situation and deciding how to proceed in a more mindful manner. Interestingly, the part of the brain involved in this process is located on the part of the head where men place the shel rosh, the tefillin of the head, every weekday morning, perhaps symbolizing the central im-

portance that calm thinking and perspective taking has in our religion.

The Dynamics Of The Planned Discussion — The first step in arranging this type of healing discussion is to schedule a time and place to discuss the issues in a setting free of distractions. It is essential that such discussions take place in an atmosphere marked by receptivity, calmness, and absence of outside diversions. Both parties need to be guided by the maxim: “to be understood, first understand.” The necessity is to validate feelings and to make sure that each side is heard by the other. A helpful technique for implementing this is the “speaker-listener” technique, an approach often used by marital therapists to facilitate communication between husband and wife.

The essence of the technique is that both sides take turns in the role of speaker and listener. When the speaker has the floor, his or her guidelines are to keep to the topic, speak in short statements that consist of just one or two sentences at a time, and to stop to allow the listener to paraphrase. The listener is not to use this time for rebuttal but solely to paraphrase what the speaker has said. The listener will have his turn to present his side at the next planned discussion. At this time there is only one speaker and one listener. This insures that the listener is truly listening and not framing his rebuttal. Additionally, the speaker is asked to not go into a problem-solving mode, and to use “I” statements without lapsing into a language of blame. The speaker is asked not to pass the floor to the listener until he feels that he has had enough time to explain his feelings and concerns on the topic at hand.

The role of the listener is to paraphrase what he hears in his own words, without parroting the speaker. The listener can ask the speaker for examples or explanations of what the speaker said. Additionally, he can feel free to validate the feelings of the speaker as part of this process. The listener is asked not to rebut or offer his own opinions or perspectives, since he will soon have his turn as the speaker.

2. MINDSETS THAT CAN PROVE HELPFUL

In Promoting Forgiveness Curiosity — A mindset marked by replacing anger and feelings of hurt

with a sense of curiosity about what might have led the other person to act in a way that was hurtful can often help promote an atmosphere of forgiveness. Experts on conflict resolution at the Harvard Business School suggest asking the following set of questions as part of moving from a sense of certainty about the malevolent intentions of others to an emotional space occupied by a more emotionally removed stance that accompanies curiosity. The series of questions they suggest that one ask as part of this process are:

Instead of asking, “How can they think that?” ask, “What information do they have that I don’t?”

Get curious about what you don’t know about your own motivations; what rules underlie your reaction? Is it possible that others don’t share your history and your set of assumptions about what rules and expectations should govern behavior?

Relative Contribution — In keeping with the imagery of shifting from a finger-pointing line to the circle of reconciliation, it is helpful to keep

in mind that people rarely change if they feel that they are being blamed or are being asked to assume the entire responsibility for a wrongdoing. There is a simple but powerful image that demonstrates the need to look at one’s own role in developing the mindset necessary to forgive. In the actual act of pointing one finger of accusation and blame at others, there are three fingers of blame pointing back to oneself. As a wit once put it, “A clear conscience is sometimes simply a sign of a bad memory.”

An atmosphere that promotes forgiveness is one that explores relative contribution rather than blame. One can promote an atmosphere conducive to reconciliation if one courageously takes responsibility for one’s own contribution to the problem. Once the other party is able to feel that his perspectives are heard, the atmosphere is more likely to be beneficial to his hearing about what upset you about his behavior and what you would like him to do differently in the future.

To Be Continued

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Maran Harav Ovadia

RABBI YEHUDA HEIMOWITZ, WITH PERMISSION FROM ARTSCROLL/MESORAH



Continuation:

The Yibbum That Wasn't

Yemenite Jewry, however, had followed the ruling of the Rambam and the Beit Yosef throughout the generations. When this couple came before the Petah Tikva beit din, a brother, whom we'll call Shimon, expressed his desire to marry Reuven's widow. In accordance with the takanot issued by the chief rabbinate, the beit din was planning to force Shimon to do halitza.

Rav Ovadia took the opportunity to examine not only the takana about yibbum, but also to challenge the entire premise of setting down one unified halachic system for Ashkenazim and Sephardim.

Regarding what the members and presidium of the chief rabbinate have written in their agreement — that peace and unity in the State of Israel and not allowing the Torah to become like two Torahs obligates them to absolutely forbid yibbum and require halitza — with all due respect, they have gone too far in this matter, and their words are not correct. Each day we encounter many rulings in matters of shehita or tereifot and other issues in issur v'heter, and likewise in hilchot Shabbat and taharat hamishpaha, in which each community follows the rulings of their rabbis — the Sephardim follow the ruling of Maran, the author of the Shulhan Aruch, and the Ashkenazim follow the ruling of the Rema. The same holds true for differences in nusach (text of the tefillot), the pronunciation they use while praying and reading the Torah, the shapes of the letters in Sifrei Torah, tefillin, and mezuzot, etc.

We have never concerned ourselves that this would seem like two Torahs, because it is well-known that each [community] can rely upon the customs of their forefathers, and that "these and these are the words of the Living G-d."

Harav Ovadia cites proof from no less an authority than Rav Avraham Yitzhak HaKohen Kook, the Ashkenazi Chief Rabbi in the days before the State was established, who wrote that Sephardic and Ashkenazic Jews must purchase meat from separate butcher shops, because there are disputes between the Sephardic and Ashkenazic sages regarding certain halachot of kashrut. Rav Kook explained that this was not a new phenomenon; in cities in the Diaspora in which Sephardim and Ashkenazim coexisted, there were always separate butcher shops for the two communities, and the same had

held true in all of Eretz Yisrael and specifically in Yerushalayim. "Only now," Rav Kook added, "did individuals come along seeking to destroy these boundaries, and I must therefore rise up against them."

"This is not, Heaven forbid, in opposition to the value of unity and maintaining peace, because everyone knows that each person must follow the customs of his forefathers, due to the halachic principle of Al titosh Torat imecha [Do not abandon the Torah of your mother]."

Rav Ovadia felt strongly that every rav, Sephardi or Ashkenazi, must know the halachot according to both traditions, and answer each questioner according to his heritage.

He related that when he was a young rav living in the Beit Yisrael neighborhood, he came home one Hol HaMoed Pesach morning to find a woman crying outside his house. He asked her what was wrong, and she tearfully explained that her daughter had accidentally used a hametz pot to cook her husband's lunch. She had come to the neighborhood rav — who lived one flight below Harav Ovadia — to ask whether they could use the food. The rav replied that they could not, since even the smallest mixture of hametz causes food to be prohibited — even if that hametz is only absorbed into the walls of a pot.

She added that she didn't have any other food in the house to serve her husband, which was why she was crying.

"Are you Ashkenazi or Sephardi?" Harav Ovadia asked.

"Sephardi," she replied.

"I'm assuming that the pot has not been used for hametz during the past 24 hours, correct?"

"Certainly," she said. "I haven't cooked hametz since before Pesah."

"In that case," Harav Ovadia replied, "you can go home and enjoy the food."

He explained in his shiur that Maran, the Beit Yosef, maintains that hametz absorbed into the walls of a pot does not prohibit food cooked in that pot after 24 hours have elapsed since the pot was used with hametz. He used this incident to illustrate how important it is for a rav to find out who the person asking the question is, for in this case the woman was halachically permitted to serve her husband the food cooked in that pot, and had she not had food to serve her husband, that might have resulted in domestic discord.



Aleppo - City of Scholars

AN EXCLUSIVE WEEKLY EXCERPT FROM ARTSCROLL/MESORAH

SUTTON, R' Abraham

(— 1816)

Distinguished scholar and Chief Rabbi of Aram Soba. His father was R' Shelomo Sutton.

He was a famous student of R' Yitzhak Berachah. R' Sutton is praised at length in the book HaMa'alot LeShelomo of R' Raphael Shelomo Laniado. There he is described as working one day out of the week to support himself and devoting the remaining six days to the study of Torah. Although his early life was lived in poverty, his fortune changed and he became well to do in his later years.

It appears that he was appointed to the position of Chief Rabbi after the death of R' Ephraim Laniado.

R' Sutton's major book, Malel Le'Abraham (Livorno 5603/1843), was published by his grandson, R' Moshe Sutton, who wrote an introduction. It consists of inspirational lectures on Bereshit following a halachic (legal) approach, as well as eulogies for various great rabbis, among whom is the Hida (R' Haim Yosef David Azulai). R' Sutton passed away on 14 Kislev, 5574 (1813).

He apparently had two sons, one of whom was R' Yosef Sutton. He had a grandson named Abraham, as he writes in Malel Le'Abraham (Sermon No. 6), "My name is in him." That grandson became Bar Mitzvah on Rosh Hodesh Heshvan, 5567 (1807).

His other books, Leket Shikchah, Dali Bepiskaya, and Leshonot BeHardal, were spoken of in HaMa'alot LeShelomo and Malel Le'Abraham as having been left in manuscript form. Various other writings were tragically lost. In the book Masveh Moshe (p. 151) by R' Moshe, the author writes that R' Abraham also wrote a book Mi Yemalel. In addition, R' Abraham wrote the introduction to Zechor LeYitzhak by R' Yitzhak Harari.

One of R' Abraham's responsa appears in the book Korban Isheh by R' Eliyahu Shamah (Even HaEzer 20). He joined other rabbis and scholars in signing the approbation to the book Beirach Moshe of R' Moshe Galante, the Chief Rabbi of Damascus.

In addition, one of his learned questions appears in the book Bigdei Yesha (p. 119b) of R' Yeshayah Attiah. In introducing the question, R' Attiah praises R' Abraham's brilliance and devotion to Torah. He then offers his analysis and responsum.

SUTTON, Mr. Abraham D.

(1864 — 1938)

Worthy scholar and merchant of Aram Soba. His father was R' David Sutton. R' Haim Tawil praises him in his introduction to his father's book Et Sofer, thanking Mr. Sutton for his help in getting the book published. He also assisted in the publishing effort for the book Karnot Sadik by R' Eliyahu Mani of Hebron.

In 1884 Mr. Sutton married Salhah, the daughter of R' Shelomo Silvera, a scholarly merchant of an "aristocratic" family. Their first child was a girl, Nehamah. They were then blessed with five sons: David, Shelomo, Moshe Yehudah, Yosef Ezra, and Raphael Yeshayah.

Mr. Sutton was unusual in that he maintained a personal journal, recording the major events of his life and the details of his travels. On three separate occasions, starting at the age of 26, he traveled to Eretz Yisrael to pray at the graves of the righteous. Especially noteworthy was his visit to Meron in 1890 on Lag Le'Omer, the Hilula of Rashbi (R' Shimon bar Yochai).

In 1909 he and his 12-year-old son Shelomo (Sam A. Sutton) traveled to New York via Beirut, Alexandria, and Naples. They arrived safely despite the fact that the sailing from Naples to New York took 13 days and was jeopardized by a major storm that damaged the ship. He and his son remained alone in New York for two years when they were joined by David, the oldest son. It took another three years before his wife and other children were able to get to New York.

In 1922 he went back to Egypt for the wedding of his son Shelomo, who had become a learned scholar. During a subsequent trip to Syria he stopped off in Damascus where he purchased the library of Shemaya Angel, a wealthy banker of Damascus. The library contained about 1500 to 2000 volumes of holy books. For this he paid the equivalent of \$3300, which represented a handsome yearly salary for a white-collar worker at that time. The notes and comments that he wrote in many of the books are an indication of the time he spent back in New York learning them.

In 1926 he precipitated a major crisis in the Aram Soba community in New York when a controversial rabbi from Syria was invited to speak

CONTINUED ON PAGE 83



Rabbi Mansour: Parasha

A COMPENDIUM OF PRACTICAL HALACHOT & ILLUMINATING INSIGHTS FROM THE WEEKLY PARASHA
WITH PERMISSION FROM ARTSCROLL/MESORAH

Parashat Beha'alotecha relates the tragic story of Kivrot Ha'ta'ava – Be'ne Yisrael's complaints to Moshe about the "menu" in the wilderness, and Hashem's harsh response to their complaints. We read (BaMidbar 11:4) that the Erev Rav, the riffraff that joined Be'ne Yisrael when they left Egypt, experienced a craving for meat, and Be'ne Yisrael ultimately joined them in protesting against the lack of meat. They complained that they had only the Manna, and did not have the variety of meat and other foods that they enjoyed in Egypt.

The Torah describes this craving with the expression, "Hit'avu Ta'ava," which literally means, "they desired a desire." This is an unusual construction, as it repeats – at first glance unnecessarily – the word "desire." What exactly does the expression "Hit'avu Ta'ava" mean?

A person confronts two kinds of tests during his life. The first kind are tests that God sends to grant him the opportunity for spiritual growth. Life is about confronting challenges and working to overcome them. These tests are very positive and beneficial for a person. When God sends a test, He does so only because He knows that the individual is endowed with the ability to succeed, and therefore tests of this kind present the opportunity for great spiritual achievement. But there are other tests, as well – tests

that a person brings upon himself. The yeser hara (evil inclination) often tries to convince a person to enter a situation of spiritual peril, convincing him that he will have the strength to withstand temptation and overcome the challenge. These tests are dangerous and destructive. When a person willingly brings upon himself a challenge to his devotion, when he instigates an encounter with the yeser hara, there is no guarantee that he is capable of withstanding the test.

Correspondingly, there are two kinds of cravings. Some cravings result from man's normal, natural condition. Man by nature has certain desires, such as hunger, which he instinctively has the need to satisfy. But sometimes a person cultivates a craving, he brings upon himself a self-induced desire for something. The Romans, for example, found that they were unable to eat all the delicacies served at a meal, because their stomachs would feel full after several courses. They would therefore take a break in the middle of a feast to empty their stomachs through induced regurgitation, so that they would again feel hungry and enjoy more food. This is a "cultivated craving." They did not feel hungry, but they wanted to feel hungry. They cultivated a desire for more food, so that they could enjoy more.

This is what the Torah means when it describes that the riffraff among

Parashat Beha'alotecha: Cultivated Cravings

Be'ne Yisrael "desired a desire." They were not hungry. The Manna was sufficient to feed and nourish them, and to fill their stomachs. But they wanted to feel hungry, they longed for the experience of desiring food and then eating until satiated and thus satisfying their appetites.

Why would someone cultivate a craving? What motivates a person who feels content to bring a feeling of desire and need upon himself?

The answer, as the Rambam explains, lies in one word: boredom. A person who experiences boredom is in need of some excitement. There is a vacuum within him, and he looks for stimulation. The incident of Kivrot Ha'ta'ava occurred just after Be'ne Yisrael's departure from Mount Sinai, where they had spent nearly a year learning Torah and studying God's commandments. Now, as they traveled, a certain feeling of ennui set in, and they began looking for cravings. They needed something to fill the vacuum created by their departure from Sinai, and so they brought upon themselves a desire for meat.

Statistics consistently reveal a sharp rise in crime during the summer months. People have more free time on their hands, and so they seek trouble, they cultivate a craving for "excitement" in the form of mischief. For a Jew, the relaxed atmosphere of summer poses a difficult challenge.

One must ensure to fill the vacuum created by this laid-back atmosphere with Torah study. While certainly it is important for a person to allocate time for relaxation and enjoyment, he must avoid the experience of boredom that triggers the need to cultivate cravings, to bring upon himself additional tests and challenges. Torah is the antidote to the vacuum that so often develops during the summer. It is therefore critical to maintain a certain degree of intensity in one's Torah study even during vacation, so that he will not feel the need to cultivate perilous cravings and desires.

Q: May one ask a non-Jew to place flowers in a vase with water on Shabbat?

We learned previously that the accepted *halachah* is that one may not place flowers in water on Shabbat if as a result the flowers will open.

There were several authorities who ruled leniently in this regard, and permitted placing flowers in water even if they will open. Even though we do not follow this view, in light of the difference of opinion we can take this lenient position into account with regard to the issue of asking a non-Jew to place the flowers in water. Therefore, Rabbi Shemuel Pinhasi ruled that it is permissible to ask a non-Jew to place such flowers in water for him on Shabbat.

Aleppo - City of Scholars

CONTINUED FROM PAGE 82

at the Magen David synagogue on 67th Street in Brooklyn. Mr. Sutton rose up and shouted in Arabic, "Have you come to destroy us here as you did in Halab?" This courageous act was repaid with a visit the next day from the shamosh (sexton) of the synagogue, returning his "koracha" (tallit bag) as a sign that he was no longer welcome. As a result he founded his own synagogue, which became known as the Sutton Shul (Knees Sithon).


He passed away on 15 Av, 5698 (1938). He was eulogized by his brother-in-law, R' Raphael Silvera, who spoke of his philanthropic support for various holy institutions, especially the Tashbar elementary schools in Eretz Yisrael and the Shevet Ahim fund for scholars in Syria.

His collected writings were published in January 2004 by his grandchildren in a book called *Torat Abraham*. This reflects his correspondence on halachic issues with the great rabbis of the day, including R' Yosef Yedid, R' Obadiah Hedaya, and R' Meyer Waknin, Chief Rabbi of Tiberias.

R' Abraham Harari-Raful reported that on one occasion Mr. Sutton was seen weeping in a shul which he attended during the course of his travels. The rabbi of the shul asked him if he was experiencing a problem. Mr. Sutton explained that he was moved by the Birkat HaTorah in which we pray that that our children and grandchildren become Torah scholars. He said, "I know my children and try to educate them properly, but I might never meet my grandchildren. For them I can only shed tears that they follow the path of the Torah." In telling this story to one of Mr. Sutton's great-grandsons, R' Harari-Raful added, "If he has worthy grandchildren and great-grandchildren today, it is from those tears."

SUTTON, R' David Ezra
(— 1904)


Worthy scholar and rabbi of Aram Soba. He was the son of Ezra Sutton (not to be confused with R' Ezra Sutton). He moved to Jerusalem in his later years and passed away on 22 Tishrei, 5664 (1903). He was buried on the Mount of Olives. His son was Mr. Abraham D. Sutton.



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Saying No After One Date

Q

DEAR CHANA ROSE,

I am 24 years old and have been in shidduchim for a couple of years, I feel if it's clear to me I would be okay saying "no" after the first date. However, when I say no to a shidduch after only going out once, the shadchan feels like I'm not giving it a try.

I'm wondering what your take is on this, as I wouldn't want people labeling me as someone who doesn't give a shidduch a try (which would make them less likely to redt other shidduchim to me). Sometimes even after I meet someone three times and say no, shadchanim still seem to feel like I don't give it a try and they say it takes more than a couple of weeks to get to know someone....(It seems like a lose lose...)

Just for some background...I don't say no all the time...by personality I am able to see things right away and feel clear with my decision...

Clear with My Decisions

A

DEAR CLEAR,

Protocol (*menchlichkeit*) would have it that the boy goes to the girl. We see that Avrohom sent Eliezer to Rivka, Yitzchok sent Yaakov to Rochel and Leah. Our tradition has always been that the boy goes to the girl. Shidduchim in the *alte heim* in Europe, that's the way it was.

By sending your son out of town first you are being *machshiv* the girl, her family, and walking in the footsteps of our great *mesorah*. Out of town dates are usually two dates back to back or if time allows, one day off in between. There should be leeway given, if it is really a no go, one date should suffice. The boy should expect accommodations, hospitality, a warm welcome and a key to the city. If the welcome is too warm he can expect to be *redt* every other eligible girl in town as soon as he goes to *minyan*. In my opinion, a boy going to an out of town place that he has never been to before, may not come across as the *gavra* that info has him being. Many years ago a boy on his first date in an out of town setting was given a 'no' after the first date. The girl said he was a 'dud', I knew he was a *gavra*. He needed to have started the *shidduch* on his "turf" I got that girl to NY so quickly, the *shidduch* flew. It's now thirteen years and eight kids later. In my experience what probably works best is for the girl to come in the first round and then the boy can go to her city. A boy comes across better when he's on familiar ground. You have to know your child and decide what will work for him. I've suggested this with many *shidduchim*. As long as people understand that we are goal oriented, meaning what's best for the *shidduch*, the girl's side has been receptive. Middle ground is always great, meaning that you find a way to meet in between cities. If you can manage to do that, *kol hakovod*.

Wishing you much *hatzlocho*. Be in touch, let me know how it works out for you. I invite you to share your insights with our readers. B'hatzlocho,

Chana Rose

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Director@JELN.org

CHANA ROSE

chanarose36@verizon.net

FREDDY FRIEDMAN

yis12345@gmail.com

BRACHA GOODMAN

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Estie Klein to Yankie Drebin
Tami Goldenberg to Yehuda Praver
Mindy Weiss to Yaakov Englard
Rachel Wizman to Ari Carus
Miri Cynamon to Raffi Nathan
Racheli Ambinder to Andrew Israeli

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Freidy Weichbrod to Elisha Gottdiener
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Dalia Mugrabi to Mordechai Harush
Sarah Schapira to Jason Vesely
Judith Saka to Ezra Barides
Chaya Laber to Mendy Shepherd
Rochel Flam to Sruly Hochman

Maya Padilla to Joshua Kleiner
Sara Gittel Shabbos to Chaim Teitelbaum
Shevy Spira to Seth Levine
Rachel Epstein to Shmuli Weber
Tirza Kassai to Avrumi Norowitz
Devorah Sternbuch to Gedalia Portowicz

BIRTHS:

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Baby girl to Moshe and Esti Schilit

BAR MITZVAHS:

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Mendy Blumenkrant

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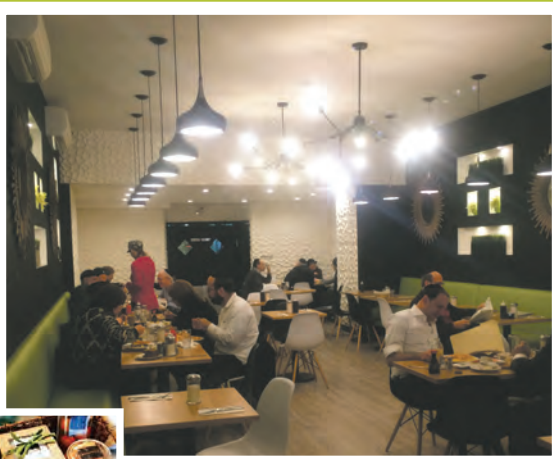
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Agudas Yisroel Snif Zichron Shmuel	85	2141 Coney Island Ave	917-754-8013
Agudas Yisroel of Madison	200	2122 Avenue S	718-375-8083
Ahi Ezer Yeshiva	270	2433 Ocean Parkway	718-648-6100
Avenue N Jewish Center	170	321 Avenue N	718-339-7747
Arrmon Hall	120	2605 Nostrand Ave	718-338-9525
Bais Eluzer Dfaltishan	150	1516 East 24th Street	718-252-6942
Beth Torah	600	1061 Ocean Parkway	718-252-9840
Bnei Binyomin	200	727 Avenue O	347-372-2350
Kollel Bnei Yeshivos	180	2402 Avenue P	917-434-2889/718-692-3309
Chaim Berlin Simcha Hall	350	911 East 13th Street	718-421-0615
Congregation Shaarei Rachamim	300	1244 East 7th Street	718-951-9444
Etz Chaim of Flatbush	160	1649 East 13th Street	718-339-4886
Gvul Yaabetz		1580 Coney Island Ave	718-375-4284
Har Halebanon	350	820 Avenue S	718-998-3538
Kamenitz Hall	300	1904 Avenue N	718-375-0900
Keser Yisroel Mordechai	120	2016 Avenue L	917-743-4444
Keter Torah	150	2220 Avenue L	718-506-6660
Khal Bnei Shlomo Zalman	200	1093 East 21st Street	917-952-7755
Khal Tomchei Torah	120	1966 Ocean Avenue	917.776.6260
Kingsway Jewish Center	300	2902 Kings Highway	718-258-3344
Kings Terrace	500	815 Kings Highway	917-747-6311
Kol Torah	190	2022 Avenue M	ktsimchos@gmail.com
Kol Yaakov	1000	1703 McDonald Ave.	718-336-2200
Masores Hall	200	1395 Ocean Ave	718-692-2424
Merkaz HaSimcha	250	1898 Bay Ave (off M)	718-339-3363
Merkaz Community Center	120	1739 Ocean Avenue	646-261-0196
Midrash Moshe Ben Maimon	350	59 Gravesend Neck Rd (McDonald/V)	718-336-2023
Oz Yoshir Hall		East 18th St (L & M)	718-677-1665
Parkway Paradise	475	1200 Ocean Parkway (Ave L)	718-252-9500
Prospect Park Yeshiva Cong.	400	1601 Avenue R	718-376-4400
Sasson V'Simcha	450	1223 Coney Island Av	718-758-9700
Sephardic Lebanese Cong.	400	805 Avenue T	718-627-5300
Shaarei Zion	1000	2030 Ocean Parkway	718-336-0300
Sisu V'Simchu	175	4127 18th Ave.	718-758-9700
Stretiner Hall	200	4609 Bay Parkway	718-258-9685
Talmud Torah of Flatbush	200	1305 Coney Island Ave	718-377-2528
Tiferes Chaya-Knesses Bais Avigdor	220	1720 Avenue J	917-843-9938
Toras Chaim D'Flatbush	200	2201 Avenue L	917-952-7755
Torah U'Tefilah		3304 Bedford Avenue	
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Yeshiva Chofetz Chaim/Tiferes Hall	500	1271 East 35th St	718-258-9006
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Young Israel of Avenue J	200	1721 Avenue J	718-253-8130
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Young Israel of Midwood	250	1694 Ocean Avenue	718-258-2887
Zichron Mordechai		2645 Nostrand Ave	718-692-3231

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Ateres Chynka	800	129 Elmwood Ave	718-252-8480
Ateres Golda	500	1362 50th Street	718-972-1360
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RABBI SHMUEL YITZCHAK ACKERMAN CHAZAL ON PARENTING Tuesday Eve. 8:15 PM 1052 East 31 Street

RABBI MORDECHAI ALPERT CHUMASH-PARSHA Friday 8:00 PM MESECHTA AVODA ZARA Shabbos 1 hour before Mincha
MESECHTA BRACHOS Sunday 9:00 AM **Congregation Bais Yitzchok** 1719 Avenue P / 718-336-7655

RABBI AVRAHAM BACKENROTH HASHKafa FROM THE PARSHA every other Thurs Eve. 8:45 PM **Young Israel of Ave K** 2818 Ave K

RABBI AVRAHAM BELSKY TANACH Shabbos half hour before Mincha **Khal Bais Hillel** 540 East 3rd Street

RABBI MOSHE BERGMAN CHOSHEN MISPAT Sunday 9:45 AM **Bais Moshe Shmiel** 1782 East 28th Street / 917-553-5353

RABBI RAPHAEL BERNSTEIN HALACHA Sunday 9:00 PM **Shaarei Shalom** 2961 Nostrand Avenue / 718-490-6044

BOSTONER REBBE CHASSIDUS SHIUR Sunday 10:15 AM Thursday 9:15 PM **Boston** 2822 Avenue J / 718-338-6464

RABBI YITZCHOK MEIR BRAUN MESECHTA AVODAH ZARAH Sun-Thurs 8:15-9:00 PM MESECHTAS BRACHOS Shabbos, half hour before Mincha **Cong. Shaaray Zion** 1659 E. 13th Street / 718-336-2132

RABBI ELIAHU BROG BABA BASRA Mon. 9:30-11:00 AM MOED KATAN Tues. & Wed. 9:30-11:00 AM
BABA BASRA Thursday & Friday 9:30-11:00 AM SOTA Sun 8:00 AM SANHEDRIN Sunday 10:30-11:30 AM **Bais Yisroel** 1821 Ocean Pkwy

RABBI RACHAMIM CHURBA PARSHA Friday half hour after candlelighting PARSHA & HALACHOT Shabbos 11 AM
VARIOUS TOPICS Mincha, Shabbos afternoon **Homecrest Shul**

RABBI BINYOMIN COHEN SEFER NEFESH HACHAIM Shabbos Afternoon 6:55 PM **Khal Talmidei Hayeshivos** 1609 Ave. M

RABBI NOCHUM COOPER PARSHAS HASHAVUAH Thurs 9:50 - 10:10 PM **Agudath Israel of Madison** 2122 Ave S / 718-998-8029

RABBI SHLOMO CYNAMON CHUMASH Thurs 10:10 PM BOSOR V'CHOLOV Sun 9:30 - 11:00 AM **Khal Bnei Torah** 2925 Ave K

RABBI YOSSI DREBIN SHABBOS HALACHA 1 hour pre Shkiah **Bais Moshe Shmuel** 1782 East 28th Street / 917-553-5353

RABBI SHIMON EDELSTEIN YERUSHALMI SHVIIS Sun 9:15-10:00 AM **Congregation Kol Torah** 2022 Ave M / 718-232-4808

RABBI MOSHE EICHORN GAFA'T WITH ROSH Daily 9:00 PM **Beth Mordechai** 1358 East 13th Street

RABBI AVROHOM EISEN CHUMASH & MEFORSHIM Thursday 8:30-9:15 PM OHR HACHAIM HAKADOSH Shabbos 8:30 - 9:00 AM
Khal Pozna 2016 Avenue M / PIRKEI AVOS Shabbos 6:20-7:00 PM **Kollel Bnei Torah** 1323 East 32nd Street

RABBI EISENBACH CHOVOs HALAVAVOS Mon-Fri following 6:15 AM Minyan GEMARA SANHEDRIN Tuesday 7:30-9:30 PM
CHUMASH/RASHI Sunday 8:45 AM MISHNAH BERURAH Monday-Thursday between Mincha & Maariv
Ave N Jewish Center 321 Avenue N / 718-339-7747

RABBI BINYOMIN EISENBERGER ASSORTED TOPICS B'INYANA D'YOMA Wednesday 8:15 PM 1164 East 23rd Street

RABBI YAAKOV FINESTONE MESECHTE SHABBOS Wednesday 9:15 PM **Khal Bnei Shlomo Zalman** 2002 Avenue J

RABBI FISHER GEMARA SHABBOS 1 hour before Mincha **Bais Medrash Beis Y'shaya** Avenue I & East 22nd Street / 718-692-3414

RABBI CHAIM FORTGANG MESECHES ROSH HASHANA Sun,Tues After First Mariv **Sasregen** 1279 East 24th Street 718-338-9633

RABBI YISSOCHAR FRAND LIVE VIDEO HOOKUP: HALACHIC ISSUES RELEVANT TO PARSHAS HASHAVUA
Thursday 9:00 PM **Young Israel Of Midwood** 1694 Ocean Ave

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YOREH DAYA CHELEK BAIS Monday After Mariv MESECHES BRACHOS Wednesdays 9:15pm **Sasregen** 1279 East 24th St/ 718.338.9633

RABBI PINCHAS FRANKEL HILCHOS MUKTZAH Tuesday 9:15 PM OHR HACHAIM HAKADOSH Shabbos 8:30 - 9:00 AM
Khal Bnei Shlomo Zalman 2002 Avenue J

RABBI YERACHMIEL FRANKEL CHUMASH IN DEPTH Thursday 10:00-11:00 AM **Kneseth Bais Avigdor** 1720 Avenue J

RABBI YOSEF FRANKEL SHABBOS SHIUR Shabbos 45 min. before Mincha **Khal Bnei Shlomo Zalman** 2002 Avenue J

RABBI ZELIG FRIEDMAN MESECHTA AVODAH ZARAH Wed 8:15 PM **Yeshiva Zichron Eliezer** 1543 East 9th Street

RABBI SHLOMO FURST MASECHES BEITZA Mon- Fri 9:40 - 10:30 AM **Agudath Israel Brookdale Senior Center** 817 Avenue H

RABBI AVROHOM GARFINKEL MESECHTA PESACHIM Tuesday 7:45 PM HALACHA SHIUR Shabbos 1 hour before Mincha
Congregation Bnei Israel 3190 Bedford Avenue

RABBI LIPA GELDWERTH AMUD YOMI - MESECHTAS KEDUSHIN Monday-Friday 6:20 AM HAFTORAS OF THE PARSHA Sun 9 PM
MINCHAS CHINUCH Shabbos 70 minutes before Skiah OHR HACHAIM Shabbos 8 AM SHIUR IYUN - MESECHTAS KEDUSHIN
Tuesday 8 PM TEFILLAH Sunday 9 PM **Cong Kol Torah** 2022 Ave M / 718-232-4808

RABBI ELIEZER GINSBURG CHUMASH Thursday 9:00 PM **Bnei Binyamin** 727 Ave O / 718-376-3500

RABBI SHRAGA FEIVEL GOLDSMITH HASHKafa Tues-Thurs 6:00 -6:45 PM **Beis Medrash Chasdei Chaim** 1575 Coney Island Ave.

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RABBI AVROHOM GOLDSTEIN PIRKEI AVOS Shabbos after Mincha **Cong. Ohel Moshe Chevra** 748 Ocean Parkway / 718-437-0050

RABBI CHASKEL DOVID HALBERSTAM EIN YAAKOV Friday 8:30 PM MINCHAS CHINUCH Sunday 8:30 PM
GEMORAH SOTAH Monday 8:30 PM **Cong. Shaarei Zion** 3210 Kings Highway

RABBI L. HENDEL GEMARA YERUSHALMI Monday 8:30 PM GEMARA FOR BEGINNERS Monday - Friday 5:45 AM
Nachlas Levi Yitzchok - Chabad 3040 Nostrand Ave.

RABBI YISROEL HIRSCH SHEILOS V'TESHUVOS Seudah Shlishis (30 min. before Maariv) **Khal Shaarei Shalom** 2961 Nostrand Ave

RABBI SHMUEL SIMCHA HOROWITZ GEMARA PRIMER / MESECHTA SHABBOS Monday - Thursday 10:10-11:00 AM
HILCHOS RIBBIS Mon - Thurs 9:10-10:00 AM **Kneseth Bais Avigdor** 1720 Ave. J

RABBI YOSEF KADIN MESECHTA KESUVOS Tuesday 9:00 PM **Congregation Tomchei Torah** 1966 Ocean Avenue (N&O)

RABBI AHARON KAHN HILCHOS KRIAS HATORAH Sundays 9:15 AM MISHLEI / HASHKafa WITH PIRUSH HA'GRA Mon/Wed 10:30-11:30 AM **Kneseth Bais Avigdor** 1720 Ave. J

RABBI AVRUM KATZ CHUMASH & RASHI Thursday 9:15 PM **Cong. Shaaray Zion** 1659 E. 13th Street

RABBI YITZCHOK KAUFMAN MESECHTA SHABBOS Monday - Thursday 8:00 PM **Agudath Israel of Midwood** 817 Avenue H

RABBI 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)

RABBI AVRAHOM KLAPPER CHUMASH & MEFORSHIM Mon-Fri 10:30 - 11:30 AM **Agudath Israel Brookdale Senior Center**

RABBI AVROHOM KLEIN BOYS MISHNAYOS Motzei Shabbos 10 minutes after Maariv MESECHES BRACHOS Shabbos 45 min. pre Mincha
CHOVOS HALIVOVOS Thurs. 8:30 PM MESECHES TAANIS Tues. 8:30 PM **Cong. Adath Yeshurun** 3418 Ave N

RABBI BINYOMIN LEHRFIELD GEMARA Sunday-Wednesday 9:35 PM **Khal Bais Hillel** 540 East 3rd Street

RABBI Y. LEIFER NESIVOS SHALOM Thursday evening **Khal Toras Chaim** 2201 Ave L

RABBI YERUCHIM LESHINSKY MESECHTA ROSH HASHANA Sun & Wed after Maariv MESECHTA SANHEDRIN Mon after Maariv
Cong Bais Yitzchok 1719 Ave P

RABBI CHANOCH LEVOWITZ MIKVAOS Friday 9:15 AM **Kneseth Bais Avigdor** 1720 Ave. J

RABBI ELIMELECH LEIBOWVITZ & RABBI NOSSON TSVI COHEN AGADOS HASHAS B'IYUN Tuesday 8:15 PM
Congregation Shaarei Halacha Ave. L & E. 35th Street

RABBI ZALMAN LIBEROV MOSHIACH CLASS Tuesday 6:30 AM **The Chabad House** 1923 Ocean Ave (N & O)

RABBI LICHTIG CHUMASH B'IYUN Shabbos 5:00 PM **Cong. Bnei Avrum** 197 Webster Avenue

RABBI MOSHE TUVIA LIEFF MESECHTA MAKOS BIYUN Mon. & Wed. 8:30 - 9:30 PM
HALACHAH SHIUR Monday 9:45 - 10:15 PM CHUMASH SHIUR Wednesday 9:45 - 10:15 PM
PRI TZADDIK Friday 9:00 - 10:00 AM HALACHA BIYUN Shabbos 1 hour before Mincha **Agudas Yisroel Bais Binyomin** 2913 Ave L

RABBI LITVAK SEFER SHMIRAS HALASHON Mon, Tues, Thurs12:00-12:45 PM **Beis Medrash Chasdei Chaim** 1575 Coney Island Ave.

RABBI MEIR LUBIN TANACH Thursay 11:30 AM-12:00 PM MISHNAYOS every weekday after Mincha **Ateret Avot** 1410 E. 10th St.

RABBI YOCHANAN MAROSOV GEMARAH SANHEDRIN Tuesday 8:30 PM CHASSIDUS IN DEPTH Wednesday 8:30 PM
MAAMORIM OF THE ALTER REBBE Shabbos 8:30 AM **Kehilas Bais Menachem Mendel** 1703 Ave. J

RABBI JOSH MEHLMAN PARSHA/HASHKafa Shabbos 1 hour before Mincha **Khal Bais Avrohom** 1524 E. 17th St

RABBI MORDECHAI MINTZ SUGYAS OVERVIEW Sun 10:30 AM MESECHTA SHABBOS Mon-Friday 10:00 AM **Agudas Achim** 1564 Coney Island

RABBI BEREL MITTELMAN CONTEMPORARY HALACHIC Shabbos post Mussaf **Agudath Israel of Madison** 2122 Ave S / 718-998-8029

RABBI YOSEF MIZRACHI INSPIRATIONAL LECTURES Tues 8:30 PM 1617 Ocean Parkway

RABBI ARON PAM MUSSAR Motzei Shabbos half hour before Maariv **Khal Bais Hillel** 540 East 3rd Street

RABBI YISROEL PEARL HILCHOS SHABBOS Tuesday 9:00 pm **Kneseth Bais Avigdor** 1720 Ave. J

RABBI MEIR PLATNICK CHOVOs HALEVOVOS alternate Tuesdays 9-9:45 PM MISHNA BERURAH AMUD YOMI Sunday-Thursday
MISHLEI Monday 8:45-9:20 PM GEMORAH Sunday 7:15 - 8:00 AM **Keser Yisroel Mordechai** 2013 Avenue L

RABBI ARYEH RALBAG GEMARA SHIUR MASECHES TA'ANIS Mon-Fri 7:00-7:55 AM HALACHA Mon-Fri. 7am
Young Israel of Ave K 2818 Ave K / 718-258-6666

RABBI ELIEZER DOVID RAPAPORT OHR HACHAIM Shabbos 8:15-8:45 AM HILCHOS SHABBOS After Shabbos Shachris
CHUMASH/MEFORSHIM Thurs. 8:30 PM MESECHTA MEGILLA Mon-Wed 9:45-10:30 PM
Khal Zichron Avrohom Yaakov 3203 Bedford Ave. / 713-436-9270

RABBI ZEV REICHMAN MESECHTA CHAGIGA Sun-Thurs 8:00 AM-8:45 PM **Beis Medrash Chasdei Chaim** 1575 Coney Island Ave.

RABBI YISROEL REISMAN PARSHA Thursday 2:15 - 2:30 PM **CALL 712-432-1001 CODE 483003375#**
YEHOSHUA **Ahi Ezer** Corner of Ocean Pkwy & Ave S / 718.998.8029 Live hook up- Lakewood- Cong. Sons of Israel corner of 6th & Madison
Motzei Shabbos: April 18/25 10:15 PM, May 2/9/16 10:30 PM

PARSHAS HASHAVUAH Thursdays 9:25-9:35pm YOREH DEAH Sundays 8:50-10am MESEHTA AVODAH ZARAH Thursday 11:30-11:50pm
KUZARI Mon.&Tues. 9:15-9:35pm,Thurs.8:40-9pm **Agudath Israel of Madison** 2122 AVENUE S 718-998-8029

RABBI AVROHOM REIT DAF HASHAVUA Daily 8:30 PM **Khal Bais Hillel** 540 East 3rd Street

RABBI ELIAHU ROMAN MISHNAS REB AARON Motzei Shabbos 9:00 - 9:30 PM **Kollel Bnai Torah** 1323 East 32 St / 718.692.3307

RABBI FISCHEL SCHACHTER PARSHAS HASHAVUA Wed 9:50 PM **Yeshiva Ohr Yitzchok** 1214 East 15th Street / 718-258-7007
PARSHAS HASHAVUA Thursday 9:30 PM **Khal Lev Avrohom** 18th Avenue & East 9th St.

RABBI HERSCHEL SCHACHTER MESECHTAS SHABBOS Monday 8:15 - 9:45 PM **Young Israel Of Midwood** 1694 Ocean Ave
Sunday 8:00 - 9:00 PM **K'hilas Orech Chaim** 1002 Avenue M

RABBI REUVEN SCHEINBERG HILCHOS SHABBOS Tuesday 10:20 - 11:00 AM **Kneseth Bais Avigdor** 1720 Avenue J

RABBI ELIAHU SCHNEIDER OHR HACHAIM Thursday 10:00 PM **Khal Zichron Mordechai** 2645 Nostrand Avenue

RABBI SCHRIER MONDAY - Friday 7:15 Minyan MISHNAH BRURA Monday - Friday between Mincha & Maariv
Avenue N Jewish Center 321 Avenue N / 718-339-7747

RABBI DOVID SCHWARTZ KLI CHEMDAH Shabbos approximately 10:00 AM PERKAI AVOS Shabbos after Shkiah

RABBI PINCHUS SCHWARTZ GEMARA IYUN Shabbos Afternoon 5:30 PM **Khal Talmidei Hayeshivos** 1213 Elm Ave.

RABBI YECHIEL SCHWARTZ SUGYOS ON THE PARSHA Tuesday 8:30 PM **Yeshiva Kol Yaakov** 1197 East 17th Street

RABBI SCHWARZBAUM BATTLING MISSIONARIES Mon & Wed 6:00 AM-6:45 PM **Beis Medrash Chasdei Chaim** 1575 Coney Island Ave.

RABBI YOSEF SEKULA CHOVOs HALEVOVOS Sunday 8:20 PM INYONEI TEFILAH Tuesday 8:20 PM CHUMASH Thursday 9:15 PM
Cong. Nachlas Yitzchok Soblov 3418 Avenue L

RABBI ELI BARUCH SHULMAN GEMARA B'IYUN Tuesdays 8:30 PM HALACHA Shabbos 5:00 PM (winter - 1 hour before mincha)
SHOFTIM Monday 8:30 PM (Summer only) **Young Israel of Midwood** 1694 Ocean Avenue

RABBI YEHOSHUA TZVI SPIRA HILCHOS TZEDOKAH Sundays 9:00-10:00 AM
Kollel Horaah of Flatbush 1206 Avenue M / 718-336-1375

RABBI AVRUHUM STEIN MESECHTA MENUCHOS Sun-Thurs 7:15 AM-8:00 PM **Beis Medrash Chasdei Chaim** 1575 Coney Island Ave.

RABBI YITZCHOK STEINWURZEL HILCHOS SHABBOS 9:00 AM daily PARSHAS HASHAVUA Fri 8:00-9:00 PM **Bais Ephraim** 2802 Ave J

RABBI MENDEL TEITELBAUM HILCHOS SHABBOS Shabbos 8:30 AM
NIGHT KOLEL - HALACHA SHIUR Sunday - Thursday 8:15 - 9:15 PM **Kollel Zichron Shmuel Chenskowitz** 1167 East 13th Street

RABBI TURK BABA KAMA Sunday-Thursday 11:00 AM-12:00 PM **Beis Medrash Chasdei Chaim** 1575 Coney Island Ave.

RABBI VIGLER MIMER CHASIDUS Monday-Friday 7:00 AM Shabbos 8:20 AM DAILY TANYA Monday-Friday 8:45 AM
GEMARA Monday-Friday 8:00 - 9:00 PM WEEKLY TANYA Sunday 10:00 AM **Mayan Yisroel** 3307 Ave N, 718-677-0030

RABBI MOSHE WEINBERGER MESECHES SUCCA Monday-Thursday 6:45 AM CHUMASH Friday 8:15 PM MESECHES BRA-
CHOS Shabbos 3:30 pm **Agudas Yisroel of Flatbush** 1302 Ocean Parkway / 718-627-1947

RABBI ELISHA WEISS DAF YOMI Monday-Thursday 7:15 PM MESECHES BRACHOS Monday 8:15 PM
Merkaz Yisroel of Marine Park 3311 Avenue S

RABBI MAYER WEISS KUZARI Motzei Shabbos 9:00 PM 1433 East 13th Street

RABBI MOSHE MEIR WEISS HASHKafa Tuesday 9:15 PM **Khal Veretzky** Avenue L & East 9th Street

RABBI YOSEF WIKLER YOREH DEAH-HILCHOS TAARUVOS Sun 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

RABBI ZOLTY MISHNA BERURAH CHABURAH (ENGLISH) MON.-FRI. 6:30AM **Bais Hamedrash of Flatbush** 347-248-2613
KESUVAS SHIUR Sundays 830-930pm CHOVOs HALAVAVOS Shabbos 8am HALACHA Shabbos 30 min. b4 mincha

Daf Yomi Directory

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5:20 AM	Lev Someach-Alesk - Rabbi Yisroel Berger (Yiddish)
5:30 AM	Agudas Yisroel of Madison - Rabbi Eli Rabinowitz & R' Eliyahu Goldberg (English) Bais Hamedrash Hagadol of East Flatbush - Rabbi Berel Edelstein (English) Beis Mordechai - Rabbi Yaakov Eis (English) Bnei Yosef - Rabbi David Navaro (Hebrew) Chizuk Hadas - Rabbi Ahron Yitzchok Jacobs (English) Nachlas Yitzchok - Rabbi Avrohom Yosef Sekula (Yiddish) Shalheves Kodesh - Rav Yehuda Sheinkopf (English) Toras Chaim D'Flatbush - Rabbi Chaim Y. Weinfeld (English) Yeshuran Muzhai Ropshitz - Rabbi Yisroel M. Kohn (Yiddish)
5:35 AM	Agudath Israel of East Midwood - Rabbi Berel Edelstein (English)
5:40 AM	Kehilah of Marine Park - Rabbi Dovid Kohn (English) Tiferes Avrohom Zidichoiv - Rabbi Yechezkel Eichenstein (English) Yeshiva Ohr Yitzchok - Rabbi Reuven Zwick (English)
5:45 AM	Agudas Yisroel Bais Binyomin - Mr. Moshe Strimber (English) Bais Alexander - Rabbi Binyomin Schik (Yiddish/English) Bnei Torah Bais Naftoli - Bais Naftali - Rabbi Naftali Minzer Ishei Yisroel Modzitz - Rabbi Yisroel Dovid Taub (English) Premishlan - Rabbi Boruch S. Kaczenberg (Yiddish/English) Sasregan -Rabbi Shlomo Teichman (English) Sharei Eliezer-Rabbi Avrohom Ellenbggen (Yiddish/English) Yeshiva Sharei Torah - Rabbi Hillel David (Yiddish)
5:50 AM	Congregation Kehilas Orach Chaim - Rabbi Meyer Scheinberg (English)
5:55 AM	Congregation Skverer Bais Medrash - Rabbi Avrom Lawrence (English) Keser Yisroel Mordechai - Dr. Shlomo Schuck (English)
6:00 AM	Agudath Achim of Midwood - Rabbi Yosef Stern (English) Agudas Yisroel Sniff Zichron Shmuel - Rabbi Shmuel Yosef Lercher (English) Bais Avrohom - Rabbi Benzion Halberstam (English/Yiddish) Bais Eluzer - Rabbi Yonoson B. Katz (English) Bais Medrash Beis Y'shaya Rav Dovid Salb (English) Bais Moshe Shmiel - R' Pinchas Rosenberg (English) Bais Yitzchok - Rabbi Friedman (English) Bnei Shloma Zalman - Rabbi Moshe Green (English) Bostoner Bais Medrash - Rabbi Label Kozlowski (English) Chevre Gemiluth Chesed - Rabbi Mendel Epstein (English) Chizuk Hadas - Rabbi Yisroel P. Gornish (English) Gvul Yaabetz - Rabbi Dovid Cohen (English) Homecrest Congregation - Rabbi Gershon Eichorn (English) Ishei Yisroel Modzitz - Rabbi Moshe Farkas (English) Keter Torah Rabbi Moshe Harari-Rafal Mir Yeshiva Vasikin Minyan Persian Congregation of Flatbush - Rabbi Shmuel Soleimani (Persian) Sharei Halacha - Rabbi Levi Gelbfish (English) Sharei Zion - Rabbi Meshulam Y. Halberstam (English) Skvere Bais Medrash - Rabbi Eliezer Lawrence (English) Tenke Rabbi Friedman Torah Vodaath Dormitory Minyan - Mr. Gedalia Engel (English) Young Israel of Avenue K - Rabbi Moshe Zywica (English) - 6:15 on Tues/Wed/Fri Zichron Alter - Mr. Naftali Dembitzer (English)
6:10 AM	Kerem Shlomo - Mr. Avrohom Augenbraun (English) Tiferes Tzvi - Rabbi Aaron Tennenbaum (English)
6:15 AM	Bais Hamedrash of Flatbush Heshy Katz Kol Torah R' Yaakov Fisher (English)
6:20 AM	Ahavas Dovid - Rabbi Shmuel Dovid Beck (Yiddish/English) Bais Medrash Makarov - Rabbi Berach Steinfeld (English) Magriv Bais Aryeh - Rabbi Mechel Beinhorn (English) Nachlas Yehoshua of Monastristch - Rabbi Avigdor Feintuch (English)
6:30 AM	Bais Eluzer - Rabbi Chaim Zev Stern (English) Bnei Shlomo Zalman - Rabbi Hirsch Chaim Wulliger (Yiddish) Bnei Torah Bnei Yitzchok R' Cheskey Holtzberg (English) Cong. Beth Aaron Rabbi Michael Attias (English) Khal Ohr Gedalyahu - Rabbi Heshy Wolf (English) Knesses Bais Avigdor - Rabbi Yisroel Berger (English) Mayan Yisroel - (yesterday's daf - English) Young Israel of Brighton Beach - Mr. Yaakov Stern (Hebrew/English) Young Israel of Midwood - Rabbi Avrohom Dubin (English)
6:40 AM	Khal Bnei Torah
6:45 AM	Agudath Yisroel of Flatbush - Rabbi Yehuda C. Horowitz (English) Bais Avrohom - Rabbi Yosef Dov Oshry (English) Congregation Shaaray Zion East 13th St- (English)
7:00 AM	Agudas Yisroel Bais Binyomin - Rabbi Eliyahu Schneider (English) Agudas Yisroel of Madison - Rabbi Gedaliah Weinberger (English) Bais Ephraim - Rabbi Heshy Kleinman (English) Beth Torah (English) Congregation Netivot Yisrael - Rabbi Netanel Saadon (Hebrew) Darchei Avoseinu - Rabbi Moshe Ginsburg (English) Khal Zichron Mordechai - Mr. Yossi Gleiberman (English) Lazewinks Rabbi Lubenberg Mosad Adar G'Byr - Rabbi Chizkiya Loebenberg (English) Netivot Israel Sephardic of Nostrand - Mr. Baruch Salamander (English/Hebrew) Sharei Zion - Rabbi Reuven Siff 1659 E. 13 St. Talmud Torah Ahavas Achim - Rabbi Elimelech Bluth (Yiddish/English) Toras Chaim - Rabbi Chaim Y. Weinfeld (English) Young Israel of Bedford Bay - Rabbi Baruch Fireworker (English)

7:10 AM	Young Israel of Ocean Parkway - Rabbi Avrohom Stolzenberg (English) Bnai Shloma Zalman - Rabbi Dovid Schonbrun Rabbi Alster - Rabbi Raphael Lieberman (English)
7:15 AM	Yeshiva Gedolah Ohr Yisrael -Marine Park - Rabbi Shmuel Lasker (English)
7:20 AM	Lev Someach-Alesk - Rabbi Yitzchok Aschkenazi (Yiddish) Merkaz Yisroel of Marine Park Rabbi Weiss Young Israel of Flatbush - Rabbi Kenneth Auman (English) Zichron Avrohom Yaakov - Rabbi Eliezer Dovid Rappaport (English)
7:30 AM	Beis Medrash Ahavas Torah - Rabbi Mendel Sprecher (English) Nachlas Yitzchok - Rabbi Yosef Ungar (English) Sasregen - Dr. Shlomo Schuck (English) Stretiner Bais HaMedrash - Rabbi Flaum (English) Yeshiva Ruach HaTorah - Rabbi Mordechai Amsel (English) Young Israel of Midwood - Rabbi Yisroel Anemer (English)
7:35 AM	Bais Avrohom - Rabbi Elchonon Kaplan (English)
7:40 AM	Tiferes Avrohom Zidichoiv - Rabbi Yechezkel Eichenstein (English) Khal Machza Avrum (Wosner) - Rabbi Hertzka Greenfeld (Yiddish)
7:45 AM	Beis Mordechai - Rabbi Yehuda Schwartz (English) Bnai Shloma Zalman - Rabbi Moshe Chopp (English) The Flatbush Minyan - Rabbi Dr. Rashi Shapiro & Rabbi Meir Fund
8:00 AM	B'nai Yosef - Rabbi Eli David (English) Tiferes Yaakov - Rabbi Avrohom Schorr (Yiddish)
8:30 AM	Agudas Yisroel Bais Binyomin - Rabbi Yaacov Emert
9:30 AM	Khal Bais Avrohom (Rabbi Shmidman's Shul) Rabbi Avrohom Katz (English) Sasregen - Rabbi Yitzchok Sadowsky (English)
9:45 AM	Agudas Yisroel Bais Binyomin - Rabbi Shmuel M. Wolner (English)
10:00 AM	Sasregen - Rabbi Yitzchok B. Sadowsky (Yiddish/English)
12:45 PM	26 Court Street, Suite 10001 - R' Blumenkrantz, R' Bratt, R' Kagan, R' Noble (English)
2:30 PM	Ateret Avot Senior Residence - Rabbi Chaskel Scharf (Yiddish/English)
3:30 PM	Darchei Yosher - Rabbi Yecheskel Scharf (Yiddish/English)
5:30 PM	Yeshivat Ateret Torah - Rabbi Ellis J. Safdeye
6:00 PM	Yam HaTorah - Rabbi Isaac Mohadeb (English)
6:30 PM	Mirrer Yeshiva - Rabbi Avrohom Y. Nelkenbaum (English)
7:00 PM	B'nai Yosef - Rabbi Eli David (English)
7:30 PM	Chasidei Gur of Midwood - Rabbi Shlomo Perlman (Yiddish)
7:45 PM	Agudath Israel of East Midwood - Rabbi Yosef Widroff (English)
8:00 PM	Bais Avrohom - Rabbi Chaim Horowitz/ Mr. Yaakov Miller (English) Bais Eluzer Dfaltishan - Rabbi Chanoch Horowitz (English) Bais Ephraim - Rabbi Steinwurz (Yiddish/English) Bais Hamedrash Hagadol of East Flatbush - Rabbi Yosef Widroff (English) Bais Yitzchok - Rabbi Isaac Friedman (English) Bnei Avrohom - Rabbi Zvi Mayer Lichtig (Yiddish/English) Lev Someach-Alesk - Rabbi Alexander Ashkenazy (Yiddish) Nachlas Dovid - Rabbi Boruch Goldstein (English) Narol Flatbush - Rabbi Mendel David (Yiddish) Sasregen - Rabbi Shmuel Tzvi Freund (English) Tarnipol - Rabbi Levi Hettelman (Yiddish/English) Tenke Rabbi Friedman
8:15 PM	Bais Yitzchok - Rabbi Cheski Holtzberg (English)
8:30 PM	Agudas Yisroel Bais Binyomin - Rabbi Yaakov Emert (English) Agudas Yisroel of Flatbush - Rabbi Mordechai Sussman (English) Agudas Yisroel of Madison - Rabbi Nachum Cooper (English) Ateres Shloime - Rabbi Eliezer Stern (English) Bais Medrash Beis Y'shaya Rav Yisroel Anemer (English) Beth Aaron of Flatbush - Rabbi Dovid Shlomo Katz (English) Bnei Binyomin - Rabbi Binyomin Haddad (English) Chasidei Gur of Midwood - Rabbi Avrum Fried Congregation Netivot Yisrael - Rabbi Netanel Saadon (Hebrew) Hisachdes Yereim Veretzky - Rabbi Yisroel Weichbrod (Yiddish) Kollel Bnai Yeshivos - Rabbi Sassoon Monastristch - Rabbi Berach Steinfeld (English) Netivot Israel Premishlan - Rabbi Shloma B. Herbst (Yiddish/English) Tiferes Avrohom Zidichoiv - Rabbi Avrumi Katz (English) Yeshiva Bais Yosef Navardok - Rabbi Heshy Nemetsky (English) Young Israel of Avenue K - Rabbi Sadowsky (English)
8:45 PM	Agudath Israel Sniff Zichron Shmuel - Rabbi Mordechai Shain (English) Keser Yisroel Mordechai - Rabbi Aryeh Zell (English) Mareh Yechezkel - Rabbi Elozor Greenspan (English)
9:00 PM	Bais Moshe Shmiel - Mr. BenZion Weiss (English) Bais Mordechai - Rabbi Tzvi Shapiro (English) Beis Medrash D'Bertch -Rabbi Nachum Fried Cong. Kehal Imrei Shaul D'Modzitz -Rabbi Raphael Liberman (English) Khal Varetzky - R' Yaakov Leiberman (English) Lazewinks Rabbi Ahron First Lev Someach-Alesk - Rabbi Yosef Chaim Perlman (English) Mosad Adar G'Byr - Rabbi Aaron Furst (English) Mosdos Boston of Flatbush - R' Yitzchok Gelb, R' Yaakov Herman (English) Yeshuvs Chaim Chentzkovitch - Rabbi Shruga Silber (English) Young Israel of Avenue J - Mr. Aryeh Victor (English) Zichron Mordechai - Mr. Daniel Hirsch (English)
9:15 PM	Bais Moshe Shmiel - Mr. B.Z. Weiss (English) Derech Emunah-Vien - Rabbi Shmuel Moshe Solny (English) Nachlas Yitzchok 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) Tiferes Avrohom Ziditchev
9:45 PM	Kollel Bnei Torah - Mr. Dovid Lieber (English)
10:00 PM	Jewish Center Nachlath Zion Sun-Thurs call:646-558-6338 code:648-4865 Kol Torah R' Yaakov Fisher (English)
10:15 PM	Kollel Hashechuna - Mr. Moshe Rubin (English)



לזכר נשמת איל יפרח, גלעד שאר, נפתלי פרנקל

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17 Sivan

Rav Tzvi Hirsh Broide, Rosh Yeshivas Kelm. His wife was Rebbetzin Nechamah Leba Broide, the daughter of the Alter of 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 Lemberg 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 Rapaport 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 HaEzrach.

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 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 shmuesen were published posthumously by his students, in Daas Chochma U'mussar, Daas Torah and other sefarim.

19 Sivan

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

Rav Yehuda ibn Atar (1656-1733). He was a student of Rav Vidal HaTzorfat 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 Mordechai married Morhava and had three sons, Helphon, Eliezer and Joseph Labaton, all of whom became rabbis. At age 70, Rabbi Haim Mordechai 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 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.

21 Sivan

Rav Dovid Menachem Munish Babad, the Chavatzeles Hasharon of Tarnopol. Born to Rav Yehoshua Hesehl of Podvolotchisk, he married Leah the daughter of Rav Yoel Moshe Segal Landau of Yavrov (near Lvov). He and his rebbetzin had 5 daughters. Rav Dovid Munish was a staunch chasid of Belz. In 1892, he succeeded his father as Rav in Strisov, when his father became Rav in Podvolotchisk. Two years later, he succeeded his father-in-law in Yavrov and served there for 17 years. In 1909, after the petira of Rav Shimon Badad, son of the Minchas Chinuch, Rav Shimon's son - Yehoshua Heshel - became Rav of Tarnapol, but was too frail to handle the responsibilities. Thus, two years later, the community welcomed Rav Dovid Munish as de facto Rav, a position that was formalized in 1919, with the petira of Rav Yehoshua Hesehl. He also became the head of the Agudas Harabbanim of Galicia. (1865-1937)

Rav Shlomo Shapiro, the Shem Shlomo (1832-1894), grandson of Rav Zvi Elimelech of Dinov (the Bnei Yissoscher), and son of Rav Elazar of Dinov (author of Yode'i Binah; d. 1865). His mother, Tauba Chavah, was a descendant of the Pnei Yehoshua and the Maginei Shlomo. He was born in Ribatitch, Galicia, and in 1838, his father moved the family to Strizhov, a Central Galician town on the banks of the Wisloka River, settled by Jews since the sixteenth century. At the age of fourteen, Rav Shlomo married Frima Rivkah, a grand-daughter of Rav Moshe Leib of Sassov. After a few

years in Sassov, Rav Shlomo rejoined his father in Strizhov, and he took over his father's position there, in about 857, after his father moved to Lancut. In about 1866, he became a devoted follower of Rav Chaim of Sanz; the two eventually became mechutanim. In 1880, the Jews of Munkatch, a large and influential kehillah in Hungary, (now in the Ukraine), appealed to Rav Shlomo to come and serve as their rav. After the passing of the Yitav Lev of Satmar, Rav Shlomo was designated as one of the leading rabbonim of Hungary. He authored Beis Shlomo on Chumash. His son, Tzvi Hirsh (author of Darchei Teshuvah, Beer Lechai Ro'I, and Tzvi Tiferes), succeeded him as Rav of Munkatch. He, in turn, was succeeded by his son, Rav Chaim Elazar Shapiro, the Minchas Elazar.

22 Sivan

Rav Isamar Rosenbaum, Nadvorna Rebbe (1973). Son of Rav Meir of Kretchnif, a descendent of the Premishlaner dynasty, Rav Isamar was appointed Rebbe at the age of 15. He established a Beis Midrash in Tchernowitz. He escaped to America during WW II. In 1969, he emigrated to Eretz Yisrael and established the Be'er Mayim Chaim Beis Midrash in the Yad Eliyahu section of Tel Aviv.

Rav Yitzchak Shlomo Ungar (1925-2004). Born to Rav Avraham Tzvi, a 6th generation descendant of Rav Meir Eisenstadt, the Panim Meiros, and a descendant of the Arizal. The Nazis deported the Ungar family to the Shopron ghetto near the Hungarian border. There, the father and 5 younger children were murdered. All five elder brothers survived. After the war, Rav Yitzchak Shlomo moved to Eretz Yisrael and became a Rav in Bnei Brak. In 1950, he founded the Chug Chasam Sofer kashrus organization. He also served as dayan in Rav Shmuel Wosner's Beis Din of Zichron Meir. He established the yeshiva Machaneh Avraham in 1962.

Rav Yisrael Mordechai of Rachmistrivka (1929-2004). Born in Yerushalayim, the son of of Rav Yochanon, grandson of Rav Dovid of Rachmistrivka, and great-grandson of Rav Menachem Nachum of Rachmistrivka. As a bachur he learned in Yeshivas Sfas Emes. In 5711 (1951) the young Yisrael Mordechai married the daughter of Rav Zalman Uri, one of the distinguished Chassidim in Yerushalayim. He became Rebbe in 1982 after the passing of his father.



MISASKIM SHIVA LISTING



NIFTAR/NIFTERES & FAMILY	ADDRESS OF SHIVA	GETTING UP
R' Shraga Feivel (Favi) Davidowitz z"l Mrs. Layah Davidowitz - wife R' Yaakov Davidowitz - son Habachur Binyomin Davidowitz - son Mrs. Esther Pieprz - daughter Mrs. Rikki Schwartz - daughter Mrs. Gitty Koff - daughter R' Yankie Davidowitz - brother Mrs. Edie Moses - sister Miss Perri Davidowitz - daughter	1812 Ave O Flatbush	Thursday 6/23/16
Mrs. Michal Leshinsky z"l R' Yitzi Leshinsky - Husband R' Motty Leiser - Father Mrs. Fraidy Leiser - Mother R' Asher Leiser - Brother Mrs. Chaya Rivky Stefansky - Sister Mrs. Shevy Zaks - Sister Mrs. Atara Katz - Sister Mrs. Temima Leiser - Sister Habachur Aryeh Leshinsky - Son Habachur Dovid Leshinsky - Son Hayeled Avigdor Leshinsky - Son Miss Hindy Leshinsky - Daughter Miss Chanala Leshinsky - Daughter	921 E 23rd ST Flatbush Starting Fri they will be sitting at 176 Colonial Dr in Lakewood	Friday 6/24/16
R' Albert Klass z"l Mrs. Rivie Rosenthal - Sister R' Arthur Klass - Son R' Yaakov Klass - Son	1466 E 5th St Flatbush	Friday 6/24/16
Mrs. Martha Lax z"l R' Yerucham Lax - Son R' Pinny Lax - Son Mrs. Shaine Hirsch - Daughter Mrs. Cyna Singer - Daughter	1502 46th St Boro Park	Sunday 6/26/16
R' Yitzchok Meir Weisberger z"l Mrs. Blimie Weisberger - wife R' Shmuel Eliezer Weisberger - brother R' Aharon Bentzion Weisberger - brother Mrs. Mindy Weisberger - sister Mrs. Malky Friedlander - sister R' Moshe Chaim Weisberger - son R' Yoel Shmuel Weisberger - son Mrs. Miriam Gitty Winsbacher - daughter Mrs. Devorah Bailly Krishevsky - daughter Mrs. Suri Lipshitz - daughter	943 Park Ave Lakewood	Sunday 6/26/16
Mrs. Esther Meyers z"l Mrs. Susan Goldberg - daughter	3322 Ave M Flatbush	Monday 6/27/16
Mrs. Beverly Schulz z"l R' Raymond Rubin - brother	1815 E 17th St Apt 3K Flatbush	Monday 6/27/16
Miss Rebecca Wasserstrum z"l R' David Wasserstrum - father Mrs. Sara Wasserstrum - mother Isaac Wasserstrum - brother	2201 E 23rd St Flatbush	Monday 6/27/16
R' Wolf Radzik z"l Mrs. Tolla Radzik - Wife R' Joseph Radzik - Son Mrs. Susan Herskovits - Daughter	136-67 72nd Ave Queens	Monday 6/27/16
R' Yosef Weiner z"l Mrs. Marilyn Golshefsky - Wife R' David Weiner - Son R' Sheldon Weiner - Son Ms. Sharon Weiner - Daughter Ms. Susan Weiner - Daughter Ms. Francis Weiner - Daughter	1583 E 18th St Flatbush	Monday 6/27/16

Flatbush Mourns the Passing of Mrs. Michal Leshinsky ז"ל

The entire community was saddened by the petira of an outstanding young woman – Mrs. Michal Leshinsky, a”h - at the age of 38. After a long and difficult terminal illness, a young mother of five was nifteres this week. Michal was an outstanding baalas chesed, considered a very giving person by all who were zoche to know her. Together with her husband she built a beautiful family, in a home imbued with Torah and Chesed.

Despite her severe illness, she never complained about her dire situation. The hospital staff considered her a regal patient, outstanding in her demeanor and dealing with people, despite her circumstances. Over the years in the hospital, her main concern was for her children. Her concern extended to the entire community as well, as seen in the episode when her father received a Hatzolah call while driving her home from a painful treatment. She insisted that he accept the call and save the others, while she patiently waited, despite her distress.

Michal was the daughter of Rabbi and Mrs. Mordechai and Fraidy Leiser of Flatbush, renowned in the community as pillars of chesed. Mr. Leiser is a long standing and very active Hatzolah member, going way beyond the call of duty to help those in need. Michal's in-laws were Rabbi and Mrs. Yeruchem and Libby Leshinsky of Flatbush, renowned for a house of Torah, as the daughter and son-in-law of Rabbi Avigdor Miller, zt”l. Rabbi Leshinsky has been a magid shiur in Mirrer Yeshiva for decades.

Michal's passing has left a deep void in the hearts of all who were zoche to know her. Her life was a legacy that they all strive to emulate.

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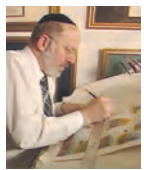


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PERSPECTIVES IN JEWISH ART

A REVIEW OF THE MEANING IN JEWISH ART & JUDAICA BY
RABBI YONAH WEINRIB

Lessons for Life

The new cycle of learning Pirkei Avos throughout the summer months has begun. Shavuot has passed, the six weeks from Pesach until the Yom Tov of the Giving of the Torah correspond to the six weeks during which Pirkei Avos is learned. Another cycle . . . new insights to Pirkei Avos . . . another opportunity to connect to the timeless messages of Chazal as their relevant teachings resonate through the generations.

In the annals of Jewish art, this past Parshas Emor marks a milestone in the work which I have been privileged to complete in The Illuminated Pirkei Avos. 25 years ago, the original manuscript of the Collector's Edition of Pirkei Avos, commissioned by Harvey and Naomi a"h Wolinetz first saw the light of day. It was a project unlike any which I had done to date; I hoped to combine both the teachings of Chazal together with illumination, that would add a dimension of understanding, perhaps in a different way than had been previously been done in earlier editions and

commentaries on the text. For many individuals who have not been fortunate enough to study in a yeshiva, Pirkei Avos/Ethics of the Fathers was often one of the earliest volumes which they studied. Stories from Chumash might not talk to some individuals, Talmud might be beyond the grasp of others, yet Pirkei Avos often struck a responsive chord in the neshamos of so many. I was excited about the challenge of this unique artistic endeavor, though anxious that perhaps the messages and the images might not achieve the intended objective.

The Wolinetz family hoped to commission a work that would be released in conjunction with the Bar Mitzvah of their son Aaron Asher. He was named for his paternal grandfather, who had authored a number of scholarly works, one of which was on Pirkei Avos. Entrusted with the mission, and excited by the artistic adventure, I began to research the text to view the teachings of Chazal through the artistic prism. The appropriate contractual and financial arrangements were completed,

Pirkei Avos

and I began in earnest. A few months passed, and the Wolinetz family asked for an update on the status of their legacy commission. "I'm still in the midst of research on the pages," I answered. Somewhat hesitatingly, the family agreed to wait, albeit anxiously, to view the first renderings of the project. I imagine they were puzzled about the need for research on a work of art; art is usually completed in the visual dimension, and a research-based project seemed difficult to comprehend.

After approximately nine months to the day of the commission, the first pages were born. The first page that I presented was an elaborate timeline of the three thousand years of Transmission of the Torah from Moshe Rabbeinu to Yehoshua, to the Zikeinim and throughout the generations across the continents and through the millennia, all the way to present day America. I sat and explained the imagery, the history and the interplay of the artwork and the commentary so that the Wolinetz family would understand the hopefully historic nature of the work on which we were embark-

ing. "Now I understand," said Mr. Wolinetz. One of our earliest collectors, Dr. Steven Weiss of California, shared his encouragement and approbation, himself being an avid collector on works on Pirkei Avos. His comments about our being perhaps one of the most elaborately illuminated printed editions of Pirkei Avos since the history of printing, was an exciting endorsement and humbling acknowledgement of the work in which we were engaged.

Of the initial edition of 613 copies, only a small number of editions remain. The editions sold around the world, including the United States, Israel, England, Australia and beyond attest to the universal messages of the text, the timeless traditions of our Sages, and how the illumination, imagery and commentary are woven together to create a seamless tapestry sharing the beauty of Torah. Study groups have been formed, lessons have been shared, the artwork has been gifted to individuals, families and institutions and hopefully the eternal teachings of Chazal will be shared for many years to come.

An Eye that Sees and an Ear that Hears . . .

The unique challenge of a 21st century Judaica artist is to fuse contemporary imagery with the ancient wisdom of our Sages. The ability to be faithful to both schools of thought was played out most clearly in this Mishnah.

The Chofetz Chaim's poignant message reveals the meaning of our Mishnah. Hashem has given man the ability to use the telescope, through which he can peer millions of miles into the stratosphere and see the stars and planets. Certainly, the Creator who endowed man with this intellect, can see the millions of miles from Above to witness all of man's actions. The message underneath the telescope scene on the right, is adapted from the Talmud (Chagiga 2a). The Talmud tells us that only a man who has eyesight in both eyes is obligated to appear before Hashem in the Bais Hamikdash for the Shalosh Regalim. "Just as he comes to see (with both eyes) so too, shall he be seen." I have taken this statement to apply to the message of our Mishnah, using the Chofetz Chaim's understanding. Just as man sees, so too is he seen, for the watchful Eye sees all of his actions.

The telephone enables man to hear from one end of the world to the other, and we almost take for granted the ease with which our communications are heard. If man can create the technology to allow one to hear over such a great

distance, then certainly, the Creator hears all, thousands of miles away. The telephone depicted is in character with the late-nineteenth century style, and it contains the words on it "Guard that which comes from your lips" (Devarim 23:24). The phonograph captures the voice of man exactly as it once spoke, and even after he has left this earth his voice can be retained. The sentence under the image of the telephone and phonograph is from Koheles (12:13) "The end of all things is that everything is heard, so fear Hashem." The camera has the ability to capture a person's exact likeness, whether or not he's aware that a picture is being taken. The deeds, the actions, the speech of man are all being recorded in the Heavenly Book and none of his actions go unnoticed. Just as man seeks to "capture the moment," a kind act, or time spent in prayer, is eternally recorded by Hashem.

The telling lesson of these inventions, says the Chofetz Chaim, is that earlier generations didn't need these tools to help them in their belief as we do today. Today's man receives "visual aids" to help him understand the profound lessons about belief in Hashem and His Omnipotence. We can imagine what the Chofetz Chaim might have said about fax machines, videos, smart phones and computers! Men of stature in earlier times felt a connection to Hashem with-



out having all of His actions spelled out explicitly. Today, we've been distanced by an inability to experience the constant presence of the Omniscient Creator. Just as nature was man's teacher in times gone by, today's generation must use technology to be our mentor.

The lower panel contains the last section of the Mishnah, "And a book in which your deeds are recorded." The three books I have depicted are those

which are open on Rosh Hashanah. On that day, the story of our actions during the entire year is read, for we write the story, we control our own destiny. The three books are surrounded by an interlaced micrographic border of the Unesaneh Tokef prayer, outlining in detail the scene that plays itself out in heaven as man is judged each year. Man's challenge is to reflect on the concepts of the Mishnah, and he will never come to sin.



The Person in the Parsha

RABBI DR. TZVI HERSH WEINREB

I was in a total fog during my first year in high school. I am convinced that my experience then was not unique. I entered a strange school, much larger than the one I had attended previously, and was not given the benefit of any orientation to the new environment. I did not know what to expect and I was not informed about what was expected of me. I struggled academically and socially. But I knew one thing, and that was that I liked to write, and I sought to learn how to do so.

Toward the end of the year, I learned that there was a special track in the English department for those who were interested in writing. The track was called "Journalism for Sophomores" and was open to those who did well in their freshman English courses. But as I said, I was in a fog that freshman year and was merely passing freshman English.

Nevertheless, I applied for entry into the journalism class. I was turned down. But I persisted and made it my business to arrange for

an interview with Mr. Joe Brown, the instructor for the journalism class and also the advisor for the student newspaper.

I will never forget Mr. Brown because he was impressed by my perseverance and gave me a second chance, explaining that many freshmen often become overwhelmed by the novelty of their new environment and don't always excel to their full potential. He would allow me into the elite journalism class, on condition that I would prove myself by doing extra essays, and doing them well, during the first six weeks of the semester.

I fulfilled his conditions and spent not one, but three years, in the special journalism section under his tutelage. I enjoyed it, learned a great deal, became one of the editors of the prize-winning student newspaper, and was elected editor-in-chief of the senior yearbook. To this day, every time I put a pencil to paper or fingers to a computer keyboard, I think of Joe Brown.

Parashat Beha'alotcha A Second Chance

In Parashat Beha'alotcha, we read of a group of people who, like me, were unable to fulfill their responsibilities the first time around. In their case, it was the mitzvah of bringing the Passover offering on the fourteenth day of the month of Nisan which they failed to do. For them, it was not the strangeness of a new school that prevented them from doing the mitzvah properly. Rather it was because "they were unclean, having come into contact with a dead body, so that they could not keep the Passover on that day" (Num. 9:6).

They could easily have taken the approach of shrugging their shoulders and saying something like, "We tried our best, but circumstances were such that we were unable to perform the Passover sacrifice. We have a good excuse, so let's move on."

But that was not their reaction. Instead, "they came before Moses and before Aaron on that day." They wanted, nay demanded, a second chance.

"Unclean though we are by reason of a corpse, why must we be debarred from presenting the Lord's offering at its set time with the rest of the Israelites?" (Num. 9:7) They persisted and insisted upon having the same benefits of the rest of the people, those who did not suffer the set of circumstances that denied this particular group of men this type of privilege.

Most fascinating is the fact that Moses did not know what to tell them. As far as I can tell, this is the first time in the Bible, and quite possibly the first time in the history of the human race, that a group of people asked for a second chance. Moses was unaware of a precedent for the privilege that this group was requesting. So Moses, having the kind of access that none of us has today to the Divine, said to them, "Stand by, and let me hear what instructions the Lord gives about you" (Num. 9:8).

The Lord gave them a second chance. He told Moses that, furthermore in the history of the Jewish people, when individuals are faced with circumstances that prevent them from bringing the Passover offering in its proper time, "they shall offer it in the second month." G-d, in His infinite mercy, gave a second

chance, a kind of a do-over session, to a group of people who could have easily given up, but who did not want to be left out, and therefore persevered in their search for a spiritual privilege.

There is so much to be learned from this story. Although we cannot play G-d, we can certainly emulate Him and give others a second chance. We need not strictly enforce all of our rules, but can recognize that there are circumstances in the lives of men that prevent them from doing the right thing the first time around and who therefore require a little "slack."

But the great lesson for me in the story is the value of perseverance, of not taking no for an answer, but continuing to knock upon the doors of opportunity. These men who were "unclean because of their contact with a corpse" are among the heroes (in their case, unnamed heroes) of the entire biblical narrative. Had they not persevered, we would never have learned of the Almighty's provision of a Pesach Sheni, an opportunity to compensate for the excusable failure to do it right the first time.

So I learned much from Mr. Joe Brown about how an empathic teacher can bring out the best in a confused youngster. But I also learned, very early in my own life, about the value of persistence.

Tis a lesson you should heed,

Try, try again.

If at first you don't succeed,

Try, try again.

I am tempted at this point to hold a contest and offer a prize to the reader who can identify the source of that famous quote. But I will forego that temptation and tell you that it was first published in A Teacher's Manual, by early nineteenth century educator Thomas H. Palmer.

Or in the words of another relative unknown, William Ward:

Four steps to achievement:

plan purposefully, prepare prayerfully,

proceed positively, pursue persistently.

Or, finally, in the words of the famous Goethe:

In the realm of ideas everything depends on enthusiasm;

in the real world, all rests on perseverance.

RABBI YITZY ERPS

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SAUL KASSIN

Every morning after *Davening*, Rabbi Zushe of Anipoli would pray, "Hashem, Zushe wants to eat, please give me food." When the *Shamash* would hear Reb Zushe say these words, he knew it was time to bring breakfast for the *Tzaddik*.

One day it occurred to the *Shamash*, "Is it really Hashem Who prepares the breakfast, or is it me?"

He decided to teach Reb Zushe a lesson and resolved that the next day he would not bring in the food when Reb Zushe said his daily prayer. The *Shamash* hoped Reb Zushe would realize whom it really was that he should be thanking.

The next morning as usual, Reb Zushe finished *Davening* and said, "Hashem, Zushe wants to eat, please give me food." The *Shamash* did not bring in the food as usual, but rather stood quietly on the side and waited to see what would happen.

Out of nowhere, the door busted open and a man came in holding a tray with an entire prepared breakfast. The *Shamash* was shocked, who was this man and how did he know to come now?

This man explained to the *Shamash*, "Yesterday I was walking on the narrow bridge over the river and someone was coming towards me. There wasn't enough room for both of us, so I pushed him to the side and he fell. Later to my terrible horror and embarrassment, I discovered it was the *Tzaddik* Rabbi Zushe of Anipoli, whom I pushed. I am coming now, this morning, with this humble present to beg forgiveness for my terrible act."

The *Shamash* realized that Hashem provides for those who serve Him truthfully and that he, the *Shamash* was the lucky witness to this daily miracle.

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Shalosh Seudos (The Third Seudah)

Those who follow the Gra's ruling in regard to *shekiah* may wash for the third *seudah* until twenty minutes after *shekiah*.¹

There are different opinions whether one should eat the third *seudah* before or after he *davens* Minchah. Some say that one can eat and then *daven* Minchah,² however, most *poskim* maintain that Minchah should be *davened* prior to eating.³

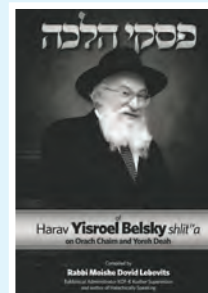
The *Shulchan Aruch*⁴ writes that one should ideally have *lechem mishnah* for the third *seudah* as well.⁵ The *minhag* is not to cover the challah at the third *seudah*.⁶

The *poskim* say that one should eat fish by all three meals on Shabbos.⁷ Often, by *shalosh seudos* tuna fish is served; this is sufficient and considered as if one is eating fish.⁸

In *Chassidische* circles, the custom is to sit in the dark when the *rav* speaks. Some attribute this to the fact that the *nishamos* of *Olam Haba* descend to hear *divrei Torah* at this time, and if there is light, it is dark for them.⁹ Harav Yisroel Belsky zt"l mentioned that the reason is to show *kavod Shabbos*; although it is permitted at that time to ask a non-Jew to turn on the lights since it is *bein hashmashos* (and surely when

Shabbos is over), we keep the lights off to demonstrate that we do not want him to turn the lights on for us.¹⁰

In a situation where there will be people still sitting around the table until Shabbos is over, then clearing the table is permitted if the soiled dishes and food remains are bothersome — since this is considered a Shabbos need, not a weekday one.¹¹ If *shalosh seudos* is being held in a shul, then cleaning the shul is always permitted as an honor to the shul.¹²



When the *seudah* concludes after Shabbos is over, one still recites *Retzei* because we follow when the *seudah* started, not when it finished.¹³ If Rosh Chodesh is on Sunday and one ate bread after it was dark, some *poskim* contend that he may only

recite *Ya'le V'yavo*, because saying *Retzei* simultaneously with it would be a contradiction.¹⁴ Others, however, opine that one should recite both *Retzei* and *Ya'le V'yavo*.¹⁵

1. Harav Yisroel Belsky zt"l, see *Mishnah Berurah* 299:1, *Divrei Chachamim* 20:242, *Yalkut Yosef* 291:3, *Teshuvos V'hanhagos* 4:75, *Nishmas Shabbos* 2:451, *Yisroel V'hazemanim* 31:9, *Chazon Ish Dinim U'minhagim* page 64, 12, *Rivevos Ephraim* 1:264 and 5:291, *Beis Avi* 3:55, *Avnei Yushpei* 1:70, *Ashrei Ha'ish* 2, page 129, 34.
2. *Rema* 291:2. Refer to *Salmas Chaim* 173 (old).
3. Harav Yisroel Belsky zt"l, see *Rambam Hilchos Shabbos* 30:10, *Tur*, *Prishah* 10, *Darchei Moshe* 3, *Rema* ibid, *Levush* 3, *Yosef Ometz* 671, *Magen Avraham* 291:5, *Elyah Rabbah* 10, *Shulchan Aruch Harav*

2, *Ben Ish Chai Chayei Sarah* 2:14, *Moreh B'etzvah* page 45, 147, *Lekutei Maharich* page 77, *Mishnah Berurah* 10, *Aruch Hashulchan* 4, *Maasei Rav* (Gra) 148, *Kaf Hachaim* 13, *Orchos Rabbeinu* 1:108, *Doleh U'mashkeh* page 155.
4. 291:4.
5. Refer to *Rema* 291:4, *Mishnah Beurua* 21.
6. Harav Yisroel Belsky zt"l, see *Nemukei Orach Chaim* 271, pages 124-126, *Aruch Hashulchan* 291:10 and 299:14, *Orchos Chaim* 271:6, page 100, *Minhag Yisroel Torah* 2, pages 76-77, *Shulchan Shlomo* 271, footnote 9, page 204, *Mitzvas Lechem Mishnah* page 195, footnote 43.

7. *Magen Avraham* 242:1, *Sefer Matamim Hachadash* pages 15-16, *Kaf Hachaim* 10 and 291:29, *Taamei Haminhagim* 305-306 pages 143-144, and *Kuntres Acharon, Lekutei Maharich* page 76, *Nishmas Shabbos* 2:442.
8. Harav Yisroel Belsky zt"l.
9. *Minhag Yisroel Torah* 292:5, see *Taamei Haminhagim* 398, *Mishneh Sachir* 1:65, *Nishmas Shabbos* 481.
10. Refer to *Mishnah Berurah* 276:24.
11. Harav Yisroel Belsky zt"l. Refer to *Nishmas Shabbos* 4:359.

12. Harav Yisroel Belsky zt"l, see *Igros Moshe* O.C. 4:70:2, *Rivevos Ephraim* 3:283, *Nishmas Shabbos* 4:360.
13. *Shulchan Aruch* O.C. 188:10, see *Ben Ish Chai Chukas* 1:22.
14. *Magen Avraham* 188:16, *Shulchan Aruch Harav* 1, *Mishnah Berurah* 33, *Darchei Chaim V'Shalom* 307, *Yaskil Avdi* 7:27:2. Refer to *Rivevos Ephraim* 5:289.
15. Harav Yisroel Belsky zt"l, see *Taz* 188:7, *Shulchan Aruch Harav* ibid, *Mishnah Berurah* 33, *Be'er Moshe* 1:5, *Ketzos Hashulchan* 47:8, *Yechaveh Daas* 3:55, *Nishmas Shabbos* 470, *Ashrei Ha'ish* 2, page 130, 39.

Thoughts On Parshas Behaalosecha Based Upon The Writings of The Chida zt"l

RABBI MOSHE BOYLAN

1. The Torah tells us that the Yidden complained about the limitations of the man. One of the things they said was, "Zacharnu Es Ha-Dagah". A Midrash Peliah tells us that from here we see that we light Neiros for Shabbos. What is the connection between the complaint about the Man and the requirement of lighting Neiros Shabbos? The Chida explains (in the name of Rav Eliezer Di Abilah zt"l) as follows: What was the reason that the Yidden complained about eating the Man, if one could taste everything one wanted in the Man? One must answer that we see from here that in order to enjoy eating, it is not enough to taste good food. The Maris Ayin (the way the food looks) has a great impact on the way in which one enjoys the food. We see this from the Pasuk which states, "Lo Sisba Ayin Liros", which shows that one gets satisfied from seeing food. {Of course one must eat the food also, but part of the satisfaction of eating comes from seeing the food. This is one of the reasons that Chazal tell us that one who is blind, R"L, is not satisfied by the food he eats, as he doesn't see it. Since the Yidden in the Midbar only saw Man, but didn't see the food they wanted the Man to taste like, therefore they didn't have the complete satisfaction of eating. This was the reason they complained about eating the Man.}

Another thing we must mention to answer our question is that the reason that Chazal require us to have Neiros Shabbos is in order to enable us to see the food we are eating on Friday night. The Neiros Shabbos will thereby help us to have Oneg Shabbos, by enabling us to see the food we are eating.

Keeping this all in mind, we can understand the connection between the complaint about the Man and Oneg Shabbos. Since we see from the Yidden's complaint the importance of seeing the food we eat, we therefore understand why we must light Neiros Shabbos, as this helps us to see what we are eating, enhancing the pleasure we have from eating on Shabbos.

The Chida mentions that there are some that have the following question on the above explanation:

Why don't we say that the Yidden complained about the Man because they couldn't taste non-kosher tastes, as the Man would only miraculously convert into kosher tastes? If this would be so, then we would be back to our original question as to why the complaint about the man is related to lighting Neiros Shabbos?

The Chida answers based upon a famous Gemara that tells us that everything that Hashem forbade, he gave us something that tastes like it. It is forbidden to eat blood, but one can taste liver, which has to do with blood (as it originally had much blood which was removed). One cannot eat Basar Bechalav, but he can eat a Kechal (an udder). One is not allowed to eat Chazir, but a Shibuta fish tastes like Chazir.

Now we can say that even if one had in mind to taste a forbidden taste, the Man could convert to this taste, as there must be some food that has this taste but is still permitted for us to eat. Since one can taste anything with the Man, including non-kosher tastes, the only reason the Yidden would complain about the Man was because they would not be able to see it. This shows us that seeing food is part of the enjoyment of eating, and this is why one must light Neiros Shabbos.

A hint to this is that the *gematria* of Oneg (with the Kollel) is equal to Ayin, hinting that one must light Neiros Shabbos, in order to give one the Maris HaAyin, as explained previously.

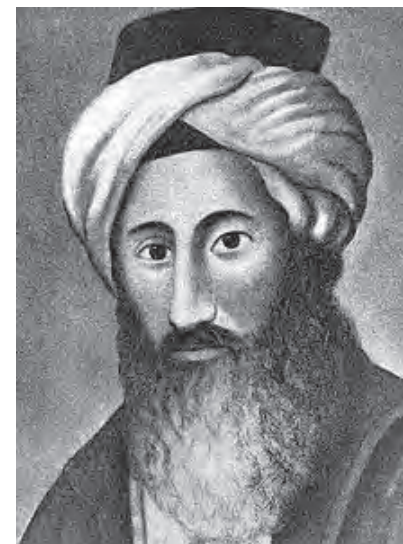
2. This Parsha refers to Nesanel Ben Tzuar, the Nasi of Yissachar. It is possible that this hints to the statement of Chazal that originally the Torah is referred to as the Torah of HaKadosh Boruch Hu, and only after the Lomeid Torah undergoes much pain and works hard on learning the Torah, is the Torah referred to as his Torah. This enables him to be referred to as a Gavra Rabbah (a great person).

This is the hint from the fact that the Nasi of Yissachar is referred to as Nesanel Ben Tzuar. We know that Yissachar was the Shevet which devoted itself totally to learning Torah (and were supported by their fellow Shevet, Zevulun). Since Yissachar were Baalei Torah, therefore they underwent much Tzaar, pain, in

learning Torah. This Tzaar that they went through, enabled that Hashem should give them the Torah. Thus, Nesanel, hints to Nasan Keil (Hashem gave). In what *zechus* did Hashem give them the Torah (that it should be referred to as their Torah)? Ben Tzuar, in the *zechus* that they underwent much Tzaar, pain, in learning Torah. {This hints to the famous statement of Chazal that the Torah is not *miskayem* unless one is Meimis Atzmo Aleha, kills themselves on the learning Torah with mesirus nefesh.}

3. "Al Tzeva Mateh Benai Zevulun Eliav Ben Chailon". What can be learned by the fact that the Nasi of Zevulun was Eliav Ben Chailon? The Chida explains as follows: Seforim HaKedoshim say that one who is Machazik Talmidei Chachomim (supports Talmidei Chochomim), merits that in Olam Haba, Hashem will teach them Torah. With this we understand what is said in Chazal that one who supports Talmidei Chachomim will merit in Olam Haba to sit in the Mechitza of the Talmidei Chachomim. It would seem difficult to understand this statement of Chazal. What is the greatness of sitting next to Talmidei Chachomim in Olam Haba, if the supporter of Torah will not understand the Torah the Talmid Chochom is learning in Olam Haba? Won't sitting next to the Talmid Chochom make the supporter feel terrible, as he sees the Talmid Chochom learn and discuss Torah, while he understands nothing? We must say that Hashem will enable the supporter of Torah to understand the Torah he helped the Talmid Chochom learn in Olam Haze. This way, when he sits next to the Talmid Chochom he will enjoy this, and will be able to understand and appreciate what the Talmid Chochom is learning and discussing.

Now we can return to appreciating the Remez of calling the Nasi of Zevulun, Eliav Ben Chailon. We know that the Shevet of Zevulun were the Shevet that supported their fellow Shevet, Yissachar, in learning Torah. Now we can understand that Zevulun represents the fact that Zevulun would dwell with Yissachar in Olam Haba, as their name represents dwelling (as in, "Hapaam Yizbelaini Ishi"). One may ask that



this would make Zevulun feel terrible, as they will not understand the Torah their fellow Shevet is learning? This is why the name of their Nasi is "Eliav Ben Chailon" hinting that we have a merciful father (Keili Av) which causes them to become a Ben Chailon, one of the Chavraya that is Chaila Le'Oraysah (has strength for Torah).

{This means that Zevulun will merit becoming one of the Talmidei Chachomim that has strength in learning Torah. Even if in Olam Haze he doesn't understand Torah, in the *zechus* of his supporting Torah he will merit becoming a great Talmid Chochom in Olam Haba. This will make his being in the *mechitza* of Shevet Yissachar very pleasurable, as he will understand the Torah that Shevet Yissachar is learning.

A story is *mekubal* in the name of Maran Rav Chaim Voloziner zt"l which relates to the above Devar Torah. A big *gevur* agreed to help support the Voloziner Yeshiva with the condition that after 120 years Mishnayos will be learned for his *neshama*.

Sure enough, when he was *niftar*, they told Rav Chaim Voloziner, and the Rosh Yeshiva started traveling to the *levayah*. While on his way, he stopped off at a Beis Medrash and started learning Mishnayos for this individual's *neshama*, as he had promised. Rav Chaim Voloziner had a difficulty in the *peshat* of the Mishnayos, and started dozing off. While sleeping, he saw the person that had recently passed on, and this person started to explain to him the *peshat* in the Mishnah.

When Rav Chaim Voloziner woke up, he said that he had always known that one who supports To-

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Flatbush Focus

PHOTOGRAPHY TIPS BY AARON AKSELRUD

Letters and Photos

Honestly speaking, it's becoming rather annoying out there in FJJ land. As I meet avid readers of this periodical, I am often greeted with, "can I ask you a question?" I used to assume that the questions were going to be of a technical nature, such as what is white balance, how do I adjust my exposure? etc. etc. But alas, this is not the case. Many of you out there are of the opinion that I am the photo editor of this paper. So I receive comments concerning MY use of the word askan and other photographs which perhaps do not belong in this paper. To quote a famous former president, whose name escapes me at the time, let me make one thing perfectly clear. I am not the photo editor of this paper. So please, I beseech all of you, next time you greet me please ask me something about cameras or photography. I prefer comments such as, "I love your articles but I don't understand them." Rather than the constant comments and complaints regarding photographs appearing in this stellar publication.

A few weeks ago I was ZOCHÉ to attend the vort of my granddaughter, Michal Akselrud, to one Yoni Fried. As the evening progressed, one of the guests urged me to hurry outside as there was a rainbow appearing in the sky. By the time I made it outside, the rainbow had unfortunately dissipated. But all was not lost. For you see, a day later I received this photo from one of my avid readers, along with the following comment: Thought you'd appreciate these pics of a rainbow seen in Brooklyn tonight.

It was taken with my phone as it was spur of the moment. Not bad for spur of the moment, I might add.

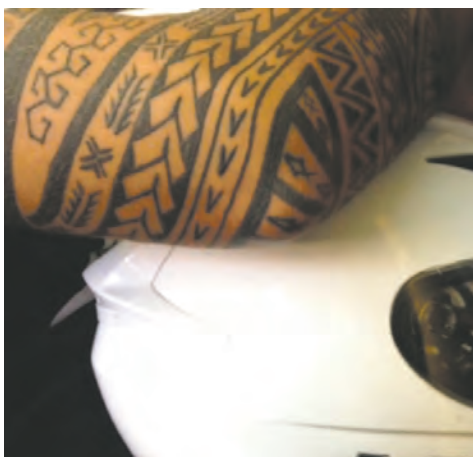


Wow a rather breathtaking sight, once again, paying homage to our Creator.

And as long as we are showcasing the photographic art created by our readers, I wish to share with you two rather interesting photos taken by Mrs. Schuchat,

a frequent contributor to this section of the paper..

This photo (bottom left) is a very striking piece of art, here we see the arm of a motorcyclist resting on his helmet. Notice the study in contrast between light and dark simple and ornate.



This photo (top right), silhouette of a law enforcement officer was meant to demonstrate the strong feeling of security, one experiences while standing atop a subway platform.

Thank you to both photographers for submitting this work; I encourage all of you out there, please submit your work, and your comments; but please nothing to do with Askanim or photos appearing in other sections of the paper.

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

Flatbush Maariv Directory

TO SUBMIT MAARIV TIMES EMAIL INFO@THEFJJ.COM

7:45 PM

Agudas Yisroel of Midwood 817 AVENUE H
Khal Beis Avrohom 1524 E. 17TH ST

8:00 PM

Agudas Yisroel of Madison 2122 AVE S
Ahavas Shalom 864 E 26TH ST
Bais Medrash Yaakov Moshe 1221 AVE S
Bais Moshe Shmiel 1782 E 28TH ST
Bet Yosef 2108 OCEAN PARKWAY
Bostoner Beis Medrash 2822 AVE J
Congregation Chizuk Hadas 1421 AVE O
Khal Bnei Shlomo Zalman 1093 EAST 21 ST
Merkaz Hatefilah 1898 BAY AVENUE (M&18)
Merkaz Yisroel of Marine Park 3311 AVE S
Sephardic Congregation 2831 NOSTRAND AVE

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Adas Yishurin Bais Moshe 3418 AVE N
Agudas Yisroel Bais Binyomin 2913 AVE L
Bnei Binyomin 727 AVENUE O
Knesses Bais Avigdor 1720 AVE J
Sharei Eliezer 1882 NEW YORK AVE

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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

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Beis Medrash D'Bertch 3302 AVE P
Beth Mordechai 1358 EAST 13TH ST
Cong. Kehal Imrei Shaul D'Moditz 1542 CONEY ISLAND AVE
Lazewniks 1500 E. 9TH ST
Marpeh L'Nefesh 3017 BEDFORD AVE
Cong. Bnei Avrum 197 WEBSTER AVE

9:00 PM

Agudath Israel of Flatbush 1302 OCEAN PKWY
Agudas Yisroel of Madison 2122 AVE S
Ahavas David 924 E 10TH ST
Bais Eluzer Dfaltishan 1516 E 24TH ST
Bais HaMedrash Hagadol of East Flatbush 3120 BEDFORD AVE
Bais Moshe Shmiel 1782 E 28TH ST
Beis Avrohom 1524 E 17TH ST
Bnei Israel 3190 BEDFORD AVE
Bnei Yitzchok 1143 E 19TH ST
Chasidei Gur 1409 OCEAN PARKWAY
Congregation Sfar 1575 CONEY ISLAND AVE
Congregation Shaaaray Zion 1659 E 13TH ST
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 Kinyan Torah 1570 CONEY ISLAND AVE
Khal Toras Chaim D'Flatbush 2201 AVE L
Mapeh L'nefesh 3017 BEDFORD AVE
Mayan Yisroel 3315 AVE N
Nachlas Yehoshua 1655 E. 24TH ST
Sasregen 1279 E 24TH ST
Sharei Eliezer 1882 NEW YORK AVE

9:15 PM

Bnei Torah Bais Naftoli 3514 FLATLANDS AVE
Bnei Torah of Marine Park 3523 AVENUE S
Bostoner Beis Medrash 2822 AVENUE J
Congregation Bais Aryeh 1069 EAST 4TH STREET
Congregation Ahavas David 924 EAST 10TH
Congregation Keren Orah 812 DITMAS AVE
Congregation Nachlas Tzvi 2201 EAST 23RD
Congregation Tiferes Tzvi 1307 E. 8TH ST
Ginzei Yosef AVE R BET. 12TH & 13TH ST
Kolei Zichron Shmiel Chenskowitz 1167 E. 13 ST
Monastritch 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 Moresches Yaakov 1757 OCEAN AVE

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Agudas Yisroel Bais Binyomin 2913 AVE L
Agudas Yisrael Snif Zichron Shmuel 2141 CONEY IS.
Bais Avrohom Dkrula Spinka 1177 E. 18TH ST
Bais Hamedrash of Flatbush 1485 E. 29TH ST
Beis Avrohom 1524 E 17TH ST
Bais Medrash Ateres Shloima 2905 AVE K
Beis Medrash Beis Y'shaya AVE I & E. 22ND ST
Beis Medrash Bais Halevi 671 EAST 7TH ST
Beis Menachem Mendel D'Flatbush 1703 AVE J
Chasidei Gur of Midwood 1937 OCEAN AVE.
Horodenke 3011 AVE. K
Kehillah of Marine Park 3605 QUENTIN RD
Khal Ohr Gedalyahu 1554 CONEY ISLAND AVE
Khal Shalheves Kodesh 2920 AVE J
Khal Talmidei Hayeshivos 1609 AVENUE M
Khal Zichron Avrohom Yaakov 3203 BEDFORD
Kollel Bnei Torah 1323 E. 32ND ST
Kollel Bnei Yeshivos 2402 AVE P
Yeshiva Gedola Ohr Yisrael 2899 NOSTRAND
Yeshiva Kol Yaakov 1197 E.17 ST

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Agudas Yisroel of Madison 2122 AVE S

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Agudas Yisroel Bais Binyomin 2913 AVE L

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Bais Eluzer Dfaltishan 1516 E 24TH ST
Bais Hamedrash Kol Torah 2016 AVE M
Cong Bais Yisroel of Kensington 693 EAST 7TH
Congregation Bet Yaakov 1801 OCEAN PKWY
Khal Zichron Mordechai 2645 NOSTRAND AVE
Kol Torah 2022 AVENUE M
Marei Yechezkel of Flatbush 1016 E. 15TH ST
Yeshiva Chofetz Chaim 1271 E. 35TH ST

9:55 PM

Avenue O Synagogue 808 AVENUE O

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Kollel Makarov 3118 QUENTIN RD

10:00 PM

Agudas Yisroel of Madison 2122 AVE S
Ahi Ezer 1885 OCEAN PARKWAY
Beis Medrash Chasdei Chaim 1575 CONEY ISLAND
Beis Medrash D'Bertch 3302 AVE P
Bais Medrash Torah U'Tefilah 3304 BEDFORD
Bet Yosef 2108 OCEAN PKWY
Bnei Binyamin 727 AVENUE O
Beth Mordechai 1358 EAST 13TH ST
Cong. Kehal Imrei Shaul D'Moditz 1542 CONEY ISLAND AVE
Congregation Keter Torah 2220 AVENUE L
Khal Bais Eluzer D'Faltishan 1516 E. 24TH ST
Khal Bnei Shlomo Zalman 1093 EAST 21ST
Khal Toras Chaim D'Flatbush 2201 AVE L
Kollel Bnei Yeshivos 2402 AVE P
Kollel Hashechunah 1228 EAST 34 ST
Knesses Bais Avigdor 1720 AVE J
Lakewood Minyan 1495 CONEY ISLAND
Midrash Moshe Ben Maimon 59 GRAVESEND NECK RD.
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

10:05 PM

Zichron Alter 1486 OCEAN PARKWAY

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Khal Zichron Aryeh Leib 2915 AVE J

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Agudas Yisroel Bais Binyomin 2913 AVE L
Congregation Bnei Binyamin 3190 BEDFORD AVE
Khal Bais Ephraim 2802 AVE J

10:30 PM

Beis Medrash Chasdei Chaim 1575 CONEY ISLAND
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 1093 EAST 21ST
Khal Veretzky/Rabbi Laudau's: AVE L/E. 9
Every 15 minutes throughout evening

"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 *gashmiyus* (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 reasoning 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

CONTINUED FROM PAGE 6

Photos of Women in the Media

To Ann Koffsky: The arguments which you put forth for printing photos of women in Jewish media are disingenuous. The advent of photojournalism wasn't until after World War II. The pictures that you describe appearing in ancient *megillot*, *haggadot* and *ketubot* were artistic renditions of women and not actual photos! That's not what this issue is about.

In an interview, Hamodia publisher Ruth Lichtenstein (female) said that excluding women in photos was a matter of modesty. "Purity and modesty are natural to women, not public exposure," she said. "It is unfortunate that modern times deny women this precious quality and instead turn them into objects." She said that the paper's policy not to publish women's photos comes out of "respect for women's rights for privacy and modesty."

"We are backed by thousands of years of Jewish tradition," she added. "We do not compromise our values."

A Daughter of the King

Inconsiderate Guests

We are so blessed to be embarking on a *simcha*. I wish all readers to be involved in making a *simcha* as well.

This letter concerns people's complete lack of disregard for not returning their rsvp cards in a timely fashion. Not only is it not acceptable; it is rude and disrespectful. Think about the person making the *simcha*. He must give the caterer a final number and, without receiving an exact count in a timely fashion, cannot include the right number of guests in that count.

I'm wondering where the problem lies. Is it because people are getting too many invitations and it has become too difficult to respond? Or is it due to a total lack of consideration?

Whatever the reasoning is, there is virtually no excuse. Especially because there is no time before a *simcha* to start making calls to find out whether the invitation was received or not.

Please be considerate!

Wishing you a safe and healthy summer,

Blessed to be Making a Simcha

Muhammad Ali

In a recent edition of the FJJ, you mentioned how Mohamed Ali's boasting about his greatness stands in contrast to Lehavdil the behavior of Gedolei Torah.

It is certainly correct that there is a world of difference between Mohamed Ali and Lehavdil the Gedolim, both in terms of the attitude to Anivus and in so many other areas.

However, it would seem appropriate, to mention that there are some cases in which it was necessary for Gedolim to mention their greatness.

In order to appreciate this, it is necessary to keep in mind some Maamarei Chazal. Chazal tell us that Beasra Delo Yediah Laih, in a place that one is not known, one is allowed to tell others of his status. Chazal also say that a Talmid Chochom is supposed to have a Sheminis Shebishminis, 1/64th of Gaavah, arrogance. There is also a Derash that Yehalelcha Zar Velo, Picha. The Derash is that one should allow others to praise him, but if not then your own mouth will have to praise oneself. {Presumably this is when there is a necessity, as will be seen later in the letter.}

Once Rav Yechezkel Abramsky zt"l was called to speak in the English Court. The Judge asked him if it is true that you are the greatest Rabbinical authority in England? Rav Abramsky said this is true. The Judge asked him if this was in keeping with the humility that is expected from Rabbis? Rav Abramsky said: Your Honor, I am under oath.

Perhaps this would also answer the famous question as to why one of the Tannaim said that one should not say that there is no more Anivus, Deika Ana. This would seem to say that I have humility, so you shouldn't say that this *midah* doesn't exist anymore. The world asks that isn't saying that one is humble a contradiction to humility? According to what has been said above this may answer our question. Normally a person should not brag about their greatness. However, when it is necessary to make ones greatness known, such as when someone has to know if a *midah* is still in the world, then one would be allowed and even required to mention this to others.

Since you mentioned the difference between Gedolim and Lehavdil the greats of other

societies, I would like to share the statement I heard once from Rav Nechamchik zt"l. He mentioned a *hesped* he heard from Rav Elchonon Wasserman zt"l on the Chofetz Chaim zt"l: What is the difference between the Gedolim of Klal Yisroel and Lehavdil the Gedolim, greats of the outside world? Rav Elchonon said that by the great people in the outside world, they are held the greatest by those far away from them. The closer people are to them, the less they respect them, as they see their Chesronos, things they are lacking.

Lehavdil, by the Chofetz Chaim and other Gedolim it is exactly the opposite. The people in America heard of the greatness of the Chofetz Chaim, but the people in Poland had even a greater appreciation of the Chofetz Chaim. Those who lived in Radin had even a greater appreciation and respect to the Chofetz Chaim, and to the people living with the Chofetz Chaim he was even more respected.

May we always be *zoche* to have and show the proper respect to our Gedolim, and act with the proper type of *anivus*.

Rabbi Moshe Boylan

Burnt Out Teachers

I am writing about a phenomena that occurs I'm sure all over, but has plagued the Flatbush community for years. I'm referring to the teacher/*rebbe* who is not cut out to be in *chinuch*. Whether said teacher is burnt out, does not particularly see the joy in her job, or does not understand the full responsibility of being a role model of young children, these teachers have no place being in their chosen field. I state this with vehemence, as this year took my happy, loving 8 year old daughter, who was one that had a special joy in performing *mitzvos* and learning, and turned her into an uninterested child. All it took was one teacher. One part of her day. But it happened, and no matter how much joy and love we tried to promote at home, there is still a little dread inside her when we mention the word *chumash* or anything to do with Limudei Kodesh. No, this teacher wasn't a monster per say, she was just a woman who had a perfectionist mentality and could not handle any slight distraction, disorderliness, or interruption to what she perceived was the point of her job. When lessons were not completed, the girls had to miss part of recess or sit in the classroom

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A Message From Rav Yisroel Reisman to His Kehila

This Shabbos, our Kehillah will honor David & Margie Hamm and Moshe & Gitta Steier and wish them a *tzaizchem l'shalom* on their upcoming move to Eretz Yisroel.

Our Kehillah has always expressed a profound *ahavah* for Eretz Yisroel. We worry for those who live there and have looked to help during times of war. We rejoice in the extraordinary growth of "ki mei'Zion tezei Torah" as we have witness the Torah center of Klal Yisroel return to Tzion for the first time in 2000 years. The Holy Land has deep meaning to us. It truly touches our *neshamos*.

Traditionally, Jewish communities the world over have rejoiced when its members have moved to Eretz Yisroel. Names of neighborhoods such as "Batei Warsa" and "Batei Ungarin" have reflected the continued association of these communities in Europe with its members in Eretz Yisroel. As such, we share a bittersweet feeling, as two prominent families, dear friends and neighbors of ours, prepare to move to Eretz Yisroel. We are sorry to see them go, but happy that a Batei Agudah of Madison is taking form.

This Shabbos, we present a *kiddush* in their honor. This is more than a fond farewell. Had they been moving elsewhere, the emotion of the Shabbos would hardly be the same. But - they are moving to Eretz Yisroel. We are proud of their decision to leave friends behind (that's us) to make *aliya*. I hope we all feel that they are fulfilling an innermost dream that we share. That their settling in Eretz Yisroel is a fulfillment of a dream that goes back in their families, since the Golus. It is a proud moment for them and, somehow, we want to share it.

Let's appreciate this Shabbos and its Kiddush for its greater meaning. A recognition of the dream of centuries of Jews, *v'shavu banim l'givulam*. And an appreciation that we live in a unique generation, unlike any in our history, where our land is once again available, if only we have the courage and conviction to do it.

To our Guests of Honor this Shabbos, David & Margie, Moshe & Gitta - we are proud of you.

And just a bit jealous.

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by lunch so that the curriculum could be covered. When girls did not sing loudly enough their teacher would literally raise her voice and shout at that specific girl. The girls who were “teacher’s pets” were not necessarily of the more studious, but those who were outgoing and loud. How many times did girls get disciplined for not *bentching* or *davening* loudly enough? One student who wasn’t permitted to *daven shmona esrei* because she moved her feet back starting with the wrong foot- came home devastated! Is that going to bring them a joy and love for performing those tasks? Or will they just have a fear and develop resentment for all things having to do with *yidishkeit*? What exactly is the goal? Is the point of a teacher to cover curriculum or is it to be *mechanech* our children to follow the right path? The two are not at all synonymous. Is the point of a teacher to merely discipline and teach yet develop students who are turned off from what they are learning? Sadly, My daughter was not the only student who cried nightly from her teacher. I later found out that quite a few students were negatively affected this year. So again, yes the teacher may have covered ground, but she produced a class of unhappy children. I therefore implore teachers to take a step back and examine. Am I fit for this job? Can I stand up to the task? If the answer is no, then please step down. Our future generation is in your hands- let’s make it a good one.

A Frustrated Parent

The World According to Me

I go to Bally’s (AKA 24 Hour Fitness) pretty much every day to work out. I don’t enjoy it, but as some of you may know, I suffer from some serious respiratory issues and if I gain weight it affects my breathing pretty much immediately, in which case I run a good chance of getting dead, a scenario about which at the very least my pets and my creditors would probably be marginally chagrined.

The gym is a veritable den of iniquity: there are TV sets suspended from the ceiling in front of many of the machines, and there also tends to be quite a few at any given moment. So I’m on the treadmill, minding my own business, listening to Pandora through my earbuds (I have earbuds!) with Anderson Cooper of CNN about a foot away from my schnozz in living color. And because it’s the gym the sound is off, but there’s closed captioning.

Then they cut away from him and I start seeing the faces of the people who were killed in the massacre in Orlando. And because it’s on closed captioning, I see little musical notes on the screen with these words...

“When you walk...though a storm...hold your head up high...and don’t...be afraid...of the daaaaaark...”

I just about lost my mind. I started giggling uncontrollably. Am I a terrible person? *THIS* has become our response to a sub-human barbarian slaughtering 49 innocent human beings he didn’t know because in his twisted mind it was the right thing to do? Is this what we’ve been reduced to? A telethon theme song? Do we even realize that those ISIS savages get CNN? They must be rolling on the floor! It would have been laughable enough to hear the song, but to have to read it scrolling across the screen above those smiling faces was just too much. I laughed till I cried and then I went home.

I have become incapable of absorbing any more information. I hear and read all the reporters, experts, pundits, analysts and yes, my fellow FJJ letter writers as well, and after a while it’s all just word soup; I’ve grown so weary of all the horrific news that, because of the frequency with which it occurs, has lost its ability to shock or move us, nothing penetrates anymore. Yes, word soup: An avalanche of verbosity. A cacophony of gibberish. Jihad. VJ team. Sharia. Lone Wolf. Gun control (Gun control!) Refugees. Sanctuary cities. Radical Islam. Vetting. Muslim Brotherhood. Al Qaeda. CAIR. Islamophobia. Wait...Isn’t a phobia irrational by definition?

These words and phrases get bottlenecked on the highways of my brain while my poor synapses, overworked and overwrought, struggle mightily and ultimately in vain to process the madness around us that those sworn to protect and defend us have wrought. Yes: the inmates are indeed running the asylum.

I despair for my country. I despair for my kids and my grandkids. I know as sure as I’m sitting here that the average twenty-year old has no concept of what America really looks like or feels like. He was twelve when Barack Hussein Obama promised he would fundamentally transform America and then, abetted by the most feckless, spineless politicians ever to disgrace their offices, proceeded to do exactly that.

Now mind you, if you disagree with me and believe that there’s still hope, I certainly respect your right to your fatally wrong opinion. All those years when I signed my correspondences “*Your Humble Servant*” I wasn’t trying to be clever or cute. I genuinely felt that what I was writing was usually just my own silly musings, designed to get something off my chest and/or possibly bring a smile to some faces. Nothing too profound or important, to be sure. But now? Now humility goes out the window. Because now I’m right. I am sooooo right.

Just because I haven’t been responding, doesn’t mean I haven’t been reading all the letters over the last few weeks debating whom to vote for. Who is the candidate best equipped to save our nation? I’ve been standing on the sidelines, quietly laughing to myself. I find it adorable that there are those of you who still cling to those last vestiges of delusion that there is still something left to save.

Yes, *Rabbi Leib Louis*, I saw you endorse Hilary on May 12th and try to goad me into responding. Then on May 19th, *Frustrated in Boro Park* (as which of us is not?) agreed with you.

On May 26th, an unsigned letter proclaimed “Vote for Hilary? Never!” He was distressed that RLL or any other Jew would even think of casting his ballot for the pant-suited outfit. *Claire Lifshitz* felt the same way, on the very same page.

On June 2nd, *A Real Voter* let RLL have it with both barrels, reminding all of us what a miserable character Hilary is. Good for you, *Mr. Voter* (gender assumed, just like in a Target restroom). Right beneath *Voter* was a long, well written missive by I. Bligh, explaining why it’s inconceivable for any rational human being to vote for Donald J. Trump.

So here it is: The World According To Me. Read it. Absorb it. Perhaps even memorize it. It will serve you well.

Barack Hussein Obama:

He was raised as a Muslim and then later in life became a pot-smoking privileged character who absorbed everything he ever knew from Saul Alinsky, Bill Ayres, Bernadine Dohrn and the hate-mongering Jeremiah Wright. Obama cares about four things: his radical leftist agenda, his Muslim brothers, and most importantly, his legacy and himself. Possibly the most narcissistic human being on

the planet. Oh and incidentally? Of all the despicable things Barack has done in the past eight years, there is one seemingly insignificant act that, remarkably, still sticks in my craw above all others: this hunk of human debris had the absolute chutzpah and arrogance to return the bust of Winston Churchill given to President Bush by Great Britain in 2001. If he didn’t want to look at it, I’m sure there are enough closets in the White House in which it could have been stashed. But this common street thug took it upon himself to insult one of our closest allies just because...just because he could. G-d, how I hate that man.

Hilary Rodham Clinton: I never thought it would be possible for me to detest someone more than I loathe Obama, but Then There Was Hilary. Funny thing is, so many people tell me, “Hilary is exactly like Obama.” BUZZZZZZZZZZZZZZZZZZZZ! Sorry! That is incorrect! Hilary is *nothing* like Obama. In his own twisted way, Obama has a moral compass. He truly believes in what he believes in; he has the integrity to wreak havoc on civilization in the name of all he believes to be right and just and true. Hilary? Seriously? *Right* and *just* and *true* are nowhere near her vocabulary. Hilary has the scruples of a sea slug. She is corruption personified. Hilary believes in two things: Hilary and the Almighty Buck. Liberalism? You’ve got to be kidding! If she was 100% convinced it would get her to the White House, this bottom feeder would morph into Ted Cruz faster than you can say *Vince Foster*. Listen carefully, all you people who are thinking about making this unindicted felon your next president: with the Clintons back in power (the same Clintons who tried to steal the silverware last time they were on their way out of 1600 Pennsylvania Avenue), the White House will be completely for sale. Every two-bit dictator, every slimy despot, every creepy Imam will have their blood-stained hands out, waiting to get their quid pro quo for all the millions they’ve been funneling into the Clinton Foundation, the most bogus non-profit ever devised by man. And I might add parenthetically that although Hilary has been a First Lady, a Carpet-Bagging Senator and a Secretary of State, those are all positions, *not* accomplishments. She has accomplished absolutely *nothing* of value in her entire life. Russian Reset Button, Benghazi, Iran Nuclear

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Deal; her filthy fingerprints are all over them all.

Donald John Trump: This letter is getting very long, so for the sake of brevity, if you want to know how I feel about The Donald, grab a copy of the June 2nd issue (they're all archived online) and read I. Bligh's compelling argument against voting for him. Yes: he's an egotistical, narcissistic lunatic who's an absolute loose cannon and cannot be trusted. And I'm absolutely voting for him anyway.

Trump is a maniac. But he's *our* maniac. Admit it: there are a lot of things he says that you agree with. Building a wall makes sense. It was supposed to have been done years ago. A moratorium on Muslim immigration is an absolute no-brainer. According to the FBI director and the CIA director. And me. Problem with Trump is he can't get out of his own way. He simply cannot keep his big mouth shut. And that is why I'm about 90% sure he is going to get trounced and that is why I am putting the responsibility for the ultimate destruction of the United States squarely on his shoulders. Isn't it incredible that the demise of the greatest country the world has ever known will be brought about simply by one man's massive ego?

The way I see it, the only possible way to save the country would be to draft Rafi Metz to run as a third party candidate. His letter last week spelled out exactly what needs to be done to stop all the bad guys from killing more of us. What's more, he knows some really neat words like *bereft*, *mollify*, and *expunge*. The only problem is that Rafi apparently thinks our government doesn't already know that all these things he advocates (temporary moratoriums, background checks, increased military presence, closed borders, yada, yada, yada) would work. Of course they do; that's precisely why they don't do them, silly goose!

Think I'm wrong? Well, ponder this: remember what the mood of the country was like right after 9/11? President Bush rallied the country together and kept us safe during the rest of his watch. American flags were everywhere. Patriotism was at an all-time high. We were one. Now? Now American flags are being burned in the street. They are seen as signs of an evil, imperialistic country by people who have invaded our shores and have been invited to stay by ugly, self-serving traitors. We get attacked every month or so as the bumbling buffoons

in the hallowed halls of Washington debate gun control. Me? I'm going to try and relax, play with my *eineklach*, and wait till I see something about Gog U'Magog scroll across the bottom of the screen on CNN.

Rocky Zweig

Kehila Kashrus

Firstly, allow me to thank you for your wonderful publication, it's something I look forward to each week. I read Kehila Kashrus's ad in this past week's FJJ and found myself feeling a sense of pride. Pride that we in Flatbush are fortunate to have a *vaad* that does their due diligence. A *vaad* that is constantly on the lookout for changes that may crop up and prepared to take the necessary actions unpopular as they may be. I was shocked to hear that stores may be considering leaving due to this new development. Please, what *frum* storeowner would switch *hashguchos* over having to pay a little more for lettuce? Certainly not a store I would patronize. While I eat in stores that are under other *hashgachos* I would not be able to eat in a store that was under Kehila and switched because of this. I think our Olam Habah is worth more than the small increase the stores will pass along to us. This seems to be a national problem as Bodek has not had stock that is store worthy since after Shevovus. Kehila is not alone as the KCL in Lakewood is also *makpid* on not checking in store and only using pre-checked lettuce. I would like to know what the other *hashgachos* have to say about this.

Yehuda Stern

We Know Better

We in New York are particularly sensitive to Terror issues. New York being the capital of western civilization as well as a large hub of Jews. A thorn in the side of (Radical) Muslims. Since 9/11, NY has faced many terror threats. 2010 Times square bombing attempt, 2009 attempt on the NYC subway, The 2007 plot to blow up JFK pipelines with fuel tanks. 2009 plot to down airplanes as well as blow up a Riverdale synagogue. To name a few. Recall also, that just over a month ago there was plot against a synagogue in Aventura, Florida. Months prior to that, people were seen casing Shuls in Miami as well as NY. This underscores the fact that Shuls and schools are soft targets with potentially catastrophic high casualty counts. The last thing we need are politicians telling us we can't be armed and protect ourselves from potential threats. *Gun free zones make*

it more difficult for the law abiding victim, not for the gun carrying criminal or terrorist. While I speak for most parents in that the recent addition of guards to schools is a welcome response to the growing terror threat, it does little *in practice* other than to clear a politician's conscience. An unarmed guard is no match for an armed terrorist. We shouldn't be lectured on the dangers of weapons and the purported 'benefits' of gun free zones, when many of our politicians work in government buildings secured by armed guards and often have armed security detail. Clearly the lives of our politicians are more precious than those of our children. This '*we know what's best*' attitude, along with moral sermonizing and its accompanying restrictive attitude on personal defense -concealed carry-bespeaks a detachment of reality as well as a desire to exert control on the populace that is incongruous with the freedoms afforded by this country's founding. I urge our politicians at the local and state level to effect a change to the restrictive gun laws in New York and facilitate the carrying of legal weapons by law abiding citizens. I believe I speak for many when I say: I would rather have armed faculty i.e. Rabbeim, teachers, and *mispallelim* at Yeshivos, schools and Shuls, than have to rely on an unarmed guard. G-d Forbid.

Aidel S.

Wealthy Parents

I completely agree with Mr. Sergey Kadinsky who contributed a letter in last week's edition. Mr. Kadinsky wrote that marrying into a wealthy family is not the panacea it seems to be. The wealthy parents who subsidize the young couple's life can overstep as they feel entitled to do so by their generosity. I would like to add that there are some parents who overstep even if they do not contribute to the young couple's life but that is a separate issue. To be fair there are parents who do not overstep even if they do contribute a great deal to the young couple.

Mr. Kadinsky then urges couples "to avoid dependence on parents whenever possible. Chart your course in life at your own expense". I also agree with this. However in our community the practice often is for people to marry before they complete their education and can be self supporting. This practice guarantees that the couple will be dependent on others.

Jeffrey Wallach, L.C.S.W.-R.

The Great Morah Hindy

I wanted to use this column as a forum to express my gratitude to my daughter's unbelievably devoted teacher, Mrs. Hindy Hillman. My daughter happens to be the youngest in our family and I can honestly say that I have never in all of my children's schooling met a teacher that puts her all in as Morah Hindy does. The knowledge that my daughter has emerged with is not what one would expect a mere three year old to even comprehend. Yet, each week my daughter would come home spewing information and would explain in detail what she had learned that week. Each lesson was meticulously prepared with a hands on approach to include each girl on her own level. My daughter emerged from the year with a profound love and foundation of *yiddishkeit* that we can only hope to continue to instill. The part of the year that touched me the most was Morah Hindy's love for each student. When my daughter missed the major trip of the year because she wasn't feeling well, Morah Hindy walked to our house that evening- and we don't live that close by- bearing gifts and hugs. She was truly saddened that my daughter had missed out on the fun. My daughter ran around the house afterwards with the biggest smile, repeating, "I'm so happy my *morah* came!!" This year has really been unreal and I just wanted to express my gratitude and appreciation to Morah Hindy for giving us a year that we will truly never forget!

Grateful Flatbush Parents

FJJ Ad Success

This is a note of appreciation to the FJJ staff for your professional and efficient service. We appreciated the quick turnaround time, courteous staff, and honest opinions. Your efforts in ensuring our recent workshops were a success are appreciated. May you have continued success and we look forward to working together with the FJJ again.

Chana Frumet Yaroslawitz
Vice president; CFY Services

Non Comparisons Shopping

Just when you thought our community would have a store that would help keep grocery prices at a low cost, the store has to back down and not open. KRM or Moishe's Discount was supposed to buy Brachs in the five towns. I don't know why

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they didn't, but the deal fell thru. To make the situation more aggravating a certain store (not to name names) in the five towns who already has two stores in the area is in the middle of buying the Brachs store. This store is not known to have very low prices and will not cater to the community. Also the main reason for them to buy this store is to keep other stores from getting it. This is a monopoly. This store also hires cheap labor and keeps their prices high. We cannot let them open this store. Others have to get the chance to open and keep competition going. It is not right to let a store take over and control the community. If we let this happen we will have to change the name of the five towns to the "stores town".

Concerned Customer

Alarm is a Chilul Hashem

To A.S., who thinks that the Shabbos Siren is the same as the upstate fire alarm system, church bells or partying late at night.

A trait describing the Jewish people is that of Bayshanim, we are not loud and ostentatious people. You compare the siren to "partying" late at night; I have no idea what you mean by that. A fire alarm is a call to save lives and prevent damage to the surrounding areas of a FIRE. Do you really think the Shabbos siren is on par with an alarm calling fire volunteers to save lives?

The reason why the Shabbos Alarm is a Chilul Hashem is because it does not cause those who experience it to say "Praiseworthy is the Hashem of these people". It is a loud and unpleasant audible nuisance for those who live around it, awaking children especially in these summer months, and frightening the elderly – both Jew and Gentile. Every time I hear it, I jump. Did the community request such an alarm? Was there a vote – including the non-Jews who live in Flatbush in this decision so that we are, as you claim "respectful" of one another? The answer is no. This is why it is a Chilul Hashem, a transgression that is between a Jew and his fellow Jew as well.

As a previous writer suggested, there are ways to do this with texts/robo calls and emails that do not bother other people. Bihatznea Lechet; we are to go with quiet modesty, not making loud statements and bullying our wants into the lives of others. I hope those responsible for it would act responsibly and at

the very least have it put to a ballot vote if they feel it such a necessity, or come forward to take responsibility and have an open dialogue about it.

A Jew who walks quietly

The Shabbos Siren

The Shabbos Siren, the Shidduch Crisis and the Women in the FJJ.

I think that almost every letter to the editor is included in the topics above. Does anybody have anything else to talk about?

Nobody cares about the Shabbos Siren. A 30-second siren once a week doesn't bother anybody.

Mishna Berura (Siman 75 siman katan 7) explains that there is no *issur* to see a woman properly dressed without deriving any benefit. Rebbetzin Kanievsky and Rebbetzin Pam are perfect examples of woman that would be permitted to look at. On the other hand, if benefit is derived, it is an *issur* to look at even if the woman is completely covered and *tznius* according to *halacha*. Lastly, the *chassidim* don't seem to have a *shidduch* crisis. I suggest having one date, and getting married right away. If you think that the divorce rate will increase, you are quite mistaken. The divorce rate is 2% by the *chassidim*. They make it work, not complaining about every detail. If you believe this is because they look down upon people that get divorced, why not adopt their culture. It works for them, why not us??

I think that people should just stop arguing about these topics week after week and get rid of all the *sinas chinam* and bring the *ahavas yisroel*.

Your friendly neighborhood Yid

You Can Stay Behind

Last week, the "Lover of the Shabbos Siren" criticized S.K. for referring to Jews as guests in the United States. The person wrote of the Jewish sacrifice to American life, and signed off by calling critic of the alarm "misguided Jews".

Nebach! How sad you are, Lover of the Shabbos Siren. If only you would be educated enough to realize that America is called the "Achsanya LiTorah", the host country of the Torah in our times. Rabbi Yisroel Reisman, *shlita*, spoke so beautifully this very past Shabbos of the gift and miracle it is today to have access to Israel the way we do. Our entire prayer expresses our yearning for us to return to Israel. Many of our Mitzvos that we are to perform are to be performed in ERETZ YISROEL – the land of the Jews. Jewish people

sacrifice for America as it allows us the gift of religious freedom, and Jews are a giving, freedom loving people, and we can live openly as Jews in ways that our ancestors only dreamed of.

I recall learning a reason why we have to be redeemed with a "Strong Hand" (Yad Chazakah) is because when the Moshiach does arrive, there will be those who will say that they are comfortable in exile, they have their investments, their land, etc. and they will have to be forced to return to Eretz Yisroel. Our ancestors were Moser Nefesh, gave their lives, to provide us the ability to go to our homeland. Woe to you if you feel so comfortable so as to feel at home in exile; I wept reading your letter. So Nebach.

You defend the siren comparing it to Church bells. Perhaps you don't recognize the audible difference between Westminster chimes and an Air Raid siren that shakes the windows of those living in the immediate area. Perhaps you don't recognize the difference between living in the land of the Jewish people and living in land that is not the gift Hashem promised Avrohom Avinu. Perhaps, when that time comes, speedily in our days, you will opt to remain here with the Alarm that makes you feel "Jewish". Perhaps you will take a trip to Eretz Yisroel, understand what it means to live in Eretz Hakodesh, our sacred land, and recognize the difference between Galus and Geulah before Moshiach arrives, *bimheira biyomeinu*.

A Jew Looking Forward to Redemption

Achdus at Concerts

I want to share a thought that brings to mind Ashreinu Ma Tov Chelkainu!

At a rap concert a number of weeks ago a feud started between two groups. The violence grew so bad that someone ended up being killed as a result. New York City Police Commissioner Bratton commented that this Rap Music is not the best type of music and implied that such violence can be caused by this type of music.

This all took place shortly before Shavuot when we prepare to celebrate the Yom Tov when we received the Torah at Har Sinai. We had the Midda of K'ish Echad B'Lev Echad, Achdus.

Indeed our wonderful Jewish Concerts are filled with Achdus, in spirit and unity with pleasant music and songs. What a contrast to the other cultures. How fortunate it is that we have the Torah and Mitzvos

to guide us and thereby show the world how well we behave and get along as one, when we gather at mass events and concerts.

Ashreinu Uma Tov Chelkainu!

Judy Lande

Survivors Restitution

After reading the article about the US House Calling on Germany to increase the restitution for the holocaust survivors I was wondering who will it be that will benefit from that increase? The survivors or, the lawyers? I am one of those who are receiving Restitution. A few years ago I received an increase on my monthly check because, the German Gov. decided that they gave us less than what they should have, so they gave us a lump sum total to make up for the last 10 years. But the lawyers sent us a letter saying that from now on instead of getting a bigger check every month (sit down because you won't believe this) they will take off for the next 8 years 20% every month from what we were getting till now!!!! This is the increase that the lawyers are getting for us. And that's not all, the lawyers took 35% for getting us this increase. In other words the only ones who really benefited from this deal were the Lawyers.

This is why I am asking who will benefit from the increase the survivors or the lawyers?

EF

Talking in Shul

To Looking for a Quiet Minyan in Flatbush: It seems that there are a lot of people like you who cannot tolerate the talking in Shuls these days. I have a wonderful solution for you - why don't you guys contact each other and form your own, talking-free Minyan?

The Analyst

P.S. Can the anonymous sponsors of the "Stop the Talking in Shul" ads in the FJJ please explain to me how "the word SEIVA is an acronym for Silence is Beneficial During Davening!?"

Bag the Bag Tax

While I respect Lawrence Kulak's concern for the environment, my family like many in our community already "recycle" our plastic bags which are reused as garbage bags, lunch bags, diaper disposal bags and more. If we did not get them at the store, we would have to buy them (and they would cost much less than five cents each). That would not help the environment. Further, New York State law already requires stores to accept plastic bags returned

for true recycling. Mr. Kulak championed the use of paper bags which are biodegradable. Perhaps he is unaware, but the bill passed by the City Council also taxes paper bags the same as plastic ones. So much for the supposed altruistic motives of our elected officials. As any parent and teacher knows, the best way to change people's behavior is through incentives, not punishment. Kudos to State Sen. Felder for his leadership on this issue.

Too Taxed Already

Our New Goal - "An Easy Life"

I cannot adequately express my disgust and dismay for what our political leaders have recently accomplished in Albany. A bill recently submitted - soon expected to be passed by the Senate revoking the City Council's Law placing a five cent tax on supermarket customers if they do not save their plastic bags. The "compelling" argument given support of this bill is that New Yorker's already have a stress filled life and do to need the extra stress of being "nickel and dimed."

I don't understand why we are using plastic bags which are not biodegradable in the first place. When I was a kid and went shopping with my father, the only bags that were used at the checkout counter were those huge brown paper bags which are of course recyclable. You never even got a plastic bag from the deli, as I remember the deli packages wrapped in white paper with the price marked with magic marker. Today, we have labels on all the deli items and those labels are affixed to plastic bags with the plastic containers holding the food inside. Whereas you used to have not even one plastic bag you now leave the supermarket with plastic bags that contain more plastic bags. Does this make any sense?

I am completely at a loss for a reason why Jewish consumers would flinch at a bill that would encourage us to use less plastic. I can't even understand in fact why we ever shifted to plastic bags over paper to begin with. Now that we refuse to roll back "progress" our elected leaders will not even permit us to endure the minor inconvenience of re-using plastic bags. They would instead have them dump them in the garbage where they will later be dumped in a landfill and likely lay there for decades.

Unless I am missing something about the laws of re-cycling that do

not I believe call for the recycling of plastic bags, this bill seems little more than an intentional expression of indifference toward the environment. Mothers and fathers for large families that typically leave utilize five or more plastic bags per shopping trip, should not have all that much trouble saving some of those bags for the next shopping trip. After all, it also takes some effort to throw them out.

As Jews, we should share the same concern about the environment as everybody else. This bill is nothing less than a Chilul Hashem in my opinion because it shows the world the lack of appreciation which Orthodox Jews are capable of treating Hashem's environment. It is not always the wisest or expedient thing to opt solely for convenience even though at times supporting that option may prove the most expedient thing toward getting re-elected.

Lawrence Kulak

Go Hug A Tree!

Lawrence Kulak starts his letter by stating that "[he] cannot adequately express [his] dismay for what our elected leaders have recently accomplished in Albany." First of all, fear not: you have indeed expressed your dismay quite adequately. In fact, you expressed your dismay disjunct. Mr. Kulak is upset because, thanks to the unrelentingly excellent representation of their constituents, City Councilman Chaim Deutsch, and then State Senator Simcha Felder and State Assemblyman Dov Hikind among others, were able to stop yet another intrusion into our lives in the form of a new money grab.

Mr. Kulak apparently believes (quite naively, by the way) that there is a correlation between this latest exercise in government overreach and its alleged concern for the environment. When will you people learn? The left cares not a whit about the planet. They don't care about the California Snail Darter or the Spotted Owl or Global Warming or Global Cooling or whatever the Global Crisis-du-Jour happens to be. Liberals care about one thing and one thing only. CONTROL. They want to control every aspect of our lives right down to what's in our drinking water, our gasoline and our brains. They want to regulate the size of the sodas we can buy and how much salt we can consume.

Mr. Kulak, it seems you and I may be contemporaries. But I don't wax

nostalgic about brown paper bags. In fact, I rarely wax anything at all. When I do find myself reminiscing about the good ol' days, it's all the things you could buy for 15¢ that I wistfully recall: a subway token, a slice of pizza, a soft ice cream cone (we called it custard back in the day). I miss Blatt's Department Store. I miss the Culver Shuttle. I miss the 13th Avenue Chicken Market (where Mike's Dinettes is now). Brown paper bags? The only thing they were ever good for was book covers.

And now, since you seem to be a genuine environmentalist, consider this: have you ever seen one of these? They're recycling symbols and they're all over the place. On milk bottles, peanut butter jars, and butter tubs. And you know where else? *They're on plastic bags, too!* That's right, folks; plastic bags are just as recyclable as any other form of plastic. So why do they have to wind up in landfill? Turns out it's a little more difficult to recycle bags than hard plastic, but the technology is there. Hey, if we can fake a moon landing...

Wanna really blow your mind? A Japanese man named Akinori Ito (who, by the way, has never pitched for the Yankees) has invented a machine that converts plastic to oil. Through a process called thermochemical decomposition, he produces one liter of oil for every kilogram of plastic here's the link to the YouTube video: <https://www.youtube.com/watch?v=qGGabrRS8>

So there you have it. Please stop kvetching about a really good thing that happened. *Kol Hakavod* to our elected representatives for sticking up for the little guy for a change and not allowing Dollar Bill, the most corrupt mayor since Tammany Hall, and his communist comrade Melissa Mark-Viverito on the City Council to foist yet another unnecessary burden on John Q. Public. I wonder which of my bag collection is going to look the most striking out in a Staten Island landfill somewhere: Pomegranate? Eichler's? No, wait, I've got it...it's gonna be those orange beauties from Glatt Mart. Probably be able to spot them from the International Space Station!

Rocky Zweig

Thank You Shomrim

I would like to express my thanks to the Flatbush Shomrim for sponsoring and hosting the Child Safety Fair this past Thursday on Bedford Avenue. It was a true Kiddush Hashem to see how this wonderful organization, comprised of members from all segments of our community, joined together to encourage safety awareness for both adults and children. From free helmets to fun rides, a delightful time was had by all. Thank you Flatbush Shomrim for everything you do for us!

Appreciative In Flatbush

Why We Need Trump

I read this article about Trump in the FJJ. It was a horrific description of an individual fighting for justice, the economy and defense of our country. A man who has a love for Israel and the Jewish people. It's a facade this man puts on to show his strength, but in reality people are knocking him, he's good because that is the trend of our low life society, and Hillary.

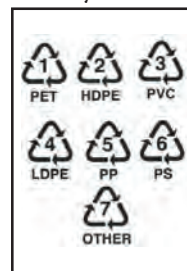
This individual during the Lebanon War lent his plane to Giuliani and a number of others to see how he could help Israel.

People should realize and especially the orthodox society how terrible it would be for Clinton to get in. Her husband's record was incomprehensible as far as "Shande" is concerned. Their indifference to human life while he was in office as million in Rwanda were slaughtered. Remember - her policy for Israel is her push for Intifada - was to force the peace issue on Israel.

His defiance and fraudulent tactics in e-mail. Her indifference to the slaughter of an ambassador in the Middle East. As senator and as Secretary of State, she has done nothing for the Jewish community. She is a total fraud and will encompass the same policies as Obama in emphasizing the race issue and Israel. She is reaping in millions from the most adverse groups including (Soros) one of the biggest backers of hatred for the Jews and Israel.

If Trump should not win, Chas V'shalom, as a result of Jewish alienation we are all at fault. The result will mean devastation to our communities and our country. You have to endorse Trump and convey nice articles. He's doing his best to mesmerize America - May Hashem give him Hatzlacha and strength.

Fruma Goldring





FJJ Opinions

The Opinions column reflects the opinion of the author only, not necessarily those of the FJJ.

Orlando Atrocity Highlights America's Divisions

BEN COHEN/JNS

In the days since the massacre of 49 people and the wounding of hundreds more by an Islamist gunman in Orlando, America's political leadership has sounded more discordant than ever. Never mind the absence of a bipartisan consensus about what we should do; our politicians are engaged in unsightly squabbling about the nature of the problem itself.

In one corner, we have the Democratic Party, led by President Barack Obama, aggressively steering the national debate towards gun control. According to this camp's account, there was this vague, slippery phenomenon known as "hatred" that prodded and pushed the febrile mind of gunman Omar Mateen, but what really matters is the fact that he legally purchased an assault rifle to carry out his bestial attack.

In the other corner, we have presumptive GOP presidential nominee Donald Trump and his rainbow coalition of the angry, the cheated, and the merely racist. Listening to Trump again advocating for a ban on Muslims entering this country, one could easily picture the many Republicans who would gladly transfer to a parallel universe where a Marco Rubio or a Ted Cruz or even a Jeb Bush is leading their party's response to the Orlando massacre. That they are stuck with Trump after eight years of the Obama administration tells you all you need to know about how the American conversation about national security has degenerated.

It can and should be recognized that there are many legitimate concerns bound up with the Orlando bloodbath: access to guns, immigration policy, the vulnerability of soft targets like clubs and restaurants, the fetish for violence that is a feature of nearly all extremist ideologies and individual pathologies. But none of these particular aspects should divert us from appraising the root cause of all this—that is, Islamism.

Depressingly, this argument should be obvious, but it isn't. Most Americans have known since 9/11 that Islamism, whether in its "constitutional" Muslim Brotherhood guise, or its Shi'a Iranian variant, or in the Sunni version that has spawned both al-Qaeda and Islamic State, is founded on the principle that coexistence with Western civilization and its values should be opposed at all costs. It is violently anti-Semitic, and violently anti-democratic, and it cannot be anything else. These core precepts explain why Mateen was able to declare support for the Shi'a terrorist group Hezbollah as well as the Sunni Islamic State.

Yet everywhere this understanding of Islamism's essence, reinforced by each attack, is compromised by parochial agendas. To listen to many Democrats, you'd think that Islamic State was just

one of several extremist groups native to America, rather than a creation of the Middle East region (specifically, of the power vacuum in the region left by the Americans, and filled by the Russians and the Iranians.) That, of course, brings us neatly to matters like gun control, hate speech, bullying, and all the other progressive bugbears. Most importantly, it means we can avoid a discussion about our foreign policy and ignore the reality that Islamic State is a global phenomenon that has struck in Paris and Brussels as well as in Orlando.

Trump is no better. He, too, wants to present the Islamist threat as a domestic issue, with his solution involving a ban on Muslims entering the country instead of more restrictions on gun ownership. The corollary of this offensive, lazy, and downright stupid proposal is that we leave the policing of the Middle East to Russian dictator President Vladimir Putin, the one foreign leader idolized by Trump. That means, at least in the short term, the further empowerment of the Iranian regime and its Syrian puppet, President Bashar al-Assad.

Where would that leave the U.S.? That depends on who you think is better placed to manage and leverage the next evolutions in the Middle Eastern balance of power—a former KGB officer, or a reality TV star whose hair would fall out at the first crackle of gunfire. And if your answer is "Hillary Clinton," I'm afraid that only generates another set of difficult questions, among them whether she can get tough with our enemies with the progressive wing of the Democratic Party breathing down her neck, and how she would sell a future foreign military engagement to the American public with the disastrous intervention in Libya on her record.

This is the reality that we must deal with: two presidential candidates—one compromised by her past record, the other a vulgar neophyte—competing for the votes of a deeply polarized nation. No longer do terrible events like the Orlando atrocity bring us together. To the contrary, they shine a blinding light on our political divisions.

In times of grief, it is natural to seek comfort. In the wake of Orlando, though, comfort is in scant supply. There are no soothing words to offer, nor is there much prospect of a positive change in policy on the horizon. All that is visible are the threats: more terrorist attacks here and in Europe, the collapse of the nuclear non-proliferation regime inside and outside the Middle East, the continued flow of refugees from Syria's brutal civil war.

Most of all, our real enemies will multiply outside our borders while we obsess about the phantom enemies, from celebrities to Muslim taxi drivers, within them.

The Orlando Massacre: A Hate Crime Against Man and G-d

RABBI BENJAMIN BLECH/AISH.COM

The Orlando massacre is the worst shooting massacre in American history and the most horrific act of terrorism on American shores since 9/11.

As America collectively weeps and mourns, Jews cannot help but notice a striking symbolic message in the timing of this ghastly act of carnage.

The day when a laughing killer calmly took the lives of 49 partygoers was for most people just a plain Sunday. But for Jews around the world it was the holiday of Shavuot, commemorating the most important moment in Jewish history, the day on which we received the 10 Commandments to serve as beacons of ethical and moral behavior for all of mankind. Omar Mateen, the Isis sympathizer who announced his allegiance to Islam in the midst of his killing spree, unwittingly chose the very day on which G-d first proclaimed "Thou shalt not murder" to carry out his barbaric executions.

The Talmud long ago warned us of the profound meaning of the third commandment. It is commonly translated as "Thou shalt not take the name of the Lord thy G-d in vain." In the original Hebrew the phrase does not read "in vain" – it says "to that which is vain or false." It addresses the source of so much of man's sin: to take G-d's name to rationalize evil; to commit atrocities in the guise of serving a holy cause; to desecrate the very meaning of the Almighty's goodness by distorting it into justification for cruelty and brutality; in short, to commit the ultimate crime of taking innocent human life while at the very same moment reportedly shouting Allah Akbar.

Omar Mateen committed a hate crime. Not only a crime of hate against his fellow man. A crime of hate against G-d - a G-d Who could never countenance Omar's actions.

And yet, Omar and all too many other Muslim extremists persist in promulgating the delusion that they are acting in a holy cause. In just the first seven days of their holy month of Ramadan, jihadists have carried out attacks in Tel Aviv, Baghdad, Damascus, Idlib, Beirut, Orlando, and Paris.

The number of Omar's victims is also striking. Jews annually count the days leading up to Shavuot from Passover, the time of their Exodus from Egypt. We need to prepare ourselves spiritually. We need to ascend, every one of us, to the peak of our own Mount Sinais. So we count 49 days, the time it took both for our physical as well as our spiritual journey from slavery to the place where we would receive our instructions for achieving holiness.

The number of victims brutally murdered was 49, another link with the holiday of Shavuot on which the massacre took place.

To me this points to an additional way in which we are meant to reflect on the Shavuot massacre; it is not only a wake-up call for greater gun control or any other political or social cause. The attack was nothing less than a spiritual desecration, a sacrilegious violation of Sinai itself. And just as at Sinai the sound of the shofar was heard, and its blast grew louder and louder, so too we must hear its message and forcefully respond to religious terrorism and to all those who threaten humanity with evil horrifyingly committed in G-d's name.



Reflections of the Maggid

RABBI PAYSACH KROHN, WITH PERMISSION FROM ARTSCROLL/MESORAH

Of Baltimore Bills and Denver Dollars

Parashas Terumah is the Torah portion that describes Hashem's request to Moshe Rabbeinu that Jews donate funds for the building of the Mishkan (Tabernacle in the desert). When the parashah was read in 1999, Rabbi Jonathan Aryeh Seidemann of Kehillah B'nai Torah synagogue in Baltimore, Maryland, told this story to his Shabbos afternoon Chumash class; the story involved his father-in-law, Rabbi Myer Schwab.

Rabbi Schwab is the founder and dean of the Bais Yaakov High School of Denver, Colorado. He is also responsible for the financial stability of the school, and in this role he often meets with philanthropists, to enlist their support. In the early 1970's there was a millionaire in Denver, an elderly gentleman named Max Rabinowitz* who had remained a Shomer Shabbos even though most of his friends and family were not. He gave charity, but his parameters for giving were not in proportion to his wealth. He considered \$500 a large donation, when in reality he could easily have given ten times that amount. His children were independently wealthy, he owned factories and real estate, but he could not part with large sums of money except for business investments. Indeed the most Max ever donated to the yeshivah of Denver or the Bais Yaakov was \$500.

One morning as Rabbi Schwab was teaching a class, he was interrupted by his secretary. "I am sorry to disturb you," she said with urgency, "but you have an extremely important phone call."

Reluctant to stop the lesson, Rabbi Schwab asked the secretary if the call could possibly wait till later. "No," she said, "they are calling from the hospital."

Rabbi Schwab rushed to his office and picked up the phone. It was Max Rabinowitz. "Rabbi," he said. "I must see you right away."

Six months earlier, Max had asked Rabbi Schwab to get him a siddur that contained Viduy (the Confessional prayer recited on a deathbed), and Rabbi Schwab had brought him Rabbi Yaakov Emdin's siddur (Bais Yaakov). Now, on the phone, Max pleaded with Rabbi Schwab to come immediately. "By this afternoon, it will be too late," Max said softly.

When Rabbi Schwab came to Max's room, the family was gathered at his bedside. After Rabbi Schwab greeted all those present, Max asked everyone to leave the room. Slowly and carefully, Rabbi Schwab recited with Max the poignant words of Viduy. When they finished, silence enveloped the room. Then Max said softly, "I remember when I was a little boy there was a maggid who came to our town. He spoke of the importance of giving charity and he mentioned over and over the expression Charity rescues from death. Before my end I would like to fulfill that mitzvah and be clear with G-d. I have prepared two checks: one for your Bais Yaakov and the other for the yeshivah (Toras Chaim in Denver). Please take them out of the drawer and deliver them."

Rabbi Schwab thought hopefully that perhaps his budgetary problems for the year might be over. He opened the top drawer of the cabinet and took out the two checks. He could not believe his eyes. Each check was for \$500.

Rabbi Schwab stared at the checks and was incredulous. "Max," he exclaimed, "you have the opportunity to acquire a share in Olam Haba (The World to Come) as you never did before. Our Bais Yaakov is now housed in trailers. We need a building. Max, give us \$50,000 and we'll put your name on the building as an everlasting testimony to your charity. You'll be helping hundreds of girls who are the future mothers of our people. This is your last chance."

Max thought for a long moment and then said in Yiddish, "Glaib mir, mine hartz vill, und mine kup farshteit, uhber der hant lust zich nisht efenen." ("Believe me, my heart wants [to give the charity] and my head understands [that it is the right thing to do] — but my hand refuses to let itself be opened.")

Max died that night forever bereft of the opportunity of magnanimous eternal reward.

Days later Rabbi Schwab defined this episode. He said, "In discussing a man's reluctance to give charity, the Torah warns, You shall not harden your heart or close your hand (Devarim 15:7). The Torah says that there are two parts to the mitzvah of tzedakah, the heart and the hand. A man can understand that his financial help is needed and that a situation is indeed dire, but if he is not trained from his earliest years to open his hand to benefit others, he will find it all but impossible to part with his money."

When Rabbi Seidemann finished this story, he said to his congregants, "A person has to have a special merit to give charity. Max could have earned eternal reward for his philanthropy, but he passed up the chance. We, while we are on this world, should not lose the opportunity when it presents itself."

After the class, one of the attendees, Mrs. Greta Golden, said to Rabbi Seidemann, "Rabbi you told this story in the past. You mentioned it at a Shabbos Chumash class three years ago!"

"And you remember it from then?" asked Rabbi Seidemann, surprised and complimented that someone would remember something that he had said years ago.

"Oh yes," she said, "I remember that story so well. It made such an impression on me. And Rabbi," she added, "I should really tell you a story about that story."

Mrs. Golden was employed by the world-renowned Johns Hopkins Hospital in Baltimore, where she was a marketing representative of international services. She headed the Israeli unit. Since Johns Hopkins is one of the finest hospitals in the world, it attracts patients from around the globe.

Just two weeks after Mrs. Golden first heard the story from Rabbi Seidemann, an Israeli family came to Johns Hopkins with their 8-year-old son who needed major surgery. They brought along all the boy's medical files and explained to Mrs. Golden that they could not afford to pay for the operation the child so desperately needed.

As she leafed through the boy's files, his father said that a few months earlier a relative of theirs had suggested that they write a letter to a certain Jewish philanthropist who had been written up in The New York Times. "You have nothing to lose," said the relative, and indeed they found someone to write a letter in English, explaining their child's desperate situation. A few weeks later the family received a reply from the philanthropist wishing their son a complete recovery but adding that he could not help financially. This letter was in the file along with the medical records.

Mrs. Golden read and reread the letter and thought of the story she had heard from her rabbi. That night she composed a letter to this philanthropist, explained the nature of her work and detailed the situation of the little Israeli boy. She finished the letter with the story about Max Rabinowitz and his inability to give charity even at the end of his life.

Mrs. Golden's final sentence in the letter was, "Don't let that man be you."

Two weeks later Johns Hopkins received a check of over \$40,000 from that philanthropist to cover the entire cost of the operation!

When Rabbi Seidemann told me these stories he said, "You can never tell what happens when you tell an inspirational story. I told the story of my father-in-law once and look how an Israeli family was helped. And I never would have known about it except that I told the story a second time three years later. Stories can be so motivating."

I agree.

מלוע תומי רובז

PHOTOS of the PAST

At the Mir Yeshiva Ground Breaking in 2002.
L-R: Harav Osher Kalmonowitz shlita,
Harav Shmuel Berenbaum zt"l, and a younger Mordy Mehlman

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Having Kavanah In Birchah Racheim In Birchah HaMazon, Benching – Including Thoughts From Rav Moshe Meir Weiss Shlita — Part 2

These articles are dedicated as a zechus Refuah Shlaima for the wife of Rabbi Weiss, Miriam Leba bas Devora

RABBI MOSHE BOYLAN

Elokeinu Avinu, Our G-d Our Father. The Rosh said that we cannot refer to Hashem as our King (as we do so frequently) as it would not be respectful to refer to the Malchus of a Basar VaDam, even the Malchus of Dovid HaMelech, together with the Malchus Shamayim. The Aruch HaShulchan said that instead we refer to Hashem's Malchus in the next *beracha*.

Reaynu, Zunainu, Parnesainu Vechalkelainu Veharvichainu, shepherd us, feed us, support us, and sustain us and grant us relief.

The obvious question is why this *beracha* has so many terms which seem synonymous? Rav Weiss goes through the subtle differences between these terms. Reaynu refers to Hashem being our Roeh, shepherd. {We are all familiar with the Pasuk "Hashem Roi Lo Echar"}. This *tefilah* is asking for the basic necessities, such as bread and water. Zunainu refers to extra things, such as fruits and vegetables. {While these are not absolutely necessary, we daven we should have them. Similarly, in the *beracha* of Borei Nefashos we thank Hashem for Chesronan and Kol Mah Shebara. Tosfos said that Chesronan refers to the basic necessities, and Kol Mah Shebara refers to extras like fruits}

Kalkelainu is a *Tefilah* that Hashem should give us our needs in an orderly and consistent fashion, and not in a manner that is not always there. {We also refer to Kalkalah in Shemone Esray, when we say "Mechalkeil Chayim Bechedes"}.}

This is similar to how Yosef HaTzadik gave sustenance to his brothers: "VaYechalkeil Yosef Es Aviv Ve'es Echav Ve'es Kol Beis Aviv Lechem Lefi Hataf." Yosef HaTzadik was in charge of the economy in Mitzraim, and thus he was able to give his family their needs in a consistent basis. Similarly, we daven that Hashem Yisbarach should give us our needs in a consistent basis.

The word "Kilkeil" is composed with the four letters of Chuf, Lamed, Chuf, Lamed. Just as the Chuf and Lamed are right next to each other and are repeated, so too Hashem should give us our sustenance in a consistent basis.

{The gematria of Kilkeil is equal to 100. Perhaps we can say that through the zechus of saying 100 berachos properly, we should merit having a good parnasah and Kalkalah.}

Veharvach Lanu Hashem Elokeinu Mehayra Mikol Tzaroseinu, and may Hashem, Our G-d relieve us quickly from all of our Tzaros, travails. {We can have in mind the various *tzaros*, that we or others we know of our going through. This is a great opportunity for us to daven that Hashem should relieve these people from their Tzaros.

Rav Weiss said a *gevaldige mussar haskel*. This *beracha* doesn't say that we should have no *tzaros*, but rather that Hashem should relieve us quickly from our Tzaros. This means that part of our existence in Olam Hazei is enduring Tzaros, as Rabbeinu Tam writes that HaOlam Nevay HaTla'ah, the world is the City of Travail. As such, we daven that Hashem should redeem us from our Tzaros, but it doesn't say that we shouldn't have any Tzaros, as this is part of our existence here in this world.

At the same time that we realize that Tzaros our part of our existence, we also daven that they should leave us quickly. This is also necessary for us to realize. The Steipler zt"l used to tell people that all problems eventually pass. We see a similar thing from a story involving Shlomo HaMelech. He used to give people who were undergoing Tzaros a ring with the three letters: Gimmel, Zayin, Yud. These stand for Gam Zeh Yaavor, this too shall pass. This should be a *chizuk* to us that eventually Tzaros will pass. We should however *daven* that the Tzaros should pass quickly.

Vena Al Tatzricheinu Hashem Elokeinu Lo Lidei Matnas Basar Vadam, and Hashem, Our G-d should not make us need to come on to the presents of a human being. On a simple level we are davening that we should be *zoche* not to have to take presents from mortals, and instead merit to be self-sufficient.

Al Derech HaDerush, Rav Yechezkel Abramsky zt"l used to say that this is a Remez, hint that we should not have to get a blood transfusion or a transplant.

A *maalah* of not coming on to other people's presents is that one is fulfilling the Pasuk of Sonei Matanos Yichyeh, one who hates presents will live. There is a story involving the Brisker Rav zt"l, which shows us how far he went with regards to this *inyan*. Once it was Purim, and someone came very late in the day to give Mishloach Manos. The Brisker Rav asked if it was Shkiah yet. People wondered what difference it is whether it was Shkiah, as one is allowed to accept Mishloach Manos after Shki-

ah. The Brisker Rav answered that on Purim it is a *mitzvah* to give Mishloach Manos, and this also requires people to accept them. As such, on Purim there is no problem of Sonei Matanos Yichyeh, as there is a *mitzvah* of Mishloach Manos. However, once the day is over, then the *inyan* of Sonei Matanos Yichyeh is applicable, and therefore it is an *inyan* not to accept the Mishloach Manos (as the *mitzvah* is not applicable and the *inyan* of Sonei Matanos... applies).

Velo Lidei Halvaasam, and not to the loans of people. Even if one doesn't have to come on to people's presents, we still *daven* that we shouldn't have to take loans from people. One of the reasons for this is that Eved Loveh Leish Malveh, a borrower is a servant to his creditor. Borrowing can also cause major problems for a person, as he may eventually have major problems paying back his debts. We should also remember that one who doesn't pay back his debts is called a Rasha, an evil person. {Loveh Rasha Velo Yeshaleim.} As such, we should use these words to *daven* with *kavanah* that we shouldn't have to take any loans from people.

Ki Im Leyadcha, rather only from Your Hands. We *daven* that we should get our *parnasah* from Hashem. Another *maalah* of not having to come on to other people's presents or loans is that one will feel a closer relationship with Hashem, through getting ones *parnasah*, Kiveyachol from His Hands.

HaMelaiah, HaPesucha, HaKedosh VeHarchava, which is full, open, holy and wide. We are davening that Kiveyachol we should be *zoche* that Hashem's Holy Hand should be full, open and wide. {It occurred to me that perhaps this shows us a *mussar haskel*. If we open up our hands wide to other people, by helping them with Tzedakah, this should be a *zechus* that Midah Keneged Midah, Hashem should open his Hand wide open for us. Maybe this hinted to in the Pasuk, "Ki Pasoach Tiftach Es Yadcha Lo". The double Lashon of Pasoach Tiftach, hints that if we open our hands to others, Hashem will also open up His Hand.}

Shelo Naivosh Velo Nikaleim Leolam Vaed, so that we will not feel shame or disgrace forever. What is the meaning of the double Lashon of *davening* to avoid both Busha and Kelima? The Malbim said that Busha is referring to embarrassment that one feels from himself. Kelima is embarrassment one feels through others causing him



embarrassment. The Eitz Yosef said that Busha refers to embarrassment in Olam Hazei, whereas Kelima is embarrassment in Olam Haba. The Nusach of Edot HaMizrach actually mentions this explicitly. {Agav, the Leiv Eliyahu said that embarrassment in Olam Haba is much worse than embarrassment in Olam Hazei. In this world, due to our bodies, we eventually overcome our embarrassment. In Olam Haba, however, it is much harder to overcome embarrassment, and we can *chas veshalom* wind up perpetually (or at least for a long time) with the same embarrassment one feels in Olam Hazei right after one is embarrassed (which is the greatest level of embarrassment).}

The Machzor Vitri said that Busha and Kelima refer to our children and grandchildren. We are davening that Hashem should save us from embarrassment from our children and grandchildren. This is especially important to us in our day and age, when so many people go through such Tzaros with the Chinuch of their children, R"L. We should use these words to daven that there should be no embarrassment to us from our children or even grandchildren. {Perhaps we can add that Leolam Vaed, according to this peshat, would mean that through being *zoche* to have righteous children and grandchildren, we will avoid embarrassment in Olam Haba. It is well known from Seforim and from the Zohar HaKadosh that in the Olam HaEmes one experiences embarrassment if ones children are not acting properly. Thus, we daven that our children and grandchildren should act on the Derech HaYashar, so as to avoid embarrassment in Olam Hazei and even worse in the Olam HaEmes. This should also be a *mussar haskel* for us to act appropriately, as this will prevent any embarrassment to relatives of ours that are already in the Olam HaEmes.}

ADAS YESHURUN BAIS MOSHE RABBI AVROHOM KLEIN 3418 Avenue N 718.338.9414
» Shacharis Sunday only 8am » Mincha Bzman Sunday only » Maariv Mon.-Thurs. 8:15 pm

AGUDAS ACHIM OF MIDWOOD RABBI YOSEF STERN 1564 Coney Island Avenue 718.252.7289 » Shacharis Mon. & Thurs. 6:40 am, Tues., Wed. & Fri 6:45 am, Sun. 7:30 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 6:00, 7:30 am

AGUDAS YISROEL OF MADISON RABBI YISROEL REISMAN 2122 Avenue S 718.998.8029
» Shacharis Sun.-Fri. 6:20, 7:15, & 8 am » Mincha Mon.-Thurs. 1:40 & bizmano
» Maariv Sun.-Thurs.: Bzman, 8, 9, 9:45, & 10 pm

AGUDAS YISROEL OF MIDWOOD RAV DOVID GIBBER 817 Avenue H »
Shacharis 6:25 am, Sunday 7:30 am » Maariv 7:45 pm

AGUDAS YISROEL ZICHRON SHMUEL RABBI ELIEZER GINSBURG 2141 Coney Island Ave. 718.627.3505 » Shacharis 6:40 am » Maariv 9:30 pm

AHAVA VE ACHVA 1801 Ocean Parkway
» Shacharis 6, 7 am » Mincha 15 minutes before Sunset » Maariv After Mincha

AHAVAS ACHIM RABBI ELIMELECH BLUTH 549 East 2nd Street 718.853.1959
» Shacharis » Mincha » Maariv Call for zmanim

AHAVAS CHESED RABBI TZVI BAJNON 3007 Avenue L
» Shacharis 5:50, 6:30 am » Mincha 15 minutes before Shkiah » Maariv after Mincha

AHAVAS DOVID RABBI SHMUEL DOVID BECK 924 East 10th Street 718.692.1945
» Shacharis 7:10, 7:15 am » Maariv 9:00 pm

AHAVAS SHALOM RABBI AHARON GULKOWITZ 864 East 26th Street 718.253.2708
» Shacharis 7:00 am, Sun. 8:00 am » Mincha 10 min. before earliest zman » Maariv after Mincha

AHI EZER RABBI SHAUL MASELTON 1885 Ocean Parkway 718.376.4088 » Shacharis 5:45, 7, 8 am Sun. 5:45, 7:30, 8 & 9 am » Mincha 15 minutes pre Shkiah » Maariv after Mincha, 10 pm 718.627.2500

AHI EZER YESHIVA 2433 Ocean Parkway 718.648.6100 » Shacharis 7:00 am

AVENUE N JEWISH CENTER RABBI DANIEL EISENBACH 321 Avenue N 718.339.7747
» Shacharis 6:15, 7:15 am Sun. 6:30, 8 am » Mincha Bazman » Maariv after Mincha

AVENUE O SYNAGOGUE (OHEL YESHUA V'SARA) 808 Avenue O 718.344.6199
» Check website for zmanim

AZ YASHIR 1301 East 18th Street 718.677.1665
» Shacharis 7 am » Mincha 6:30 pm » Maariv after Mincha

BAIS ALEXANDER 1215 East 7th Street 718.258.2960

BAIS AVROHOM RAV BENZION HALBERSTAM 1124 East 21st Street 718.253.2267
» Shacharis VASIKIN, 6:50, 7:30 am » Mincha 25 min. after Shkiah » Maariv 45 min. after Shkiah

BAIS AVROHOM DKRULA SPINKA RABBI SHMIDMAN 1177 East 18th St.
» Shacharis 7:00 am » Maariv 9:30, 10 pm

BAIS ELUZER DFALTISHAN RABBI YONASAN BINYOMIN KATZ 1516 East 24th St. 718.252.2537
» Shacharis 6:40, 7:20, 7:55, 8:25 am Shabbos 9:00 am » Mincha 10 minutes before shkiah » Maariv Sun.-Thurs. after Shkiah, 9:00, 9:45 pm

BAIS EPHRAIM RAV YITZCHOK STEINWURZEL 2802 Avenue J 718.253.7572
» Shacharis 6:15, 7:05, 8 am » Mincha 15 min. before Shkiah, 6 pm » Maariv 9, 10:15 pm

BAIS HAMEDRASH ISHEI YISROEL MODTITZ 1364 East 7th Street 718.338.5610
» Shacharis 6:30, 7:30 am » Mincha 10 min. before Shkiah » Maariv 1 hour after Shkiah

BAIS HAMEDRASH HAGADOL OF EAST FLATBUSH RABBI YAAKOV ZAKHEIM ZT"l 3120 Bedford Avenue 718.377.7774
» Shacharis 6:30, 7:30 AM Sun: 6:15, 8AM » Mincha Bizmano » Maariv after Mincha & 9:00 pm

BAIS HAMEDRASH OF FLATBUSH RAV HERSCHEL ZOLTY 1502 East 31st Street 347.248.2613 718.692.4393/718.951.6460 » Shacharis 8 am
» Mincha 20 Min. Before Shkiah » Maariv following Mincha, 9:30 pm

BAIS MEDRASH ATERES SHLOIME RABBI MORDECHAI TWERSKY 2905 Avenue K 718.569.7689 » Shacharis Sun. 7:30, 9 am Mon.-Fri. 6:30, 8:30 am » Maariv after Mincha, 9:30 pm

BAIS MEDRASH BEIS Y'SHAYA RABBI FISHER Avenue I & East 22 Street 718.692.3414
» Shacharis 6:50, 8 am » Mincha 15 min. before Shkiah » Maariv following mincha & 9:30 pm

BAIS MEDRASH BEIS HALEVI RAV YOEL HALEVI WOSNER 671 East 7th Street » Maariv 9:30 pm

BAIS MEDRASH BRESLOV OF FLATBUSH 1909 New York Avenue 718.851.9332 / 917.731.7572
» Shacharis Shabbos 9:30 am » Mincha Erev Shabbos, 25 minutes after Licht Bentsching

BAIS MEDRASH YAAKOV MOSHE RAV NACHUM LEIB SACKS 1221 Avenue S 347.386.5371
» Shachris 7am Sun. 8 am » Mincha Sunday 15 min. before Shkiah
» Maariv 8pm Sun: Following Mincha

BAIS MOSHE SHMIEL RABBI ROTTENBERG 1782 East 28th Street 917.553.5353
» Shacharis 6:15, 6:45, 7:20, 8:00, 8:30 am » Mincha 15 min. before Shkiah » Maariv Following Mincha, 8, 9 pm

BAIS SCHNEIR RABBI SCHNEERSON 1126 East 12th Street 718.258.4802
» Shacharis Shabbos at 9:30 am » Maariv following Mincha, Sunday at 8:00 pm

BAIS TEFILOH 1217 East 36th Street

BAIS YISROEL OF KENSINGTON RAV CHAIM KRAUSZ 693 East 7th Street 718.633.5047 » Shacharis 6:45 am » Maariv 9:45 pm

BAIS YISROEL OF RUGBY 1821 Ocean Parkway 718.376.9689

BAIS YITZCHOK RABBI YERUCHUM LESHINSKY 1719 Avenue P 718.336.7655
» Shacharis 6:40 am » Mincha 10 min. before Shkiah & Shabbos 25 min. before Shkiah
» Maariv right after Mincha

BEIS AVROHOM RABBI DOV OSHRY 1524 East 17th Street 718.375.3867
» Shacharis 6:15, 7, 7:30, 8 am » Maariv 10 min. after Shkiah, 7:45, 9, 9:30 pm

BEIS MEDRASH CHASDEI CHAIM 1575 Coney Island Ave
» Shacharis 8:15 am » Mincha 2:00 pm » Maariv 10, 10:30, 11:30 pm, 12 am

BEIS MENACHEM MENDEL RABBI YOCHANON MAROSOW 1703 Avenue J 347.633.1076
» Shacharis 7:00 am » Maariv 9:30 pm

BEIS MORDECHAI D'BERTCH RABBI TZVI ELIMELECH ROKEACH 3302 Avenue P 718.367.1541 » SHACHARIS 6:20, 7:15 AM » MINCHA 10 min. before Shkiah
» MAARIV following Mincha, 8:45, 10:00 PM

BET SHAUL U'MIRIAM RABBI DAVID COHEN 2208 Avenue S 917.692.1734
» Shacharis 6:25, 7:00, 8:15 am » Mincha 7:05 pm » Maariv 10 pm

BET YAAKOV 820 Avenue S

BETH AARON OF FLATBUSH RABBI SHLOMO DOVID KATZ 1670 Ocean Avenue 718.377.4016
» Shacharis 7:30 am » Mincha 15 minutes after Shkiah » Maariv 45 minutes after Shkiah

BETH EL JEWISH CENTER OF FLATBUSH 1981 Homecrest Avenue 718.375.0120
» Shacharis Sun. 7:45 am

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 6:45, 7:00, 7:15, 8:00 am » Mincha 6:45 » Maariv following Mincha

BETH TORAH RABBI NUTA WADENBAUM 3574 Nostrand Avenue 917.319.6317
» Shacharis 8:45 am only Shabbos

BETH TORAH DAMESEK ELIEZER 403 Avenue I 718.338.2272
» Shacharis Sun. 7, 8 am Mon. & Thurs. 6:40, 7:50 am, Tues., Wed. & Fri. 6:55, 7:50 pm
» Mincha Sun 1:45 pm, Mon-Thurs 10 minutes before Shkiah » Maariv 5 minutes after Shkiah, 9:00 pm

BETH YOSEF 2108 Ocean Parkway 718.645.0448 » Shacharis 5:45, 7:30 am
» Mincha 7:45 pm » Maariv 8:00 pm

BJX BEIS MIDRASH RABBI MOSHE FINGERER 2915 Avenue K 718.513.1093
» Shacharis Mon.-Fri. 7:30 am Sun 9 am Shabbos 9:05 am

BNAI BINYOMIN RABBI SERUYA 727 Avenue O 718.376.3500
» Shacharis 6:50 am Sun 7:50 am » Mincha 20 minutes before Shkiah » Maariv after Mincha, 8:15, 10:15 pm

BNEI ISRAEL RABBI AVROHOM GARFINKEL 3190 Bedford Avenue 718.253.6624
» Shacharis 6:30 am » Mincha 10 min. before Shkiah » Maariv following Mincha

BNEI SHAARE ZION RABBI SAUL KASSIN 2030 Ocean Parkway 718.376.0009 ShaarezionNY.com

BNEI SHLOMO ZALMAN RABBI YOSEF FRANKEL 1093 East 21 St 718.377.9689
» Shacharis From 6:30, 7:30, 8:00, 8:30, 9:00, 9:30 » Mincha 20 min. before Shkiah
» Maariv 8:00, 9:00, 10:00 11:00 pm

BNEI TORAH RABBI SHLOMO CYNAMON 2917 Avenue K 718.252.7019
» Shacharis 7:30 am » Mincha only Sunday 15 min. before Shkiah » Maariv after Mincha

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 Sun. 7:45 am, Mon.-Thurs. 6:55 am » Mincha 10 min. before Shkiah, Sunday only » Maariv following Mincha Sunday only

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 718.627.9861
» Shacharis 20 minutes before sunrise, 6:00, 6:30, 7:00 am » Mincha 12:30, 1:45 pm

BOSTONER BEIS MEDRASH RAV PINCHOS HOROWITZ 2822 Avenue J 718.338.6464
» Shacharis 6:45, 7:15, 8, 9 am » Mincha 1:45, 2:45, 7 pm » Maariv 8, 9:15, 10, 10:30, 11 pm

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 646.319.6138

CHIZUK HADAS RABBI GORNISH 1421 Avenue O 718.376.3755 / 718.757.8076
» Shacharis 6:15am » Mincha 1pm, Shabbos 1/2 hr. before Shkiah » Maariv 8pm

CHUNA DOVID-TENKA 1336 Ocean Parkway

CONGREGATION AHAVATH ACHIM RABBI ARI KAGAN 1741 East 3rd street 718.375.3895
» Shacharis 6:30 am - Mon. & Thurs. 6:20 am » Mincha Shabbos 20 min. before Shkiah
» Maariv following Mincha

CONGREGATION AVREICHIM RAV SHLOMO FEIVEL SCHUSTAL 1114 Avenue O
» Mincha 1:30 pm » Maariv 9:45 pm

CONGREGATION BET YAAKOB RABBI ELI J. MANSOUR 1801 Ocean Pkwy (Ave R)
» Shacharis 6:45, 7 am » Maariv 9:45 pm

CONGREGATION BNEI AVRUM RABBI LICHTIG 917 Webster Avenue 718.871-5993
» Shachris Shabbos 9:30 am » Mincha Shabbos 10 min. after candlelighting
» Maariv Sun.-Thurs. 8:30 pm, Shabbos 1.25 hours after candlelighting

CONGREGATION ISRAEL OF KINGS BAY 3903 Nostrand Avenue 718.615.1549
» Shachris Mon.-Fri. 6:45, Sunday 8 am

CONGREGATION KEHAL IMREI SHAUL D'MODTITZ RABBI NEWMARK & RABBI STEIN 1542 Coney Island Ave.(Ave. L) 718.838.6465
» Shacharis Mon-Thurs 7 am, Sunday 8 am » Maariv 8:45, Sunday 10 pm

CONGREGATION KEHILLA ETZ CHAIM RABBI SHNAYOR BURTON 1102 Ave. L » Shacharis Shabbos 8:30 am

CONGREGATION PREMISHLAN RAV SHLOMO HERBST 510 Avenue M 718.336.1160
» Shacharis Shabbos 7, 8:50 am » Mincha call for zmanim

CONGREGATION SFARD RABBI DOVID SCHWARTZ 1575 Coney Island Avenue
» Shacharis Shabbos 9 am, Sunday 8 am » Mincha Erev Shabbos 6:30 pm, Shabbos 2:15 pm
» Maariv Thursday 9 pm

DARCHEI YOSHER RABBI SHARF 1410 East 10th Street 718.998.5400
» Shacharis 7:25 am » Mincha 4:55 pm » Maariv 6:45 pm

DERECH EMMUNA D'VIEN RABBI CHAIM SEGELBAUM 2305 Olean Street 718.258.4871
» Shacharis Mon & Thurs 6:15, 7, 7:30 am Tues, Wed & Fri 6:30, 7, 7:30 am

DERECH HASHEM SEPHARDIC 2600 Ocean Avenue

ETZ CHAIM OF FLATBUSH RABBI SHMUEL FRIEDLER 1649 East 13th Street 718.339.4886

FLATBUSH MINYAN RABBI MEIR FUND 1517 Avenue H 718.338.8442
» Shacharis 7am, Sun. 8 am » Maariv 9 pm

GINZEI YOSEF RABBI YOSEF ROSENBAUM 1305 Avenue R 718.645.6605
» Shacharis 7 am » Mincha time of candlelighting for that week » Maariv after Mincha & 9 pm

GVUL YAABETZ RABBI DOVID COHEN 1580 Coney Island Avenue 718.258.8023
» Shacharis 6:50 am

HAYIM SHAAL 1123 Avenue N 718.627.6052

HORODENKE RAV H. ASHKENAZI 3011 Avenue K 718.252.9494
» Shacharis 8 am » Mincha 30 minutes after Shkiah » Maariv after Mincha

JEWISH CTR. NACHLATH ZION RABBI FRIEMAN 2201 East 23rd Street 718.648.4865
» Shacharis 6:30 am » Mincha 10 min. before Shkiah » Maariv Following Mincha

KEHILAH OF MARINE PARK RABBI BARUCH P. MENDELSONH 3605 Quentin Road 646.339.3364
» Shacharis Mon & Thurs 6:20 am, Tues, Wed & Fri 6:25 am, Sun 7:45 am, Shabbos 9 am » Mincha Friday 15 minutes before Shkiah & 15 minutes before Plag, Shabbos 6:30 pm » Maariv 9:30 pm

KEHILAS MORESHES YAAKOV RABBI AVRAHAM BINSKY 1749 Ocean Avenue 718.998.1237
» Shacharis 7 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 917.703.7241
» 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 7:15 am » Mincha 6:15 pm » Maariv after Mincha & 10 pm

KETER TORAH RABBI AHRON/RABBI MOSHE HARARI-RAFUL 2220 Avenue L 718.506.6660
» Shacharis Sun. 7:30 & 8 am, Mon-Thurs 7, 7:45 am » Mincha 15 min. before Shkiah
» Maariv at Shkiah & 10 pm

KHAL KINYAN TORAH 1570 Coney Island Avenue bet. Ave. J & K
» Shacharis 7:30 am » Mincha 3:30 pm » Maariv 9 pm

KHAL POZNA RABBI AVROHOM EISEN 2422 Avenue I 917.566.1023
» SHACHARIS Sun. 8, 9 am, Mon.-Fri. 6:25, 8 am » MINCHA 10 min. before Shkiah
» MAARIV following Mincha & 30 Minutes after shkiah & 10 pm

KHAL TALMIDEI HAYESHIVOS 1609 Avenue M enter from Municipal lot, corner E. 17th & Chestnut
» Early Shabbos Mincha 5 minutes before licht » Shacharis Shabbos 8:30 am
» Mincha Shabbos 1 hour before shkiah

KHAL SHAR HASHAMAYIM RABBI CHANOCH POSY 2916 Avenue M (bet. E. 29th & Nostrand)
» Shacharis Shabbos 9 am

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 Ave.
» Shacharis 6:20 am

KHAL ZICHRON MORDECHAI RABBI SHIMSHON SHERER 2645 Nostrand Ave 718.692.3231
» Shacharis Sun. 7:20, 8, 9, Mon-Fri 6:15, 7:45 am » Mincha 15 min. before Shkiah » Maariv 9:45 am

KINGSWAY JEWISH CENTER RABBI EITAN TOKAYER 2810 Nostrand Avenue 718.258.3344
» Shacharis 6:30, 7:30 am » Mincha 15 minutes before Shkiah » Maariv 25 minutes after Mincha

KNESSES BAIS AVIGDOR RAV AHRON KAHN 1720 Avenue J 718.258.1380
» Shacharis Sun. 8 am, Mon. & Thurs. 7:20 am, Tues., Wed. & Fri. 7:30 am
» Mincha 12:45, 1:45 pm » Maariv 8:15, 10 pm

KOL ISRAEL RABBI RAYMOND HARARI 3211 Bedford Avenue 718.951.1417
» Shacharis 6:45, 8:15, 9 am » Mincha 15 minutes before Shkiah » Maariv after Mincha

KOL TORAH RAV LIPA GELDWERTH 2022 Avenue M 718.232.4808
» Shacharis 6:55 am, Sunday at 8 am » Mincha 7 pm » Maariv 9:45 pm

KOLLEL BNEI TORAH RABBI YOSEF EISEN 1323 East 32nd Street
» Shacharis Vasikin (30 minutes before Netz) » Mincha 2:30 pm » Maariv 9:30 pm

KOLLEL BNEI YESHIVOS RABBI MOSHE SCHEINERMAN 2402 Avenue P 718.692.3309
» Shacharis 6:40, 7:30 am » Mincha 10 min. before Shkiah » Maariv Bazman, 9:30, 10 pm

LAKEWOOD MINYAN OF FLATBUSH RABBI MORDECHAI MARCUS 1495 Coney Island Avenue 718.252.5274 » Shacharis Shabbos 8:30 am
» Mincha Mon.-Thurs. 4 pm » Maariv 10 pm

LAZEWNICKS RABBI LAZEWNIK 1500 East 9th Street 718.375.6770
» Shacharis 7, 8 am, Shabbos 9 am » Mincha 15 min. before Shkiah, Shabbos 6 pm
» Maariv 35 minutes after Shkiah, 8:45 pm

LEV SOMEACH-ALESK 203 Avenue F 718.431.0002 call for zmanim

MACHNE ISRAEL 2413 East 23rd Street 718.332.8788
» Shacharis Sun. 7:30 am, Mon-Thurs 6:30 am, Shabbos 9 am » Mincha 15 minutes before Shkiah, Shabbos at sundown » Maariv at Shkiah

MADISON TORAH CENTER RABBI DANIEL TAWIL 2221 Avenue R » Shacharis 7 am

MAGRIV BEIS ARYEH RABBI SHEA KATZ 1069 East 4th Street I & J 718.338.4925
» Shacharis 7:10 am, Sun 8 am » Maariv 9:15 pm

MAREH YECHZEKEL OF FLATBUSH RAV BINYOMIN RUTTNER 1016 East 15th Street 718.252.2521 » Shacharis 6:45 am, Shabbos 9 am » Mincha 15 min. before Shkiah
» Maariv Followng Mincha & 9:45

MARLBORO JEWISH CENTER RABBI DOVID LANG 2324 West 13th Street 718.635.7020
» Shacharis 7:30 am, Sunday 8 am, Shabbos 9 am

MARPEH L'NEFESH RABBI SHMUEL ZEV FRIEDMAN 3017 Bedford Avenue » Shacharis 7 am, Shabbos 8:45 am » Mincha Bazman » Maariv Following Mincha, 9 pm
MAYAN YISROEL RABBI VIGLER 3315 Avenue N 718.677.0030 » Shacharis Sunday 8, 9 am, Mon-Thurs 6:55, 7:40 am » Mincha Sunday 5 min. before Shkiah » Maariv Sun-Thurs after Mincha, Mon-Thurs 8:50, 10 pm
MERKAZ HATEFILLAH RABBI HOROWITZ 1898 Bay Avenue 718.339.3363 » Shacharis Sun. 8 am, Mon & Thurs 6:45, Tues, Wed & Fri 7 am » Mincha 2 pm, 10 minutes before Shkiah » Maariv 35 minutes after Shkiah
MERKAZ YISROEL OF MARINE PARK RABBI ELISHA WEISS 3311 Avenue S 917.623.9754 » Shacharis Sun. 8:30, Mon. & Thur. 6:15 am, Tues., Wed., & Fri. 6:25 am » Mincha 15 minutes before Shkiah » Maariv 8 pm
MEVAKSHEI HASHEM RABBI YEHUDAH LEVIN 3011 Avenue K
MIDRASH MOSHE BEN MAIMON RABBI ALFIA 59 Gravesend Neck Rd 718.336.2023 » Shacharis 6, 7 am » Maariv 10 pm
MIRRER YESHIVA 1791 Ocean Parkway 718.645.0536 » Shacharis 7:30am » Mincha 1:50 pm
MIRRER YESHIVA VASIKIN MINYAN RABBI SHOLOM STEINBERG 1791 Ocean Parkway 718.415.3845 » Shacharis 30 minutes before Netz
MONASTRITCH RAV NOCHUM RABINOWITZ 1301 East 27th Street 718.338.8895 » Shacharis 7 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 DONIEL OSHER KLEINMAN 1589 East 28th Street » Shacharis 6:30, 7:30 am » Maariv 9:00 pm » Mishmar Thurs. 9:00 pm
NACHLAS LEVI YITZCHOK RABBI LEVI HENDEL 3040 Nostrand Avenue 718.207.0308 » Shacharis 6:20, 7:30, 8:20 am » Mincha at Shkiah » Maariv following Mincha, 8 pm
NACHLAS YEHOShUA RABBI DOVID TOIV 1655 East 24th Street 718.338.0500 » Shacharis 6:45, 8:00 am » Mincha 10 minutes before Shkiah » Maariv 8:30 pm
NACHLAS YITZCHOK RABBI AVROHOM YOSEF SEKULA 3418 Avenue L 718.377.6051 » Shacharis 7, 8, 9 am, Mon-Thurs 6:40, 7, 8 am » Mincha 10 min. pre Shkiah » Maariv following Mincha, 9 pm
NAROLER BEIS HAMEDRASH RABBI SHAPIRO 2409 Avenue U 718.332.9100 » Shacharis 7:15 am Shabbos 8:45 am » Mincha 10 minutes after Shkiah » Maariv Following Mincha, 9:15 pm
NETIVOT ISRAEL 1617 Ocean Parkway 718.998.2534 » Shacharis 6 am » Mincha 4 pm » Maariv 10 pm
NEVE YAAKOV 1359 East 9th Street
OHEL MOSHE LUBAVITCH RABBI MOSHE KORNBLIT 849 Ocean Parkway 718.437.0050 » Shacharis 7 am, Sun 7:45 & 8:30 am » Mincha 2:30 pm
OHEL YITZCHOK RABBI AVROHOM KELMAN 1419 Dorchester Road 718.284.8032 » Shacharis 6:30, 7 am, Shabbos 9 am, Sun. 8 am » Mincha Fri. 20 min. before Shkiah, Shabbos 25 min. before Shkiah » Maariv Shabbos Following Mincha
OHEV TZEDEK OF FLATBUSH RABBI NAFTULI HERSH ROTTENBERG 1688 East 18th Street 718.377.4432 » Shacharis 7:30 am » Mincha 2:00 pm
OHR GEDALYAHU RAV DOVID STAMM 1554 Coney Island Avenue » Shacharis 7:15 am » Maariv 9:30 pm
PERSIAN CONGREGATION OF FLATBUSH RABBI SHMUEL SOLEIMANI 1434 Ocean Parkway 718.382.0773 » Shacharis Sun 7, 8 am, Mon.- Fri. 6:50 am » Mincha 20 min. before Shkiah » Maariv 10 pm
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 Ave. R 718.376.4400 / 917.589.1905 » Shacharis Sun 8 am, Tues.- Wed. & Fri 7:00 am, Mon. & Thurs. 6:50 am, Shabbos 9 am » Mincha 30 min. before Shkiah, Fri 5 min. before candlelighting » Maariv After Shkiah
SASREGEN RABBI M. DOVID RUBIN 1279 East 24th Street 718.377.9586/718.338.9633 » Shacharis 6:45, 7:30, 8:15, & 9 am » Mincha At Shkiah » Maariv Following Mincha 7:45, 9 pm
SEPHARDIC CONGREGATION RABBI MOSHE MAYOR 2831 Nostrand Avenue. 718.951.1300 » Shacharis 5:50 am » Mincha 6:30 pm » Maariv 8 pm
SEPHARDIC HOME RABBI AVROHOM AMOR 2266 Cropsey Avenue 718-266-6100 » Shacharis 9am » Mincha 1:45 pm, Shabbos 4pm
SEPHARDIC LEBANESE CONGREGATION RABBI E. ELBAZ 805 Avenue T 718.627.5300 » Shacharis 6, 7, 8 am » Mincha 7 pm » Maariv 10 pm

SEPHARDIC INSTITUTE AND SYNAGOGUE RABBI MOSHE SHAMAH 511 Avenue R 718.998.8171 » Shacharis Sun. 7, 8 am, Tues.-Wed. & Fri. 6:20, 6:50 & 8 am » Maariv following Mincha
SEPHARDIC YOUTH MINYAN OF MIDWOOD RABBI YEHUDA KRAVITZ 1694 Ocean Ave. 212.671.0083 » Shabbos Shacharis 9:00 am followed by Kiddush
SHAARAY ZION RABBI BRAUN 1659 East 13th Street 718.336.2132 » Shacharis 7:30 am, Shabbos 9 am, Sun. 8 am » Mincha Sun-Thurs 15 minutes befoer Shkiah, Fri 7 pm, Shabbos at candlelighting » Maariv following Mincha, Shabbos 60 min. after Shkiah
SHAARE SHALOM RABBI YOSEF DWECK Corner of East 21st and Avenue S 718.376.6756 » Shacharis 7:00, 8:00 am » Mincha 8:15 pm, Tues. 7:45 pm » Maariv 8:30 pm, Tues. 8:45 pm
SHAAREI SHALOM RABBI RAPHAEL BERNSTEIN (NUSACH ASHKENAZ) 2961 Nostrand Ave. » Shabbos Shacharis 8:30 am
SHAARE TEFILA RABBI YOSEF OZERI 1679 West 1st St. 718.382.1416 » Shacharis 7:00 am
SHAARE TORAH YESHIVA 1680 Coney Island 718.645.6676 » Shacharis 7:40 am » Mincha 1:40 pm
SHAAREI TORAH RABBI MOSHE PLUTCHOK 98 West End Avenue » Shacharis 7:00, 8:00 am » Mincha 8:15 pm, Tues. 7:45 pm » Maariv 8:30 pm, Tues. 8:45 pm
SHAAREI ZION 2022 Ocean Parkway 718.375.3834 check website
SHALHEVES KODESH RABBI YEHUDA SHEINKOPF 2920 Avenue J 917.837.3354 » Shacharis Tues.-Wed. & Fri 6:20 am, Mon. & Thurs. 6:10am Sunday 8am » Mincha Shabbos-10 min. before Shkiah » Maariv 9:15 pm, 55 min. after Shkiah
SHAREI ELIEZER RABBI YEHUDA HOROWITZ 1882 New York Avenue, 718.758.0449 » Shacharis 6:30, 8, 9 am Shabbos 9 am » Mincha 15 min. before Shkiah » Maariv Following Mincha, 8:15, 9, 10 pm Shabbos 50 min. & 72 min.
SHAREI HALACHAH RABBI ELIMELECH LEBOWITZ 3417 Avenue L » Shacharis 6:20, 7:10 am
SHAREI ZION RABBI CHAIM HALBERSTAM 3210 Kings Highway 718.338.3545 » Shacharis 7 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 718.336.4287
SKVERER BAIS MEDRASH 1657 Ocean Parkway 718.627.2918 » Shacharis Sun 9 am » Mincha 25 min. after shkiah » Maariv 50 min. after shkiah
STRETINER BAIS MEDRASH RABBI FLAUM 4609 Bay Parkway - Ocean Parkway off Ave I 718.258.9685 » Shacharis 6:45, 8am Shabbos 9am » Mincha 10 min. before Shkiah » Maariv Following Mincha
TALMUD TORAH RABBI YAAKOV SHULMAN 1305 Coney Island Avenue 718.377.2528 » Shacharis 5 ⁵⁰ , 6:50, 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, Shabbos 9 am » Mincha 5 min. before Shkiah » Maariv following Mincha, 8:30 pm
TIFERES AVROHOM ZIDITCHEV RABBI YECHESKEL EICHENSTEIN 4017 Avenue P 718.338.0298 » Shacharis 6:25, 7:00, 8, 8:30, 9:10, Sun. 8, 9, 9:30 am » Mincha 2:15 pm and 5 minutes before Shkiah » Maariv 8:20, 9:30, 10:15 pm
TIFERES HATALMUD RABBI ELIAHU BRESSLER 1329 East 9th Street 718.787.9775 » Shacharis 9 am » Mincha Fri. 8 min. before Shkiah » Maariv Motzai Shabbos 50 min. after Shkiah
TIFERES TORAH RABBI MICHAEL HABER 1741 East 3rd Street » Shacharis 6:55 am, Shabbos: 8:10 am, Sunday: 8 am
TIFERES TZVI RABBI MICHOEL SPITZER 1307 East 8th Street » Shacharis 6:50 am » Maariv 9:15 pm
TIFERES YAAKOV RAV AVROHOM SCHORR 1212 East 15th Street 718.377.1676
TOMCHEI TORAH RABBI SHLOMO PLUTCHOK 1966 Ocean Avenue 718.336.8886 » Shacharis Mon.-Thurs. 6:35, 8 am; all other days 6:45 am
TOMOSHOV CONG. KOL ARYEH RABBI SIMCHA RUBIN 1212 Avenue I 718.258.1338 » Shacharis 6:30, 8 am » Maariv 9, 10:10 pm
TORAH TEMIMAH 555 Ocean Parkway 718.853.8500
TORAH UMESORAH 1090 Coney Island Ave (Foster & Ave. H), 3rd Floor » Mincha 2 pm
TORAH UTEFILAH RABBI SHIMON ALSTER 3304 Bedford Avenue » Shacharis 6:30 am » Mincha 6:45 am »

TORAH VODAATH DORMITORY MINYAN RABBI SCHORR 452 E. 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
TVATIKIN 1950 East 7th Street 718.415.7419 » Shacharis 40 min. before sunrise, Shabbos 1 hour, 5 min. before sunrise » Mincha 15 min. before Plag Mincha » Maariv following Mincha
YAD YOSEF TORAH CENTER 1032 Ocean Parkway 718.677.3707
YAM HATORAH RABBI YITZCHOK MOHADEB 1573 East 10th Street 718.376.3022 » Shacharis Mon.-Fri. 6:45 am, Shabbos 8:30 am, Sun 7:30 am » Mincha 20 minutes beforew shkiah » Maariv following Mincha, 10 pm
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 2:30, 2:45 » Maariv 7:10, 8:10, 10 pm
YESHIVA GEDOLA OHR YISRAEL RABBI AVROHOM N. ZUCKER 2899 Nostrand Avenue 718.382.8702 » Shacharis 8 am » Mincha 2:45 pm » Maariv 9:30 pm
YESHIVA MIKDASH MELECH 1326 Ocean Parkway 718.339.1090 » Shacharis 7:00 am » Maariv 10 pm
YESHIVA SHAREI TORAH RAV HILLEL DAVID 1162 East 12th Street » Shacharis 6:00, 6:45 am » Mincha 15 minutes before Shkiah
YESHIVA TORAH VODAATH RABBI BELSKY 425 East 9th Street 718.941.8000 » Shacharis 7:35 am » Mincha 1:45 pm » Maariv 9:30 pm
YESHIVA ZICHRON ELIEZER 1543 East 9th Street 718.336.9629 » Shacharis Sun. 8:15, Fri. 7:15 am » Mincha 1:15 pm » Maariv 9:15, Sun. 9:30 pm
YESHIVAS OHR YITZCHOK 1214 East 15th Street 718.258.7007 » Shacharis 6:30, 8, 8:25 am » Mincha 1:15, 2:30 pm » Maariv 9:45 pm
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 718.375.0292
YOUNG ISRAEL OF AVE J RABBI BARUCH DOV BRAUN 1721 Avenue J 718.338.2056/718.253.0969 » Shacharis 6:55 & 8am Mon. & Thurs. 6:45, 8 pm » Mincha 10 min. pre Shkiah
YOUNG ISRAEL OF AVENUE K RABBI ARYEH RALBAG 2818 Avenue K 718.258.6666 » Shacharis Sun. 7, 8 am, Mon. & Thurs. 5:40, 6:40, 7:55 am, Tues.-Wed. & Fri. 5:55, 6:55, 7:55 am » Mincha 15 min. before Shkiah » Maariv Following Mincha
YOUNG ISRAEL OF AVENUE U RABBI YISROEL FELDSTEIN 2119 Homecrest Avenue 347.576.9110 / 718.375.6942 » Shacharis 6:15 am
YOUNG ISRAEL OF BEDFORD BAY RABBI TZVI FRIED 2114 Brown Street 718.332.4120 » Shacharis Sun. 8 am, Mon. & Thurs. 6:20 am, Tues.-Wed. & Fri. 6:25 am, Shabbos 8:45 » Mincha 10 min. before Shkiah, Shabbos 5 min. after candlelighting » Maariv 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 am » Maariv following Mincha, 10 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 am Shabbos 9 am » Mincha 10 min. before Shkiah » Maariv following Mincha
YOUNG ISRAEL OF REDWOOD RABBI S. MODES 619 East 76th Street 718.520.1800
YOUNG ISRAEL OF SHEEPSHEAD BAY RABBI SHIMON RABIN 2546 E. 7th Street 718.891.6767 » Shacharis 6:30 » Mincha 15 min. pre Shkiah » Maariv following Mincha, 30 min. after Shkiah
YOUNG ISRAEL OF VANDEVEER PARK 718.761.2100
ZERAH KODESH D'SHENDISHOV 1450 East 4th Street 718.339.2293
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 » Shacharis 6:45 am » Maariv 10:10 pm
ZICHRON MOSHE MIKOLAYEV RABBI Y. E. SCHNEEBALG 577 East 5th Street » Shacharis 6:00 am » Mincha 6:00 am »

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Salomon Says

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RABBI YAAKOV SALOMON, L.C.S.W.

It's not easy being a button.

For one thing, there is a small matter called living space. Home, for me, is basically a factory. Have you ever lived in a factory? Noisy, hot, crowded and the commissary food is...well...unimaginative, to say the least.

Saying the least is something I do well. After all, I am only a button. Talking is not my strong suit.

And speaking of suits, that's something else I relate well to. Life, for me and my fellow buttons, is mostly dominated by waiting for the chance to connect to a suit.

I was "born" several months ago, in New Delhi. They say New Delhi is nice, but I wouldn't know. I have spent 100% of my time in a huge crate. Surrounded by "friends" of similar ilk, I simply wait...patiently or otherwise, to be put to use. So I don't get out much.

Some of my fellow buttons are much older than me. Many of them have already appeared on various jackets, or coats, or shirts and they kind of guide us rookies who are still awaiting their initial foray into the World of the Garment. When the lights go dim in the factory each night and the button buzz begins, I don't really say much. It's not my place. I pretty much listen to the veterans tell their "war stories" about their experiences – sometimes cracking, sometimes getting lost after a painful separation, or sometimes just being summarily replaced.

"You gotta have mazel," says one of the Jewish guys in his typical rant. "The W.O.G. (World of the Garment) is full of surprises. One day you're King of the Hill on a cashmere Burberry two-piece and the next day you could be kicked onto the tracks of a Brighton bound Q train. You gotta have mazel."

I try to stay positive. The factory is pretty busy. Early every morning the tailors and seamstresses file in and do their thing. I just sit and wait and watch and hope.

"Will today be my day?"

"When will I be chosen?"

"How long must I wait, watching my friends being picked out, sewn on, and fulfilling their special purpose in life?"

I know. You probably think that buttons have no real feelings. And

maybe there are some that don't, but that is not me.

WAIT! THE BOX IS SHAKING!

False alarm. That was the closest call I've had yet. The dressmaker reached in and snatched a handful of buttons before choosing one of my best friends. I got tossed back with a half of dozen others. It's not easy being discarded, but at least there was some action. My turn will come.

Wow...look at that. My friend was just affixed to a gorgeous, beige, silk, chiffon evening gown. And look how proud she looks. I am really so happy for her. She won't have to work too often, but when she does it will be special. She'll go to the nicest places and mingle with the 'upscale' crowd, I guess. Good. It's what she always wanted.

There really is not much to do while I wait. It's not like I can scream out and say, "PICK ME!" Getting dressed up, or shined up, or decked out is also not an option. I guess I just am what I am - a dark navy, natural material, genuine horn suit button. Yes, I do dream. Sometimes I wish that I was a shiny brass snap, or a zinc alloy or a pewter buckle, or maybe one of those adorable, hip, pink toggles. But, let's face it. I'm not. I'm just not. And I will still have an important function to play one day. Yes. My time...it WILL come. I'm sure of it.

It was late one Wednesday afternoon. I had spent the day like most others...waiting. At least 30 buttons from my crate had been selected. That's a lot of good-byes for one day. To say I didn't feel sad would be a lie. And then it happened. Whoosh! I felt myself lifted with a sudden burst of energy and cradled into the softest hand I could ever imagine. "So this is what it's like," I mumbled to myself. I didn't know whether to laugh or cry. I think I did both. I knew I'd miss my friends, my home, and my creature comforts, but at last I'd be somebody, or at least, something. I would have purpose, function, utility.

Raj was quick but precise. He was one of our favorite tailors. He had just finished what seemed like a wool blazer for a small boy and was preparing to adorn it with three front buttons. I waited my turn next to the sewing machine without mak-

A Button's Life

ing a sound. I watched Raj carefully place the first button on. If not for the cacophony of the machinery, the whole plant would have heard my pounding heartbeat.

Raj lifted the button beside me and gently secured it in the second position – about two inches below the top button. The anticipation was overwhelming. And then...out of nowhere...it hit me. I was totally unprepared for it. I was going to be placed in position

3. After all my waiting, after all the patience, and dreams, and hopes I was suddenly designated for the dreaded, useless, barren wasteland of bottom buttonhood.

In my frenzied excitement at finally being chosen, I had totally forgotten about "the curse." The bottom button is just there for show. It is never closed, never used, and usually never even noticed. It basically has no purpose whatsoever. It lays dormant for the lifespan of the garment and gets tossed away when the jacket dies, having never served any function at all.

Raj dutifully ran the needle and thread through my broken heart and perfectly centered me to life imprisonment. Life had just begun and already it was over. Being stuck in an existence without free choice, I simply hung in place – useless.

Time passed. I endured several weeks of storage and transport and contemplated my futility until I eventually made my way to a rack in a small Boys' Shop in what I learned was Baltimore. The customers were nice enough, I guess and the prospects for finding a warm and loving home seemed reasonable. I made peace with my "position" in life, but understood that true fulfillment would, sadly, be unattainable.

One day a mother and son arrived and asked to see a blazer that totally fit my description. The lady wore fancy jewelry and expensive shoes and the boy walked with a kind of swagger that made him look older than he probably was. I began picturing a life that might be comfortable, even lavish, albeit unrealized. As they approached my department I said a silent prayer, hoping that they would make me part of their family. Mom surveyed the aisle and actually took me off the hangar.

"Try this one on, David," she offered. The heart pounding started again. I liked the name David and I was desperate to find someplace I could call home. But alas, I was the wrong size. David must like burgers and pancakes, I reasoned. Even buttons one and two were in danger of popping. I, of course, was never even attempted. Sadly, I returned to my perch.

Later that afternoon I noticed another mother/son tandem enter the store. I guess a place like this attracts all kinds of customers. This woman looked plain. Her clothes were neat, but haphazard, if you know what I mean. And her son, well...I wasn't sure what to make of him. His features were different than that of most kids. His nose seemed small, almost flat. His ears were small too. But his eyes were beautiful, almost angelic. He didn't talk much, and when he did his words were garbled.

Mr. Rabinowitz steered them in my direction. Again my hopes rose, but they were filled with conflict. I wasn't sure if this was the harbor I had always dreamed of docking my ship at. On the one hand I wanted so badly to belong – somewhere, anywhere. But this boy seemed awkward. How many friends could he possibly have? Would I be going out much? At all? Or worse, would I be embarrassed to be seen with him?

Mom was checking the price tags on the jackets in the corner, but the boy seemed to be staring right at me.

"Stay close to Mommy, sweetheart. You'll get lost over there," she beckoned.

But Sweetheart paid no heed. He lumbered his way right in front of my section and with a mind very much his own, clutched me and my jacket and clumsily dropped us to the floor. Sweetheart fell too. Visibly ashamed, Mom picked him up by the sleeve and drew him near her.

"You're making a mess. The man won't let us shop here if you don't stand next to me," she whispered.

I felt bad for Sweetheart. He wasn't trying to misbehave. He was just trying to be independent. Meanwhile I lay on the floor awaiting retrieval. Mr. Rabinowitz was nowhere in sight. I wondered how much time I'd have to stay on the cold floor, but not for

CONTINUED ON PAGE 107



Rabbi Frand

We Are All In This Together

RABBI YISSOCHER FRAND, WITH PERMISSION FROM ARTSCROLL/MESORAH

A Shabbos Legacy

Commenting on the *pasuk*: *The Children of Israel shall observe the Shabbos, to make the Shabbos an eternal covenant for their generations* (Shemos 31:16), the Ohr HaChaim notes that the word *shomar* is occasionally used in the Torah to connote “awaiting,” as it is used in the verse, *But his father awaited the matter* (Bereishis 37:11).

Do you know what the reward is for looking forward to Shabbos and awaiting it? *Olam bris l’dorosom*, we will merit that our descendants will always keep Shabbos.

Your Shabbos legacy can be more concrete. Mrs. Miriam Weiss, the daughter of master *mechanech* Rav Binyamin Steinberg, wrote to me that shortly after her father had contracted cancer, he and his sons sang his Shabbos *niggunim* into a tape recorder, so that he could leave his Shabbos *niggunim* as a legacy for his family.

There was a fellow by the name of Mr. Abe Schmell who was *niftar* a few years back. Abe immigrated to America at the age of six, and by the time he was eleven the Great Depression had struck, and he had to go to work. He starting apprenticing in a bakery by washing the baking pans and cleaning, and eventually he learned the trade and opened his own bakery in Baltimore.

At Abe Schmell’s *levayah*, his son said that his father did not know much more than how to be *maavir sedra* and maybe learn a few Mishnayos, because he had not had the opportunity to go to *cheder*. He would work 70 hour weeks, and on Thursday nights he would get to the bakery at 2 or 3 o’clock in the morning. By the time he came to the table Friday night, he was bone tired.

But you know what he did at that table? He sang Shabbos *niggunim* with all his heart and soul. This was his Shabbos. No insights into the *parashah*. But a *niggun*!

Do you know where his children are today? They are fine *talmidei chachamim*, *bnei Torah*, and *n’shei chayil*, because he instilled in them the uniqueness of Shabbos.

Shabbos as an Anchor

I often remark to my wife that I’m glad that we’re out of the child-rearing business. You’re never out of the *parenting* business, because you’re parents to your children even when they are adults, but I’m glad I’m not *raising* children in today’s society. How difficult it must be to raise children in times when they have such terrible temptations — with the click of a button, they can be in places we shudder to think about.

Rav Mattisyahu Salomon points out that Shabbos will make our children greater *maaminim*, and that will keep them closer to Hashem. He bases this concept on the Gemara that states that if a person keeps Shabbos properly, even if he has worshiped idols, he will be forgiven. In his glosses on *Shulchan Aruch*, the Taz wonders what sort of person we are discussing. If this is a person who hasn’t done *teshuvah* for his idolatry, why should he be forgiven just because he keeps Shabbos. And if he *has* done *teshuvah*, then what does he accomplish through his Shabbos observance that he hasn’t already through his repentance?

It must be, answers the Taz, that this person must have done *teshuvah*. But what happens to the damage the *aveirah* has done to his *neshamah*? Isn’t that indelible?

Protecting Your Teshuvah Investment

(Continuation)

The answer is Shabbos. A person who keeps Shabbos properly will purify his mind and his *neshamah* that were tainted during the week.

Our children, who are exposed to the *shmutz* out there every day of their lives, need Shabbos as an anchor to keep them *frum*.

In Rav Mattisyahu Salomon’s words: “The *kedushah* of Shabbos has the power to cleanse the soul. We live in dangerous times. The influence of the outside world is so pervasive, it tugs at the eyes and the hearts and the minds of our children. By making Shabbos special, we give our children a strong foundation of *emunah* that will last throughout their lifetime.”

And if you want an example of what Rav Mattisyahu Salomon is talking about, I’ll conclude with one more story. It’s a Holocaust story — but perhaps one of the most atypical Holocaust stories you’ll ever read.

The story appears in a book called *The Lilac Bush*, written by Judith Mandel-Novac. She was born in Hungary, in a little town called Gerla. Born Judith Cohen, she married a man named Mandel, and after he passed away, she remarried a man named Novac.

In *The Lilac Bush*, she describes her upbringing in Hungary, one of seven girls in her family. She recounts the way her family celebrated Shabbos in Gerla. During the week, they would speak Hungarian in the home, but on Shabbos, they spoke only Yiddish. She describes the beautiful and relaxed atmosphere in her home on Shabbos, and how she and her sisters would sing the Shabbos *niggunim*.

In 1944, her idyllic existence came to an abrupt end. The Nazis started deporting Hungarian Jewry to the death camps, where she lost all six of her sisters.

After the war, she joined a group of survivors heading back to Gerla. Sitting on the train, she wondered to herself, “Why am I going back? To what am I going back?”

She was broken, depressed, and angry.

In their bitterness, this group of survivors decided that when they got off the train, they would head straight to the *shul* in Gerla and throw rocks at it, to show the One Above just how furious they were.

Judith Mandel-Novac writes that as she was about to throw her first stone at the *shul*, she had a sudden flashback to Shabbos in her parents’ home. She remembered the *niggunim* at the Shabbos table, and the atmosphere in the home, and she thought to herself, *How can I go through the rest of my life without Shabbos?*

She put down the stone, and she remained a *frum* Jew.

This is what Shabbos can do for our children if we make it meaningful and special. It can keep them *frum* for the rest of their lives.

The *sefarim* state that each of the seven days between Rosh Hashanah and Yom Kippur can atone for the corresponding day of the week in the previous year. Shabbos Shuvah, then, has the power to repair the Shabbosos of the previous year, and to reinvigorate our Shabbosos with excitement.

Let’s start now.

Let’s make our Shabbosos the *Yoma D’Nishmasa*, the day for the *neshamah*, the day when we reconnect with our spiritual side, so that when we return to Aseres Yemei Teshuvah next year, we find ourselves with lasting results from the *teshuvah* we did this year.

Salomon Says

CONTINUED FROM PAGE 106

long. Here was Sweetheart, breaking loose from his mother’s grasp and almost running towards me again. This time he successfully nestled the jacket in his soft hands and began to put his arms through the sleeves.

Having completed his mission, a huge grin appeared on his face. Truth be told, he was absolutely adorable. With the pride of a

foreign ambassador, Sweetheart marched himself over to a nearby mirror. Mom noticed him from across the way and with familiar resignation strode towards him. She closed buttons one and two and seemed to give the possibility some serious consideration. As usual, I simply waited.

She turned to find Mr. Rabinowitz and left us alone for just an instant. It was all he needed. Sweetheart took a confident gaze into the mirror and reached down to my neighborhood.

I thought I would shriek from exhilaration. Sweetheart fumbled me in his now sweaty palms. His fine motor skills were obviously very lacking. I thought he might yank me across the room. It took a few seconds, but it really happened. He closed me. Me. Button number three — the useless one.

Mr. Rabinowitz came over and tried to teach Sweetheart proper style and etiquette. He undid me once...twice...but Sweetheart was having none of it. Mom made a few

attempts too, but my new friend had his mind made up. I would not be left out. Never. Ever.

We made our way to the checkout counter, but Sweetheart and I would not part. He insisted on wearing me home — buttoned: one, two, AND three.

Sweetheart loved that jacket and wore it whenever he could. And when he outgrew it...he just wore it anyway. Who cares how it looked?

I guess the man was right.

You gotta have mazel.



Rav Pam on Pirkei Avos

RABBI SHOLOM SMITH, REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

Beware of the Powers That Be

The *mishnah's* warning is primarily directed at the community leaders who represent the people before the ruling powers. They must be wary of the outstretched hands of friendship from the powers that be, who have only their own self-interests in mind. Even when Jews extend themselves greatly to benefit the ruling power, their favors are quickly and conveniently forgotten.

There have been numerous examples of this in our long, bloodstained history. The *pasuk* states (*Shemos* 1:8): *A new king arose over Egypt, who did not know of Yosef*. How could it be that the new king had not heard of Yosef? Yosef had been the viceroy of Egypt for over seven

decades and had saved the country from starvation during the terrible years of hunger. He had made Egypt the breadbasket of the world, and thus the richest country on earth at that time.

Undoubtedly Yosef had involved himself in many public-works projects to benefit the people under his rule. How could it be that a mere decade or so after his death, his many accomplishments were so quickly and totally forgotten and the cruel persecution of his people began? Rabban Gamliel, the author of this *mishnah*, also experienced this bitter truth. His father, Rebbi (Rabbi Yehudah HaNasi), had enjoyed a warm relationship with the Roman emperor Antoninus. As recorded

in a number of places in the Gemara (see *Avodah Zarah* 10a-11b), this was beneficial to the Jewish people, but was also of immense benefit to the Roman government, which took advantage of Rebbi's exceptional wisdom and insight. Yet, when Rebbi and Antoninus died and a new emperor took the reins of leadership, he, too, conveniently "forgot" all the good that Rebbi had done and a period of terrible persecution soon fell upon the Jewish nation.

In the late 15th century, it was Don Yitzchak Abarbanel who, as the finance minister of Spain, had saved King Ferdinand and Queen Isabella from financial catastrophe. Yet this did not stop them from issuing their infamous decree of expulsion that ultimately led to the forced departure, on Tishah B'Av, 1492, of nearly 200,000 Spanish Jews and the abrupt end of the "Golden Era" of Spanish Jewry. Although Ferdinand and Isabella permitted Abarbanel himself to remain, he refused, and proudly led his fellow countrymen into exile. For more than a century, Germany was a comfortable home for Jews. They helped build its economy and government, and participated fully in the arts and sciences. In World War I the number of German Jews who died fighting for the Fatherland was in inverse proportion to their percentage of the population. Yet, when Hitler came to power in 1933, his most effective propaganda tool was to make Jews the scapegoats for all the ills of German society. He skillfully inflamed the masses

Perek 2

to eventually cooperate with him in implementing the Final Solution of the Jewish problem. While Jews must always pray for the stability of their host governments (see *Pirkei Avos* 3:2), they must not forget the important message of this *mishnah*.

Hiddur Mitzvah

Rav comments that a person should be willing to spend money on performing a *mitzvah* the same way he would spend money to indulge in things he enjoys. This is directly related to the concept of *hiddur mitzvah*, the requirement to beautify the performance of a *mitzvah*. As noted in the Gemara (*Shabbos* 133b), this is done by building a beautiful *succah* or buying a beautiful *lulav*, *esrog*, *tzitzis*, *tefillin*, *Sefer Torah*, and so on. Just as a person desires to live in a beautiful home and wear the best clothing he can afford, so too must he be willing to spend money on the performance of *mitzvos* and not be "yotzei" (fulfill his requirement) with the barest minimum allowed by *halachah*.

The Maharsha (ibid.) adds that *hiddur mitzvah* applies to interpersonal *mitzvos* such as *tzedakah* and *chesed* as well, not only to those between man and God, such as *tefillin*, *lulav*, etc.

As important as *hiddur mitzvah* is, at times it must be forfeited. An example of this is noted in the following situation regarding the laws of Chanukah. If it is the second night of Chanukah and one person has two candles with which he can

fulfill the *hiddur mitzvah* of adding an additional candle per night, while his neighbor (not a member of his household) has none, what should he do? The *Mishnah Berurah* (671:6) rules that he should light one candle himself and give the other candle to his neighbor so that he can fulfill the *mitzvah*, too. This teaches that a Jew is required to give up his own performance of *hiddur mitzvah* in order to enable his fellow Jew to perform the basic *mitzvah*. As a corollary of this concept, Rav Moshe Feinstein rules (*Igros Moshe, Even HaEzer* Vol. 4 §26:4) that a *talmid chacham* is required to devote some of his time to helping fellow Jews become knowledgeable of Torah and *mitzvos*. He compares this to the obligation to give *ma'aser* (tithe) from one's money, which, he says, applies to one's time as well. This is analogous to a person who is starving, while right next to him sits a wealthy person feasting on an eight-course dinner. Is he then not required to give away some of his food to feed his hungry neighbor?

The same applies in spiritual matters as well. In our time there is a thirst for *Yiddishkeit* by many of those who were never given a Torah-true upbringing and education. It is the *achrayus* (responsibility) of those who are fortunate enough to taste the sweetness of Torah-living to devote some of their time to helping others come closer to Hashem and His *mitzvos*. Doing so will, undoubtedly, evoke the greatest of blessings from Hashem.

Thoughts On Parshas Behaalosecha Based Upon The Writings of The Chida zt"l

CONTINUED FROM PAGE 93

rah will merit understanding Torah in "Yener Velt" (Olam Haba) but he didn't realize that this would happen so quickly.}

4. "El Mul Penai HaMenorah Yairu Shivas HaNairos". The Chida explains based upon a *peshat* from the Ari HaKadosh zt"l. The Menorah and all of its *inyanim* (aspects) related to the Torah. The Shiva HaNairos relate to the Seven Books of Torah She'Bichsav. {We generally refer to the Chamisha Chumshei Torah, the 5 Books of the Torah. Nonetheless,

we can also refer to the 7 Seforim of the Torah, as Sefer Bamidbar is divided into 3 parts, as the *parsha* of "Vayehu Binsoa" has upside down Nuns before and after it, separating it from the rest of Chumash Bamidbar. This makes Bamidbar into three Seforim, which in turn makes the entire Chumash into Seven Seforim. These are the Seven Seforim that the Arizal is referring to.}

The Menorah refers to Torah She'Ball Peh. We see a hint to this as the *gematria* of Menorah is equal to Eish (fire) and the Torah is referred to as Eish. {This is as the Pasuk said,

"Halo Koh Devaray Ke'Aish Ne'um Hashem."}

It is well known that the Torah She'Bichsav needs the Torah She'Ball Peh in order to understand it properly. This is hinted to by the above Pasuk: "El Mul Penai HaMenorah" means that towards Torah She'Ball Peh, "Yairu Shivas HaNairos" will give light the Seven Neiros, which hint to the Seven Seforim of Torah She'Bichsav. Through Torah She'Ball Peh, the words of Torah She'Bichsav will be enlightened and understood properly.

The Chida was someone who truly represented the *gadlus* of the connection of Torah She'Bichsav and Torah She'Ball Peh. He was a prolific writer, and he wrote *seforim* on numerous topics in Torah. These *seforim* have helped illuminate the Torah for many Doros.

The *gematria* of Chaim Yosef Dovid is equal (with the Kollel) to Beracha Yud (Yud stands for the name of Hashem). In the *zechus* of learning from the Chida's lessons of the importance of Limud HaTorah and Shemiras HaMitzvos may we *zoche* to *beracha* from Hashem.



With Hearts Full of Faith

INSIGHTS INTO FAITH
AND TRUST IN JEWISH LIFE

RABBI MATTISYAHU SALOMON, WITH PERMISSION FROM ARTSCROLL/MESORAH

Listen to the words of the Midrash. G-d will not heed the prayer of someone "whose hands are soiled with gezel." An interesting phrase. "Whose hands are soiled with gezel." Job also speaks about the hands. "There is no plunder in my hands." It seems that ill-gotten gains stick to the hands. It is as if the dishonest person has sticky hands, and when other people's money passes through his hands, some of it remains stuck there. When a person with sticky hands prays, G-d finds it offensive. The stickiness of his hands is like a sediment of impurities polluting his prayer and making it a murky and tainted tefillah akurah, an impure prayer.

This is very worrisome for all of us. We may have fallen into some form of gezel quite casually. Perhaps we didn't give it much thought. We may have borrowed something and forgotten to return it. We may have caused someone even a slight damage and not made restitution. But lack of intent does not exonerate us. If we retain money in our possession that is not ours, whether it belongs to someone else or is overdue to be repaid to someone else, we are guilty of gezel. And if we stand before G-d with our sticky hands, He may consider our prayer a tefillah akurah, Heaven forbid.

The very first mishnah of Bava Kama states, "There are four major categories of damages [for which one is responsible], shor, bor, mav'eh and hev'er." Three of these are easily understood. Although shor is translated as an ox, it means that the owner is responsible for damages caused by improperly controlling any of his animals. A bor is a pit that a person digs or uncovers. A hev'er is a fire he sets. But what is a mav'eh? This is a very uncommon word. In fact, it is so uncommon that it appears nowhere else. What can it possibly mean?

The Gemara discusses the meaning of mav'eh (Bava Kama 3b). According to one opinion, it refers to adam hamazik, the damages a person inflicts by his own action. A person is responsible for all damages he causes, deliberate or inadvertent. This category of damages is what the mishnah identifies as mav'eh. Where do we see that the word mav'eh has any connection to a human being?

Although there is no record of this word anywhere else in the Mishnah,

the Gemara finds a similar word in the Torah (Isaiah 21:12), "The Watchman said, 'Morning has come, and so has night. If you want to beseech, beseech (im tivayun b'ayu).'" According to the rules of Hebrew grammar, the action verb tivayun changes form to the subject noun mav'eh to identify the person who performs the action.

What is Isaiah saying here? Rashi explains that the Watchman refers to the Holy Blessed One Who is saying that morning has come for the righteous and night for the evil. If you, the Jewish people, repent and ask for deliverance, you can ask for it. "If you want to beseech, beseech (im tivayun b'ayu)." So we see how mav'eh can mean a person. Only a person can pray, therefore, only a person can be identified as a mav'eh.

But this Gemara is still very puzzling. After all is said and done, why indeed did the mishnah choose to identify the category of damages a person inflicts on his own as mav'eh? Throughout Bava Kama, this type of damage is identified as adam. Why couldn't the mishnah do so as well? Why couldn't the mishnah say quite simply that the four categories are shor, bor, adam and hev'er? Why was it necessary to formulate a new, sophisticated and exceedingly enigmatic term to identify a person that inflicts damage? Why mav'eh?

Some commentators want to say that the Gemara is telling us that prayer is the essence of a human being. A person is a mav'eh, someone who prays, just as King David declares (Psalms 109:4), "Va'ani tefillah. But I am prayer." This is what he was. A living, breathing prayer. And this is what all people should be. Therefore, the mishnah refers to a person as mav'eh.

Be that as it may, why should the Sages of the Mishnah choose to teach us this important truth about the human essence right here in Bava Kama? Why in the middle of a list of categories of damage rather than in any of numerous more appropriate places in the vast Talmud? Furthermore, our Sages list ten terms that mean prayer (Otzar HaMidrashim, Moshe 27), but mav'eh, or any other form of the word, is not on the list. Why doesn't this word appear on that list? And why doesn't the mishnah use one of those ten terms to tell us that the essence of a person is prayer? If anything, the mishnah

should have chosen the word mispallel to recall King David's "va'ani tefillah." Why choose the rare, obscure mav'eh?

Actually, if we think into it, the word mav'eh is not a general term for prayer. The prophet uses this unusual word to identify a specific type of prayer, and nowhere do we find it used for any other. It refers exclusively to prayer for the geulah, for redemption and deliverance, and therefore, it does not appear on the list of general terms for prayer.

When R' Yerucham Levovitz, the great Mashgiach of the Mir, discussed this Gemara, he pointed out that a mav'eh must be a very righteous person. If he is identified as a mav'eh, he must be a person who prays for the deliverance of the Jewish people all the time. He is not overly concerned with his own personal needs. The focus of his prayer is not his health, safety and livelihood. He is more concerned with the exile of the Jewish people and the distancing of the Divine Presence from Jerusalem. A mav'eh seems to be a title of great honor. Why then should the mishnah choose to use this honorable title to describe an adam hamazik, a person who inflicts damages?

The mishnah wants to tell us that even the holy mav'eh, that great righteous person who spends so much time praying for the redemption of the Jewish people from exile, even he can be an adam hamazik if he is not careful in his dealings with other people. Even he may borrow and neglect to repay. Even he may be careless with other people's property and cause scratches and dents. Even he can be guilty of oshek and gezel if he does not watch his every step. And

then what will be with all his holy prayers when he is standing before G-d with sticky hands? How ironic that by causing damage to others the mav'eh may be causing far greater damage to himself by invalidating his own prayers. No matter how holy he is, this mav'eh, whose whole essence is the highest form of tefillah, can cause himself to lose everything.

Where does the mishnah teach us these lessons? Right at the beginning of the Order of Nezikin, which is primarily concerned with fair dealing among people in monetary matters. It is a warning to all of us that disregard of these matters can have terrible repercussions, Heaven forbid. A person that causes damage to another person or to his property, either directly or through neglect, may render his prayers for redemption ineffective. This is the introduction to Nezikin. Study these laws carefully and observe them meticulously, because your life and your future depend on them.

So now we understand on another level why the avoidance of gezel is such a priority in our prayers on Yom Kippur, why we say, "... so that we will desist from the oshek in our hands." If we want G-d to accept our prayers, then we must clean our hands and remove from our possession everything that does not belong to us. Because "if someone whose hands are soiled with gezel calls out to the Holy Blessed One, He does not answer him." Dishonesty and deceit create a wall between us and the Creator, a wall that our prayers cannot penetrate. Only by removing all ill-gotten gains from our possession and fulfilling our obligation can we tear down that wall and open the way for our prayers to ascend to Heaven.

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Power Points on the Parsha

RABBI EPHRAIM NISENBAUM

**“...they cried and said,
‘Who will feed us meat?’”
(Bamidbar 11:4)**

Rav Moshe Soloveichik offered an analogy. A man was descending a mountain and saw the rooftops of a village below, but he could see no streets. He wondered how the people moved about without any roads. As he descended further, he saw the main thoroughfare, but not the side streets. Again he wondered, “I see how they get to other towns and such, but how do they travel within the town?” As he reached the village itself he could see all the little streets and alleyways, and everything became clear to him. Similarly, it is difficult for us to comprehend how Hashem provides for man from a distance. The closer we get to the need, however, new opportunities that weren’t visible beforehand open up, and everything becomes clear. That is what trust in G-d entails.

**“...why did you not fear to speak
against My servant Moshe?”
(Bamidbar 12:8)**

The Midrash comments that it would be wrong to speak against Moshe, even had he not been the servant of G-d, or against a servant of G-d even had it not been Moshe. The followers of the Chozeh of Lublin once spoke disparagingly against a great rabbi who did not hold of the Chassidic way of serving G-d. The Chozeh chastised them, “What does the Midrash mean that it is wrong to speak against Moshe even if he were not to serve G-d—why that would be wicked and one must speak

against the wicked? Let me explain. G-d warned that one must not speak against Moshe even if his service is not the same as that of others. Although this rabbi’s service may not be like ours, there are many ways to serve G-d. He is a great man, and it is wrong to think any less of him.”

**“...speak to Aharon and say to him,
‘When you kindle the lamps...’ and
Aharon did so.” (Bamidbar 10:31)**

Ramban suggests that Aharon’s kindling the menorah planted the seeds for his descendants, the Macabees, kindling the menorah during their revolt against the Greeks. Rav Shlomo Heiman showed tremendous dedication to his students at Yeshiva Torah Vodaath. There was once a snow storm, and only four students could make it to the lecture, yet Rav Heiman was there. He delivered the lecture with the same enthusiasm and vigor that he did when speaking before a hundred students, beads of sweat rolling down his face. One of the boys remarked, “Rebbi, why is it necessary to get so worked up, there are only four of us here!” “Do you think I am only speaking to you?” Rav Heiman charged. “I am teaching you, and your students, and their students, too. I am teaching generations now!”

**“...those men said to him,
‘Why should we be worse by not
offering G-d’s offering?’”
(Bamidbar 9:7)**

Rav Zev Tchetichik was very ill before he passed away, and he bemoaned to a friend how he was unable to perform many mitzvot he had always

Parshas Beha’aloscha

observed so meticulously. His friend consoled him, “Don’t feel bad, you are exempt from those mitzvot. Now your primary mitzvah is to try to get better! If a person must eat on Yom Kippur for health reasons—his mitzvah is to eat, and he will be rewarded for eating. You too will be rewarded although you may be confined to bed.” “Reward? I wasn’t concerned about reward,” Rav Tchetichik responded. “I am concerned about the loss of the mitzvah itself, despite being exempt from it.”

**“...but now, our life is parched,
there is nothing to anticipate
but the manna...”
(Bamidbar 11:6)**

The Midrash comments that G-d expressed His disappointment that He had given the Jewish people such a wonderful product as manna, yet they still complained. Rabbi Avraham Twerski elaborates that there is so much kindness and beauty in life, and when a person complains he denigrates G-d’s blessings. For example, a child may complain about what is being served for dinner, not realizing that millions of people could only dream about such a meal. G-d asks, “How can he complain?” A person was once complaining about how much trash he had to take out for the rubbish men to remove. An elderly widow remarked to him, “You don’t realize how fortunate you are to have a family that generates so much trash! I wish I had so much trash to take out!” We must learn to better appreciate G-d’s kindness.

Miriam and Aharon spoke about Moshe regarding the Kushite woman

he had taken as a wife... Moshe was the most humble man... (Bamidbar 12:1-3)

Although Miriam had spoken somewhat disparagingly about Moshe, in his humility, Moshe did not respond at all. When Rav Leib Chasman, Mashgiach of Chevron, had to reprimand a student, he would invite him to take a walk, and while walking he would speak to him. Once a rather insolent student asked the mashgiach on a walk, “I have heard that the Mashgiach studied in Kelm for fourteen years! How have those fourteen years affected him?” Rav Leib continued walking patiently, but did not respond to the question. Just before the two parted, Rav Leib turned to the young man and said, “How did those years affect me? Do you see how I was able to hold my tongue from responding sharply? That is what I learned in Kelm!”

**“...in My entire house he is
trustworthy...” (Bamidbar 12:7)**

Rav Avraham Pam explained trustworthiness to mean that Moshe was totally dedicated to G-d, with his every action. Rav Yerucham Levovitz’s every action was so carefully thought out that he did not even stroke his beard without first giving it thought. Rav Elya Lopian was once waiting for the bus. The bus was running late and at one point Rav Elya lifted his eyes to see if the bus was coming. Immediately he chastised himself. “Ay, in Kelm they would have taken me to task for looking up, since my looking would not bring the bus a moment sooner!”

“El Mul Penai Hamenorah Yairu Shivas Hanairos”

CONTINUED FROM PAGE 110

dream, asking him (the son) to do something for him in *Olam Hazeh*. 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 *mitzvot*. 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.

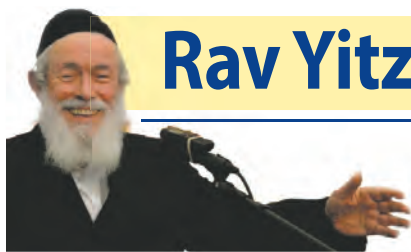
It is certainly our responsibility to do our best to help the *Olam Hatorah* to overcome this crisis. At the very least, we must *daven* for them. Of course, we should do our best to help provide more financial resources for the *Bnai Torah* in *Eretz Yisroel*, particularly as the government wants to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



Rav Yitzchok Zilberstein: *What if...*

RABBI MOSHE SHERROW, WITH PERMISSION FROM ARTSCROLL/MESORAH

Age Before Beauty

When you kindle the lamps (8:1)

Q: Yudi had two options when buying a Chanukah *menorah*. Either he could buy a beautiful silver *menorah*, or he could buy an antique *menorah* that had been lit for many generations. Which *menorah* makes the *mitzvah* more beautiful? It depends on the individual. To some people, an antique *menorah* is very precious, and they would be willing to spend a lot of money to have one.

The Gemara relates that worn-out Scrolls of Scripture were appraised at a high price. Rav Elyashiv noted that this shows that antiques are considered valuable. To others, antiques have little value, and they see them simply as something old. For them, it would be preferable to light a new silver *menorah*.

In other words, beauty is in the eye of the beholder.

Steak Out

Where shall I get meat (11:31)

Q: Yoni moved into his new second-story apartment one Thursday night, and he could not sleep. After tossing and turning restlessly for some time, he arose from his bed well after midnight and went to the window for some fresh air. He noticed a truck across the street unloading merchandise. He thought it was a strange time for the butcher store to accept a delivery, so he went downstairs to take a closer look. He was horrified to discover workers unloading nonkosher meat

to be sold the next day as kosher! The truck completed its delivery and drove away.

Yoni was in shock. What should he do? He had two options: He could expose the dishonest butcher immediately, and save many Jews from eating *tereifah*, or he could wait for the next delivery, and follow the truck along its route. With Hashem's help he could expose the entire ring that was involved in this terrible fraud, as well as all the other stores participating in this crime. If he exposes the store immediately he will lose the opportunity to save all the other people who are buying *tereifah* meat from other stores. In the meantime, the customers of this store will continue to buy *tereifah* meat. What should Yoni do?

The Gemara in *Mo'ed Katan* states that the borders of graves are marked so that Kohanim should be able to avoid walking on them. However, the Gemara stipulates that we do not mark off an area where a partial corpse, the size of a *kezayis*, is buried.

Rav Pappa explains that the *kezayis* will eventually shrink, rendering it too small to cause ritual impurity. While keeping the area unmarked may result in people contaminating *terumah* (and having to burn it) for a short period of time until it shrinks, marking the site will result in people unnecessarily burning *terumah* that passes over there forever.

Perhaps we could infer from this Gemara that it is better to allow a short-term problem to continue, in order to save a long-term problematic situation in the future.

However, Rav Elyashiv ruled that the derelict store should be exposed without delay. We may not "do business" involving transgressions and allow individuals to eat *tereifah*, in order to save many more people in the future. We have to deal with the situation at hand without considerations of "profiting" elsewhere. Rav Elyashiv explained that the Gemara in *Mo'ed Katan* is discussing a case which may only possibly cause a problem, but is not certain to, for there is no *terumah* in the vicinity of the *tumah*, and it is therefore only a potential hazard. On the other hand, people will *certainly* buy the *tereifah* meat and transgress by eating it.

In addition, marking off the grave is an action that may cause problems in the future, so *beis din* may choose not to do anything. In our case, exposing this store will not actively cause people to eat *tereifah*; rather, it will fix the current situation, at least in this store. Therefore, Yoni should do what he has to, now.

Sensitivity

Until it comes out of your nose (11:2)

Q: Rav Adler delivered a wonderful *shiur* to his congregants each night before the 8:30 *minyan* for *Ma'ariv*. One night, there was a new participant who was especially malodorous. It was the local butcher on his way home from work. He had not had time to shower before the *shiur*. Rav Adler was barely able to make it through the *shiur* due to the pungent odor, and cannot conceive tolerating such conditions on a nightly basis. What should the *Rav* do? Should he request that the butcher attend only after he has showered? Or should he cancel the *shiur* in order not to offend the butcher? The Gemara in *Sanhedrin*¹ relates that Rabbi was once delivering a *shiur*, when he smelled garlic from the mouth of one of his students. Rabbi requested that whoever had eaten garlic should please leave. R' Chiya, one of the most prominent students, arose and exited the room. The entire class followed him, and left the room as well.

1. 11a.

Parshas Beha'aloscha

The next morning, R' Shimon, the son of Rabbi, asked R' Chiya, "Are you the one who caused my father such aggravation?"

R' Chiya, answered, "May such a thing never happen in Jewish history!"

Rashi explains that R' Shimon questioned R' Chiya as to how he could have eaten garlic before the *shiur*, causing Rabbi such discomfort. R' Chiya responded that Heaven forbid such a thing; he had only left the room so that the real culprit should not be embarrassed to leave the room.

The *Maharsha* questions *Rashi's* explanation. Since everyone left the room afterward, it was clear that R' Chiya had not been the true culprit, and R' Shimon would not have asked such a question. Rather, R' Shimon asked R' Chiya, "How could you have disturbed the entire *shiur* by causing everyone to follow you out of the room?" R' Chiya answered that although terminating the *shiur* is a very serious responsibility to bear, Heaven forbid to embarrass a Jew, and such a sin should never happen in Jewish history!

It would seem that Rav Adler's next step is dependent on the difference of opinion between Rabbi and R' Chiya. Rabbi felt it was preferable to ask the guilty *talmid* to leave, and not to disrupt the *shiur*. R' Chiya held that it was better to preserve the *talmid's* dignity, even if it meant disturbing the *shiur*.

However, it is likely that in our case, both Rabbi and R' Chiya would agree that the *Rav* should approach the butcher. In the Gemara's case, the *talmid* would have been embarrassed in front of the whole class. The butcher could be told in private. Also, the Gemara's case was the cancellation of a single *shiur*, whereas our case requires the cancellation of many *shiurim*.

On the other hand, the student who ate the garlic should have known that he would offend people, and therefore Rabbi thought that the *talmid* was responsible for his own shame. In our case, the butcher's smell is because that is his livelihood, and the result of providing a community service. Maybe even Rabbi would agree that the butcher should not be shamed.

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Pathways of the Prophets

RABBI YISROEL REISMAN, WITH PERMISSION FROM ARTSCROLL/MESORAH

Shortcuts to Gan Eden (continuation)

How Dare She Eat My Cookies?

R' Hanoch Teller tells the story of a frum woman who was waiting for a flight at a New York airport. She went to the airport store and bought a pack of kosher cookies and a newspaper. She sat down to enjoy her snack. The bag of cookies lay on the seat next to her, and she noticed another frum woman sitting in the next seat, also reading the paper. As she skimmed through the paper, she reached out and took a cookie from the package. To her surprise, the other woman nonchalantly reached into the bag and took a cookie as well. That is strange, she thought. She didn't even bother asking for permission.

She continued reading. Soon, she reached into the bag for another cookie. Sure enough, a moment later, the other woman also took a cookie. She could no longer concentrate on her newspaper. She pretended to continue reading, waited a few moments, and took another cookie. Out of the corner

of her eye, she watched as the other woman continued reading her paper while taking yet another cookie. What a chutzpah, she kept thinking, she is eating half my cookies.

This continued, each woman taking a cookie, followed by the other woman. Soon, only one cookie remained. What would this woman do now? Would she take the last cookie?

The other woman reached into the bag, took out the cookie, cracked it in half, returned one half to the bag and ate the other half. Incredible! What messed-up middos this lady has!

Incensed, she was about to rebuke the cookie thief for her rudeness when a voice on the loudspeaker announced that her flight was beginning to board. The cookies were quickly forgotten as she rushed to get on line. As she reached into her handbag for her boarding pass, her hand brushed against something. She looked down and there, in the recesses of her handbag, was her bag of cookies, untouched. At first she

was puzzled. Then she realized. The cookies on the seat were not hers, but belonged to the other woman. She was the cookie thief.

She rushed back to apologize. The other woman laughed off the incident, saying that she was on a diet anyway and did not need the calories. She didn't even mind! Incredible! What wonderful middos this lady has!

There is a lesson in limud zechus (judging others favorably) to be learned from this story, but this is also a story of astounding vatranus. The owner of the bag was able to take the last cookie, split it in half, and leave it for a person who had been taking cookie after cookie without permission. That is true vatranus. That kind of attitude can get you a free ticket into Gan Eden.

What's Wrong with "Sheli Sheli"?

Rav Pam would often illustrate the concept of vatranus with a question on a Mishnah. In Avos (5:13), we learn that one who says, "Sheli sheli v'shelcha

sheli — my [possessions] are mine, and yours are mine" is — understandably — a wicked person. But the Mishnah goes on to say that according to some Sages, a person who says, "Sheli sheli v'shelcha shelcha — mine is mine and yours is yours" is compared to the people of Sodom.

How are we to understand this? What is wrong with this attitude? Is it wrong to insist that my own possessions are mine, as long as I respect the claim of others to their possessions?!

Rav Pam explained this Mishnah. Being overly zealous in establishing "what's mine is mine" is not a good character trait. It is an attitude that causes people to be makpid on their money and on their honor. It is the opposite of vatranus.

Hakadosh Baruch Hu wants us to develop the capacity to overlook other people's wrongdoings. We are not to be sticklers in aggressively defending our rights. And as the Talmud teaches, our success in doing so can provide us with a much desired shortcut to Gan Eden.

Rav Pam

CONTINUED FROM PAGE 4

not Hashem's servant? If he wasn't an Eved Hashem would there be an obligation to honor him?" The chassidim were baffled by the question and could not answer.

The Chozeh explained, "I think Rashi can be understood based on the Gemara (Berachos 34b) that says that R' Chanina ben Dosa came to study Torah with the great R' Yochanan ben Zakkai. Shortly after that, R' Yochanan ben Zakkai's son fell ill and he requested his student R' Chani-na to pray for the child's welfare. R' Yochanan's wife was puzzled. 'Is R' Chanina greater than you that you ask him to pray for your son? Are his prayers answered and yours are not?'

"R' Yochanan responded, 'R' Chanina is like a servant, before the king, while I am like a minister.' Rashi explains that while a minister occupies a much higher position, he only has access to the monarch when he makes an appointment or when the king summons him. A servant is always in the company of the king and can make requests of him at any time. That was why R' Yochanan asked R' Chanina to beseech Hashem for mercy for the child, which he did successfully.

"It is the same here," concluded the Chozeh. "The Ketzos HaChoshen

is a sar haTorah, one of the great Torah leaders of our time. It is true that he doesn't see things our way (i.e., is not a follower of the Baal Shem Tov). Nevertheless, we must respect him and treat him with dignity. We chassidim may consider ourselves servants of the King, but that does not permit us to be rude and disrespectful to such a great man who is like Moshe. A person has to tremble in the presence of such a great Jew, even if his way of life and service to Hashem differs from ours."

The Chozeh's sharp rebuke had the desired effect, and the chassidim returned to the Ketzos to apologize.

There is an important lesson in this incident. There are various paths in the service of Hashem. While one may choose a particular path with which he feels most comfortable, he must be tolerant of those who choose a different, halachically valid path. Their service of Hashem, and their adherence to a Torah leader (whether it be a rav, rebbe, or Rosh Yeshiva), must be respected, even if there is a variation in viewpoints and Torah outlook.

Today's Ner Maaravi

Aharon did so; toward the face of the Menorah he kindled the lamps. (8:3)

Parashas Beha'aloscha begins with a description of the daily lighting of the Menorah by Aharon and his descendants. The Menorah had a central base and six branches, three to the right and three to the left. The wicks of the flames of these branches all pointed toward the center stem, which according to one opinion in the Gemara (Menachos 98b) was called the ner maaravi, Western lamp.

Rashi (Vayikra 24:3) quotes a Gemara (Shabbos 22b) that says that the ner maaravi was testimony that Hashem's Shechinah rested upon Klal Yisrael because a daily miracle occurred with it. All of the lamps contained enough oil to burn the entire night, but the ner maaravi miraculously continued to burn throughout the following day. When the time came for the Kohen to light the Menorah the next night, he would remove the still-burning wick and oil of the ner maaravi, refill the lamp with fresh oil and a new wick, and then use the old burning wick to light the new one. He would then light the six other wicks from the ner maaravi. This daily miracle of the ner maaravi ceased after the death of the great Kohen Gadol Shimon HaTzaddik, who lived in the early part of the second Beis Hamikdash period.

Figuratively speaking, Rav Pam would refer to Bnei Torah as the ner maaravi of our generation.

The pasuk says (Mishlei 20:27), A man's soul is the lamp of Hashem. Embedded in the neshamah of every Jew is a brilliant light, filled with boundless potential for greatness. By using the wick of Torah, one can draw out the maximum amount of light from one's neshamah and realize the otzros (treasures) it contains.

The ner maaravi was used to kindle the other lights of the Menorah, and so too must Bnei Torah use the glow and radiance of their Torah to ignite the flame of Yiddishkeit in the neshamos of their fellow Jews, especially those who have never been exposed to Torah living.

With the approach of the end of the school year, many people begin making their vacation plans. A ben Torah must not forget his task as a ner maaravi; he should use his bein haz'manim (intersession) period to help other Jews come closer to Hashem and His mitzvos. Whether in the framework of a camp or SEED program or similar outreach effort, or wherever he finds himself bein haz'manim, it is an opportunity to spread the glow of Yiddishkeit far beyond the hallowed halls of the yeshiva.

Rabbinic Message

CONTINUED FROM PAGE 6

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 Zuham (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 Zuham. 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 Tihyu 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

Over recent years, at the Citifield Internet Asifa and other communal gatherings, 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 Shavuot, 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!

The Shadows – A Novel

RABBI NACHMAN SELTZER, WITH PERMISSION FROM ARTSCROLL/MESORAH

“You’re Ruth.”

“I’m Ruth.”

Five minutes later she was deep in scripted conversation with her co-star, who bore the interesting name of Naomi and was supposed to be old enough to be her mother but looked five years older, at most.

“Go back to your castle, princess,” Naomi said, a tear forming at the edge of her eye. “You’re still young. You will marry again. Why should you follow your mother-in-law back to a life of poverty and suffering, to live amongst people who can never respect her again for what she did to them?”

“No, I will not return,” Lisa said, clinging to Naomi’s arm.

“You have everything to look forward to,” Naomi said, “and I have nothing left. Please, go back to your life of happiness and joy, of riches and delightful things. Why must you suffer just because I was once honored to call myself your mother-in-law?”

“I will never leave you!” Lisa spoke out this line with surprising force. “Where you go I will go. Your people are my people. Your nation will be mine! I am going with you. You will not be able to dissuade me, so don’t even try.”

They embraced.

Then both of them watched a third character named Orpah bid them a final farewell. Orpah turned away and, crying bitterly, made her slow and anguished way between the trees and into the distance. When she was finally out of sight, the two remaining women clasped each other’s hands and begin walking in the opposite direction, toward Israel and the future of the Jewish nation.

“And Israel is born,” the narrator declared in a sonorous voice, “for Ruth is the great-great-grandmother of King David, sweet singer of Israel. The End. Trumpet blast!”

The women rallied around Naomi and Ruth. They were especially delighted with Lisa. “You were fantastic! A born talent! What a performance!”

“Thank you,” she said, blushing.

“That was wonderful,” said Debbie, the play’s director. “Are you from around here? Can we interest you in a part?”

“I’m from the States,” Lisa replied, “and a part would be nice. Is this something you do often?”

“We’ve had this drama club for about ten years now,” Debbie explained. “People come and go, but the majority remain because they love to act. We put on our shows for *tzedakah*...charity,” she clarified, when she saw the confused look on Lisa’s face. “Tell you what,” she said after another look at her watch. “I have to go pick up the kids from school now. Why don’t you come with me and we can shmooze on the way?”

“I’d rather let you have some time with your kids without some stranger intruding,” Lisa smiled, to take away the sting of her refusal.

“So we’ll meet for coffee tomorrow morning,” Debbie said, undaunted. “I’ll pick you up.” And then they were exchanging addresses and phone numbers, and suddenly the park was empty once again. She smiled as she walked down the side of the road, passed Sultan’s Pool, and watched some city workmen change the posters hanging from the street lamps.

There was some special quality about Jerusalem, there was no question about that. But, try as she might, she could not find the words to describe it.

The Yeshivah, November 2012

The computer was on sleep mode. He pressed a button, and the machine came to life with a low hum. He looked around. Listened carefully. There was nobody in the vicinity. The secretary was long gone for the day. The office manager had left half an hour ago. The yeshivah’s office was officially closed. Satisfied that nobody was going to come waltzing in on him, he set to work in earnest.

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He finished his task, being careful to hide the file, but not too well. After all, it was meant to be found.

To be continued ...

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FAX RESUME TO 718-943-0726
EMAIL HR@HIHFS.ORG
FOR MORE INFORMATION
718-336-6073 Ext. 111

Preschool Teacher Assistant wanted for girls BY school in Flatbush, F/T. Looking for a great girl who is warm, positive, energetic and dependable to join our amazing team.
Email resume mlfogel@bloppy.org or call 718-376-5959

Special Ed Assistant Teacher
Early Intervention Program in Flatbush seeking Assistant Teachers for new ABA center in Flatbush. Options include 14 or 27 hours per week.
Fax resume to Shoshana at 347-390-2350 or call 347-390-1350 or email to sgifter@jumpstartteip.com

Challenge Early Intervention Center is seeking NYS Licensed Psychologist
Experienced Psychologist to perform developmental evaluations for children Birth - 3 referred because of suspected developmental delay or disability.
Familiarity with Autism Spectrum Disorders essential. Brooklyn, Queens & Staten Island locations. Fee for service. Email cover letter & resume to: lbcl.Challenge@thejnet.com

Great opportunity for good Bais Yaakov girls who want to have an enjoyable time in the summer!

Fallsview Estates condo in South Fallsburg is looking for enthusiastic girls as counselors in their day camp for July.

Campers are also welcome!

Please contact the day camp committee @ Fallsviewdaycamp@yahoo.com or the head-counselor @ 570-955-9267

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**IMMEDIATE OPENINGS:
FULL/PART TIME THERAPISTS**

SEIT English, Yiddish, Spanish	SLP/CFY	OT	PT
PSYCHOLOGIST	LHMC	LCSW	
HOME-BASED ABA PROGRAM			
BCBA-LBA	PARAPROFESSIONAL High school diploma or higher		
TOP RATES>EXCELLENT SUPERVISION>PRESCHOOL & ELEMENTARY CASELOADS>PART TIME/FULL TIME			
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Nursing Home Management Co. in Midwood is seeking experienced Nursing Home Biller. F/T position. Excellent growth potential. We offer an excellent salary & benefits as well as a great working environment.
Please email to
mbailey0223@gmail.com
or fax to 347-560-5601

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Excellent phone and people skills
Salary Commensurate With Experience
Fax: 718-975-0152
email: CHE@cheservices.com

Health Care Company looking for candidate experienced in HR, Payroll & Staffing. Must be willing to travel 2-3 days a week. Computer savvy, detail oriented and hardworking. Great potential. Please email resume to hchrresume@gmail.com

Help Wanted
Assistant Teachers
Wonderful Opportunities to Make a Difference in the Lives of Children!
Work at Strivright/Auditory Oral School of New York
Classroom Teacher's Assistants
Working with Children ages 2-5 Full Time
Caring and professional environment
Email resumes to: resumes@strivright.org

ENTRY LEVEL CLERICAL OFFICE POSITION
Immediate openings! Full time entry level clerical office position in a fast paced school environment in Flatbush. Detail oriented, and good phone and interpersonal skills a must. Send resumes to resumes@strivright.org

Post fliers in; Shuls, stores, Yeshivas etc, for summer camp.

Receive \$100+ for every camper that comes to camp.

For Details:
joboffer5758@gmail.com

929-322 8145

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FLATBUSH:

AVENUE M ▼ ASTORIA BANK BAGEL & CHEESE BENNY'S BREADSMITH CHAP A NOSH GLATT MART ICE CREAM HOUSE KOFF'S BAKERY KOSHER BAGELS MEAL MART MOISHES SUPERMARKET MOUNTAIN FRUIT	PRESSER'S BAKERY SHOE REPAIR SHREIBERS BAKERY WEISS BAKERY AVENUE N ▼ PIZZA HEAVEN RUBI'S GROCERY AVENUE J ▼ ADVANCED COPY CENTER APPLE BANK BAGEL HOLE BENNY'S CITIBANK	FLUSHING BANK ISAACS BAKERY J DRUGS J MENS SHOES JERUSALEM 2 PIZZA OSTROVITZKY BAKERY ROYAL PHARMACY SATMAR MEATS SANTANDER BANK AVE K ▼ RAMI PIZZA EXPRESS AVE U ▼ KOSHER PALACE	CONY ISLAND ▼ BAGEL HOLE EICHLERS HARRICO PHARMACY MITTELMAN'S MODERN CHEMIST PAPERIFIC PIZZA WORLD SCHNITZI SHELL STATION THE BUZZ THE HAT BOX TIFERES STAM	NOSTRAND AVE ▼ KOFF'S BAKERY KOLD KUTS TAKE OUT MB VINEYARDS MONACO CLEANERS NOSH EXPRESS PALACE CAFE PIZZA NOSH SCHREIBER'S BAKERY SHOP SMART TORAH TREASURES WOLF'S GROCERY	KINGS HIGHWAY ▼ CHASE BANK DEAR DRUGS FRUITS A PLENTY JERUSALEM GLATT KOSHER HUT PIZZA MARINE PARK ▼ DOUBLE HEADER MR. NOSH MY FAVORITE BAGEL SUGAR RUSH SUPERMARKET OF AVE. N
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BORO PARK:

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FIVE TOWNS:

CEDARHURST ▼ BAGEL DELIGHT BANK OF AMERICA CAPITAL ONE BANK	CHASE BANK CRAWFORDS DIME SAVINGS BANK EZRA PHARMACY	GOURMET GLATT JUDAICA PLACE OH NUTS PIZZA AND BOUREKAS	WOK TOV Z. BERMAN FAR ROCKAWAY ▼ FRANKELS	PIZZA WORLD LAWRENCE ▼ JERUSALEM PIZZA MEISNERS	SEASONS SUPERMARKET SUNFLOWER CAFÉ TRADITIONS WAFFELINO
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QUEENS:

KEW GARDENS HILLS ▼ ARON'S SUPERMARKET BRACH'S	CHASE FISH MARKET LABELLA PIZZA	MEAL MART MENDY'S BAKERY NAOMI'S PIZZA	SEASONS SEFORIM STORE SHIMON'S PIZZA	WASSERMAN'S KEW GARDENS ▼ ROSENBLUM'S	BLUE RIBBON BOOKMANS
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LAKEWOOD:

CAPITAL HOTEL CIRCA EAT A PITA FARM FRESH FELDMANS FOODEX	FOUR CORNERS - JAMES ST. FOUR CORNERS - COUNTYLINE GELBSTEIN GLATT GOURMET HARMONY HEIMISHE BAKE SHOP	HERSHEYS JERUSALEM GLATT JERUSALEM II PIZZA JUDAICA PLAZA KOLLEL SUPERMARKET KOSHER VILLAGE	KOSHER WEST MADISON PHARMACY MUNICIPAL BUILDING PIZZA PLACE PIZZA PLUS REFUAH PHAR. - WESTGATE	REFUAH PHAR. - COUNTYLINE RIVER AVENUE CAFÉ SHLOMIES SHOPRITE SPRINKLES SRULLY'S MECHANIC	VILLAGE PIZZA WINE ON THE NINE YUSSI'S
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MONSEY:

WESLEY HILLS ▼ WESLEY KOSHER BUBBA BAGELS CRAVES TUVIA'S AREA ▼ GETTY ON THE HILL	BAKERY BARBER SHOP TUVIA'S MECHEL'S TAKE-OUT MONSEY GLATT LIFEPLEX SHELL STATION	ATRIUM AREA ▼ ALL FRESH SUPERMARKET EVERGREEN MONSEY HUB (HALLWAY) 59 & 306 AREA ▼ BUY RITE	MONSEY BBQ LISHKAS HASOFER MAZAL CLEANERS ACCESSORIES PLUS BABER SHOP PURPLE PEAR	MAPLE AVE. ▼ MAPLE PHARMACY HATZLOCHO GROCERY GLAUBERS BAKERY ROCKLAND KOSHER AREA ▼ BAGEL STORE	GREENBAUMS PHARMACY MOTTY'S SUPERMARKET ROCKLAND KOSHER TRADING POST SOUTH MONSEY ▼ NEWDAY SAREKA
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PASSAIC:

BAGEL MUNCH	JERUSALEM PIZZA	KING OF DELANCY	QUICK CHECK
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2016 ADVERTISING OPTIONS

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\$700 bw

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\$700 color
\$400 bw

**Half
PAGE**

8.75" x 5.5"

**Half
PAGE**

\$700 color
\$400 bw

4.25" x
11.25"

**Quarter
PAGE**

4.25" x
5.5"

\$400 color
\$200 bw

**Eighth
PAGE**

4.25"
x 2.65

\$250 color
\$150 bw

Cover Strip (full)

\$750

8.75" x 1"

Inside Strip

\$500

8.75" x 2.65"

Cover Strip (half)

\$400

4.25" x 1"

Display Classified

\$100 color
\$75 bw

2.8" x 1.85"
40 words max

2016

ADVERTISING RATES

PREMIUM PAGE (PAGES 5,7,9)

FULL PAGE

HALF PAGE

QUARTER PAGE

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4x (10% off)
WITHIN 8 WEEKS

8x (15% off)
WITHIN 16 WEEKS

12x (20% off)
WITHIN 24 WEEKS

18x (25% off)
WITHIN 36 WEEKS

26x (30% off)
WITHIN 52 WEEKS

52x (40% off)
WITHIN 104 WEEKS

COLOR	BW	COLOR	BW	COLOR	BW	COLOR	BW	COLOR	BW	COLOR	BW
\$1,600	—	\$1,440	—	\$1,360	—	\$1,280	—	\$1,200	—	\$1,120	—
\$1,100	\$700	\$990	\$630	\$935	\$595	\$880	\$560	\$825	\$525	\$770	\$490
\$700	\$400	\$630	\$360	\$595	\$340	\$560	\$320	\$525	\$300	\$490	\$280
\$400	\$200	\$360	\$180	\$340	\$170	\$320	\$160	\$300	\$150	\$280	\$140
\$250	\$150	\$225	\$135	\$212	\$127	\$200	\$120	\$187	\$112	\$175	\$105
\$100	\$75	\$90	\$67	\$85	\$63	\$80	\$60	\$75	\$56	\$70	\$52
—	\$25	—	\$22	—	\$21	—	\$20	—	\$18	—	\$17

COLOR	BW	COLOR	BW	COLOR	BW	COLOR	BW	COLOR	BW	COLOR	BW
\$1,600	—	\$1,440	—	\$1,360	—	\$1,280	—	\$1,200	—	\$1,120	—
\$1,100	\$700	\$990	\$630	\$935	\$595	\$880	\$560	\$825	\$525	\$770	\$490
\$700	\$400	\$630	\$360	\$595	\$340	\$560	\$320	\$525	\$300	\$490	\$280
\$400	\$200	\$360	\$180	\$340	\$170	\$320	\$160	\$300	\$150	\$280	\$140
\$250	\$150	\$225	\$135	\$212	\$127	\$200	\$120	\$187	\$112	\$175	\$105
\$100	\$75	\$90	\$67	\$85	\$63	\$80	\$60	\$75	\$56	\$70	\$52
—	\$25	—	\$22	—	\$21	—	\$20	—	\$18	—	\$17

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4 Page Center
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\$750

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Cover Sticker
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- Full pre-payment due at time of contract for duration of discounted insertion. ► No refund for early terminations. ► Purchase valid within maximum weeks listed above.
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PUBLICATION SCHEDULE

JAN 7	TRAVEL
JAN 14	HOME & DÉCOR
JAN 21	HEALTH & FITNESS
JAN 28	
FEB 4	SIMCHA
FEB 11	
FEB 18	EDUCATION
FEB 25	
MAR 3	HEALTH & FITNESS
MAR 10	TRAVEL
MAR 17	PRE-PURIM
MAR 24	PURIM
MAR 31	
APR 7	
APR 14	PRE-PESACH
APR 21	PESACH
MAY 5	SIMCHA
MAY 12	EDUCATION
MAY 19	TRAVEL
MAY 26	LAG B'OMER
JUN 2	HEALTH
JUN 9	SHAVUOS
JUN 16	HOME & DÉCOR
JUN 23	
JUN 30	SUMMER
JUL 21	
JUL 28	EDUCATION
AUG 4	NINE DAYS
AUG 11	TISHA B'AV
SEP 1	BACK TO SCHOOL
SEP 8	
SEP 15	
SEP 22	
SEP 29	ROSH HASHANA
OCT 6	YOM KIPPUR
OCT 13	SUCCOS
NOV 3	SIMCHA
NOV 10	HEALTH & FITNESS
NOV 17	EDUCATION
NOV 24	
DEC 1	
DEC 8	HOME & DÉCOR
DEC 15	
DEC 22	PRE-CHANUKAH
DEC 29	CHANUKAH

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